

PAULINE MARIE JARICOT



Foundress:

Society for the Propagation of the Faith

OCTOBER 1ST

Paul VI attributes to Pauline Marie Jaricot the intuition, the initiative, and the method of the Propagation of the Faith.

From November 9th to 12th, 1972, on the occasion of the 150th anniversary of the founding of the Society for the Propagation of the Faith and the 50th anniversary of its recognition as a pontifical work, an international missionary conference was held in Lyon on the theme "Pontifical Missionary Societies under the sign of apostolic collegiality". Paul VI addressed a message to the congress dated October 22nd, 1972, which was read by Cardinal Alexandre Renard in front of the 320 participants. For the Pope, the Pontifical Mission Societies are offered to all Christians as "privileged instruments of the Episcopal College united with the Successor of Peter and, with him, responsible for the People of God, which is entirely missionary. "

Paul VI presents Pauline Marie Jaricot or Marie-Pauline Jaricot, in the words of Paul VI, as an "authentic daughter of the Church, so radically devoted to the cause of distant missions, and at the same time so preoccupied with the problems of the workers who surrounded her "(La Documentation catholique, December 3, 1972, No. 1621, p. 1056). The Pope earnestly hopes that, in an atmosphere of joyful fraternity, attentive listening, laborious reflection, living prayer, these International Assizes will bring to the missionary action of the Church the enlightenment necessary to generate new momentum."

This is the occasion for the Pope to recall that the seed sown in the earth by Marie-Pauline Jaricot has become a great tree. "This young girl knew how to face, as early as 1819, a pressing need of the Church to associate all the people of God with it; her views have been shown to be insightful and truly prophetic. With good reason, the Work for the Propagation of Faith, founded in 1822, today recognizes all the part that goes to the intuition, initiative and method of this secular Lyonnaise. And if, selflessly, she left the task of developing this work to others, she was nevertheless, in her own words, "the first match to light the fire".

But this observation is not enough, explains Paul VI. "We still have to discern the source of this flame. We know how much her missionary zeal was nourished by a deep interior life: she wanted to be completely available to the love of God, with a childhood spirit that prefigured that of Saint Thérèse of Lisieux. And this mystical generosity, fruit of a grace from the Savior, was rooted in a whole providential context of events and relationships which helped her to develop this vocation. It enabled her to find and execute concrete and courageous gestures without delay: who does not know the adoption of the "penny" sacrificed each week for the missions, then this brilliant organization of donors by the tens, hundreds, thousands? More than many others, finally, she had to meet, accept and surpass in love many disputes, failures, humiliations, abandonments, which gave to her work the mark of the cross and its mysterious fruitfulness. The Lyon congress participants will recognize, in this dedication to Christ, this sharing of the Church, this effective commitment and this evangelical patience, the essential and irreplaceable characteristics of the apostolate. "

For Paul VI, the seed, modestly thrown into the ground by Marie-Pauline Jaricot, has become a great tree. In fact, explains the Pope, "The Work of the Propagation of the Faith has spread unceasingly, with the Catholic concern, that is to say universal, of all missions.

Today it is organized in more than seventy-five countries from five continents. It is a mutual assistance, spiritual and material, in the dimensions of the Church. With the Pontifical Societies of Holy Childhood, of Saint Peter the Apostle and of the Missionary Union of the Clergy, linked to the Congregation for the Evangelization of Peoples, it constitutes, without exclusivity, the expression and the privileged instrument of the inalienable mission of the Church: "To spread on all men the clarity of Christ which shines on the face of the Church." (Lumen gentium, n ° 1) The great gathering in Lyon will take, we have no doubt, a lively conscience, and we wholeheartedly unite ourselves in its thanksgiving. "

Pope Paul VI then offers some ideas to face up to the global situation of missionary problems. He referred to some grievances formulated against the missionary activities of the Church: lack of religious freedom in certain regions of the world; lack of workers and resources; weakening of the missionary consciousness of the Christian people themselves, aggravated by uncertainty, even by heightened criticism; accusation of proselytizing incompatible with religious freedom; accusation of the Church of being inattentive to the socio-cultural values of young nations. The Pope also notes various other criticisms: hasty and excessive recourse to the sacraments, an absence of training of a responsible secular, paternalistic assistance, a Westernization imposed on the Churches of Asia and Africa, etc.

For the Pope, the mission is neither coercion nor indiscreet propaganda, but an active testimony. He points out that a non-missionary Christian community is doomed to spiritual suffocation. It also addresses the question of the relations between cultures and Christianity, by inviting the recognition of the stones of expectation contained in the various cultures or religions, not without emphasizing evangelization, but also on development and technical assistance. which should not replace missionary activity. The Pope also insists on the place that must be given to missionary days, because they allow Christians to take a fresh look at the missions, to sense the needs and to lead them to "consider local evangelization and distant evangelization. as integrated in the same missionary pastoral work whose unique source is Christ ". It is also an opportunity to awaken more and more diversified truly missionary vocations, priests, religious men and women, members of secular institutes, celibate people or homes, called to cooperate according to the diversity and complementarity of ministries and spiritual gifts (cf. 1 Co 12, 4-11).

OCTOBER 2ND

Pauline Marie Jaricot, a girl from Lyon

Pauline Marie Jaricot and other Lyonnais saw the importance of the universal mission. They organize themselves to support many missionaries. From the first years of this burgeoning work, the goal is clear: to support all missionaries who need help. On May 3, 1822, the Pontifical Mission societies for the Propagation of the Faith (*l'œuvre de la Propagation de la Foi*) was founded in Lyon. The adhesion of French and European Christians is so important that on May 3, 1922, Pope Pius XI declared the work of the Propagation of the Faith to be pontifical (see the text of Pius XI, "Extension of the work of the Propagation of the Faith - Motu proprio "Romanorum Pontificum" ", in the Catholic Documentation (DC) n ° 158, June 24, 1922, col. 1534).

The other Pontifical Mission Societies (OPM) are: the Holy Childhood - today known as the Association of the Holy Childhood - founded in Paris, in 1843, by Bishop de Forbin-Janson, the Society of St. Peter the Apostle created in Caen, in 1889, thanks to Jeanne Bigard and her mother Stéphanie, to support the formation of the indigenous clergy, and the Missionary Union of the Clergy, founded in 1916 in Parma (Italy) by Father Paolo Manna, which became, on October 28, 1956, the Pontifical Missionary Union (PMU). Pauline Marie Jaricot, to whom Paul VI attributed, on October 22, 1972, "the intuition, the initiative and the method" of this beautiful work, therefore deserves special attention. How did she commit herself to following Jesus? How did she connect prayers and collections to support the missions? How did she root her missionary commitment in a spirituality that she was able to share with her relatives and friends? These are the main questions to which the life of Pauline Marie Jaricot enlightens us. This young girl from Lyon is committed to following Jesus in evangelization.

Born in Lyon on July 22, 1799, into a family of rich silk manufacturers, Pauline Jaricot received a good Christian education. Pretty and, very flirtatious, she sought to please, as she writes so well: "My parents gave a few parties for fun on Sundays. They gathered in the country a large group of fathers, mothers, young ladies and a few young men, who came with my brothers or as their friends.

There, we played word games, rounds, or else we danced ... the distraction leading to forget the presence of God, we indulged ourselves entirely in the mad joys of the century: we sang love songs, and as required in the course of these games, we received the kisses which naturally must have caused turmoil in one's hearts ... The desire to please, the desire to prevail over others, coquetry, and sometimes bitterness (in my poor heart) were kept hidden ... You had to be dead, or else ill, not to feel some of the impressions made by so many flattery, attention, sweet words on the part of the young men around us "(J . *Servel, Another face. Unpublished texts by Pauline Jaricot, Lyon, Ed. Du Chalet, 1962, p. 95*). More and more flirtatious, Paulette did not seem turned towards an important missionary commitment. But thanks to her brother, Philéas, a student at the seminary of Saint Sulpice in Paris, linked to the Paris Foreign Missions, and preparing to leave as a missionary in China, Pauline was informed about the critical situation of the missions. Previously, she had an experience of conversion that would turn her life upside down. A sincere encounter with the Lord always provokes a desire for conversion, a joy to improve relationships with him and with fellow human beings.

OCTOBER 3RD

Conversion of Pauline Jaricot

Father Jean Würtz, who will play an important role in Pauline's life, appears as a preacher appreciated in the parish of Saint-Nizier and perhaps socially attentive and committed. He succeeds in saving a young officer who, for a slight military offense, is sentenced to death. On the day scheduled for the execution, the priest will beg the general: "Grace! Thanks ... in the name of God and a mother! The general said, "Holy priest, now that the lesson has been taught, justice and mercy may be embraced. The priest leads the son back into his mother's arms. Jean Würtz seems to represent all the religious aspirations that Pauline keeps secretly. His reputation as a confessor of faith and charity did not take long to develop. The Lent sermons attract the attention of Lyonnais and the women of the Jaricot family, present at these meetings, will derive the greatest benefit from them.

Jean Würtz appears above all to those who approach him as a character with a soft and austere face, who, according to some people, knows how to attract the attention of his audience by his evangelical simplicity and gentleness. As he offers a reflection on the dangers and illusions of vanity, Pauline feels challenged, touched. She listens attentively, without losing a syllable, hardly daring to breathe, it seems, recognizing herself in each line of the painting, taking for herself each reproach and each advice. At the end of the celebration, Pauline meets the priest, asks him to explain to her the meaning of "guilty vanity". After Father Würtz's explanations, she asks him to listen to her in confession, because his sermon touched and disturbed her. She confesses to the priest her errors, her struggles, her remorse, her better aspirations. She came out radiant, although she cried. One of the following days, she will make a "general confession," as she writes in her journal, asking the Holy Spirit to enlighten her and keep her from all illusions. She trembled in all her limbs as she went to the confessional, "but the way in which I was received made me see how wrong I had been to tremble ..." (David Lathoud of the Augustins de l'Assomption, Marie-Pauline Jaricot. 1. The secret of the origins of the Propagation of the Faith, Paris, Maison de la Bonne Presse, 1937, p. 58). This great conversion of 1816 will mark the life of Pauline: she is as if freed from the net that immobilized her and she is ready to rise, to fly away like the Lark from paradise. She found the guide she had been looking for, for so long. She has decided to embark on the path of absolute renunciation and of the ceaseless fight against all that opposes the radiation of the faith. She opts for new rules of life. The passion for detachment seized her; she burns the nimble songs and the frivolous novels.

Pauline chooses to take care of the incurable sufferer and in this service she finds joy in surrendering herself completely to God. She changes her clothes and no longer meets the demands of the latest fashion. Her alarmed father intervenes and forbids her to give her clothes to the poor without his permission.

Is the young Jaricot crazy? Should we be wary of Jean Würtz? Pauline Marie Jaricot converts to a new life, decides to fight her passions and an interior transformation takes place within her; she decides to dress herself simply like the poor workers whose distress she has perceived. "Garments of variegated silk have given way to a purple dress, and she replaces her shoes with leather sandals" (see Sister Cecilia Giacobelli, Pauline Jaricot, Roma, Pontificia Opera della propagazione della Fede, 1999, translated from l 'Italian, Paris, Mame 2005, p. 64).

She wants to sell her treasures to distribute their value to the poor. She prefers to lose sight of her old friends, because they risk trying to divert her from the path of conversion. One goal motivates her now: to make friends among the poor. It is there, among the humblest classes, that Jesus Christ finds many faithfuls. It is in the midst of them that Pauline realizes how her mundane past led her on what she now sees as the slope of a lifetime of sin, hypocrisy and scandals of all kinds.

In fact, Pauline surrenders herself to Jesus whom she wants to serve, by participating in evangelization. She apologizes to her family for her bad examples: "One day when my family was reunited, I asked everyone's forgiveness and at the same time declared my unshakeable resolution to renounce the pleasures and feelings of this world: "That none of you cares about my future, I added. From now on Jesus Christ will be everything to me." "(David Lathoud of the Augustins of the Assumption, Marie-Pauline Jaricot. 1. The secret of the origins of the Propagation of the Faith, op. Cit., P. 62-63)" I will rise, I said then: and since the center of my peace for time and for eternity is in God alone, I will go and throw myself at his feet.

Yes, I will go to my father and be reconciled with him; it will not be for a few days only; once I have returned to his grace, I will never come out of it. I will come back to him without sharing, without reserve and forever I will submit to whatever orders he will give me to do ... The immense desire to love, the consuming thirst to possess my God also made me desire to act for his glory... I wanted to contribute to the glory of the Church... I had never felt an attraction for the all celestial life of the nuns... I went to see the ceremonies of commitment: an irresistible force was leading me with joy, out of this holy asylum and seemed to cry out to me in spite of myself: it is not there that you must consecrate yourself to Jesus Christ ... I finally pronounced the irrevocable vow (of chastity) which fixed all the movements of my heart ... Proud of my happiness... I repeated to myself with liveliness: I am the bride of Jesus Christ! (See J. Servel, Another face, op. Cit., P. 96-97). It was at Fourvière on Christmas night 1816 that Pauline took the vow of perpetual virginity. At 17, Pauline was deeply involved in Missions, learning about the needs of missionaries and finding ways to support them.

OCTOBER 4TH

Pauline and her brother Philéas, young and already missionaries

Let us note here the bond between Pauline and her brother Phileas and their common commitment to support the missionaries and the work of evangelization of the Church. And as Phileas had a great influence on his sister, it is important to talk about him here. While Pauline had fully converted and had embarked on the austere path of renunciation, here is Phileas who dreamed of being a priest like his brother Paul who, after a year of marriage, had lost his wife on June 29, 1816. The year 1817 was, in Lyon, a year of turmoil, misery and even terror. Law enforcement officials are failing to play their part in bringing peace and serenity to the city. Pauline tries to relieve the hungry as best she can, distributing hundreds of bread vouchers to the workers and clothes to the needy. In October 1819, Philéas (1797-1830), Pauline's brother, was in Paris, in contact with the priests of Saint Sulpice and those of the Foreign Missions of Paris. In 1814, he had interrupted his studies and his father had employed him in his business under the tutelage of his brother Paul. On December 8, 1817, he was received into the secular Congregation of the Blessed Virgin, alias of the Gentlemen, consecrated himself to the Immaculate and became its secretary. "The Congregation of Gentlemen does not seem to have undergone any notable alteration: it has maintained itself with its character of simplicity and strength and its inexhaustible fruitfulness for good" (David Lathoud of the Augustins of the Assumption, Marie-Pauline Jaricot 1. The Secret of the Origins of the Propagation of the Faith, op. Cit., P. 34).

Philéas is at the head of the Charity Section which visits prisoners, the sick and the destitute. We understand that Pauline could have said: "I had a brother who, also touched by grace, threw himself into the arms of God. He did various good works, among others, those of preparing the poor condemned to death, for which he asked the prayers of the "Restorers". These prayers often obtained sincere repentance for these unfortunate people "(David Lathoud of the Augustins of the Assumption, Marie-Pauline Jaricot, op. Cit., P. 34).

In 1818, Phileas administered a sort of Conference of Saint-Vincent de Paul in Lyon before the letter. He maintains relations with congregants including Father Rondot who studies at the Seminary of rue du Bac, in Paris.

During the school year of 1818-1819, Philéas was in Paris, in frequent contact with the directors of the Foreign Missions of the rue du Bac, and wrote to his sister Mlle Pauline Jaricot, in Lyon, to urge her to create a work among the faithful of this city, to come to the aid of the missions in Asia. A missionary correspondence therefore begins between Phileas and Pauline. From October 1819, Phileas was initiated into philosophy at the Petit Séminaire de Sainte-Foy l'Argentière. Arrived at Saint-Sulpice on October 20, 1820, he received the tonsure there in December, the minor orders in December 1821, the sub-diaconate on June 1, 1822, the diaconate on May 24, 1823, the priesthood on December 20, 1823. He returned to Lyon in 1825, was chaplain of Charity until the end of 1826, and was instituted spiritual master of the Hôtel-Dieu. He died at this post of honor and sacrifice on February 26, 1830.

Like his sister Pauline, Phileas has a heart turned towards the poor; his whole ministry as a congregant and priest was of pure charity. His instructions to the Sisters of the Hospitals pulsate with supernatural compassion for the suffering members of Jesus Christ. During the Revolution, serious disorders had crept in among the nurses at the Hôtel-Dieu. Phileas established an isolated novitiate of Sisters, far from any secular interference, on the hill of Fourvière, in a house which occupied the site of the apse of the current basilica.

Persecuted no doubt by people who did not appreciate his commitment to the poor and, after two successive poisonings, he was seriously injured because the new dose was too strong. It was in Collonges where his family had transported him that he expired, having wished to be buried in the cemetery of the poor at La Madeleine instead of being buried in Loyasse with his family. His remains were transported there later on September 14, 1907.

Phileas and Pauline were educated to take care of the poor, to welcome them and to listen to the story of the Martyrs of Lyon, Japan or China, the land of silk. Phileas and Pauline dreamed early of shedding their blood for Christ. Does not the blood of the martyrs "make Christians grow" (David Lathoud des Augustins de l'Assomption, Marie-Pauline Jaricot, op. Cit., P. 40)? Pauline also wants to go on a mission "to treat the sick, put flowers in the chapels, sew linens and altar ornaments ...

On April 19, 1805, during his stay in Lyon, Pope Pius VII granted a special blessing to the Jaricot family and laid hands on Phileas and Pauline, the future founder of the Propagation of the Faith. Later, Phileas will become, according to his terms, the agent of the Foreign Missions; he will write to the rue du Bac, to receive news of the missions, to forward them to Pauline, who in turn passes them around her. He will push her to organize the permanent and automatic collection: "In England, with a penny a week, we make huge sums for the propagation of the error. How in France could we do nothing to spread the truth? "(David Lathoud of the Augustins de l'Assomption, Marie-Pauline Jaricot, op. Cit., P. 106).

OCTOBER 5TH

Launch of the weekly penny collection for the Propagation of the Faith

Pauline is convinced that we must pray regularly for missions and missionaries. In 1817, she organized the first collections in favor of the missions, without forgetting the dimension of prayer. In the spring of 1818, at the age of 19, she launched the weekly penny for the Propagation of the Faith with 200 young workers and, in 1819, the plan for the collection of the Propagation of the Faith was established. On May 3rd, 1822, the Association for the Propagation of the Faith was founded and Pauline found hundreds of associates and officials to receive the collections. Everything was poured into a common center. At all levels, daily prayer and weekly mission dedications were linked. In the fall of 1819, a great missionary movement, founded on a solid spirituality, soon crossed the borders of France, however the great development took place after the official foundation of 1822, multiplying the pennies, hand to hand. Many people join this movement, pray for missionaries, the success of their missions and participate in the collection of financial means to support missionary activities.

Organized in association by Pauline, under the name of Repairers of the Sacred Heart of Jesus, her worker friends are very zealous for the mission, thus stimulating Christians to be missionaries in various ways, by articulating prayers for the missions and offerings for their support. Pauline and her brother Phileas will join forces for the birth of the Propagation of the Faith association, because she is always well disposed and devoted to anything that may interest the cause of the Faith. Was she inspired by what the Anabaptists or other Christians anxious to support missionaries had long practiced in England? Pauline Jaricot had learned of the existence of this organization to support the Missions. In England, it was a question of inviting all social classes, even the poor, to set aside a penny each week for the cause of the mission. Societies, shops and educational houses established collection baskets where everyone could contribute their penny a week for the Missions. The organization is efficient; indeed, the smallest contributions put together will produce resources that will be important means for spreading the gospel. Just having the idea of a penny a week was not enough; it had to be put into practice. It is in fact a question of "asking God for the conversion of the infidels, the perseverance of the Christians who live among them and the prosperity of the Establishments intended to propagate the Faith" (David Lathoud of the Augustines of the Assumption, Marie- Pauline Jaricot, op. Cit., P. 92).

All of these ideas will gradually come together in that of Propagation of the Faith. We must be animated by zeal for the Propagation of the Faith and respond to the invitation of the Directors of the rue du Bac, implied in their brochure from 1817, to pray for the Missions and to offer every Friday our good deeds for the conversion of infidels. On the prayer Pauline grafts alms. Every Friday, after the *Remember and Invocation* of Saint Francis Xavier, a beggar passes, bowl in hand, among the two hundred mills, collecting a penny or two for the abandoned children of China. The Propagation of the Faith and the Holy Childhood are thus linked from the beginning, in the heart of Pauline. In Saint-Vallier, as in other cities such as Nancy, Metz, Le Havre, Rennes or Bitche, the correspondents of the rue du Bac superimpose, as in Lyon on the association of prayers, a sort of association of the penny per week. Each group sends its Friday harvests to Paris. These results, scattered and sometimes intermittent, without guarantee of the next day could stop; the illness or death of a person is enough to stop the collection.

Phileas did not hide from his sister the fear of the missionaries in relation to the omissions of this organization. To prayer, Pauline will therefore add a collection on Fridays when possible, and thus to its spiritual work juxtaposed the collection of one or two cents per week. Collecting by tens, the original and definitive form of the Propagation of the Faith, will not be conceived until 1819. Collecting by tens is the characteristic and the basis of the work of the Propagation of the Faith, which ensures its success, which guarantees a significant portion of its revenue; this is what Pauline called the Faith Propagation idea or plan.

Pauline herself was to be astonished one autumn evening in 1819, when she was sitting chilly by the fireside, by the simplicity of her idea of a penny a week, tens, hundreds and divisions. She suddenly has a hunch of the final plan of the Propagation of the Faith.

Pauline is the true founder of the idea, because she really conceived the plan. "I gave birth to this idea by making known and carrying out the said plan, and by having the Superior of Foreign Missions remit the first funds of this emerging work ... I suffered, Gentlemen; and this privilege cannot be disputed with me on an equal footing by any of those who have administered this work since 1822, except by those who have been unjustly excluded from the Council ... Gentlemen, in my title as founder, I can, without lying, add that as nurturer of the work; for three years I sustained the zeal of my associates, communicating to them my brother's letters ... These letters were like the first Annals of the Propagation of the Faith. "(David Lathoud of the Augustins de l'Assomption, Marie-Pauline Jaricot, op. Cit., P. 97-98) It was Pauline Jaricot who invented and was the first to carry out the collection by ten. Each of the people gathered is invited to give a penny a week and to pray for the Missions, then to look around them at ten other people who would also give a penny each week, and so step by step, as much as we could. Will the Propagation of the Faith be a private initiative of Pauline Marie Jaricot helped by her Repairers? It is difficult to answer the question. What is certain is that it seemed important, not to create several particular associations, one to support for example the Foreign Missions and another to support the Missions in Louisiana or the missionaries of Sulpice of America, but to erect only one, for all the Catholic missions of the whole world.

It is important to note the roles played by Bishop Dubourg who sent to Europe, Angelo Inglesi, an Italian priest who became his vicar general, Madame Petit, Didier Petit, Victor Girodon, Benoît Coste, André Terret, Louis-François de Villiers and all the people ("of the most important and most considered Christians of the city") who will promote the administrative organization and the official birth of the work of the Propagation of the Faith on May 3, 1822 (See Catherine Masson, Pauline Jaricot. 1799-1862. Biography, Paris, Le Cerf, 2019, p. 139 and 141). Twelve participants will gather for a meeting which will have historical significance. Philéas Jaricot was then in Paris and Pauline Jaricot was ill in Saint-Vallier (See Catherine Masson, op. Cit., P. 140). Even in good health, Pauline would not have been invited, because "young girls at that time did not deliberate with mature men in important situations in the city!" Ms. Petit herself is not there, but represented by her son. (See Catherine Masson, op. Cit., P. 140) Even before this date, Pauline and Philéas entered into the desire for universalization which is also that of Mr. Coste, in particular Asia, America, Madagascar and France. Mauritius.

The two associations, that of the rue du Bac, a "purely spiritual" work and "the temporal work" of Pauline called "Propagation of the Faith", have the same regulations and the same prayers of Saint François-Xavier (See Catherine Masson, op. Cit., P. 137).

It is not easy to manage the extension that this task takes. "Philéas therefore hopes for a regular organization and is counting on Benoît Coste. On December 29, 1821, he wrote to Girodon: "M. Coste will, I hope, soon take over the Foreign Missions affair". »(Catherine Masson, op. Cit., P. 137). Note that the idea of the collection is Pauline's, but all the administrative organization comes from the work and the main actors. By 1821 the project had about 2,000 members, and in December 1822 the total amount raised from the start was 8,050.30 F. Saint Francis Xavier was chosen as patron.

OCTOBER 6TH

1819: The great missionary movement, with the multiplication of pennies

When Pauline presented the plan for the Propagation of the Faith to Father Würtz, who remained her extraordinary confessor and director, he gave this unforgettable response: "Pauline, you are too stupid to have invented this plan. So, not only do I allow you, but I strongly urge you to carry it out." (David Lathoud of the Augustins de l'Assomption, Marie-Pauline Jaricot, op. Cit., P. 114). Phileas, for his part, receives approval from the Directors of Foreign Missions. From 1819, the collection works by tens. During her various meetings and, in particular, on Sundays, Pauline Marie Jaricot explained her plan, insisting on the fact that the missionaries needed money to continue the mission in China and elsewhere, following Saint Francis Xavier. Pauline's method (or plan) is explained to the gathered people and then they were asked to commit. So it's about giving a penny a week, while praying for the missions and committing to recruiting others to make the same payment. Thus, a lady proposes to buy a black bonnet, instead of her white bonnet, which costs her a penny to iron. She will save a penny on ironing and can donate that penny every Sunday. Other young ladies found it easier to spare the penny for the church chair and attend Mass standing up. The first payment of funds to the Foreign Missions was made by Philéas on his arrival in Paris, on October 20th, 1820. In Paris, Philéas met missionaries, some of whom were preparing to leave for Cochinchina. He invites his sister to pray for them and to organize herself so that the emerging work will support them financially.

The Propagation of the Faith will gain momentum in Lyon and Saint-Vallier, thanks to the commitment of several members of the Jaricot family. It is above all a question of being devoted to the poor and of having particular attention to the wretched and the pagans, as Phileas wrote to Pauline in her letter of January 19, 1821: "... Jesus Christ is naked and suffers from hunger. in its limbs and I would keep a luxury piece of furniture that will always be useless to me! Yes, useless because: first one wears a long beard in China and second because I would not have the spunk to announce the One who did not have anywhere to lay his head... with similar jewelry..." In fact, Phileas wants nothing but to be mercilessly sacrificed to the greater glory of God. He feels a great attraction to working for the salvation of the young and the poor, in the countryside, in hospitals, prisons ... France, China or America, it doesn't matter! He is as determined as his sister Pauline that he continues to encourage in the establishment of the nascent work which had to be done quietly so as not to attract opposition.

The tribulations of the penny by penny quest, door to door, were not lacking. "If the benefactor has his merit, the collector also has his. He triumphs over his repugnances by stretching out his hand, he inscribes the immediate inscription on his sheet of the smallest gift, he walks, he uses his strength in union with the distant sowers of the Gospel. And here appears a new excellence of the plan of the Propagation of the Faith; it is not only the obols which accumulate on the way, it is also the sacrifices of the decades, the centurions, the heads of thousands, etc ... so that the Propagation of the Faith, at the same time as it disperses until 'at the ends of the globe the seeds of salvation, sanctify the faithful who participate in them and attract privileged graces for them. Having founded it, Marie-Pauline will obtain the privilege of carrying the cross, we will see what a heavy cross it is. The first two collaborators, Philéas and Victor Girodon, will be called to the priesthood." (David Lathoud of the Augustins de l'Assomption, Marie-Pauline Jaricot, op. Cit., P. 147-148). In 1821-1822, the collection by tens brought together around 200 francs, which at the rate of one penny per week, indicated 1000 associates, a number already satisfactory after such a short period of time. The number of associates must be greater since on May 20th, 1820, there were more than 500 associates (see David Lathoud des Augustins de l'Assomption, Marie-Pauline Jaricot, op. Cit., P. 150).

Philéas will begin to give by letters, the news of the Missions communicated to him by the directors of the Foreign Missions and Miss Jaricot read them in her first dozen (the first formed by her Repairers in the Terreaux and Saint-Polycarpe districts) who met every Sundays at her place.

Printed materials will be developed and distributed to members of the Association for the Propagation of the Faith, in Lyon and soon elsewhere, by also proposing a collection. Should this be seen as the embryo of the future Annals of the Propagation of the Faith? To his friend Victor Girodon, Phileas, sometimes considered as the First Spiritual Director of the Propagation of the Faith, wrote on March 11, 1822 to encourage him "... do not let perish the work that God started through You." To strengthen and animate you, think that many souls will perhaps be the fruit of your efforts, that hearts which do not know the Sweet Name of Jesus will bless him, that the empire of the Devil will be limited, that the number of miserable creatures who descended every day into Hell will be diminished, that of the chosen increased... I will send you news of our dear Missions by the end of the month... "(David Lathoud of the Augustins de l'Assomption, Marie-Pauline Jaricot, op. Cit., P. 153).

OCTOBER 7TH

1822. Eternal love in the divine Eucharist

In 1822, at the age of 23, Pauline wrote *Infinite Love in the divine Eucharist (L'Amour infini dans la divine Eucharistie)*. What can a young girl of this age write about the Eucharist if not "light considerations drowned in an overflow of affectivity" (J. Servel, *Un autre visage. Textes inédits de Pauline Jaricot*, Ed. Du Chalet, 1962, p. 185)? Did Pauline write this text overnight all at once, when she was experiencing a violent pain in the thumb of her right hand in Saint-Vallier? Did she do it on the order of Abbot Würtz, who simply lightened the writing by correcting a few rather heavy sentences, without noticeably modifying the editor's thinking? Mademoiselle Jaricot easily picked up the pen, as we can read in *Infinite*

Love in the Divine Eucharist (Paris, Mame, 2005) and, later, in *The Living Rosary (Le Rosaire vivant)* (Paris, Lethielleux, 2011). This first draft was undoubtedly revised, in Lyon, under the immediate supervision of the abbot Würtz, with a view to a second edition, that of 1824. One does not find in this text the writings of a seasoned theologian nor any regarding miracles.

Pauline wants to try to logically weld the elements of the revelation, as she has assimilated them. It was nourished by the Faith of the Church, responsible "with offering and perpetuating the sacrifice of salvation until the end of centuries, and by this means making inexhaustible the source of the merits and graces of the Savior, and finally keep the reservoir of his precious blood always full." (J. Servel, *Another face (Un autre Visage)*. Op. Cit., P. 186) Pauline addresses Jesus from the first lines: "O adorable Heart of Jesus, you are the principle of the divine Eucharist... that is to say the masterpiece of infinite love. What would I say, Lord Jesus? Through this sacrament you have found a way to unite man so intimately with you that, becoming one with us, your heart becomes the principle of our spiritual life, as our own heart is the principle of our life. temporal. (J. Servel, *Another face*. Op. Cit., P. 186)

Pauline became aware of the love of Jesus and this shows when she writes, a love which reveals itself to the awakened eyes of the Faith: "To what infinite love have you loved us! Not content with having instituted the divine Eucharist, so that the Body and Blood of the infinite Victim would become the spiritual nourishment of our souls and the pledge of our glorious resurrection, you also wanted it to perpetuate the memory and the merits of your life and your death. (J. Servel, *Another face*, op. Cit., P. 186). How can we become convinced by the infinite love of Jesus Christ? How to understand the mystery of a crucified God, his humiliations, his crown of thorns, his annihilation in the divine Eucharist? How can we let ourselves be touched even in our senses? The generous God manifests himself in his infinite love. All the fruits of grace that Christ acquired for us during his Passion, are they not embodied in the Eucharistic sacrifice, as Saint Thomas Aquinas tried to explain (see J. Servel, *Another face*, op. Cit., p. 187)?

Does not everything relate to the love of God and do not all the graces flow from the sacrament of love, from the

Eucharist? Of course, it is not easy to speak of the Eucharist celebrated every day, of the salvation acquired once and for all and of the sacrifice of Christ immolated every day, emphasizing the merits, the sufferings and the death of Christ, as Pauline tries to do it with the expressions of her time. But she clearly perceived that the Eucharist is truly the source of all the other sacraments, since it is from there, as from a divine fountain, that everything flows: baptism and the other sacraments rooted in the unique love of the Trinity.

Today, more than ever, the Eucharist is eminently thanksgiving and praise to the Father, the sacrificial memorial of Christ, the presence of Christ through the power of his word and of his Spirit. It is at the heart of Christian life, at the heart of the Church's mission, at the heart of evangelization. Participating in the Eucharistic sacrifice is the *source and summit of all Christian life*, the faithful who is incorporated into the Church by the baptism offer God the divine victim and offer themselves with her; "Thus, both by oblation and by holy communion, all, not in similar manner but each in their own way, take their original part in the liturgical action. It follows that, restored by the Body of Christ during the holy Eucharistic liturgy, they manifest, in concrete form, the unity of the people of God which this very great sacrament signifies perfectly and admirably realizes." (Dogmatic Constitution on the Church, *Lumen Gentium*, n ° 11).

OCTOBER 8TH

1826, The Living Rosary

It was in 1826 that Pauline Marie Jaricot created the Living Rosary. This and the Propagation of the Faith are the two major works of Pauline. When she launched the Living Rosary, she modeled it on the Propagation of the Faith founded a few years earlier. This renewal of the practice of the Rosary is above all a work of evangelization. Pauline appears as an apostle and she wants to engage apostles. For Pauline, the living Rosary "is for the common faithful people and as they are called in my country: big grains Christians, in order to bring them to Mary by the bonds of the rose." (Pauline Jaricot, *Le Rosaire vivant*. This truly divine harp, Paris, Lethielleux, 2011, p. 19.) She wants to implement a practice that is accessible to all, a sort of "breviary of the poor" as one sometimes calls for the Living Rosary, with three objectives: make those who have difficulty praying to pray; to fight through prayer against the evils which afflict society; and to create homes of missionary communion.

We must pray, of course, but pray together to lead others in prayer and the renewal of life. "For where two or three are gathered in my name, I am in their midst" (Mt 18:20) The living Rosary is solid nourishment through meditation on the mysteries of Christ, the mysteries of Salvation. For Pauline, all the goods came to her through the living Rosary, notably "humiliation of the heart and prayer based on trust in the merits of the Son of God". This is how she obtained the "reign of peace" in her soul. Through the practice of the Rosary, explains Pauline, "my mind has more specifically detached itself from all the reasoning of the wisdom of men, so as to no longer hope for salvation for the universe except in the mysteries of life and the death of God made man and victim of his charity. By virtue of the Holy Rosary, my heart dared to unite its voice to that of a Savior God whose tears, poverty, suffering never ceased to resound the requests of the Father. »(Pauline Jaricot, *The Living Rosary*, op. Cit, p. 19-20.)

It is in fact the Gospel which is on the lips with the prayer of the Rosary: the angelic greeting, the Lord's Prayer, the Gospel which one meditates through the joyful, luminous, painful and glorious mysteries. Through the Living Rosary, Pauline appears as a secular missionary with important organizational skills, anxious to use a good pedagogy of the Faith. She reveals her face as a mistress of spiritual life who shares the fruits of her contemplation, of her meditation on the mysteries of the Rosary, of the work of Salvation. The Rosary appears as a summary of the Gospel. The objective is to multiply the groups of the Living Rosary, to awaken the faith as in the time of Saint Dominic and to carry out works of salvation. It is therefore important to know the living Rosary and to understand the link it establishes between prayer and mission, on the one hand, and between meditation on the Gospel and ecclesial communion, on the other.

In the following pages, it will be about the organization of the Living Rosary, of what can be presented as his manual and how it can appear as a real tool of the apostolate. The way of meditating on the mysteries of salvation, with our eyes fixed on Jesus and Mary, and drawing inspiration from the exercises of Ignatius of Loyola, can enable people who practice the Living Rosary to nourish themselves spiritually and to grow in holiness. The love for Christ which consumed Pauline will push her to pray, to act and to help other people to enter into the same dynamic of love: "The desire to love, the consuming thirst to possess my God, also made me want to act for his glory. I felt that the one intoxicating me with this river of love was asking something from me.... I always had a secret hunch that told me: "God wants you to serve to his glory! You are reserved to fulfill hidden purposes." (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 17)

OCTOBER 9TH

Organization of the Living Rosary

For Pauline Jaricot, the Living Rosary is a means that seems to come to the aid of the weakness of God's children to help them rejuvenate the ancient and solid devotion of the Rosary. The Living Rosary will allow the Rosary of Saint Dominic to become more attractive, thus offering a new devotion, a precious remedy that various people will practice with eagerness, in France and elsewhere, causing a series of wonders and graces. The organization of the Living Rosary is precise.

Pauline divides the Rosary into fifteen rosaries. The associates are divided into sections of fifteen people in honor of the fifteen mysteries of the Rosary. Each associate must recite a decade of the rosary every day in honor of the mystery, drawn at random each month, which is due to him. In this way, the Rosary is recited in full each day by the group of fifteen and all the mysteries are meditated in turn. The Rosary is recited as many times each day as there are sections. At the head of each section, there is a zealot. The sections are in turn regrouped into divisions, comprising eleven sections, headed by a counselor.

The originality of Pauline is to distribute the fifteen decades between fifteen united partners. She places great emphasis on meditating on the mysteries. She writes: "It was something to make this practice easy for the multitude by that; it was something to get people who do not know what it is to meditate, to consent to represent themselves for the space of time necessary to say a Pater, ten Ave and a Gloria Patri one of the mysteries of divine Redeemer and of his most holy Mother. The gaze of these hearts on one of the mysteries of the life of N.S. for a minute made half an hour per month of meditation on this divine Jesus who cannot be looked at without the land of man's heart warmed up, quickened and brought forth some fruits of salvation. This is one purpose of the Living Rosary "(Pauline Jaricot, *Le Rosaire vivant*. This truly divine harp, Paris, Lethielleux, 2011, p. 21.)

In order to strengthen the bonds of charity through frequent contact between people of the same group, the assemblies are divided. It is also easier to avoid the confusion of large assemblies. Pauline wants to establish deep bonds of fraternal and even supernatural charity between her associates. "For if the essential purpose of association is to curb the wrath of God through Our Lady of the Rosary, to vivify more and more faith in the souls of the faithful, to obtain the conversion of sinners and to preserve the faith in France, another purpose of the Living Rosary was establishing a union between the associates. She wanted to offer the Blessed Virgin by assembling these fortnights real wreaths of living rosaries to Mary. »(Pauline Jaricot, *Le Rosaire vivant*, op. Cit., P. 21.)

All hearts devoted to Our Lady of the Holy Rosary are invited to live on the charity of the Lord Jesus and to be one heart. "This charity is not a love of exclusion that is concentrated only in the members of the association. On the contrary, it is a love of extension. It is a meeting of forces that our hearts lend to each other to love more perfectly all those God created in his likeness, and redeemed like us with his precious blood."

It was planned, during each meeting to share the news concerning the progress or the needs of the association, the graces obtained or those to be asked, without losing sight of the essential purpose of the association: the conversion of sinners, the preservation of the faith in France and the exaltation of the Holy Church throughout the universe.

According to Pauline, given the workers' demands that were beginning to be expressed in various places, mainly in Lyon, the Association of the Living Rosary should be devoted to campaigning for "the salvation of the whole of France By faith and unbounded trust in the Queen of Heaven... all powerful over her dear son. (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 23).

It was also necessary to distribute the objects of piety, without forgetting the loan of good books. In fact, the association was to reach out to all and in this way help all classes of society to unite. It is therefore necessary to respect the rules: "Deign Heaven to make all our associates understand that the good organization of fortnights is the living condition of the association. That their multitude is its strength, that the accuracy of each partner to recite his ten every day, to understand by the mind and to taste by the heart the Mystery he is entrusted to honor is an assurance of victory." (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 36)

All people should be comfortable in assemblies: traders, annuitants, simple workers or small round bonnets. For Pauline, the gatherings on the first Sunday of the month, like family councils, should be a joy; this is the opportunity to be simple, humble and regular. By giving the name of the Living Rosary to the work, Pauline wanted to bring back to life through meditation and contemplation of the mysteries of the life of Jesus and of Mary, by putting them to work in our daily life. The union of the fifteen associates forming the living crown of the Holy Rosary aims to teach them to read for themselves in the Sacred Hearts of Jesus and Mary. The Rosary is alive because it establishes union between all those who participate; it is a living crown of roses offered to the Lord, the roses being the different mysteries. The Rosary honors both Jesus and his Mother, for Mary is tied to the Rosary; "Mary and the Rosary are all one. Who says Rosary, says Jesus and Mary" (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 24)

OCTOBER 10TH

Manual of the Living Rosary

Pauline draws up a manual of the Living Rosary, giving precise instructions:

"The first thing to do is choose good zealots. We will choose the advisers among the most fervent ones. There is no harm in admitting men to the common fortnights, it will perhaps be the only way to make them practice this beautiful and ancient devotion today almost completely abandoned by them.

1. Care must be taken that the fortnight is always complete, either by the number or by the accuracy of the recitation of the ten.
2. Change the mysteries every month, through the raffle; it suffices to be a group of three including the zealot and at least two of her helpers.
3. The responsibility of a zealot should extend to explaining to her inexperienced associates the mysteries that befall them, and how to recite the tens while meditating on these mysteries according to their scope.

These regular meetings between the zealot and the members of her fortnight maintain the spirit of unity and mutual charity, which is like the soul of the living Rosary, and which makes it a solid and fruitful work." (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 25)

To better ensure the unity of the associates of the Living Rosary, Pauline has the joyful idea of "joining together each ten by a card which visibly determines the distribution and rotation of their common prayer" (Pauline Jaricot, *Le Rosaire vivant*, op. Cit. ., p. 25).

Pauline's first drawing was to be perfected, printed and distributed as a sign of unity to the four corners of the world. The zealot responsible for the fortnight, received a cardboard on which is represented Our Lady of the Rosary and around her is drawn a crown intended to receive the names of her fourteen associates and her own. Thus, the fifteen rose petals that surround the image of the Virgin receive the signatures of each associate.

The Dozens will multiply rapidly in France, Italy, Switzerland, Belgium, England and several parts of America. The Rosary also plants its roots in the Indies and especially in Canada. It will also establish itself in Africa. When Pauline Jaricot died, the association had two and a half million associates around the world. Pauline exercised an influence without measure; through the living rosary, she acquired worldwide notoriety, undoubtedly because "her heart burned with love for Christ and for the Church, to whom she had given everything from the age of seventeen. (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 39). Wherever the tens are formed, "one notices a stability in goodness and a perfume of virtue that did not exist before" (Pauline Jaricot, *Le Rosaire vivant*, op. Cit., P. 29).

For Pauline, prayer must be at the center of the concerns of the Associates of the Living Rosary. "Prayer is a powerful engine that spreads its strength from one end of the world to the other; she will seek in the heart of God and even on the throne of his omnipotence, the graces of life and salvation for all... Prayer is the kingdom of God within us; it extends to everyone, in heaven, on earth, in purgatory; it chains the demons; it triumphs over the righteousness of God who cannot deny her the wonders of his mercy. " (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 35)

OCTOBER 11TH

The Living Rosary, a real tool of the apostolate

In the Living Rosary, Pauline saw nothing other than people praying to the Blessed Virgin. This is a work of the poor and simple people whose whole intrigue and politics consists in loving and making others love Jesus and Mary by means of prayer and meditation on the Rosary joined to works of charity. Pauline knew how to give thanks to what the Living Rosary allowed various people to experience: "What a joy to be united with such good souls! How beautiful is this charity which makes a multitude of people of all ages, of all conditions, of all countries, one family of which Mary is the Mother, a body of which Mary is the head and N.S.J.C. the heart. What an army is that of Mary! May faith oppose the gold, the number, the might of the army of mighty men whom hell has gathered under his banner to destroy religion. »(Pauline Jaricot, *The Living Rosary*, op. Cit., P. 39-40)

Are we to think that Saint Dominic, as well as later, Alain de la Roche, is one of the people who developed the Rosary in the Church? What is certain is that the founder of the order of the Brother Preachers encouraged his contemporaries, in particular those in the Toulouse region, to pray and train in order to remain more faithful to the Catholic Faith. Through the debates and sermons that he organized with his Dominican brothers, he propagated the Catholic Faith in the face of the heresy of the Albigensians or Cathars, constituted as a real counter-Church whose success stems from a paradoxical mixture of austerity and laxity. From their executives, the "perfect", they demand great austerity, opposing the wealth of the Church and the mores of many clerics. Lax with respect to other members, they offer all comers the prospect of a cheap salvation. Only the mendicant orders (Franciscans and Dominicans), in full accordance with the spirit of renewal that has animated the leaders of the Church since the 11th century, will really get the better of the Albigensian heresy, wars and persecutions.

They will respond to the essential expectation of the populations, namely a return to the spirit of poverty and brotherhood of Christian origins. The apostolate of the Brother Preachers (Saint Dominic, from 1215) and that of the Friars Minor (Saint Francis of Assisi, from 1210) aimed at the heart of the society of their time, that is to say the cities where the future of society is at stake. Indeed, various economic and financial functions are developing in urban areas and we can observe the rise of universities and their intellectual influence.

Did the Blessed Virgin give Saint Dominic a vision while he was preaching against the Albigenses in 1208? Did she tell him to suggest to the people the recitation of the Holy Rosary in order to have greater success with his preaching and his debates? (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 47). The love of the truth of Saint Dominic, the admirable devotion of the Rosary, without forgetting the strength and the wisdom of his preaching helped various people to be converted. Of course, we must note Pauline's attention to the humble and the little ones, but also the way in which she directed them towards the Virgin Mary. We especially note the insistence on the contemplation of Jesus in the Mysteries, he who helps to reflect on what he is, God and man, because he is formed in us. The meeting with Jesus in prayer should be a source of joy, hence thanksgiving and the manifestation of our gratitude to Mary who gives us her son.

By meditating on the Mysteries of the life of Jesus, through the Rosary, the believer is invited to welcome the Gospel to the depths of his heart. The simplicity of the recitation of the Living Rosary does not exclude the possibility offered to Christians to meditate, in this way, on important pages of the Gospel. Pauline wanted to offer the Blessed Virgin by assembling these fortnights real wreaths. With the five joyful mysteries (Annunciation, Visitation, Nativity, Purification, Jesus found in the Temple), we are invited to follow Mary and Jesus during the first years of his life in our human history. With the five painful mysteries (agony in the Garden of Olives, scourging, crowning of thorns, carrying of the cross, death of Christ on the cross), we follow Jesus confronted with human violence. The Son says "yes" to his Father to the end: he stripped himself, assuming the condition of a servant; he stooped down becoming obedient even to death on a cross (see Phil 2, 5-11). The Savior suffers and dies, he "gave himself as a ransom for all", so that all human beings might be saved and come to the knowledge of the truth, he the only mediator between God and men (see 1 Tim 2, 1-7).

Meditation on the five glorious mysteries (Resurrection, Ascension, Pentecost, Assumption, Coronation of the Virgin) opens us to hope and eternal joys. Indeed, "if we die with him, with him we will live. If we suffer with him, with him we will reign" (2 Tim 2, 11-12).

By meditating on the five luminous mysteries added by John Paul II in 2002, (baptism of Christ in the Jordan, the wedding at Cana, the announcement of the Kingdom of God, the transfiguration of Christ and the institution of the Eucharist), we are invited to live our baptized mission, in the heart of the world, with joy (The joy of the Gospel of which Pope Francis often speaks; *Evangelii gaudium*, Rome, November 24, 2013).

The missionary is happy to have the Savior Jesus to carry him into the world, to work with him, in the Spirit, "so that the kingdom of God may come" (Mt 6:10) and that all are involved in building a fairer world, where peace, justice and fraternity reign (Pope Francis, *Fratelli tutti*, encyclical on fraternity and social friendship, Rome, October 3, 2020, n ° 140), as we are invited to live it during the Eucharist, the sacrament of union with God, but also of brotherly love. In Jesus Christ, God gives himself and Man receives him, but Man also gives himself and God receives him. In this love where human beings are totally turned towards God without turning away from their fellows, it is God himself who sends on a mission. The Church being the Body of Christ, the people of God, the temple of the Holy Spirit, it is the Church also who sends on a mission, following Mary who offers us the Savior of the world.

OCTOBER 12TH

The Living Rosary, with reference to Saint Ignatius of Loyola

One of the questions that arises is this: how to fruitfully recite the Rosary? Pauline will rely on the methods of meditation of Ignatius of Loyola (1491-1556). "Saint Ignatius proposes three methods to meditate on the Rosary - The first method contains three ways of meditating - The first way: to refer to the meaning of the words - The method of Pauline on the Father and the Ave Maria. (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 83). The second method borrowed from Saint Ignatius is contemplation: "Making the mystery present and profitable by contemplating it - The Covering of Jesus in the Temple - Collecting the honey of divine Wisdom, by contemplating people, their words, their actions . (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 96). The third method of Saint Ignatius that Pauline is going to use and offer to her associates and reading friends is called "application of the senses". "The simplest, the easiest, the sweetest: the application of the senses - It gives a taste of God, a knowledge of his mysteries, a tenderness of love - The Crowning with Thorns. (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 110).

The first method, taken from the exercises of Saint Ignatius, consists in "reciting a vocal prayer, so as to separate, by the interval of a breath, each of the words which compose it, while occupying one's mind during that time, of the meanings of those words, or of the dignity of the person being prayed for, or of one's own unworthiness. " (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 83)

Let us meditate, for example, on the second joyful mystery, the Visitation, by focusing on the meaning of the words. It is first of all a question of stopping on the word *Pater* or *Our Father* and of raising our heart towards God, our Father, knowing that he is the Creator of all that exists, a Father to contemplate, to honour.

God Our Father who art in heaven, whose providence disposes of all things for our good and for your glory, for the knowledge of the Savior Jesus, your Son, for the sanctification of souls ... *Hallowed be your name*, as it was in this mystery, through Mary, through Elizabeth, through John the Baptist, may it be so in my heart and through all my works; may it be in my family, in the whole universe ...

May your kingdom come, and may it be established forever in my soul, through Jesus and Mary, as it is established in the soul of this little child who, from his mother's womb to his death, never deviated from the obedience he owed you ... *May your will be done*, etc. Sweet will! Happiness of angels in heaven; and, on earth the only pleasure of the righteous! ... *Give us, etc ... Forgive us, etc ... And do not let us enter into temptation, etc ...* Protect me from all weakness, voluntary distraction, boredom, temptation during this ten ... "But deliver us from evil ... and by the merits of Jesus and Mary in this mystery, inspire me so much aversion for the defects opposed to the virtues they practiced there that I never cease to fight against myself. and follow in their footsteps. (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 85).

The method is applied to the words of the *Ave Maria*. Pauline offers to take the mystery of the Resurrection. "*Hail...* In union with your divine Son, with all the heavenly court, where gloriously Risen, He comes to put an end to your pains... Hail Mary... No, henceforth, your name will no longer designate the very bitter bitterness of anguish and pain, but that of Sovereign, your son having entered, through his Resurrection, into the glory and omnipotence which were due to him... Full of graces..."(Pauline Jaricot, *Le Rosaire vivant*, op. cit. , p. 85). The one after who sighed the heart of Mary, the one who was dead, this child, your child, is restored to life, to you; enjoy your happiness, O my Mother, and let me participate ... These are some of Pauline's ideas and proposals. And a little further, "*Pray for us, poor sinners, etc ...* for the work of our salvation is the work of mercy; and, always fragile, always sinful, we need to be lifted up, so to speak, every moment ... Pray your divine Son that he never ceases to extend a protective hand to us; that he does not allow us to fall into mortal sin; or, if ever, this dreadful misfortune should happen to us, may He help us to do, on the spot, penance ... etc. (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 86).

This method that everyone is invited to apply is not an instruction that requires everyone to use the same ideas, the same thoughts. It is not a question of copying your ideas on those indicated here. It is a matter of speaking the words indicated, of meditating on them, of relating them to God, to the Lord Jesus, to Mary and to our salvation. We must bring them closer to the mysteries of salvation, to the mystery that we want to meditate on, putting all our heart and all the necessary simplicity into it.

OCTOBER 13TH

The Living Rosary, meditating on the greatness of the People invoked

The second method of reciting the Living Rosary inspired by Saint Ignatius of Loyola is to meditate on the greatness of the people invoked. It is sort of a contemplation. "In each Mystery of Our Lord there are people, words and actions; considering these people, listening to these words, carefully observing these actions, so as to make the mystery present and profitable, as far as possible, is what is called contemplating". (Pauline Jaricot, *Le Rosaire vivant*, op. Cit., P. 96).

Suppose we have formed an important project or that someone has hurt us during a meeting, a discussion, or that we have been congratulated after a success. We imagine the people who can help us realize our project, those who can put an obstacle in our path, those who will tell me that I deserve praise, applause and esteem, but also those who will simply show flattering and delicate compliments ... I can imagine my feeling of pain and pleasure, how my heart will rejoice or be irritated, the pleasure that I can feel in front of the manifestation of a friendship, of a possible help or, on the contrary, the feeling of revenge which can invade me... (See Pauline Jaricot, *Le Rosaire vivant*, op. cit., p. 97) We can rely on the mystery of the Annunciation and that of the Flagellation. It is above all a matter of meditating on the greatness of the people to whom we speak in order to become better aware of our limits - Pauline speaks of unworthiness - and of the importance of the salvation that is offered to us.

By placing the mystery of the Annunciation in our minds, we come into the presence of the Word made flesh, of Mary, of the Archangel Gabriel. We can highlight their greatness and their holiness, which contrasts with our smallness, our imperfections, our sins and our reluctance to advance on the path of holiness. "My Father," I said then, reciting my Pater, not being able myself to glorify your name in a way which is agreeable to you, receive the glory with which the Incarnate Word honors you and She who calls herself your Servant, although exalted to the rank of Mother of God! May my heart, finally and the hearts of all men, so long rebellious, so long distant from you, submit, come closer, conquered by the prodigious love that your Son shows us in his Incarnation... "(Pauline Jaricot, *Le Rosaire alive*, op. cit., p. 87-88)

Meditation can also highlight the will of God that Pauline presents as "so good, so holy and infinitely preferable to mine; to mine, alas! which in spite of its corruption and its malice, and by the most glaring of iniquities, I have so often preferred to yours. Sorry, Lord, sorry, since I find such sweet assurance in this mystery. (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 88).

By meditating on "give us daily bread", we can think of the Bread of Life, of the Eucharist, of the degradation of the Lord Jesus, of the "price paid" for our salvation. The link can be made with the request for forgiveness: forgive me my offenses. It is also possible to think of the infinite love of God, manifested in the Man-God, and that each Christian can feel at different times in his life.

Meditating on the mystery of the Flagellation is an opportunity to think about the sufferings endured by Jesus during his passion but also the pains of his mother in the face of so much cruelty and desolation. The whips make the blood of the son of Mary flow.

How not to think of Mary's tears when she perceives the way in which her son is being treated? It is no longer this little child in the manger, this Jesus "caressing you with his divine hands, intoxicating you with his consolations, and making the rays of his glory shine in your eyes ..."; it is Jesus stripped, tied up, beaten with rods, all bathed in his blood ... What did he do? Does he have to go that far to give us hope, forgiveness, salvation? Saying *Hail Mary* is like mingling her tears with those of the Savior's mother, asking her mercy on behalf of sinners and all violent and wicked people. "*Full of grace ... you will hear me, and the pitiful state in which you see your Son put himself to save me, will only move the bowels of your mercy; with me, with Jesus you will cry out to Heaven: grace, forgiveness; and through you Heaven will send me this remission that I desire.* (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 89).

You are blessed ... Are the most agonizing pains, blessings? Are we children of tears and blood? Must tears be shed for salvation to be acquired, received? Do we need blood to wash away the sinner, purify him, and regenerate him, so that he may be covered with heavenly blessings? "The more, Jesus and Mary attracted me, by their passion, mercy and grace, the more I must bless them, the more they must appear to me as instruments, sources of blessings." (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 90).

And Jesus, the fruit of your womb is blessed, "for if it is necessary, for an instant, he passes by the suffering, by the whips, by the humiliations, the day will come when he will enter, where he will rest in an infinite and eternal glory. Then for the blasphemies and curses of the ungodly, he will receive praise, homage and blessings from all heaven; his name will be exalted above all names; then yours, O my Mother, because as much as you have drawn near to him in the day of his abasement, so much will Jesus bring you closer to him in the eternity of his glory. (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 90). Is Holiness linked to sharing so much pain of people facing human violence? Holiness requires so much generosity and heroism, so much constancy and fidelity to follow Jesus wherever he goes, especially among those who are suffering? *Pray for us...* You are as good as you are merciful, that we have been wicked; we are still miserable. Pray now for us, so that we may be more faithful to render to the Lord and to you the glory of righteous gratitude. May we get to be confident, calm, and hopeful *in the hour of our death*. So be it.

OCTOBER 14TH

The Living Rosary and Contemplation

The Living Rosary can lead to real contemplation. In each mystery of Our Lord, there are people, words and actions. So it's thinking about what these people are, what role they play in the history of salvation. It is about listening to the words, trying to carefully specify in our mind the actions performed for our salvation and thus make the mystery present in our minds, so that it is truly beneficial for us, for our contemplation. It is about contemplating the actors of our salvation, the words which are spoken about it and which deserve that we keep them present in our mind for some time.

By drawing inspiration from what is happening within us, it is possible to embark on this path of contemplation. Indeed, if we have a project, if we are upset or hurt during a meeting or if we have some satisfaction with our self-esteem, it is naturally that these feelings come back to our mind. I represent, to myself without effort, the people who can come to my aid to carry out a project, those who can put an obstacle or oppose me with difficulties, those who esteem me or who can encourage me or address me with flattering and delicate compliments.

Depending on the sense of pain or pleasure I receive from it, my heart rejoices or becomes irritated, bowing to some with friendship, or turning away from others out of spite or even a feeling of revenge. This meditation or contemplation that everyone can do concerns earthly realities; it can be applied "to the things of Heaven, to the Mysteries of Mary and of Jesus, and we will contemplate in the manner of Saint Ignatius and Saint Dominic, filling ourselves, like them, with love for the virtues of Jesus, and of horror for vices and flaws to the contrary. Let's no longer allege the difficulty.

This exercise is within the reach of the simplest; nature has trained us there for a long time; grace carries us there unceasingly. It is not necessary for this to have acquired a sublime degree of perfection; it is enough to be a man; you just have to be a Christian. »(Pauline Jaricot, *The Living Rosary*, op. Cit., P. 97)

If we take the example of Jesus' recovery in the Temple, it may be interesting to direct our attention to the place where this mystery took place. It is a matter of contemplating Jesus in the midst of the doctors of the law whom he enlightens with his words, in the midst of the people who listen to him with admiration. From his lips flow wisdom and meekness; its beauty is that of the God living among human beings. Joseph and Mary are in sadness; they lost their young boy three days ago. What joy, when they find him! What changes in the thoughts, the feelings, the affections, in short in the heart of Joseph and in that of Mary. People who were worried, along with them, will be reassured. To this view of people, we must add hearing, words and actions which also deserve attention and meditation. What do each say: Joseph, Mary, Jesus? Mary asks him, in the form of a tender complaint or a veiled reproach: why did you do this to us? And Jesus answered: Do you not know that I must be fully what my Father wants from me? Joseph and Mary are silent; they probably understood. This silence also deserves a little consideration; silence to contemplate God Our Father, what he expects from Jesus and from each of us in relation to the history of the salvation of each one, in relation to the salvation of all. What about actions?

Jesus separates himself for a time from the people he loves; Why ? To get closer to people who live in the darkness of death, who await salvation from the Creator God? Mary and Joseph “retrace their steps; they search ; they get informed; they resort to prayer; they go to the temple; finally they found Him. Jesus is theirs from now until death. But you, O doctor of the law, and you too, poor people, who just burst into feelings of admiration, what are you doing? Are you going to retreat into your ignorance? This is more than likely; and the light having him in the darkness, the darkness did not understand him "(see Jn 1, 5; Pauline Jaricot, *The Living Rosary*, op. cit., p. 99).

OCTOBER 15TH

The living Rosary and the fruits of holiness

The third method of Saint Ignatius is the simplest, the easiest, that retraces the Mysteries of God in the heart of the person who prays, making him taste satisfaction and deep joy. This method called "application of the senses" is based on the requirement to relate what our lips say, the vocal prayers, and how we make use of the senses of our body: the participation of our eyes, our ears, smell, touch, taste.

Our senses allow us to pray, to pray better, to progress spiritually on the path of holiness? How the gifts of God and virtues, like flowers and fruits of a beautiful garden, "beautify the soul of Jesus, Mary, Joseph, and other holy people who find themselves in the mysteries"? (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 111).

Each person can, by emphasizing the sense of sight, imagine "a great hall of the Praetorium, into which Pilate's soldiers lead Jesus Christ, after his horrible scourging." This divine Master is quite naked, all bloodied, and ready to receive new pains.

The executioners weave a crown of thorns for him. What a crown, Lord! ... ”(Pauline Jaricot, *The Living Rosary*, op. Cit., P. 112). The imagination and devotion of the heart are emphasized. “A decade recited with a compassionate gaze on Jesus in his pains, or with his crown of thorns upon your own heart, or in some other equally devout and simple manner, will be a good and true decade of the rosary. (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 114). It is possible to imagine the face of Jesus in the face of excessive humiliations, the way in which the Man-God reacts to pain, but also the expression of his gentleness, of his patience, the way in which he and Heaven keep the silence. Anyone can be educated when they pray to the Lord and Mary, using their senses to meditate on suffering, pain, humility, abasement and kenosis (emptying oneself to reveal being and being love of God; see Phil 2: 5-11; 1 Cor 9: 15; 2 Cor 9: 3) by obedience, the mysteries of the salvation of mankind.

"The application of the senses gives a knowledge of the mysteries of God, a tenderness of love. »(Pauline Jaricot, *The Living Rosary*, op. Cit., P. 110)

The fruits of the Rosary are manifold and for Pauline all kinds of goodness came to her through the recitation of the living Rosary. The fruits of holiness can be seen on a spiritual level and from a bodily point of view. "Hardened sinners, whose salvation was almost desperate, have been converted. Stubborn and furious heretics have been enlightened. Towns, provinces and entire kingdoms have been fortunately changed, either by the reformation of manners, or by the abjuration of the errors in which they found themselves engaged "(Pauline Jaricot, *Le Rosaire vivant*, op. Cit., P. 115). From a bodily point of view, Pauline evokes the dead who have regained their lives; the blind who have regained their sight; the deaf, hearing; of the dumb, the word; of paralytics the use of their limbs; and all kinds of sick people, health that the aid of art could not restore. Referring to Lk 4, 17-21, as Pauline seems to do, it should be added that the Good News is announced to the poor and that captives and the oppressed have access to liberation. A jubilee year is opened, not for the vengeance of God, but to welcome the Lord of tenderness and pity, slow to anger and full of love, the one who comes to save his people.

After the reading of the prophet Isaiah, says the evangelist Luke, everyone in the synagogue had their eyes fixed on Jesus. He said to them: "Today this scripture is fulfilled for you who hear it" (Lk 4:21). They all bore witness to him and marveled at the message of grace that came out of his mouth, and they said, "Is this not the son of Joseph? »(Lk 4:22). The salvation of Jesus Christ reaches all men and women in all aspects of their being. Therefore, we must affirm that the salvation of Jesus touches the cosmos.

Let us simply evoke the appeased storms, all the battles won, all the consultations that lead to the advent of peace, the rains obtained thanks to the recitation of the Rosary as well as the stopping of the great floods. We also mention the assistance received by people who were in misery, the release of captives, all the blessings that various families have enjoyed. Pauline notes: "Many souls were taken from Purgatory; others have avoided Hell by its effective virtue. (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 116). Let us also mention the various miracles and socio-cultural and cosmic changes that science has difficulty accounting for.

Note also that "the propaganda campaign is doing wonders. The following distributions are recorded: 14237 miscellaneous volumes; 11200 Pontifical Encyclicals; 2000 Manuals of the Living Rosary; 14,400 copies of the Gifts of the Holy Spirit; 47,000 various prayers; 27,000 leaflets of indulgences; 350 copies of Jesus model of the Christian; 30335 Adorations of the Blessed Sacrament; 2590 New Years gifts of the Holy Child; 3000 copies of the Life of Saint Paul; 3200 circulars; 6000 Fortnights and Mysteries; 21,360 images of the Good Shepherd; 80,850 various images; 15,000 rosaries; 3250 crucifix; 40,676 medals. »(Sister Cecilia Giacobelli, Pauline Jaricot. *Biography*, Paris, Mame, 2005, p. 181-182)

The fruits of holiness cannot be quantified, but it is possible to evoke all the transformations that take place in the hearts of those who recite the Rosary, not only in Europe, but also in India, in America, in Africa and elsewhere. "The Christian world can say of this devotion and what Solomon said of Wisdom: all kinds of good came to me with it. (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 116). For Saint Francis de Sales, the Rosary is "a very useful devotion for sinners and for spiritual people. He himself had been miraculously healed of his scruples and his temptations of despair, by which God tested him, by making a vow to say the Rosary every day of his life. He also gave the people he led the advice to wear the Rosary as a holy mark by which they would protest that they wanted to be servants of God, of the Savior and of his blessed and ever virgin Mother. (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 117). Other saints, such as Charles Borromée, Vincent Ferrier and Alphonse de Liguory said the Rosary with particular devotion to honor Mary, fight against sin and invite their contemporaries to welcome salvation in Jesus Christ and to progress in holiness. Some had the entire Rosary under their clothes or hung around their necks to recite it every day, contemplating its mysteries.

Cardinal Bellarmine recited the Rosary during his recreations, while walking, or when he went from one occupation to another, or when he had to wait. A lady whose husband was a rich man, who led a life so unworthy of a Christian, came to Saint Dominic, "to consult him on the means to be taken to bring her husband back to the path of virtue. Our saint advised him to recite the rosary for fifteen days, as devoutly as possible.

This pious woman obeys; and the very day that it began, God touched the heart of this man so strongly by the fear of hell that he went, trembling and his eyes bathed in tears, to find Saint Dominic, received the rosary, and lived holy the rest of his life. "(Pauline Jaricot, *The Living Rosary*, op. Cit., P. 121) According to Pauline," Saint Francis Xavier honored the Blessed Virgin and loved her all his life, with feelings full of reverence and tenderness. To show that he was his servant and that he prided himself on being it, he usually wore a rosary hanging from his neck; and so that the Neophytes would love this devotion, he most often used this rosary to work miracles. (Pauline Jaricot, *The Living Rosary*, op. Cit., P. 118).

OCTOBER 16TH

1834, Foundation Daughters of Mary (Fondation des Filles de Marie)

In 1831, Pauline founded the *Daughters of Mary* with whom she settled in Lorette, on the slopes of the Fourvière hill. In addition to the six sisters hospitallers of *Nazareth*, there are a few associates of the Living Rosary and some pious and faithful friends and workers of Saint-Polycap, that is to say about twenty people. To these "*Daughters of Mary*", Pauline offers the path that she has already started in Nazareth with the hospitable sisters: life of prayer, faith, obedience and love. On July 10, 1833, on the eve of settling in Lorette, she described her project to Mgr de Pins, administrator of the diocese: "[The house is] inhabited by the sisters of the novitiate of the hospital who have nothing and want nothing that sets them apart ostensibly from the mass of the faithful. However, they want to get as close as possible to the evangelical advice; together they follow a life regulation, consistent with the goal they set out to sanctify themselves, while glorifying Jesus and Mary through the practice of good works supported by the spirit of faith and prayer.

Since charity can diversify their occupations and change the order of the hours, we cannot hardly specify here the times intended for each day's employment, except times of rising, of going to bed, of meals and of prayer, nevertheless, they strive to make this life Christian as uniform as they can to avoid the quips and whims to which the human mind is usually subject and keep their soul in peace "(Catherine Masson, Pauline Jaricot, 1799-1862, biography, Paris, Cerf, 2019, p. 295-296).

A priori, it is not a question of a religious life project, but of Pauline's personal project of being "cloistered in the world". It is about the action and practice of prayer, influenced by the Imitation of Jesus Christ, as indicated in the project presented to Pope Gregory XVI, approved by the latter, to live together, to pray and to to work "in the midst of the world by following the evangelical counsels" (Catherine Masson, *Pauline Jaricot*, op. cit., p. 297). At the request of the Pope, the society is placed under the direction of the directors of the Living Rosary. The link is established between the community and the management of the Living Rosary. "Their state duty, after prayer, is the sermon in action, which is reflected in all the activities generated by it. It is always a question of training in the habit of prayer by practice rather than by speech "(Catherine Masson, *Pauline Jaricot*, p. 297). Pauline recommends "among all the virtues, the simplicity of children, simplicity of mind, simplicity of heart towards God, simplicity towards neighbor, simplicity in action, simplicity in the spirit of humility, in order to always appear inferior to poor people whom we have the mission to serve. »(Catherine Masson, *Pauline Jaricot*, p. 297)

She will lead, with them, a religious life in the world by responding to the enormous obligations created by the Living Rosary, a spiritual family with the dimensions of Pauline's universal heart. In fact, the project will mature for many months and especially when Pauline will have serious health problems. During this period, "she feels dominated by the desire to glorify God and to contribute to the salvation of souls. She confesses that if, on the one hand, she wishes to dedicate herself to the innumerable works of the apostolate, on the other hand, she feels an obsession that drives her to seek total detachment from the world so that she can rest in contemplative life only. "(Sister Cecilia Giacobelli, *Pauline Jaricot*. Biography, op. Cit., P. 173). Supported by her family, Pauline Jaricot acquired the Frèrejean house on June 7, 1832, with a large park and a path leading directly to the Notre-Dame de Fourvière sanctuary.

As soon as she settles into the premises, she takes care to place the key at the feet of the Virgin as a token of thanks for the successful deal. "This gesture is accompanied by the promise to display on all exterior doors this inscription:" Mary conceived without sin, pray for us ". The new property, situated in a privileged position compared to Lyon, is intended to be recognized by all as the domain of Mary and must participate in the dissemination of her maternal protection. Concretely, it is about redistributing to the world the spiritual energy accumulated through the association of the Living Rosary. The work of the same name, which had 299 subscriptions of adherents in 1828, exceeded 3,500 at the end of 1831. "(Sister Cecilia Giacobelli, *Pauline Jaricot*. Biography, op. Cit., P. 180).

The inauguration of the house and the blessing of the new chapel took place on July 16, 1833, feast day of Our Lady of Carmel. The day chosen for settling in the house is the feast of the Assumption of Mary, August 15. The religious significance of the event must be valued. "The name 'Loreto' is chosen to indicate the continuity of the spiritual link with the House of Nazareth.

It also wants to express a return to the traditional sources of a local Church: the one which, in Lyon, has forged religious links with Italian Loreto since the 6th century. It is above all the expression of the sovereignty of Mary in the governance of all events, past and future. Everything within its walls must contribute to transforming the place into an oasis of spirituality, of pastoral discernment and of vocation, of meeting of missionaries who return to their country temporarily and of regular correspondence with known missionaries, all over the world. . »(Sister Cecilia Giacobelli, *Pauline Jaricot*. Biography, op. Cit., P. 181) Pauline will sell part of her real estate, without any profit motive, to anyone who guarantees her spiritual use in priority. In 1857, she evokes it in a letter to Cardinal de Bonald, when she explains to him: "... the poor who speaks to you served as an instrument for this good Lord to preserve the hillside of Fourvière, not from imaginary and future dangers, but the real and imminent one of being invaded by buildings and small meetings of pleasure, by buying properties (for the benefit of) the Visitation of Lyon, brothers of Christian Doctrine, boarding school Saint-Barthélemy, refuge Sainte Elisabeth, nuns of Saint-Régis, Jesuits near Notre-Dame de Fourvière "(Catherine Masson, *Pauline Jaricot*, op. Cit., P. 411). Pauline had a special bond with the Society of Jesus. One of her notebooks read: "What can I do, poor and weak creature that I am? If I had been of the other sex, it would have been possible for me to enter the Society of Jesus and thus take care of the salvation of all my brothers. So an interior voice whose accent I cannot define repeats to me: "If you cannot enter the Society of Jesus, could you not create the Society of Mary?" »(Sister Cecilia Giacobelli, *Pauline Jaricot*. Biography, op. Cit., P. 174)

With the Daughters of Mary, the spiritual movement of Pauline, the house of Loreto will have an extraordinary spiritual influence. "In the same way that the Notre-Dame chapel rises on the ruins of the Forum of Trajan bathed in the blood of the martyrs, the House of Loreto stands as the "center" which calls to it the prayer of about 60 nations from around the world. In its property, the Marian missionary movement grows with the comings and goings of missionaries, apostolic vicars who go there to thank and to ask for new financial and spiritual resources. »(Sister Cecilia Giacobelli, *Pauline Jaricot*. Biography, op. Cit., P. 213)

The original vocation of Pauline's first companions is the missionary commitment, the practice of the living Rosary, but also the care of the poor and the sick. Various difficulties of Pauline, the failure of her social work and undoubtedly her illness in 1834 and her long absence during her pilgrimage to Italy did not facilitate the creation of a community life of the Daughters of Mary nor the possibility of finding the path to sustainability.

OCTOBER 17TH

1835, Healing of Pauline in Mugnano di cardinale, near Naples (Italy)

Work in progress

Pauline's illness is deemed incurable, but she wants to go to Mugnano, Italy, when the trip is difficult, if not insane given the severity of her condition. Pauline has a serious heart problem with palpitations. She had difficulty eating and had to take great care not to suffocate. She had a few moments of relaxation, at the end of a novena to Saint Philomena and, although she was seriously affected, she had the project to go to Mugnano on the tomb of Saint Philomena, passing by Paray-le-Monial and Rome.

A popular devotion to Saint Philomena had followed the discovery by archaeologists in the catacomb of Priscilla, on May 25, 1802 in Rome, of blocks bearing the inscription LUMENA PAXTE CUM FI, surrounded by symbolic Christian characters. By changing the order of the blocks, we can get "PAXTE CUM FILUMENA" which could be translated as "Peace be with you, Philomène". Doesn't this name mean "Loved" or "Beloved" (from the Greek root Phileo), or even "Daughter of light" (from the Latin root Filia luminis)? (see Catherine Masson, *Pauline Jaricot*, op. cit., p. 311). A secret attraction drew Pauline to the tomb of Philomène considered a martyr, but how to express this desire and especially how to get there from Lyon, when she is so ill that she can no longer bear the slightest movement?

For the doctor, all the remedies were useless; he therefore came to see Pauline, as a friend, without prescribing anything to her, as if she were simply an object of curiosity, for observation. Wouldn't undertaking any trip be, for Pauline, a way of making an attempt on her life? To this question, the doctor replied: "As for a long time nothing, absolutely nothing explains the prolongation of your existence, you can without any qualms satisfy your fancy of travelling.»(Catherine Masson, *Pauline Jaricot*, p. 312-313). When Pauline tells Bishop de Pins about her plan to go to Paray-le-Monial, she does not tell him that it would be a test of her ability to survive and go to Mugnano. She wanted to have recourse to the Sacred Heart of Jesus through the intercession of the venerable Marguerite-Marie. Since June 21, 1817, Pauline had been a member of the Association of the Saints Hearts of Jesus and Mary, chaired by Claudine Thévenet, president of the Association of the Saints Hearts of Jesus and Mary. When she brought together a few workers, she gave them the name of "Repairers of the Heart of Jesus. "In addition, when she designed her book *Infinite Love*, subtitled "The Heart of Jesus Christ, Salvation of the Church and of France", she also referred to the heart of Jesus. (Catherine Masson, *Pauline Jaricot*, p. 313). Since she arrives in Paray-le-Monial alive, Pauline decides to go at least as far as Rome to receive the blessing of the Pope.

Pauline remains incognito while crossing Lyon and goes to Chambéry where she is received by the Visitandines. Her condition worsened and she believed she was dying "far from France and far from Rome" - Savoy was not yet part of France on this date (see Catherine Masson, *Pauline Jaricot*, p. 314). The Visitandines make a novena to Saint Philomena and Pauline finds the strength to hit the road again. Pauline and her suite stayed in Lorette for a few days and left for Rome, where Pauline arrived almost lifeless. She was received at the Trinité des Monts by her friends, the Sisters of the Sacred Heart. In view of her extreme state of weakness, Gregory XVI pays her the honor of a visit. Pauline pleads with the Pope for the cause of Saint Philomena and, after five weeks of stay in Rome, the caravan sets out again.

Pauline Jaricot arrived in Mugnano on August 8, 1835, two days before the feast of Saint Philomena. She is welcomed with joy as the founder of the Propagation of the Faith and of the Living Rosary, while she feels indescribable suffering. On Sundays, she is placed near the venerated tomb and appears dead, but deep inside she feels her healing which she hides at first, because she is intimidated. According to Sister Cécilia Giacovelli, Pauline "understands that she has just been the object of a divine miracle. Clapping her hands, in a rhythmic movement, Pauline begins to sing Glory to the Father.

The pallor of her face gives way to her natural complexion: she leaves the appearance of an emaciated woman appearing over 50 years to offer the image of a younger woman of at least fifteen years, who manages to walk freely through the crowd with surprising liveliness "(Sister Cécilia Giacovelli, *Pauline Jaricot*. Biography, op. cit., p. 202).

The general amazement gives way to blessings, thanksgiving and praise. The next day, August 10, the feast of Saint Philomena, Pauline feels so much better that she tries to walk a little in the church. Even if you carry her chair to follow her, Pauline feels a real improvement that will confirm when she returns to her room. "I can go to my room and go up the stairs all at once, which I haven't done for fifteen months. I hoped things would carry on quietly; but no sooner had I arrived than the whole village knew what had just happened. »(Catherine Masson, *Pauline Jaricot*, op. Cit., P. 315).

Gathered around a priest, the people demand to see her. Pauline joins in the crowd's demonstrations of joy and religious glee. She is no longer the "lady" or the French young lady, but the "princess of paradise" (Sister Cécilia Giacovelli, *Pauline Jaricot*, op. Cit., P. 202). " The bell rings. She is forced to walk in the village, preceded by music and accompanied by soldiers: "I really felt as a victim adorned with ribbons and crowned for the sacrifice". She will not leave Mugnano until after a novena of thanksgiving. She takes a relic with her and leaves her chair there as an ex-voto. On the way home, she does not fail to amaze anyone who saw her dying on her way! She herself says: "At the relay station, the postilion who brought me in a state bordering on death shouted aloud:" Miracle! Miracle! Long live Saint Philomena! Upon hearing their shouts, the crowd came running from all sides, crowding around the car, hanging wreaths and garlands of flowers, invoking the Holy Martyr ". (Catherine Masson, *Pauline Jaricot*, op. Cit., P. 315) -316)

OCTOBER 18TH

Pauline and Saint Philomena

Seeing Pauline in agony in Rome, Pope Gregory XVI recommends himself to her prayers "as soon as she arrives in heaven. »Pauline replied:« Yes, Most Holy Father, I promise you. But if on my return from Mugnano I went on foot to the Vatican, would your Holiness deign to proceed without delay to the final examination of the case of Saint Philomena? "And the Pope replied:" Yes, yes, yes, my daughter, because then there would be a first-rate miracle "! The Pope promises everything, being sure of not having to comply: he then said in Italian to the Sister Superior, no doubt of the Sisters of the Sacred Heart of the Trinity of the Mountains, friends of Pauline: she comes out of the tomb. She will not come back. "(Catherine Masson, *Pauline Jaricot*, op. Cit., P. 314)

Returning from Mugnano to Rome, Pauline presents herself at the Vatican. The Pope cannot believe his eyes. He asks Pauline to walk up and down, asking her to go back and forth, giving thanks to God who has done wonders for her. "Pauline then asks the Pope to be able to fulfill her vow and to raise a chapel to Saint Philomena. "Yes, my daughter, he replies. We will further investigate the cause." He will authorize her worship on January 13, 1837. "(Catherine Masson, *Pauline Jaricot*, op. Cit., P. 316) Gregory XVI keeps Pauline in Rome for almost a year so that the miracle in her favor can be observed. During her stay in Rome, Pauline had several meetings with Gregory XVI, which Cardinal Luigi Lambruschini almost always attended, (former nuncio of Paris who became cardinal on September 30, 1831 and Secretary of State in 1838, who obtained the solemn approval of Pope Gregory XVI for the Living Rosary), meetings during which it is often a question of the trials of the Church and the dangers of France.

Pauline takes advantage of her stay to visit with joy the city of Rome, the Vatican, but also to write texts, in particular her autobiography. It was also during this period that the Living Rosary was affiliated with the Dominican Order (see Catherine Masson, *Pauline Jaricot*, op. Cit., P. 317).

Leaving Rome on May 25th, 1836, for Florence and Bologna, via Lorette, Pauline promised to return. "Her return to Lyon is hailed as a miracle and she resumes her work. "Pauline, who is 37 years old, has regained her health" with her intelligent physiognomy and penetrated with gentleness, her large eyes spiritualized by the flame of ecstatic effusions ", writes David Lathoud, but also with" her rucher cap, the black escot with her short cape, her eucology in hand, you would easily take her for a nun " (Catherine Masson, Pauline Jaricot, op. cit., p. 317).

At the house in Lorette, Pauline instructs Father Rousselon to have a chapel erected for Saint Philomena in recognition of her healing on the saint's tomb. This soon is built near the Montée Saint-Barthélemy: a small chapel with about twenty places, built by the architect Antoine Chenavard (1787-1883) and which reproduces the church of Mugnano in miniature. It was inaugurated in November 1839. The pilgrims can come there to pray at any time without going through the house or the enclosure of the property.

Upon her return in 1836, Pauline made the trip to Ars, about forty kilometers from Lyon to carry a relic of Philomène, the fragments of the humerus. Jean-Marie Vianney admires the health of Pauline who returned to him. "His heart melts with gratitude to God for this wonder, but he does not show astonishment because he knows very well that everything is a wonder of what comes from God. They remain silent for a while. Two years have passed since their last interview. There is great joy in Pauline who has been waiting for this happiness for so long. "(Jean Barbier, *Le curé d'Ars et Pauline Jaricot*, Lyon, Ed. & Imprimies du Sud-Est, 1952, p. 90-91). The parish priest receives "the remains of the Greek Virgin with inexpressible joy. He laughs and cries and tells Pauline that he will display the relics in his church. "(Jean Barbier, *Le curé d'Ars et Pauline Jaricot*, op. Cit., P. 92). This virgin is often presented as a "Greek princess" who "would have come to Rome, would have been loved by Diocletian for her beauty, but promised to Jesus Christ by the vow of virginity, would have refused and would have paid for her insubordination with a terrible death (see Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. cit., p. 76.) In Mugnano, Saint Philomena was best known for her miracles and her death for the faith.

OCTOBER 19TH

To be a living Eucharist

Since the writing of *Infinite Love in the divine Eucharist* in 1822, Pauline has resolutely turned to Jesus celebrated at Mass, in the Eucharist, and to whom she is intimately linked. The Eucharist is very important for Pauline Marie Jaricot. Of course, Pauline is not a theologian, but she knows how to share her spiritual life, which she feels by noting the special bond she maintains with Jesus, the Eucharist, Salvation and the universal mission of the Church. She shares her Christian sensitivity, her intimate bond with Jesus who is everything to her.

For Pauline, "Jesus is to our soul what salt is to the meats we want to keep. The divine Eucharist preserves our will from the corruption of sin and keeps us for eternal life. He admits me every day to his table as his child, he allows me to exchange my weakness for his strength, my baseness for his greatness, my anger against his meekness, my corruption against his holiness, my nothingness against his divinity, my madness, my darkness, my ignorance, against his wisdom, his light, his truth. I can if I want to, because he allows me to lose myself in him and receive him in me instead of myself. »(Joseph Serval, *Another face*. Op. Cit., P. 149-150)

Pauline sometimes perceives the Christian as two men fighting each other, one being the child of the slave, that is to say the child of sinful Eve, and the other being the son of the free woman, the son of Mary, the son of the Church through Jesus Christ. The son of the slave must be cast out of the house, so that the heir of the promises takes up all the space, to grow in Jesus Christ. In fact, "the wheat must undergo a great preparation and a great work before it is fit to serve in the sacrifice of our altars; even though he is not capable, despite such preparation of becoming the body of Jesus Christ without a miracle which destroys him and substitutes his savior ... I must also undergo a great preparation, a great work, to become a living bread acceptable to the Lord; but all my preparation will be nothing by itself: the sword of Jesus Christ will have to destroy me in order to substitute itself in my own place, so that I may accomplish his designs. »(Joseph Serval, *Another face*, op. Cit., P. 150).

Pauline underlines the sacred character of the Eucharist, sensitive as she is to the beauty that surrounds the liturgy as well as the decoration of churches. It is above all a matter of adorning our interior house, our heart, the place where Christ will dwell. The Son of man came to seek and save what was lost (Lk 19: 5-9). To contemplate the Eucharist is to contemplate the love of Christ for all men. The heart of Christ is it not the center of the mystery of God's love. The heart that loves women and men, however far they may be from holiness, is the heart that surrenders itself in sacrifice for the salvation of all, the heart from which flows all the grace we receive.

God wants all men to be saved and to come to know the truth (1 Tim 2, 4). "Through Eucharistic communion, Christ lives in us, to animate from within, mysteriously, our being and our actions, with respect for our freedom. It is both a transforming union and an intimate dialogue, where our freedom pushes us to truly become what we receive, what we deeply are, sons of God and brothers of Jesus Christ."(Mgr François Duthel, Postulator of the Cause of Canonization of Pauline Jaricot, "Introduction", in Pauline Jaricot, *L'Amour infini dans la divine Eucharistie*, Paris, Mame, 2005, p. 11-34, p. 31 for the quote.) The Eucharist is not a trivial meal; it is the memorial of Christ's sacrifice. "The Mass must be placed at the center of Christian life and that in each community every effort be made to ensure that it is celebrated in a dignified manner. »(John Paul II, *Mane nobiscum Domine*, n° 17).

The Eucharist constantly brings us back to the Calvary, place of the passion of Christ, where blood and water flowed, signs of baptism and of the Eucharist, sacraments of our Salvation and of the commitment of our God for the salvation of all. We are invited, as Christ requested during the Last Supper (Lk 22:19), to do this in memory of him, to make him present in the Word proclaimed, to listen to him speak to us, to receive his body and blood, because he becomes food. Each can say to Jesus at the time of consecration: "Lord, you are there, I love you. I thank you for your present and for your love.

Give me your word and your bread, these foods which alone can satisfy my interior hunger and make the desert of my heart bloom again. "(Bishop François Duthel, "Introduction", in Pauline Jaricot, *L'Amour infini dans la divine Eucharistie*, op. Cit., P. 31-32). Faced with such a mystery of love, man is invited to recognize his littleness, his sin, the better to discover how far the love of God goes to save him. The love of Christ covers a multitude of sins and invites the sinner to rely on the goodness of the Lord and be converted. It is in this sense that Pauline invites us to question ourselves about our practice of the sacrament of Penance, which must be placed in the context of divine grace and love.

Pauline often calls us to penance, in search of a purified heart to better welcome the Body of the Lord Jesus, dead and risen. She is so confident in the infinite Love of God celebrated in the Eucharist that she puts her finger on the aspects that seem most important to her. Whether it is the sacrifice, the presence, the banquet or the communion, "the intimate exchange with Jesus that we have just received in the communion." (John Paul II, *Ecclesia de Eucharistia*, no. 61) we are invited to live the Eucharist in all its aspects, whatever the gateway we choose. In fact, one must examine oneself before eating the bread of life and drinking from the cup (1 Cor 11: 27-29). We must purify ourselves during an examination of conscience and enter into a process of forgiveness and purification so that our whole being is truly the temple prepared to welcome the Body of the Lord.

Even though one may have the impression that the Resurrection, ecclesial communion and the Spirit of Pentecost are not sufficiently emphasized, it should be noted the importance that Pauline places on the Eucharist and on the Christian mission. Does the missionary spirit not arise from the Eucharist, from the Risen Lord who sends on missions? Isn't the Spirit given so that all disciples may realize their missionary responsibility? We are invited to share with the poor the table of the word and that of bread, the Eucharist. We are invited to serve charity, love of God, love of neighbor, articulating our spiritual commitment to the needs of the poor. The Eucharist refers us to Faith in the dead and risen Christ, to the sacrifice he made out of love (Phil 2: 5-11) to save the multitude, to communion and to service, following Christ who came to serve and give his life as a ransom for the multitude (Mk 10:45).

OCTOBER 20TH

Pauline and the Curé d'Ars (May 8, 1786 - August 4, 1859)

It is possible to trace the relationships between Jean-Marie-Baptiste Vianney, the Curé of Ars, and Pauline Marie Jaricot, through a few episodes of their lives that a predestination seems to have mixed up with each other by a game of reciprocal influence. Of course, it is impossible to summarize everything that linked these two extraordinary characters and how they influenced their contemporaries by putting themselves at their service.

One of the encounters with "Monsieur Vianney" that marked Pauline was when he came to say "Miss, the poor are hungry and I come for my poor. Pauline leaves and returns a few moments later carrying a sealed envelope which she gives to the vicar. The young girl, as if she had foreseen her future trials, feels gently attracted by the priest's kind gaze... Already, a discreet sympathy germinates in her for this man who no longer lives but for others. So in the old Jaricot house, for the first time the young vicar of Ecully meets Pauline. "(Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, Lyon, Ed. & Imprimeries du Sud-Est, 1952).

When Jean-Marie Vianney receives his appointment as Curé of Ars-en-Dombes, he is warned of the difficulties he will encounter: "But, you know, my poor Vianney, it is a very deprived parish. We don't like God there. You will have a hard time, and then it is a parish without resources, 500 francs a year only. The answer is clear: "Mr. Courbon, [the Vicar General] it is too much honor for me. This is all I dreamed of. We will make them love God. As for money ... I have always preferred poverty. I will be in my element. "(Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 30). Once in Ars, Jean-Marie Vianney will spend a lot of time in church, praying in front of the tabernacle, especially in the silence of the night to pray for sinners: "My God, I agree to suffer, for a hundred years, the most acute pains, provided they convert "(Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. cit., p. 36). He attacks dancing, cabarets and anything that can cause his parishioners to distance themselves from Jesus Christ. "To confuse the demon, it is necessary to carry penance in eating and drinking. He simplifies his meals, cooks potatoes himself in his pot for a whole week, places them in an iron basket hanging from the wall. He takes two - the third would have been for fun - he eats them cold, covered with mold ... "(Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 41).

The Curé of Ars adopts a simple life, poor and even of penance. As some people of the time quietly did, "he whips himself to the point of blood, takes on suffering, becomes a real object of pain. He trembles in all his body. The fever of atonement overtook him... He pushes himself through voluntary trial, identifies himself with Christ on the cross... in the delirium of forgiveness, of the pity he implores, he turns on himself, the arm ready to strike. "(Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 47) Rumors are rife in the village. For some, he is a miracle, an extraordinary man who "fasts, lies on a plank, whips himself to the point of blood. They say he does this for sinners. " Some find this curious, because "never have we seen such a priest, never have we seen a priest with such interest in the salvation of his parishioners" (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit. ., p. 49). Soon the laughter and profanity will fade away. No more murders, drunkenness; arguments are rare, but the demon does not admit defeat. In addition, the poor of Ars are pouring in and funds are running out.

When Father Vianney arrives in Lyon, he will say his mass at Fourvière and solicit Pauline Jaricot again. Before responding to the priest's request, Pauline notices a tear in her garment which she is going to repair and she says to him: "I have good news to tell you: my brother Phileas, who was a real socialite, is converted and made a vow to dedicate his life to the service of the poor. He received a letter from Mr. Rondet who begs him to provide subsidies to the Missions by setting up a small company that would raise funds. My brother is concerned by this commission ... I read in a Bulletin of the Missions that the Protestants have in their temples in England a trunk in which one is advised to deposit a penny each Sunday for the Missions. You see how the value that this little offering, multiplied endlessly, can form. If we did the collection every Sunday, and all Lyonnais put a penny into it, what a sum at the end of the year! "(Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 51).

Mr. Vianney encourages Pauline, even if she is afraid that the sums collected will not be sufficient to meet the unlimited needs of the missions. The Curé of Ars sees it as a work of God and the start of a grandiose work. "Leave it to God, Mademoiselle. He will know how to find his instrument. Persevere. Don't be put off by the difficulties. Your work will grow." (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 52).

Pauline will have a clear vision of the plan she must adopt: each person who accepts Pauline's project must find ten associates who agree to each give a penny per week. It takes a trustworthy person who agrees to receive from ten heads of tens the collection of their associates and a leader bringing together the collections of ten heads of hundreds to donate the whole to a common center.

When Pauline communicated this project to Father Würtz, did he not reply: "My dear Pauline, you are too stupid to have invented this plan. So it comes from God. Also, not only do I allow you, but I strongly urge you to carry it out." (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 53). Later, when Pauline "sees herself ousted from her work and, to reduce the revolt of her nature, she mortifies herself and, following the example of her friend Vianney, whips herself" (Jean Barbier, *Le Curé d'Ars et Pauline Jaricot*, op. Cit., P. 58).

In all her misfortunes, Pauline will be accompanied by her friend, the Curé of Ars who has an astonishing knowledge of souls, he who, so often, "locks himself behind the wire-mesh window for eighteen consecutive (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 61), for the request for forgiveness of various people. Sometimes they have to wait several days before the Curé d'Ars hears their confession. "A surprisingly colorful crowd throngs every day at the wicket behind which stands the poor priest, exhausted with fasting and vigil. No vacation for the man chained night and day, no walks, no distraction, no joy, no friends; only the pain of being plunged into the mud of souls." (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 66). This is probably a bit of a stretch on some points. Indeed, Ars has become the village where we will see "a phenomenal priest" (op. Cit., P. 78-79), an extraordinary priest who works miracles. He reads souls, his word attracts and it persuades the sinner who listened to him to take a path of conversion and repentance. This is how the Curé d'Ars destroyed the demon's kingdom (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 129).

Pauline is a sure friend; the Curé of Ars knows he can count on her. He thinks of Pauline, intercedes for her especially when he knows she is ill. For the Curé of Ars, is she not "the creature he saw who died to herself and disappeared to allow Christ to live in her" (Jean Barbier, *Le Curé d'Ars et Pauline Jaricot*, op. Cit., P. 90)? He invites her to do as the poor do when she sinks into financial difficulties and her plans to "fill the wretched" are destroyed (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 134): "Borrow from the Wounds of the Savior to pay your debts." Give yourself up. Don't care about what you do, but only to God. Bear the importunities with an always cheerful face. We are impulsive because we are proud. Be patient. This is the way to give yourself up." (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 92.) Pauline is generous to the poor, just like the Curé of Ars who considers the pocket of his cassock as "the pocket of a shuttle. Money is constantly flowing in and out for the poor. In the evening, he counts his profits. If he has nothing left, he borrows..." (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 68) Pauline prays for her friend and he has been praying for her in particular ever since Lyon experienced the revolutionary explosion of 1830, with "insurgents" (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. cit., p. 98) The Curé of Ars gives, shares, just like the Ocean which "receives all the waters of the earth because it returns them all to heaven" (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 99). While Pauline prays that "evil spirits" leave the city of Lyon, in the small village of Ars, people pray and do penance (see Jean Barbier, *Le Curé d'Ars et Pauline Jaricot*, op. Cit., P. . 73.)

Jean-Marie Vianney and Pauline have multiple similarities "despite the stark contrasts, between the poor Ecully and the attractive girl of a silk manufacturer; between the man chained in his confessional who fights day and night at the head of sinners and leads them to forgiveness, and the weighed down woman who goes to the streets of Lyon, harassed by her creditors; between this patched little priest who continues his epic behind the confession window and the victim betrayed by men of money.

They are great in the trial, the ruin, the hardships, the misery, the abandonment, the destitution, the darkness of the earth. "(Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 130). The Curé of Ars is probably right to say to Pauline "God will one day give you back all that you have tried for him." And she will have learned the lesson of her friend, the Curé of Ars, when he pointed out the wooden cross to her, asking her to take as a motto until the end, this: "God alone for witness, Mary for support. And nothing else." (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 140.) Pauline appears as an ardent soul, "thirsty for life (loved and to be loved), of this whole soul that does not nothing by half, "or love will be her God, or God will be her Love", and who manages to triumph over herself, this is a great adventure "(Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. cit., p. 148). Like the Curé of Ars, Pauline built inner castles in the silence and love, revealing the strength of love, the strength of the Gospel that we can live on if we sincerely welcome Jesus Christ to the bottom of one's heart and let him live in one's life.

OCTOBER 21ST

The true cross of Pauline: the gospel in the social

Pauline is struck by the difficult condition of the workers for whom poverty weakens courage and virtue. She wanted to create an establishment where the worker, torn from the slavery of relentless labor, would have his dignity as a man. "Daughter of a self-made man and a silk carder, she knows the world of work. She knows the worker's faults, but also his charity. She knows the refinements of the world and the monstrous prestige of money." (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 140). Money, like poverty, can help the heart to open up to bring light to "idolatrour peoples", but, as the Curé of Ars wonders when writing to Pauline, can they not also "spread far and wide the plague of bad doctrines and the corruption of morals?" (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 103) Because industry is practicing "replacing the arms of man with machines, the virtuous worker who knew and could once save for the future, and call by his alms blessings from above on his work, now knows only selfishness and embarrassment. The cost of his days can no longer be sufficient for the increased needs of his family." (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 103).

The situation of the workers is difficult to live with, to define, and its analysis complicated, if we want to respect the historical distance. "The Church can never dispense with the exercise of charity as an organized activity of believers and, on the other hand, there will never be a situation in which charity is not needed of every Christian, for man, beyond justice, has and will always need love. »(Benedict XVI, *Dieu est Amour*, December 25, 2005, n ° 29) The question that remains is this: how to organize a true humanism, which recognizes in man the image of God and which wants to help him to lead a life consistent with this dignity?

How to respect and promote the rights and needs of all, especially the poor, the humiliated and all those who are defenseless? How to awaken in every man and woman the love that opens their minds to others, so that their love of neighbor is no longer imposed, so to speak, from the outside, but is a consequence of their Faith, a faith that works (cf. Gal 5: 6)?

When the poor suffer, what do the rich do? These questions may not be asked the same today as they were in Pauline's time, but they were asked. Love is free and the Christian's program should be "a heart that sees" (Benedict XVI, *God is Love*, no 31). This was undoubtedly the case with Pauline, who had an open heart to the poor. "Meanwhile, the rich are satisfying their needs for pleasure, and the seduction of gold is expanding its empire and multiplying the number of its victims." (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 103). How to preserve a just social order, making good use of gold and silver? What are the relationships rich and poor must have? How to live by keeping your heart detached from everything?

These are the questions Pauline asks herself as she is convinced that it is necessary to "save virtue", to help the Church and the missionaries to proclaim the Gospel to the ends of the earth.

The parish priest of Ars does not hesitate to ask the Lord: "Have pity on the Christian workers who still prefer suffering to the abandonment of your holy law. You know, you, Creator, where the metals are. Give your friends enough to defend themselves. Let me solicit for charity, in this century where everything is linked, resources proportional to the immense needs of your people." (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 104).

Pauline wants to create "the Universal Bank for the Poor", a bank in heaven that Pauline has dreamed of for years which could start thanks to a congregation of fifteen people, each with the possibility of bringing 100,000 francs. This fund intended to aid good works would be invested so that the revenue making 5% could be loaned to good works. "This bank we'll call it: The Free Loans Work. Money will bear fruit in a typical industry where the worker will be treated with the dignity befitting a Christian, where the work will be justly remunerated, where the necessary leisure and happy mediocrity will be found. The worker must be restored to his dignity as a man by snatching him from the slavery of relentless work, his dignity as a father by making him rediscover the charms of the family, his dignity as a Christian, by providing him with the hopes of religion" (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. cit., p. 104-105) Well managed, Pauline's "Christian factory" would be a breeding ground for virtuous workers to propagate the good spirit in society. Thus, the number of worker-apostles would increase. Unfortunately Pauline was ruined by crooks and thieves and she experienced enormous hardships and failures. Pauline's dream was dashed, when it was beautiful and ambitious: to fill the wretched, to give to the poor, no longer alms with a crust of bread, but a normal life in decent houses where they would be at home. Even in Lorette, the misery will be great and Marie's companions will, on certain days, have to be satisfied with "a soup of boiled bread seasoned with salt." (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 134).

In this terrifying battlefield of Lyon society during Pauline's lifetime, two antagonists often clash, "the man of money" and "the man of labor", the workers and other exploited workers. "This one is worth ½ a cent an hour, that one is worth 1." (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 101). Yesterday as today, it is not easy to embrace the values of the Gospel in the business world, in the reality of the world of work, at the heart of the search for social justice. "Pauline sits on a bench and looks sadly at the city burned by this money.

And the setting sun, as if to prove him right, places its yellow disc on the city like a large gold coin. His heart is burning... " (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., P. 101). Money is needed for the missions, the proclamation of the Gospel over there, far away, but it also takes money to help the poor here, to transform society so that everyone can live in better conditions of life and that the evangelical values be lived by the greatest number. But it is a delicate, difficult business; Pauline, with her big heart turned to the poor and to welcoming the Gospel, will learn it a little at her expense. It should be noted that in Rome, the Curia remains in awe of this woman. It is not "only friendship that inspires them, but the deep conviction that they are faced with a prodigy of moral strength directly supported by God" (Jean Barbier, *Le Curé d'Ars and Pauline Jaricot*, op. Cit., p. 145).

OCTOBER 22ND

Rustrel, the factory of our Lady of the Angels

Very young, Pauline Jaricot reflected on what it would take to restore the worker to his dignity as a man, father and Christian. In fact, Christians are concerned about the plight of workers and seek to restore social harmony and heal from pauperism. They denounce the worsening working conditions in industry. Frederic Ozanam is concerned about the social question, criticizes economic liberalism and seeks with others a social progress, based on the realization of the Christian principles of fraternity and charity. According to him, the question that agitates the world today, "is the struggle of those who have nothing and those who have too much" (Catherine Masson, Pauline Jaricot, op. Cit., P. 329). How to give a little "free time", "salvation" to the working class in the movement of social Catholicism? What can be done so that the worker regains his dignity as a man, a Christian, a father? How to restore to the worker his dignity as a man, how to make the father of a family taste the sweets and charms of his domestic hearth? How to return the husband to the wife, the father to his child and "God to the man whose happiness and end he is? »(Catherine Masson, Pauline Jaricot, op. Cit., P. 340) Should we create a Christian factory?

Charity is no longer enough; justice must intervene, hence the desire for a free association of workers. We are beginning, especially in the north of France, to denounce the exploitation of man by man, who speculates on his fellow man as on vile cattle »(Mgr Giraud, Cambrai, 1845; see Catherine Masson, Pauline Jaricot, op. cit., p. 330). Bishop Affre (Paris) denounced in 1843 this "new slavery" to which a profit economy led, which tended to crush industrial workers. It is the outline of a social Catholicism that finds an echo in Ozanam. The bishops are mainly on the ground of moral and spiritual principles and are generally hostile to socialist doctrines and silent about the idea of workers' association advocated in particular by Ozanam. Their hopes are mainly placed in the restoration of faith and the return to religion.

At the time of Pauline, "the silk industry employed some 40,000 workers, including 30,000 weavers called canuts. They crowd together with their families, in the narrow lodgings of the Croix-Rousse and Saint-Georges districts. Place des Terreaux, near which the Jaricot family lives, is the real shopping center. »(Catherine Masson, Pauline Jaricot, op. Cit., P. 323). With the arrival of the mechanical trades, children are in great demand. The interests of employers overlap with those of families who get extra wages, to the chagrin of children's education and health. The law regulating labor dates from 1841 and is poorly applied.

Women are also in demand, although the law requires the permission of the husband to whom the salary belongs. "In Lyon, women silk workers work from 2 to 4 hours a day sometimes longer, from 3 in the morning in summer, 5 in winter and until night, 11 in the evening sometimes. Sunday is the only day off. The workshops are unhealthy, poorly lit. [...] Their low wages and periods of unemployment create an insurmountable problem for many single women and generate many cases of sexual exploitation. Prostitution is developing particularly among the silk workers. Pauline sees all this with her own eyes, if only when she goes to the traboules and streets of Lyon to collect the weekly penny from the Propagation of the Faith. »(Catherine Masson, Pauline Jaricot, op. Cit., P. 323).

Of course, the workers are organizing themselves to find remedies for their distress, but their lives are difficult. There is a framework of "mutualism", companies which bring together workers who, for a monthly contribution, receive assistance in the event of illness, unemployment or old age. This system, already old in Lyon, has made it possible to set up a "Mutual duty" (Catherine Masson, Pauline Jaricot, op. Cit., P. 324). During the days of November 1831 and then strikes from 1833, tensions and conflicts took place "between the worker mutualists and the republicans whose activity in Lyon took the form of banquets, secret societies, newspapers. »(Catherine Masson, Pauline Jaricot, op. Cit., P. 324). Even if this resistance mutualism will be disorganized after the repression that follows the days of 1831, mutual assistance will continue to develop. Pauline will wonder if we should not go further, by transforming Christian workers into apostles who will transform society in depth thanks to the spirit of the gospel.

The ideal, according to her, would be the creation of Christian factories where all the rules, including mutual aid among workers, would be based on the Gospel.

Pauline Jaricot wants to create a company, Notre-Dame des Anges, in connection with the Perre-Allioud family. In fact, she will continually provide monetary funds which, ultimately, instead of serving her project, will be used for other acquisitions and dissipations. Even if Pauline advises her close collaborators to be prudent, she only receives a response that hides the malevolence of a consolidation of "coalition between the old foxes" who are working together for the founding of a new company exploiting "the idea of the Bank of the Sky and the participation of Pauline" (Sister Cécilia Giacovelli, Pauline Jaricot. op. cit., p. 244). Pauline is told: "A Christian heart cannot harbor any feeling of hatred and revenge. »(Sister Cécilia Giacovelli, Pauline Jaricot. Biography, Paris, Mame, 2005, p. 244). And even if Pauline points out that there is "an immeasurable nuance between a feeling of revenge and blind trust" (Sister Cécilia Giacovelli, Pauline Jaricot. Op. Cit., P. 244), Pauline's money is going to be diverted as well as that of friends and small shareholders who had trusted her to participate in her project. These are mainly people belonging to the network of the Propagation of the Faith and that of the Living Rosary.

The "Society des Forges de Sainte-Anne-d'Apt" was founded on April 3, 1846, the main purpose of which was to transform the castings from the blast furnaces of Rustrel into iron and sheet metal. But things get complicated, the Company is seriously compromised and Pauline understands that her project is entering a critical phase, even disastrous, in particular for the small shareholders that she has personally associated. Barely six months after its founding, the Society of the Forges de Sainte-Anne d'Apt "suffered a loss of more than 100,000 francs, due to an unspeakable squandering of funds. There are only 600 francs left in the boxes and a quantity of goods for sale which does not exceed 9,000 francs. On the other hand, debits to be settled for real estate and labor reach an amount of 500,000 francs. »(Sister Cécilia Giacovelli, Pauline Jaricot. Op. Cit., P. 246.) Pauline is ruined by crooks and thieves.

Her beautiful project will be destroyed, when it was a "Christian factory" where the Gospel would be the reference, so as to transform workers into virtuous workers and apostles. Pauline will die as a "victim", ruined, vilified, without however losing confidence in her "divine Spouse". This will push her to deepen her meditation on the mystery of the cross.

OCTOBER 23RD

The family, the failure, the cross

Pauline Marie Jaricot received much from her family, in terms of education and help of all kinds, from her father, Antoine Jaricot, and from her mother, Madame Jaricot née Jeanne Lattier, from her brothers and sisters. She has a marked fondness for her sister Sophie, who is 9 years her senior and on whom she will rely after the death of her mother. She has a lot of affection for Sophie. In a letter of March 18, 1823, after her sister's marriage and her departure for the capital, Pauline wrote to her, reminding her of this: "It seems to me that my heavenly Husband could not be angry at the kind of void I felt after your departure, since it is in speaking of him that our hearts found all their joy in each other. So I was looking for you the first few days, like a child who has lost its nanny. I seemed to see you coming into your home at any time, and when I went to pray at Saint-Nizier, I thought I was praying very close to my sister. What weakness! you will say, no doubt, and what imperfections in your soul, my poor Pauline! Yes, I agree, and I will try to become wiser and more submissive; but the first movements will always be lively when it comes to my dear nurse (I dare not say of my dear mother, because you know very well that I have only one who is the Most Blessed Virgin Mary, and that I am jealous of having her for Mother. "(Joseph Serval, Another Face. op. cit., p. 15). Like her sister Sophie, she is concerned about her relationship with the Sacred Heart of Jesus" Oh, let us not cease begging him to bring forth his power and his glory on earth, so that sinners finally fall at his feet and recognize him for their salvation, their happiness and their life.

Men have become so proud, that the humiliations of the Cross, which the infinite Love of Jesus Christ makes very little impression on their hearts... ”(Joseph Servel, *Another face*, op. cit., p. 16).

There were secrets between the two sisters, areas of intimacy to which the other members of the family did not have access, even if later Phileas (1797-1830) will enter into the secret, in particular about missionary commitments. and, in a special way, after the priestly ordination on December 20, 1823. Sophie was to support, with her own funds, the initiatives for the charity inspired by her younger sister and for her part, Pauline was to share some spiritual confidences with her sister, in particular what concerns the Eucharist, the infinite Love of God. Both were to participate in the fight that their common director, the abbot Würtz, waged then with some harshness against the resurgence of Gallicanism and the “new philosophy” (see Joseph Servel, *Un autre visage*, op. Cit. , p. 16). Pauline's faith and her commitment through various works, in particular the Propagation of the Faith and the Living Rosary, did not prevent her from having difficulties, failures and from meeting, on her path as a committed layman, the cross.

Pauline, her father's heir, will obtain the financial means to buy properties, especially in Fourvière, where she is afraid that Freemasonry will take hold; she alludes to it in her writings (Catherine Masson, op. cit., p. 414). "Pauline, with her family, is therefore committed, in order to safeguard the integrity of the Fourvière hill, to gradually reconquer all the land in order to ensure its religious vocation. »After the sale of her Christian factory in Rustrel, Pauline will be confronted with a series of difficulties, debts and numerous lawsuits. “Pauline's total debt has been estimated at around 400,000 francs: 116,000 francs to its largest creditor, Boussairolles, heir to Miss Deydé, about 100,000 francs for all the other mortgage creditors, the rest being distributed among all the small creditors, who have loaned money due, to both from the confidence they had in Pauline and the reputation of the Rustrel affair. »(Catherine Masson, op. Cit., P. 415). Pauline is so ruined that she will become the “beggar of Notre-Dame-des-Anges” (Catherine Masson, op. Cit., P. 375), forced to go from town to town to try to find what is necessary to pay off debts. She has some support in France and outside France, but that is not enough. The trouble (Catherine Masson, op. Cit., P. 424) that she experienced with the Fourvière Commission, created on March 7, 1853, constitute for her an additional source of concern, because, according to Bishop Lavarenne, “circumstances had obliged her to support lawsuits against the Fourvière Commission, the most respectable men, the most sincerely Christians, regarded it with a distrust which went as far as hostility” (Georges Naïdenoff, *Pauline Jaricot*, op. cit., p. 86). Pauline saw various difficulties with which she was confronted in the last years of her life as a true “martyr of the heart”, according to her expression (Yvonne Pirat, *Pauline Jaricot*, Paris, *Œuvre pontificale de la Propagation de la Foi*, undated, p. 32).

Rustrel's business had given Pauline high hopes. For a few months, we saw the blast of smoke from the furnaces of Notre-Dame des Anges. At the beginning of 1848, there was reason to believe that the company could rise again and contribute to the achievement of the humanitarian and Christian goals of Pauline Jaricot. But with the revolution of 1848, social, economic and financial disturbances dealt a fatal blow to the establishment of Rustrel. Despite her caution, her request for advice and all the necessary guarantees, Pauline is the victim of a gigantic, cleverly organized scam. In May 1852, the factory was sold at auction for a third of what it had cost, and Pauline was crushed under the weight of a debt of 400,000 francs. (Yvonne Pirat, *Pauline Jaricot*, op. Cit., P. 32) How to reimburse all the small subscribers of the work, her working-class friends, all the people who had confidence in her and had placed their modest savings in her hands ? Her working-class friends "were the first to console her, to give her time and were not as demanding as the rich lenders" (Yvonne Pirat, *Pauline Jaricot*, op. Cit., P. 32). When she understands her failure, Pauline will seek advice from Mgr Villecourt, bishop of La Rochelle, who once knew her in Lyon, when she was 17 years old and he was a spiritual master at the Hôtel-Dieu, a few years before Phileas. He advises her to beg from one end of France to the other for the work of the workers, whom he considers to be a work of utility for the Church and which, therefore, deserves to be raised by the budget of Christian charity. The bishop attests in a very laudatory letter the role of Pauline in the Propagation of the Faith: “the pious founder who, after having traced the plan and the bases of this work, left to others the glory, and wanted for herself oblivion, meditation and silence ”(Yvonne Pirat, *Pauline Jaricot*, op. cit., p. 32).

What does Pauline think of, as she goes begging from house to house, with letters of recommendation signed by priests and bishops? She thinks of the Stations of the Cross. Unfortunately, some bad hearts are working to prevent the realisation of the good ideas that she might propose to recover the lost money, others oppose a cold refusal. Even if Pauline collects abundant alms, in France but also, thanks to her faithful friend, Mlle Maurin, she goes to seek help abroad.

Pauline receives donations in Germany, Austria, Belgium and England where the great Newman welcomes with great sympathy the generous ideas represented by the work of Our Lady of the Angels. Donations are not enough to free Pauline from her crushing worries. She is unable to repay her creditors, especially the small ones, "her beloved small creditors" (Yvonne Pirat, Pauline Jaricot, op. Cit., P. 33). She feared debt more than death and she gives what she receives and ends up being reduced to the utter poverty that her faithful Maria Dubouis agrees to share with her. "On February 26, 1853, she registered as destitute at the Saint-Just district charity office. »(Yvonne Pirat, Pauline Jaricot, op. Cit., P. 33). In the last days of her life, Pauline is faced with suffering, but remains faithful to prayer and a certain resignation. She prays to the Mother of Sorrows, surrendering herself to the will of God and praying for her adversaries: "Obtain from my heart full and generous forgiveness for those who have offended, grieved, gone through and who afflict me and will afflict me again. If my pains are of any merit, I want my enemies to be the first to reap the fruits for their salvation and even for their temporal happiness. »(Yvonne Pirat, Pauline Jaricot, op. Cit., P. 34). The Curé of Ars was right to say, during a preaching: "I know a person who knows how to accept crosses, very heavy crosses, and who carries them with great love... It is Miss Jaricot. . »(Yvonne Pirat, Pauline Jaricot, op. Cit., P. 34).

Pauline saw a work she loved so much go up in smoke and in extreme poverty, "this disaster accumulated on her head the sharp and cruel thorns that creditors, the courts, the journeys on foot, the rude refusals caused her, betrayals, calumnies, desolations; in short, anything that is capable of bringing down the bravest of hearts. God allowed this, no doubt, so that she who had lived for Him and for the salvation of her brothers and sisters would follow, at the sunset of her life, Jesus Christ dying for the people who condemned Him, and because, for her faith, her confidence, strength of soul, gentleness and serene acceptance of all crosses, she showed herself to be a true disciple. "(Appendix III, A Brief of His Holiness Leo XXIII, done in Rome, in St. Peter's Church, June 3, 1881, in Sister Cecilia Giacovelli, Pauline Jaricot. Biography, op. Cit., P. 332).

Pauline left "a sort of autograph testament, written in the shade of the tabernacle, from which here are a few extracts: My hope is in Jesus! My only treasure is the cross! My share is excellent, and my inheritance is very precious to me! I will bless the Lord at all times and his praise will be in my mouth continually. May the very righteous, very high and most holy will of God be fulfilled in all things! [...] What does it matter to me then, O almighty and all lovable will of the Savior, what does it matter to me that you take away from me earthly goods, reputation, honor, health, life, that you bring me down by humiliation, even in the well of the deepest abyss! What does it matter to me [...] if in this abyss I can find the hidden fire of your heavenly love [...] Oh! A thousand times happy will I be, if I can also say by dying for you, and for my brothers: that is why I was born and my task is consummated! Jesus, priest and victim! Living host! Sacrifice and priest, I unite the sacrifice of my life with the sacrifice of the cross, the shedding of my blood with the shedding of yours. "(Catherine Masson, Pauline Jaricot, 1799-1862. Biography, Paris, Cerf, 2019, p. 467-468; see also Georges Naïdenoff, Pauline Jaricot." I was so alive in my own life ", Paris, Médiaspaul, 1986, p. 87-88.)

OCTOBER 24TH

Pauline, Bishop de Forbin-Janson and the children's mission

It is important to note the special bond that Bishop de Forbin-Janson and Pauline Jaricot shared, because the Work of Holy Childhood, today the Missionary Childhood Association, is one of the four Pontifical Mission Societies. Bishop Charles de Forbin-Janson (1785-1844) was inspired by Pauline's intuition and the method of the Propagation of the Faith to found this work for children. Is it not possible to create for them something similar to what is done for adults in terms of missionary commitment? Bishop de Forbin-Janson will meet Pauline Jaricot and see how to direct her missionary action towards children, drawing inspiration from the ideas she will give him.

First, let us note that the work of the Propagation of the Faith and the Living Rosary excited Charles de Forbin-Janson, who would pray for them to bear fruit. Then let us note that he organizes quests and sermons to support these works when he becomes priest and bishop (Catherine Masson, *op. Cit.*, P. 294; J. Serval, *Another Face, op. Cit.*, P. 204). The bishop knew that Pauline was not indifferent to the plight of Chinese children. "For a long time, indeed, Miss Jaricot had been preoccupied with the salvation of the little pagans and this thought had even been decisive for the foundation of the Propagation of the Faith. »(J. Serval, *Another face, op. Cit.*, P. 201) But who is Charles de Forbin-Janson?

Charles de Forbin-Janson comes from a family whose loyalty to the king will be as important as its submission to the Church. After a few years in the Condé's army, he rallied to Napoleon and, at the beginning of 1805, became auditor at the restored Council of State. He took part in the negotiations to apply the Concordat and restore worship in France. While his mother was arranging a great marriage for him, Charles was already thinking of the seminary he entered in 1808. Among his confreres was the future founder of the Missionary Oblates of Mary Immaculate, Saint Eugene de Mazenod. Their friendship was nourished by their common desire to serve the Church. They were concerned about the dechristianization of France after the revolution, the lack of priests and, it seems, the inadequacy of part of the clergy to the needs of the moment. The Church had many challenges to overcome. While he frequented the priests of the Paris Foreign Missions and, as a seminarian, provided catechism to the children of the parish of Saint-Sulpice, he heard about the activities of the missionaries and in particular the missions in China, but remained very concerned about the children, especially their preparation for communion.

Ordained a priest in December 1811 in Chambéry, Charles de Forbin-Janson remains preoccupied with a missionary commitment. He returned to the capital as a young priest, hesitating between the desire to stay in France and that of going to offer the Gospel in China. Pius VII, to whom he seeks advice, suggests that he first come to the aid of the peoples around him, for missions in France are needed. He joined the Abbé de Rauzan in founding, in 1815, the "Missions de France", notably in Beauvais, Angers, Nantes, in Vendée. In 1818 he served a seven-week mission in Turkey, in Smyrna, his first mission abroad, where he was brilliant. Charles was appointed, on November 21, 1823, bishop of Nancy and Toul. He was consecrated on June 6, 1824, in the chapel of Mont Valérien, where the Mission was established.

For various reasons, he will not really be accepted in his diocese. Close to royal power, he wrote an unfortunate letter to celebrate the capture of Algiers and aroused hatred in Freemasonry circles. The revolution of July 1830 was the occasion for the sacking of the major seminary and the diocese. Monsignor being outside the city, he was advised not to return there. He went into exile and will never see his diocese again. Rome will successively name auxiliaries, leaving to Bishop de Forbin-Janson the title of Bishop of Nancy and Primate of Lorraine. The prelate will find another ministry, namely preaching, and with Pauline, organize around the living Rosary a group of bishops and groups of disabled priests. He will be invited to the United States and Canada where he will preach, between 1838 and 1842, gathering crowds of up to 12,000 people. This missionary commitment brought him closer to Pauline Marie Jaricot.

After a four-month stay in Rome during which he decided to give up his diocese so as not to oppose, Bishop Charles de Forbin-Janson realizes that his health requires him to abandon the work of evangelization carried out in North America, which he recently had the honor of submitting to the Holy Father. However, he seriously thinks of dealing with the terrible problems of the plight of children in China. The Board of the Work for the Propagation of the Faith of Lyon sees this new possible fundraising work for missionaries as a competitor and not a particular section of the same entity.

The council therefore expresses a clear opposition to the project of Bishop de Forbin-Janson. Pauline will enlighten him so that he finds the best solutions to achieve what is close to his heart (Sister Cecilia Giacovelli, *Pauline Jaricot. Biography, op. Cit.*, P. 230-231). Indeed, Pauline will encourage him to continue her work to bring the work of Holy Childhood to life with the objective of "saving the children, with the help of the children." This work will have a field of action distinct from that of the Propagation of the Faith work, but will adopt its method and spirit. The children's mission to other children will stimulate and support the mission and commitment of adult Christians. The witness of faith of the youngest can constitute an immense wealth in the great ecclesial plan of missionary cooperation.

In fact, this visit of Bishop Charles de Forbin-Janson in Lyon in 1842 is very beneficial, as the bishop was haunted by Chinese children abandoned by their parents. The meeting was a success, especially since the bishop had known Pauline Jaricot, the founder of the Propagation of the Faith, for a long time. After reporting to Gregory XVI in Rome on his evangelization work in North America, he was happy to share with Pauline his dream of founding an association for the salvation of childhood in the "unfaithful countries" (Catherine Masson, *Pauline Jaricot, 1799-1862. op. cit.*, p. 294-295). He wants to make Christian children the artisans of the salvation of their Chinese peers. It would be the Propagation of the Childhood Faith.

The children would donate a penny a month. It is enough that the children devote the pennies of their small pleasures to save young brothers who are victims of the behavior of their parents and to make them live for the heavens or for the apostolate. This is how the work of the Missionary Childhood will be born, articulated with the work of the Propagation of the Faith. Even if the exact role played by Pauline, with Bishop de Forbin-Janson, is not really known, it is certain that both had a passion for the mission and that they had reciprocal influences on one another. In the constitution act of the Missionary Childhood carried out in Paris on May 19, 1843, the stated objective is to "save the children, with the help of the children" (Sister Cecilia Giacovelli, *Pauline Jaricot. Bibliography, op. cit.*, p. 231).

OCTOBER 25TH

Indebted, Pauline refuses to sell Lorette. Rustrel's business, where Pauline hoped to restore the worker's dignity, was put up for sale in miserable conditions. But a new source of earnings is proposed to Pauline. It is a question of building a passage that, from the ascent of St. Bartholomew, can lead to the terrace of Fourvière: the expenditure of about 10,000 francs would be immediately depreciated, by having a toll of 5 pennies installed. Work began after the prefectural authorization, but Pauline found herself facing opposition to the completion of the passage to the gardens allowing access to Fourvière. Pauline had to sell her house; the sale was scheduled for August 28, 1852, but the judges were able to obtain a 15-day delay. In a letter to Guichard dated December 1, 1852, Pauline described her state of mind: « I felt a terrible shock: my house is due to be sold on August 28. I see with pain, not my own misfortune, but that of those who, not having a good mortgage or not having one at all, risk losing all their credit. I have come so far that the judges have understood that the spirit of the law can be in favour of debtors who want some peace and who, with delays, could reasonably have achieved it. I have 15 months to attempt the passage. » (Sœur Cecilia Giacovelli, *Pauline Jaricot, op. cit.*, p. 281).

A complaint from the neighbour mitigates Pauline's joy just as the construction of the stairs is coming to an end. If the neighbour's complaint is heard, the ramp of the staircase would have to be demolished and a different reconstruction considered. But where to find the money to face these extra expenses?

Given the economic difficulties of the House of Lorette, the entrepreneur is tempted to abandon the project, but Pauline «driven by an unalterable will in good works, tries to continue to move forward with faith. Her sister-in-law came to her with a loan and allowed her to inaugurate the passage for the sanctuary of Our Lady of Fourvière on December 8, 1852, feast of the Immaculate Conception» (Sœur Cecilia Giacovelli, *Pauline Jaricot, op. cit.*, p. 281). The public rushed in droves and Pauline quickly collected 180 francs, then another 90 francs, and by the end of the twenty-fifth day, the amount had reached 900 francs. The revenues for the right of way, spread over several years, could allow the full repayment of the debts incurred for the Rustrel factory. People in love with the old town of Lyon appreciate Pauline's initiative, as they can take advantage of the passage «to access the spectacular panoramic view of Fourvière Hill» (Sœur Cecilia Giacovelli, *Pauline Jaricot, op. cit.*, p. 282).

New complaints against Miss Jaricot are filed. Unable to reach an agreement, Pauline was forced to submit to a new legal procedure. The House of Lorette becomes a place of misery. Mary's daughters will abandon the central seat of the living Rosary; only Marie Dubouis and Marie Melquiond and a third friend remain with Pauline. Reduced to misery, Pauline obtained the "certificate of destitution" from Lyon City Hall, which she applied for with the Reverend Father Godind, priest of Saint-Just and vice-president of the 11th Committee of the Charity Office. «Pauline welcomes him as a title of nobility to which she is so attached that she expresses a joyful pride, which evokes St. Clare of Assisi.» (Sœur Cecilia Giacovelli, *Pauline Jaricot, op. cit.*, p. 283). Pauline fought to keep her house and on November 5, 1853, she wrote in a letter: «I am almost certain that the house and the trail will not be expropriated, thanks to underwriting a deadline of a four-year period for the first mortgages, which their capital is about to be greatly diminished by the private sale of two properties which I absolutely did not need and by the compensation received because of the damage suffered in 1848 by about 300 voracious...» (Sœur Cecilia Giacovelli, *Pauline Jaricot, op. cit.*, p. 283).

The funds from the daily proceeds of the passage and other interests that come from the real estate that Pauline owns will convince the majority of creditors to limit themselves to a gradual repayment and to take back possession of what they invested in the factory of Notre-Dame des Anges. Thus, «Pauline learns to rely completely on Providence. She is convinced that she will find the mantle that protects the poor, by paying through prayers, and discovers a kind of perpetual miracle of evangelical prosperity.» (Sœur Cecilia Giacovelli, *Pauline Jaricot, op. cit.*, p. 284).

The Fourvière commission, «created with the aim of safeguarding the hill and building a new marian sanctuary» (Catherine Masson, *op. cit.*, p. 405), would like to buy the House of Lorette, but other people interested in increasing their speculative business, also wish to acquire at a miserable price this House (100,000 francs, instead of the 400,000 requested by Pauline which would have enabled her to compensate her most important mortgage creditors and to ensure at all costs the wonderful natural pedestal of the imposing sanctuary; see (Sœur Cecilia Giacovelli, *Pauline Jaricot, op. cit.*, p. 286). Despite the gossip and slander, making Pauline look like a person who has enriched herself with the money from the collections and who now squanders it to the point of becoming greedy and rejecting the good proposals for the sale of the House of Lorette, because she aspires to more lucrative opportunities, Pauline holds on. If she has detached herself from everything, she has above all redoubled her love for justice and truth, for God who embodies them.

Reduced to harsh health conditions and burdened by the demanding weight of a mountain of debt, Pauline, however, rejects any opportunity to sell her house, for one reason: «If anyone want to pay all my debts, both mortgage and unsecured, I am willing to give up everything and withdraw, very happy that I was able to carry out this work of justice. Otherwise, I rely on God and don't agree to anything.» (Sœur Cecilia Giacovelli, *Pauline Jaricot, op. cit.*, p. 288). Too bad if she appears as a person «incapable, proud and obstinate» (Sœur Cecilia Giacovelli, *Pauline Jaricot, op. cit.*, p. 289). Despite the intervention of the Holy Father whom Pauline Marie Jaricot went to solicit and those of Cardinal Vicar Costantino Patrizzi and the Archbishop of Lyon, A. Terret, chairman of the Council of the Propagation of the Faith association, refuses to help Pauline, for it would be to divert a share of the funds from the special destination for which the partners entrust them to the Council of the Propagation of Faith. After various other difficulties, Pauline finally managed to keep her house until her death.

OCTOBER 26TH

From intuition to the realization of the Work of the Propagation of the Faith

When the concordat restored religious peace in France and came into force (1801-1802), interest in the missions spread to a large part of the French population. Chateaubriand (1768-1848) published *Le Génie du christianisme* (The Genius of Christianity), revalorizing the Christian past by giving a large place to the distant missions, and the work was read and reread by those who would be the artisans of missionary renewal: Mazonod, Forbin-Janson, etc. The missionary becomes this romantic character, this adventurer of the faith that missionary magazines will exalt until recently. A large public is interested in the stories of mission in China and Latin America. It is in this atmosphere that the last two children of the Jaricot family, Philéas, born in 1797, and Pauline Marie, born in 1799, developed a passion for the missions. They want to get involved and support the missionaries. To Philéas who would like to go to China, Pauline expresses her wish to follow him. Philéas replied that it was not for girls: "Poor girl, you can't, but you will take a rake, you will gather piles of gold and send them to me" (Jean Comby, "Pauline Jaricot et les missions," in Documents *Épiscopat* N°6/2013 sur Pauline Marie Jaricot, *Une Œuvre d'amour*, published by the General Secretariat of the French Bishops' Conference, p. 17).

From 1815 onwards, interest in distant missions grew in French Christian opinion. The call to commit oneself to the mission did not come primarily from the ecclesiastical leaders of old Europe but from the laity. Church leaders give priority to the interior mission. "Our Indies are here," respond the French bishops to a request for priests for the colonies (1815). "We can see ourselves as a country of mission," said the bishop of Troyes in 1822, "alas, it would please God that France could be as easily converted as Canada and Louisiana and other wilderness areas have been" (Jean Comby, in Documents *Épiscopat*, op. cit, p. 17) In 1817, the Foreign Missions of Paris, committed to the evangelization of Asia, founded an "Association of prayers to ask God for the conversion of the unbelievers, the perseverance of the Christians living among them, and the prosperity of the establishments intended to propagate the faith" (Documents *Épiscopat* N°6/2013 on Pauline Marie Jaricot, p. 17). In the term "propagate the Faith", taken up in the indulgence of recognition of Rome, the notion of "Propagation of the Faith" appears. Indeed, Pope Gregory XV founded in 1622 the Congregation De Propaganda Fide, Congregation for the Propagation of the Faith or Propaganda. The Pope gave this new congregation the broadest powers in the field of evangelization, even if its action would remain limited as long as the patronates lasted (See John Comby, *Two Thousand Years of Evangelization. Histoire de l'expansion chrétienne*, Paris, Desclée, 1992, pp. 112-113). Pauline Jaricot will commit herself in this direction, after her conversion, at the age of 17, when she was very concerned about appearing well in society. She left her social life behind and led a modest life. She decided to devote herself totally to God while remaining a lay person and to engage in "good works", in the positive sense of the word. She founded an Association of the Reparatrix of the Heart of Jesus, the notion of reparaatrix being very much in the spotlight at that time. Through the intermediary of her brother Philéas, then present in Paris and hoping to go to China, Pauline became interested in the Foreign Missions and in this new association which was looking for funds.

From 1818 onwards, Pauline decided to go to Saint-Vallier in the Drôme region of France to work in her brother-in-law's factory, then to Lyon, where she began to seek out women, usually modest, mostly silk workers. She asks for a penny a week, an idea that seems to come from England. Pauline combines prayer for the missions with financial commitment. Towards the end of 1819, Pauline had an "enlightenment": each person had to find ten associates giving a penny each week for the Propagation of the Faith. The trusted persons could receive from ten leaders of tens the collection of their associates, then one leader would gather the collections of ten leaders of hundreds to donate the whole to a common center.

Pauline's idea is to streamline the collection so that it is more productive. The idea of creating an organization to collect money for the missions, especially those in America, is circulating in Lyon.

The Gentlemen's Congregation, which grew out of the Marian congregations created by the Jesuits in their colleges, was founded in 1802 in Lyon, by young men and with the help of a father of the faith, Pierre Roger, who was to become a Jesuit. It brought together young people who turned to works of charity and gradually to the missions.

With the coming to Lyon of Bishop Dubourg, bishop of Louisiana in the United States, the young men found a new opportunity to act, especially Victor Girodon, a friend of Pauline and Benoît Coste, prefect or director of the congregation of gentlemen. Benoît Coste responded to the Vicar General (1819-20) who urged him to found an association for the missions of America: "Instead of all the particular associations, would it not be better to limit himself to erecting one for all the Catholic missions throughout the world, that is, for all the Missions existing at the time, which were not yet so numerous." (Jean Comby, in Documents *Épiscopat*, op. cit., pp. 18-19).

The first official meeting of the new association, which took the name Association (*Œuvre*) de la Propagation de la Foi, took place on May 3, 1822. "With the exception of Father Inglesi, representing Bishop Dubourg, it brought together only the members of the Congregation of Gentlemen, and if Pauline did not appear, Victor Girodon could be considered the spokesman for his friend, defending her point of view. At the time, it would have been extraordinary to see a woman sitting on such a council - Mrs. Petit does not sit either, but her son does. However, crucially, Pauline's fundraising system was adopted. This did not seem to shock Pauline, who, absent from Lyon at the time, soon accepted the merger of her own association with the new foundation by transferring the funds she had received to her." (Jean Comby, in Documents *Épiscopat*, op. cit., p. 19; see Catherine Masson, op. cit., pp. 139-140) It should be noted that this was a lay action.

Even if it should be noted that there were, in this 19th century, men and women founders of works, there is no work of the importance of the Propagation of the Faith that has managed to keep its independence for so long, even if it works in conjunction with the Congregation for the Propaganda fide, until 1922, when she became pontifical with two other works, the Sainte Enfance, now the Enfance missionnaire founded in Paris, in 1843, by Mgr de Forbin-Janson and the work of Saint Pierre Apôtre created in Caen, France, in 1889 thanks to Jeanne Bigard and her mother Stéphanie. A fourth, the Pontifical Missionary Union (PMU), was created later, in 1916 in Parma, Italy, by Paolo Manna (1872-1952), and in 1956 it completed the number of Pontifical Missionary Works.

OCTOBER 27TH

Spiritual and mystical aspects of the Propagation of the Faith work

When we reread the life of Pauline Marie Jaricot today, we realize that very early in her life, this young girl had the opportunity to live in a Catholic environment where Christian values were transmitted to her. Certainly, before her radical conversion, she liked to have fun, dress well and participate in social gatherings. At seventeen, she met God and opened up to him who will now live in her heart. So far this one was not satisfied. From now on Jesus Christ will be everything for her and, perceiving the happiness of living from him, she will enter into a missionary logic that will never leave her.

Pauline will grow spiritually, in suffering and trials, while striving to conform totally to the divine will. Didn't she experience a martyrdom of heart, not bloody, but every day to let Christ live in her and in the hearts of the people she met? Pauline wanted the gospel to reach the ends of the earth; this is why she wanted the work of the Propagation of the Faith to support all missionaries.

When it was founded, the president was right to say: "we are Catholics and we must find something Catholic, that is to say something universal. We should not support this or that particular mission, but all the missions of the world." »(Mgr Cristiani and J. Serval, Marie Pauline Jaricot, op. Cit., P. 39.).

From its foundation, the work of the Propagation of the Faith will be able to rely on the action of a group of tall and rich individuals, which will assure a solidity and a future that the young Jaricot alone could not have obtained. The universality of the work is now clearly displayed: it will exert its action throughout the whole world (*Ubique per orbem*).

Already sensed in the work by Pauline, it is the patronage of Saint Francis Xavier that is retained. May 3rd, the day of the official foundation, and December 3rd, the feast of St. Francis Xavier, are celebrations highlighted by the associates who are invited to a daily recitation of the Father and the Ave. But many other items are borrowed from Pauline: the penny a week; collecting by tens, hundreds and thousands; the printed matter which will become the *Annales*; collection sheets (lists of the original work); the name Propagation of the Faith which was proposed by Pauline; the invocation to Saint Francis Xavier; the universality of the goal of the work, even if the intention and ultimate aim were not yet effective in the distribution of Pauline Jaricot's alms. (Mgr Cristiani and J. Serval, *Marie Pauline Jaricot, op. Cit., P. 41*). Let us note that "what was capital in the event of May 3rd, 1822, it was the entry on the scene and in action of a group of high and rich individuals, which assured a solidity to the work and a future that young Jaricot had not been able to confer. »(Mgr Cristiani and J. Serval, *Marie Pauline Jaricot, op. Cit., P. 42*).

If Pauline was summarily dismissed or "ousted" (Mgr Cristiani and J. Serval, *Marie Pauline Jaricot, op. Cit., P. 52*), in 1822, from the direction of her work, she knew, in fact, how to dismiss herself, without showing any resentment, and stick to the modest role of *centainière*. In a "holy indifference" (Mgr Cristiani and J. Serval, *Marie Pauline Jaricot, op. Cit., P. 43*), she knew how to assume her responsibilities as initiator or founder of the work of the Propagation of the Faith and help it grow. In the end, Pauline made a great sacrifice, leaving her missionary enterprise in hands better suited than hers to give it rapid and sure development. What is important for Pauline is the "salvation of souls", the support given to missionaries through prayer, financial means, but also to arouse missionary vocations. She never ceased to pray for this Work which can be considered as the masterpiece of her activities. She has not stopped thinking about him, living and acting for him. The Propagation of the Faith is the expression of Pauline's offering, as if she herself were offered as a "victim", as if the Propagation of the Faith were a particular application of her fundamental purpose. His important idea was the universal apostolate, through prayer, sacrifice and action ...

From then on, it is easy to understand Pauline's devotion to the Sacred Heart: "May our senses therefore be conquered by the heart, and may our heart in turn be conquered by the infinite love of Jesus Christ!" Without it, it is impossible for us to understand the mystery of a crucified God; his humiliations, his wounds, his crown of thorns, his cross; his annihilation in the divine Eucharist does not flatter our senses; it is enough to make us numb to his love. It is therefore to conquer our hearts, as in spite of ourselves, that this generous God, in these last times, shows us his own conquered by his charity for us. He wants his Heart to be exposed to our veneration, in order to awaken our sensitivity by its tenderness put in opposition to our indifference, and in order to confuse our ingratitude by the memory of its benefits." (Pauline Jaricot, *Spiritual Written*, Paris, Mame, 2005, p. 101) For Pauline, in the logic of the work of the Propagation of the Faith, it is a question of making known to the whole world the God who love so much, the God revealed in Jesus Christ.

It is about giving the light of the Gospel and the grace of Redemption to the crowds who have not yet received them. It is also about returning them to those who lost them. It is an immense ambition like that of Christ himself.

The love of Christ was the great spring of Pauline's life, a love discovered thanks to the Virgin Mary. Through the Work of the Propagation of the Faith, as in that of the Living Rosary, she contemplates Jesus through the gaze of Mary. The "poor Mary", as "Daughter in the Son offered to the Father" (Sister Cecilia Giacobelli, *Pauline Jaricot, op. Cit., P. 319 and 323*), as she likes to sign herself, wants to make known and to love the merciful heart of Christ everywhere. She is the "first match to light the fire", the missionary fire but also the fire of the love of God which must be contagious. She invites us to turn to God and to become like Jesus, "a living offering to the praise of his glory."

It is in daily prayer that Pauline draws her missionary enthusiasm and the strength to undertake a work on the dimensions of the world. Her only wish is to do everything for the most great glory of God.

Until her death, at the age of sixty-three, when she was going through very difficult, even cruel times, Pauline surrendered to the love of the One whom she loved "more than anything", with absolute confidence. As the apostle Paul perceived, she can say: "It is no longer I who live, it is Christ who lives in me" (Gal 2:20). From now on, she will seek to transmit the interior flame that burns in her, a fire of charity, of the Love of God which is so intense that it can only reflect in love for men, the poor and the little ones, in particular. the workers who have become his friends.

OCTOBER 28TH

Pauline, beyond death

Pauline's life is very marked by the Eucharist, the Work of the Propagation of the Faith and the Living Rosary. She is also through the cross and the last difficult years she lived in Faith and abandonment to divine Providence. Pauline enrolled in the Lyon charity office and obtained a "certificate of indigence", which was very humiliating for a "rich man's daughter", but she still had unwavering confidence in Jesus and Mary. This confidence will help her fight for the rest of her life to keep her property in Lorette. The Lorette house has now been restored and can now accommodate visitors.

It should be noted first that Pauline was encouraged by Cardinal Bonald, Archbishop of Lyon since 1840, to have an "abbreviated path" executed, allowing Lyonnais and pilgrims to reach Fourvière, crossing her property with a right of way. She thus resisted her demanding creditors and managed not to sell Lorette, while organizing to repay her debts to the little people. Let us note then, that Pauline and her faithful friend Maria Dubouis received, in Rome in October 1856, great comfort from the Ladies of the Sacred Heart of the Trinity of the Mountains, from Cardinal Villecourt and from Pope Pius IX who granted them several audiences. They also had the privilege, on All Saints' Day, of attending the Pope's mass in the Sistine Chapel. The latter showed a last paternal attention by giving Pauline 300 F for the return costs. She left Rome invigorated.

Pauline's existence therefore ended in poverty and pain that she managed to overcome, thanks to her solid faith and her love which enabled her to give to her work a fruitfulness marked by the cross and hope. Pauline took her last breath on January 9th, 1862 in a gift of all of herself to God, to the Church, to the cause of the Missions, the Living Rosary and the Promotion of Workers, in an unwavering trust in God and in Mary.

In March 1889, immediately after the death of Marie Dubouis, at 30 rue Tramassac, the embalmed heart of Pauline who had been there (since April 1866), was solemnly carried to the archbishopric and then to the Saint-Polycarpe church that Pauline frequented during her youth. In 1910, the informative "process" for the beatification of Pauline began. On Sunday December 14th, 1919, the first centenary of the Propagation of the Faith association was solemnly celebrated in the Church of St. Polycarp. It was in the fall of 1819, in fact, that Pauline had the idea of the plan, the penny a week and the decades. In 1922 the direction of the Work was transferred to Rome. On June 18th, 1930, Pius XI signed the official decree introducing Miss Jaricot's cause in the Court of Rome. On February 25th, 1963, John XXIII proclaimed Pauline "venerable".

Pauline's life is entirely oriented towards the universal mission of the Church, but also towards the Eucharist, offering and detachment from oneself for the salvation of others. A coherence appears in what Pauline lived. In fact, the Eucharist is the celebration of the paschal mystery, the mystery of the gift of God, of Love manifested in the death and resurrection of the Man-God. He offered himself for the salvation of the multitude, that is to say for the salvation of all mankind (Mt 26:28). At the end of the Eucharist, the faithful are sent on mission for the salvation of the world (Mt 28, 19-20; Lk 24, 33-35). They are sent to go live with their contemporaries what they have celebrated. The Eucharist is the creature's thanksgiving to his Creator and Savior. What a joy to be able to give thanks to the Father for the gift of the Son, the gift of the Spirit and the missionary dynamic.

While meditating on the life of Pauline Marie Jaricot, it is important to focus on the different meanings of the Eucharist: thanksgiving, gift, life given, meal, giving and receiving, communion, paschal mystery, mission of the Church and of each baptized person, sacraments of salvation, etc. The reality that we call the Eucharist has its foundation in the Last Supper of Jesus (Lk 22, 19s and 1 Cor 11, 23s; Mk 14, 22s) and refers to Love, divine love manifested in life, death and the resurrection of Jesus. He gives his "body" to eat and his "blood" to drink in the form of bread and wine. The "body" designates, according to Semitic usage, the tangible bodily reality of the person of Jesus. Jesus is called the Servant of Yahweh by excellence (Is 53, 4-12). He sheds his blood to create a new covenant with God (Is 42, 6; 49, 8.) He, the Servant of God par excellence, freely accepts, out of obedience, a violent death and thus creates a new covenant. The food offered is the body given by Jesus at the Last Supper; it is the crucified and risen body of Jesus. By consuming this food, we proclaim the death of Jesus with its saving effectiveness and we make it effective.

All those who receive it are united to form the community of the one pneumatic Body of Jesus Christ (1 Cor 10:16), the missionary community, all stretched out, like its Master, towards the salvation of all mankind. The order is followed by the words of the institution: "Do this in remembrance of me". Where the disciples legitimately perform "this" (the Last Supper), the whole reality of Christ is always effectively present.

The celebration of the Last Supper, of the Mass, of the Eucharist, according to various words which one can use, makes present the sacrifice of Christ on the cross, since it is the body and the blood of the suffering and dying Lord which are made present as delivered and poured out "for the multitude." This presence of the unique sacrifice of Christ is given in the form of a liturgical sacrificial action of the Church. It is the dead and risen Christ who continues to give himself to us. It is a real meal, since the body and blood of Christ are really present there as food, and at the same time a real sacrifice, since the only sacrifice of Jesus remains acting in a lasting way in history.

The sacrifice of Christ as a ransom for all, evokes the figure of the Servant of God (Is 53, 11-12; Mt 20, 28). By giving Himself as a ransom for all, Jesus bore witness to God's universal plan of salvation. He thus reveals himself to be the faithful witness of the Father (Rev 1, 5; 3, 14). The sacrifice is made effectively present and active by the liturgical action representative of the historical greatness that the Church is, in the Eucharistic celebration. The baptized are the members of this Body; they are therefore linked, sons of the Father in the only begotten Son and invited to live in the same and unique Spirit, the Spirit of love who links the Father and the Son, who brings the Church to life and opens it to all humanity. The Church is, in Christ, the sacrament, that is to say both the sign and the means of intimate union with God and of the unity of all mankind (Lumen gentium, no. 1).

Note that the Incarnation, the Resurrection and the Elevation of the Lord are also made present by the Eucharistic celebration (Jn 6, 57s; Heb 10, 5-10). By performing and receiving the Eucharist, the Church and each of the faithful truly accomplish a "Eucharist", that is to say a thanksgiving, specifically ecclesial and the highest that is and are sent on mission to those who do not yet know Christ. They are called to live the mission ad gentes. Thanksgiving, like all the work of salvation that Pauline Marie Jaricot wanted to make accessible through meditations on the Living Rosary, concerns all humanity.

The offer of divine grace, the very gift of God, Jesus Christ totally offered, is celebrated, welcomed and proposed to all mankind, as the Son always loved by the Father, in the Spirit, and definitively proposed to all human beings, in flesh and blood. With Christ, each disciple is invited to offer his life for the salvation of the world; the Eucharist is the tangible and lasting reality of grace and of the salvation offered, because God wants all human beings to be saved and to come to the knowledge of the truth (1 Tim 2, 4). The Eucharist makes the visible community of the faithful, the Church, a sign which does not only signify a grace and a divine will of salvation possible, but it is the tangible and lasting reality of this grace and of this salvation which concerns all of humanity.

Today as yesterday, every Christian is invited to support evangelization throughout the world, to engage in dialogue with his contemporaries, whatever their convictions, in order to help them meet Jesus Christ, to welcome him and to live on it. The Work of the Propagation of the Faith aims to form a Catholic conscience among all the faithful, while combining full docility to the Spirit and a missionary commitment open to the whole world. It is also a matter of preparing specific animators and missionaries who work in the local Churches, so that they participate more adequately in the universal mission. We understand why the Propagation of the Faith is attentive to the missionary formation of young people and to the missionary dimension of the family. Among the most beautiful fruits of this Work, let us quote the introduction of the World Day of Missions (see John Paul II, *Redemptoris Missio*, n° 81), granted by the Congregation of Rites on April 14th, 1926 and fixed at the penultimate Sunday in October of each year. All Catholics are mobilized to become aware of their missionary responsibilities, to be open to all the Churches to know how the universal mission of the Church is lived in the different continents, to know the joys, the difficulties and the sorrows linked to the Church proclamation of the Gospel to the world. Each "disciple-missionary" is invited to participate financially in the fundraising to support the Pontifical Mission Societies and the Church in its mission of evangelization of the world.

The Catholic Church needs financial means to support missionary projects in the world, in particular in "mission countries": to train pastoral agents, to finance the formation of future priests, men and women religious, to train catechists, to give structures for the new dioceses created by the Congregation for the evangelization of peoples, building places of worship, chapels and churches. Although the quest for the penultimate Sunday in October is for the Propagation of the Faith, Catholics are invited to support all activities of the Pontifical Mission Societies. This is the work of the Propagation of the Faith geared specifically towards proclaiming the Gospel, but also the work of Missionary Childhood which is more geared towards children. It is also about the work of Saint Peter the Apostle directed towards the formation of future pastors, the seminarians, and finally of the work of the Pontifical Missionary Union which is in charge of the information and the missionary formation of the pastoral workers, priests, religious men and women, but also lay people who have pastoral responsibility.

Missionary animation is not limited to World Missions or Mission Day. In France, a missionary week precedes this day, with activities in parishes, dioceses and in various places to make the baptized aware of their missionary responsibility. In some countries, especially in Africa, the entire month of October is reserved for animation to better live World Mission Day. In other countries, various meetings are organized throughout the year to properly prepare for World Mission Day. In France, meetings are held in different dioceses and provinces to reflect on the theme of World Missionary Week and to seek means of animation for all Catholics.

It is also an opportunity to form oneself to better serve the level of the diocesan service of the universal mission and of the services of solidarity, cooperation and migrants, often associated with the service of the universal mission.

OCTOBER 29TH

Pauline, the "poor Mary"

In 1845 and 1850, Bishop Emmanuel Verrolles (1805-1878), apostolic vicar of Manchuria, was encouraged by Gregory XVI to travel to Europe to excite the zeal of Catholics for the work of the Propagation of the Faith. For this purpose, he visits most of the dioceses of France. When Pauline meets him in Paris, they have long discussions. Before returning to the East, he wrote to Pauline on August 17, 1850, expressing not only his interest in the work of Our Lady of the Angels but also the importance of the Work of the Propagation of the Faith, which allowed missionaries to live and work in Asia. He expresses his sense of gratitude and the need to help Pauline in the days of her distress, caused in large part by her charity. He calls her « Mother of Our Missions,» thinking of missions around the world, especially in Asia. Despite a «shortage» of his own, he donates 6 francs. Pauline, here called « Mother of Missions » feels comforted in her struggle to be recognized in her role as founder by those who give their lives in missions.

At the end of her life, Pauline is poor, on the brink of misery, a victim of crooks, the rich and the powerful. Doesn't poverty refer to humility and piety? In late Judaism, the poor represent the real Israel. In Lc 6,24, Jesus cries woe on the rich and the satiated and he calls blessed the poor in spirit, that is, the true poor, those who suffer but bear their poverty and take advantage of it to open themselves to God. Jesus asks his friends, those who belong to him to renounce possession of property (Mt 8:20), because of the freedom it gives, perhaps also because of the necessary unity of the community. But every effort must be made to eliminate social poverty, even though there will always be poor people in the world (Mt 26:11). Freely assumed poverty must be a form of Christian asceticism and, like any obedience to evangelical counsel, a sign of the Church's Faith in the End of Times already inaugurated, which refers to the very foundation of Christian hope. Nevertheless, it remains difficult to reconcile the renunciation of individuals to enrich themselves with the possession of property by religious communities. For Pauline, it is necessary to see « how our pride puts obstacles in the way of God's graces.»

For example, based on the gospel according to Luke, we see how the speech in the plain opens with the happiness promised to the poor and the curse of the rich (Lc 6:20.24s). With the breakdown of family ties and the acceptance of suffering, renunciation of property is part of the standard of follow up. This call for follow-up goes hand in hand with the abandonment of property (Lc 5, 11.28; 9, 3; 10, 4; 18, 28). «So none of you, unless you give up all that he possesses, can be my disciple..» (Lc 14:33). We have to convert and adopt a new ethic. It is not difficult to sense in this insistence Luke's concern to address a rich Christianity, or rather, to challenge the rich among the believers targeted by his work. We must add the insistence on prayer, another trait that distinguishes Luke's ethics.

At every important stage of his ministry, Jesus prays: at his baptism, before choosing the apostles, before Peter's profession of faith, during the Transfiguration, in agony and on the cross. Aren't these key moments included in the meditation themes of the Living Rosary? These themes have nourished the prayer and meditation of Pauline and all those who have adopted the Living Rosary to better meditate on the mysteries of our Salvation, Mary and her son's commitment to the salvation of all humanity.

Luke emphasizes trust in the Goodness of the Father and the need to pray constantly (Lc 11, 1-13; 18, 1-14). Praying relentlessly is a necessity to live the time of the Church which, according to the Lucanian conception of history, is bound to last a long time.

It would have to, explains Pauline, “that we were very small, very humble; yes then, our prayers offered to the divine Majesty would call his pity and stop his wrath. So what can we attribute to the lack of success of our prayers? To our pride, yes it is our pride that forms the prevention of the effects of prayer. The superb Pharisee gets nothing, while the humble publican returns justified. Let us ask, my Sisters, for humility, that is, ask for the feeling of truth, of our nothingness, of our sins and of our indignity.

God is truth, when we are in the truth he tilts his heart towards us and the voice of the poor and the weak who cry out for his mercy for himself and for his brethren does not return without effect. I will ask Our Lord to inspire you to pray that we will enter into these provisions; ; then we can hope that your vows will be approved by our Lord Jesus Christ in whom I am all yours.» (Pauline Jaricot, *Le Rosaire vivant*, Paris, Lethielleux, 2011, p. 203-204).

For Pope Leo XIII, it was Pauline who «organized, after designing the plans, the beautiful work called Propagation of the Faith, a huge collection of the weekly obole of the faithful, praised by the bishops and by the Holy See itself, which has developed wonderfully, provided abundant resources to Catholic missions. It is also due to her, the happy initiative to distribute among 15 people the five dozen of the Rosary. Thus... she spread the invocation to the Mother of God in a staggering manner. In this way, soon, the Pontifical Letters recommended and enriched many indulgences of this new form of prayer, which was quickly disseminated with general approval. Among the initiatives of good, we owe to this pious virgin the initiative of the work which aims to regenerate the workers, a work to which Catholic associations work so usefully and with such zeal and to which Pauline Jaricot has devoted the vast resources of her heritage. But an infamous betrayal devoid her of all her wealth.» (Annexe III, *Un Bref de Sa Sainteté Léon XXIII*, fait à Rome, en l'église Saint-Pierre, le 3 juin 1881, dans Sœur Cecilia Giacobelli, *Pauline Jaricot. Biographie*, *op. cit.*, p. 331-332).

Pauline Jaricot was able to articulate, harmoniously, piety and social commitment, total abandonment to God, prayers to Mary and Jesus, not to mention the attention of the poor, the workers and the little ones. She wanted to serve God, the Church and the poor at the same time, trying to love God with all her heart, with all her soul, with all her strength and with all her thought (cf. Lc 10, 27). Love is the way of eternal life and, as Jesus asked, Pauline was able to connect in her life the love of God and that of the neighbour, who was perceived as anyone who needed help. At the end of the parable of the Good Samaritan, Jesus said, "Go and you too do the same." (Lc 10, 37) This is what Pauline understood and that is what she tried to live, after her conversion and for the rest of her life.

OCTOBER 30TH

Pauline: the partner of "The Solidarity Man"

Pauline Jaricot is presented as "a woman on her way with the Solidarity Man", a woman who continues to live as "the synergistic leaven of the Catholic apostolate" (Sister Cecilia Giacobelli, *Pauline Jaricot. Biography*, *op. Cit.*, P. . 320). In solidarity with the poor, she has helped them not only to become aware of their dignity, but also to fight so that it is recognized by the greatest number of their contemporaries. She helped them better welcome the gospel in order to live it. She is also presented as a "pioneer of worker solidarity and a missionary", completely turned towards Mary and Jesus her Lord. Didn't the latter endure the great "hostility of sinners" (Sister Cecilia Giacobelli, *Pauline Jaricot*, *op. Cit.*, P. 320), without ever getting discouraged or giving up calling them to convert.

Pauline's personality illuminates the world of lay Christians, as she is involved in both historical, human and supernatural events. She is so immersed in a sort of trap of legal transactions caused by deception and fraud that the reader is taken with compassion for Pauline. She resembles the "Innocent Condemned", her Lord who asked the daughters of Jerusalem not to weep for him, but for themselves and their children (Lk 23:28). The way in which Pauline tried to solve the problems of justice that she was confronted with can lead every human to question himself in his quest for truth and justice but also for the poor and the little ones who often lack the means to defend themselves. This thinking can also question the way in which the baptized get involved in solidarity and fraternity to bring about a reign of justice and peace in the world.

As the readers of the letter to the Hebrews let us allow ourselves to be challenged in order to be truly part of the witnesses of Christ, who rejected sin and accepted to endure the test which is proposed to us, "with our eyes fixed on him who is the initiator of the faith and who leads to its fulfillment, Jesus, who, renouncing the joy which was due to him, endured the cross in defiance of shame and sat down at the right hand of the throne of God. »(Heb 12: 2).

Should we make Pauline "the patroness of ruined traders" or the "patroness of the Catholic Youth Workers" or even the "patroness of the Christian Renaissance Movement"? (Sister Cecilia Giacovelli, *Pauline Jaricot. Biography, op. Cit.*, P. 321). She appears as a fighter, a woman completely devoted to the cause of the mission of the Church, full of apostolic ardor, like Saint Catherine of Siena and the apostle of the Gentiles. Pauline is not, finally, "a martyr who asks nothing of God for herself, except that the slain Lamb welcomes her at the foot of his throne, like the poor who clasped in her hands the yellowed certificate of indigence. »(Sister Cecilia Giacovelli, *Pauline Jaricot. Biography, op. Cit.*, P. 321).

Pauline Jaricot was a "disciple-missionary" to use the words of the Holy Father, revealing a profile of an apostle, witness to the Risen One, in the way in which the women followed Jesus and bore witness to him after his resurrection. She lives from the Eucharist, source and summit of Christian life. In fact, as the faithful incorporated into the Church by baptism and "participating in the Eucharistic sacrifice, source and summit of all Christian life, they offer the divine victim to God and offer themselves with her; thus, both by oblation and by holy communion, all, not the same but each in their own way, take their original part in the liturgical action. »(Vatican Council II, *Lumen gentium*, n ° 11).

Let us note that "the holy Eucharist contains all the spiritual treasure of the Church, namely Christ himself, our Passover, the living bread, his whose flesh, vivified and vivifying by the Holy Spirit, gives life to men, inviting and leading them to offer, in union with him, their own life, their work, all of creation. We can then see how the Eucharist is indeed the source and the summit of all evangelization. »(Vatican II, *Presbyterorum ordinis*, n ° 5).

Pauline Jaricot and the works she created appear today as a discreet, reassuring presence for many missionaries scattered around the world. Those who know her know that it is essential in the history of evangelization and the mission of the Church. Pauline, like the Pontifical Mission Societies, are so many signposts for Christian solicitude, exchanges between Churches, a common commitment to the mission beyond the borders of countries. It is Christian charity, one of the strong signs of ecclesial communion; it is also about the offering of means to the universal Church for the mission, expression of the gift of oneself to participate in the evangelizing mission of the Church following her Lord in the Holy Spirit. Because God wants all human beings to be saved and to come to the knowledge of the truth (1 Tim 2, 4). Pauline, who became a pilgrim through solidarity, must accompany pilgrims who seek a strong spiritual life by going to meet Mary and her Son.

Getting to know Pauline better means better understanding the importance of taking paths of reconciliation and peace in order to build with others a civilization of infinite love. It is also an opportunity to move towards a culture based on fraternal sharing, organized support for all missionaries without distinction, by mobilizing all Christians around the Lord Jesus, the "Man in solidarity" with the Father and in the Spirit, in the realization of the plan of Salvation which concerns all mankind. The updated memory of Pauline, "Mary's poor", allows Christian brothers and sisters to sympathize, to support the mission of the Church and to remain in a logic of conversion and love.

OCTOBER 31ST

Mission as a desire to spread the love of God

At the end of this journey, it is interesting to articulate the launching of what will become the Work of the Propagation of the Faith (1822) with the Living Rosary (1826). The first is conceived as a network of spiritual and financial support for Catholic missions ad gentes. The second appears more as a network of prayer for the regeneration of faith, even where the links are deep. (See Chantal Paisant, "The Living Rosary of Pauline or the Mission as Love of Extension", in *Episcopate Documents* n° 6/2013 on Pauline Marie Jaricot. *A Work of Love*, published by the General Secretariat of the Conference of Bishops de France, p. 23-30, in particular p. 23). These two works bear the mark of Pauline's genius, rooted in the love of Jesus with a universal vision of the Church. Like the Work of the Propagation of the Faith, the Living Rosary will play a considerable role in the spiritual support and development of missions in the 19th century.

Pauline mobilized to collect the "weekly penny" for the missions, after hearing the request for support from the Foreign Missions of Paris, transmitted by her brother Philéas. She rallies the workers with whom she had already created the association of "Repairers of the Heart of Jesus unrecognized and despised", dedicated to works of prayer and charity. She therefore invents her famous decimal system which makes it possible to extend her network in an extraordinary way.

The system works so well that two years later it gathers nearly 1000 associates. It will thus provide, at the time of the official creation of the Work of the Propagation of the Faith, the base of the network of donors for the missions in Asia and America. Soon, it will be the missionaries of the whole world who will benefit from the spiritual and financial support of the works of Propagation of the Faith and of the Living Rosary. Pauline has the art of inventing the answer adapted to the needs of her time. She knew how to use her capacity for social mobilization and her sense of organization at the service of the Church and of her universal mission of proclaiming the Gospel. In the face of the "general epidemic of impiety," she has found a spiritual remedy for what she calls a new "spiritual invasion" which threatens society. Not only will devotion no longer be the business of a few people who try to live it in private, but it will become popular.

The small solidarity units, no longer on the basis of ten, as for the work of the Propagation of the Faith, but of fifteen, animated by a "zealot", will multiply. Pauline will compare her friends of the living Rosary to weak and "little ants of the good Lord" (Pauline Jaricot, *Le Rosaire vivant*, op. Cit., P.194 and 197) who, attracted by the gentleness of the air, come out of retirement.

" Well, since we think with reason that we are very puny beings, let us take as a point of comparison one of these little ants, let us try to be humble and small like them, in our esteem, at the feet of the King of heaven and earth. In my opinion, the most excellent act will be to worship our Creator and submit to the sovereign domain of his holy will. We will say to him: Lord, to manifest the glory of your mercy, deign from the top of the sky where you live, look down on those little intelligent ants, whom your almighty power has created! Take them in your hand to inspire them with new life by your life-giving breath; and then, my God, if after that you say: little ants, transport this mountain, we will no longer say: this is not possible, knowing that you would not know, Lord, to order anything impossible, therefore what we not can do, we have to believe you will. (Pauline Jaricot, *Le Rosaire vivant*, op. Cit., P. 194; see p.197).

Let us meditate on a few lines written by Pauline Jaricot on Easter, joy and glory, but also on the Holy Trinity. "Lord, your victory is our own inheritance [...] Ah! on this day of your resurrection, come and visit your captive children; see the earth in its desolation; see the people seduced, infected by the pestilence of false doctrines; see the generations carried along by the torrent of bad examples... See your friends, your discouraged children, bound by I know not what helplessness; see the earth covered with the shadows of death. O Divine Light! lift up this stone which seems to hold captive, in the tomb of sin, most of your poor creatures; [...] Triumph for each of the souls you conquered by your death, and set them free by your resurrection.

Yes, O my God, the mystery of your Resurrection is as powerful, as full of graces, strength and merits as it was when it was fulfilled. Apply therefore to our unhappy century and make felt, from one end of the world to the other, the effect of your glorious Resurrection. Forget our iniquities and remember our trespasses no more. Shake off all our chains at once; break all the chains of the captives; renew the world and confound, forever, the empire of Satan. »(Pauline Jaricot, *Le Rosaire vivant*, Paris, Lethielleux, 2011, p. 233-234).

Let's end this month of meditation with Pauline Marie Jaricot by first reading an excerpt from her meditation on the Trinity. "During the month of Mary, this year the feast of the Most Adorable Trinity is celebrated again, the last end of all our solemnities; and that of the Blessed Sacrament in which all the mysteries of the charity of a God made man are found.

In the midst of the abundant harvest of grace offered to us in this beautiful month of Mary, one cannot defend oneself from a concern that moves to the bottom of the soul. God, before whom a thousand years are like a day, hastened, it seems, to reunite in one day, not of twelve hours but of twelve years which have just passed, all the wonders which he has worked for his people, for more than eighteen centuries. And it is in the time when the iniquities of the earth seemed to have more than filled the measure, that God, yes, let us say it, to the glory of his infinite mercy, comes to oppose to the multitude of sinners who offend him, instead of a display of Justice, an overabundance of graces and gentleness. »(Pauline Jaricot, *Le Rosaire vivant*, Paris, Lethielleux, 2011, p. 235-236).

Let us note the reflection of Paul VI, in 1972, on the occasion of the second International Missionary Conference which was held in Lyon to celebrate the 150th anniversary of the founding of the work of the Propagation of the Faith. Speaking of Pauline, the Pope writes "More than others, she had to meet, accept and overcome in love a sum of disputes, failures, humiliations, abandonments, which gave her work the mark of the cross and its mysterious fruitfulness. The seed, modestly thrown into the earth by Marie Pauline, has become a great tree. The work of the Propagation of the Faith ... In the wake of Marie Pauline Jaricot, the whole Church is invited to this concrete commitment. »(Georges Naïdenoff, Pauline Jaricot, op. Cit, p. 102.)

Finally, let us note this: as soon as Pauline is converted and decides to take her life in hand or to abandon it in the hands of God, she chooses a love oriented towards missionary commitment. She writes: "The immense desire to love, the all-consuming thirst to possess my God made me also desire to act for his glory. I wanted to contribute to the glory of the Church. I had never felt an attraction for the life of nuns. I was going to watch the dressing ceremonies: an irresistible force carried me with joy out of their holy asylum and seemed to cry out to me in spite of myself: this is not where you should dedicate yourself to Jesus Christ. »(Georges Naïdenoff, Pauline Jaricot, op. Cit., P. 39)

For Pauline, only the interior cry of love counts, the prayer during which the Christian unites his heart through love to the admirable dispositions of the sacred hearts, the hearts of Jesus and of Mary. This direction of intention gradually teaches us to do our actions in union with Jesus and Mary. We are invited, following Pauline Marie Jaricot, to beg Jesus and Mary to cast loving glances on humanity which "awaken the most hardened hearts and resuscitate the most sadly dead souls. "(See Chantal Paisant, "The Living Rosary of Pauline or the Mission as Love of Extension", in *Episcopate Documents* n° 6/2013 on Pauline Marie Jaricot. Op. Cit., P. 29) We are invited to love and to spread the love of God to the ends of the earth, that is to say "a meeting of forces that our hearts lend to each other to love more perfectly those whom God created in his likeness, redeemed like us with his precious blood" (*Rules of the Living Rosary*, 1829; see Chantal Paisant, "The Living Rosary of Pauline or the Mission as Love of Extension", in *Episcopate Documents* n° 6/2013 on Pauline Marie Jaricot, op. cit., p. 27).



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