

BLESSED PAULINE MARIE JARICOT AND HER WORKS

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In Lyon, France, on May 22, 2022, the Servant of God, Pauline Marie Jaricot (1799–1862) was included among the blessed of the Church. As a secular woman in the nineteenth century, she distinguished herself with an extraordinary charism of Christian love. She went down in the history of France, Europe and the world as a missionary of the new evangelization¹. The Society of the Propagation of the Faith was created on her initiative. Thanks to her social commitment, she obtained material and spiritual support for Catholic missions abroad. Her life achievement was the initiation of the Association of the *Living Rosary*. In the year of her death, 1862, it had almost 3 million members. With her revealing look at the participation of the Catholic laity in the life of every human community, she was able to see the need to create new forms of religious and social life in the Church². This found its echo in Catholic social teaching. Her observations on the functioning of the Church in the structures of the new reality of historical and economic transformations in Europe were referred to, not only by Popes Pius VIII and Gregory XVI, but also Pius IX and Leo XIII. About 100 years later, her thoughts on social issues were incorporated into the 2nd Vatican Council's Conciliar Renewal. What she has accomplished today inspires not only admiration but also appreciation for her charism of being a Christian.

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¹ Cf. C. Giacobelli, *Paulina Jaricot. Biografia*, Warszawa 2011, pp. 105–167.

² Ibid, pp. 247–295.

HISTORICAL CONTEXT OF THE EPOCH OF LIFE OF BL. PAULINE JARICOT³

In the year 1799, the birth of Pauline Jaricot, and up until 1862, the year of Pauline's death, very significant socio-political transformations took place in France and all over Europe. As a result of the armed Coup of 18 Brumaire in the year VIII (November 9, 1799)⁴, Napoleon Bonaparte took over the rule of France, proclaiming France a consulate. The consulate was the name of the highest public authority in France of that period, as head of state and government. Executive power was to be exercised by three consuls with ten-year terms. In fact, it rested with the first consul – Napoleon (after the plebiscite in 1802, the consul for life). The other two consuls had an advisory vote. On May 18, 1804, Bonaparte administratively reorganized the French state, proclaiming it the First French Empire. On December 2, 1804, he was crowned Emperor of France. During his reign, the French Empire existed in the years 1804–1814 and again briefly in 1815. At the time of its greatest territorial development, the empire encompassed various protectorates and had many dependent states, including the Duchy of Warsaw. However, France was forced to wage numerous wars against almost all European countries which, in the face of the domination of the French hegemony in Europe, joined against it in military coalitions. The end of the empire was brought about by the abdication of Napoleon Bonaparte in favour of Napoleon II. However, his reign was disputed, and the French throne was returned to the Bourbon dynasty.

The restoration of the Bourbons is a period in the history of France marked by the dates 1814–1830 (interrupted by Napoleon's 100 days between March 20 and June 22, 1815), lasting from the return to the throne of the Bourbons after the fall of Napoleon I until the July revolution. It was a period of formal parliamentary monarchy, based on the Constitutional Charter of 1814. At that time, liberals and ultras competed for influence, and the ambitions of Kings Louis XVIII and Charles X clashed with the changing balance of social forces in which the bourgeoisie was at the fore. It is also a period of the rapid development of capitalism in France.

In 1830, on the French political scene, the July monarchy was established as a constitutional rule under King Louis Philip I. This period officially began with his coronation as King of the French after the overthrow of the Bourbon restoration by the July Revolution, and ended with the February Revolution of 1848. For France, it was a time of reform in all major areas of socio-economic life. In the political sphere, parliamentarism took shape and many political parties were founded on the basis of the development of modern capitalism. Romanticism began to exist in culture and literature. On the one hand, this period was characterized by high economic growth (except for several years of crises), and on the other hand, it created unprecedented social inequalities, which, due to the ostentatiously inegalitarian government policy,

³ Cf. Historical data given in the publication were taken from various Wikipedia websites, the free encyclopedia (thematic entries of people and events) and included in the compact text.

⁴ Cf. Brumaire – month of the republican calendar (in force in France from October 5, 1793). Nevertheless, dating according to this calendar began on September 22, 1792 (the day of the proclamation of the Republic).

eventually became the cause of the collapse of the monarchy. This dualism is best reflected by two nicknames given to Louis Philip – “King of Bankers” and “King of Barricades”.

In the first half of the nineteenth century, the era of industrialization gave birth to a new working-class social structure in France, dominated by poverty and overwhelming exploitation. For example, in Lyon, on the slopes of Croix-Rousse, canuts (silk craftsmen), were harnessed to weaving looms, working 17 hours a day for the cost of often 1 franc.

At the beginning of the 19th century, the Church in France was weakened by the revolutionary movement of 1789. The budget for religious worship was abolished and the clergy were forced to remain faithful to the civil constitution. In this situation, the clergy were distinguished between the priests sworn in by the state constitution and the reluctant priests who, fearing being overloaded by state authorities, had to hide with the pastoral ministry they performed among the faithful. The wave of de-Christianization impoverished the French Church so much that the only act of desperation was to confront the anti-clerical opposition. The concordat, signed in 1801 between Pius VII and Napoleon Bonaparte, established the ecclesiastical *modus vivendi*, but the latter, who appointed bishops, was credited with sovereignty. Catholics were classified into two currents of the social movement: ultramontanism, those loyal to the Pope, and Gallicanism, which strove for a certain autonomy of the Church in France and independence from the Holy See. And it is in this context of social and political changes that Pauline Jaricot came to live and act for the good of the Church and the world.

The time of Pauline Jaricot’s life was associated with many historical socio-political and economic events in Europe. Ongoing wars (the Napoleonic Campaign, the Congress of Vienna), national liberation uprisings (including the November Uprising in Poland in 1830, the Migration of Nations in 1848, and preparations for the armed January Uprising in Poland in 1863), and the apparition of Our Lady in Lourdes in 1858, gave this epoch of the nineteenth century the dimension of apocalyptic times. However, in such a troubled history of Europe, there were places and people that changed the world into a more human one, despite the conflagration of military struggles and economic destruction. They included, among others Pauline Maria Jaricot. Among the heroic defenders of national affairs and the Church, living in exile in France, there were Poles, including Fryderyk Chopin (1810–1849), Adam Mickiewicz (1798–1855), Juliusz Słowacki (1809–1849), Kamil Cyprian Norwid (1821–1883), Józef Ignacy Kraszewski (1812–1887), and God’s servant Bogdan Jański (1807–1840) – the founder of the congregation of the Resurrectionists.

The period of Pauline Jaricot’s life was marked by the pontificates of popes, unusual for those times. In the years 1800–1823, Pius VII was the bishop of Rome. It was he who in 1809 excommunicated Napoleon I for the closure of all monasteries and the non-recognition of ecclesiastical authority. For this he was imprisoned in Savone near Genoa. After Napoleon’s defeat at Waterloo in 1815, he returned to Rome and the Congress of Vienna restored the Papal States. He started a socio-economic reform. He abolished French legislation, annulled the dissolution of Church property, restored judiciary rights to lords, and announced an amnesty for priests who swore allegiance to the French constitution. He reactivated the Jesuits, promulgated

the creation of new religious congregations, condemned Freemasonry and the Protestant Bible Society. In the Kingdom of Poland, he approved the title of Primate of the Kingdom of Poland and the metropolis of Warsaw. He defined the colours of the Vatican flag – yellow and white.

The successor of Pius VII was Leo XII (1823–1829). During his pontificate, the judiciary was reformed and episcopal courts for ecclesiastical and secular matters were restored. The education reform was carried out, which was marked by the restoration of the Gregorian University and the Vatican printing house. He built hospitals and nursing homes, especially for orphans, who he often visited unannounced. He also introduced the order of Easter confession.

In the years 1829–1830, Pius VIII sat on the Chair of Peter. In his short pontificate, he became famous as a defender of the sanctity of the family, moral principles in social life, and Catholic dogmas. He founded the Prussian Archaeological Institute and the Vatican Post Office in Rome.

In 1831, Gregory XVI began his apostolic ministry, which lasted for 15 years. During his reign, many religious congregations with a missionary and care-for-the-sick character were established in the Church. He condemned slavery and human exploitation.

The longest pontificate in history was the time of 32 years of ecclesiastical authority by Bl. Pius IX (1846–1878). It was a period of great events on the political and economic scene in Europe. In 1848 the Migration of Nations was an emigration movement of many nations. In 1849 the Roman Republic was proclaimed, depriving the pope of secular power. All the goods of the Italian Church were included in the administration of the Republic. In 1854, Bl. Pius IX proclaimed in the bull *Ineffabilis Deus* the Immaculate Conception of the Blessed Virgin Mary as dogma. Soon, in 1858, the apparitions of Our Lady took place in Lourdes. He announced many religious services, approved new religious congregations for apostolic and missionary work. In 1869, he convened the First Vatican Council, and during its deliberations in 1871, the dogma of the Pope's infallibility in his ex-cathedral teaching was proclaimed. He recognized the authentic apparitions of Our Lady of Gietrzwałd, Poland, in 1877 and ordered them to be canonically examined.

The last pope of the 19th century was Leo XIII (1878–1903). He was a preacher of the social doctrine of the Church. His apostolic teaching on social justice became the foundation of the revival of social and political life in many countries. He gained the title of “workers’ pope”. He condemned Freemasonry, socialism, communism and nihilism. He strove for the unity of the Church and approved many institutes and religious communities. Concerned about the development of Marian devotion in the Church, he dedicated eleven encyclicals to the Blessed Virgin Mary and established the feast of the Holy Family.

The years of Pauline Jaricot's life (1799–1862) are in line with the pontificate of Pius VII, Leo XII, Pius VIII, Gregory XVI and Bl. Pius IX. As an aristocrat, she had the opportunity to get to know them personally and to be in the Vatican, presenting her intentions, asking for papal approval of the evangelization works undertaken.

BIOGRAPHY OF PAULINE JARICOT⁵

Pauline Marie Jaricot was born on July 22, 1799, in Lyon, France, to the family of Antoine Jaricot, a wealthy industrialist, silk manufacturer, and Joanne née Lattier. Antoine Jaricot (1755–1834) came from the Lyons Mountains. He was the thirteenth child of fourteen siblings. A solid Christian upbringing at home translated into the religious lifestyle of each of the children. Two of them became priests. The family owned only a small piece of land and a small vineyard. In 1769, after the death of his father, Antoine, at the age of 14, left his family home and went to Lyon in search of work. Living the spirit of piety, he participated in the morning Mass every day⁶. He worked in a textile factory as a silk folder. He was distinguished by an unusual sense of good management in commercial matters, and by gaining recognition from his employer, he received a better salary. Soon, with the money he saved, he purchased his first real piece of estate, which allowed him to acquire more real estate. Due to market speculation in the post-revolution era, many sold their property by taking out loans. Antoine Jaricot risked an investment in real estate, which, after a few years turned out to be a very significant source of financial income for the whole family. At the age of 27, he married 20-year-old Jeanne née Lattier, whose spiritual life was marked by Marian devotion. They had seven children: four boys and three girls: Paul (1783–1849), Jean Marie (1785–1791), Sophia (1790–1844), Laurette (1792–1829), Narcissus (1793–1813), Fileas (1797–1830) and Pauline (1799–1862). The determinants of the Jaricot family's prosperity were their owned weaving workshops and other shops. Antoine Jaricot, seeing the need to support the poor, allocated part of the household budget to the "sacrifice for the poor". It was an appropriately made amount of money for anyone who knocked on their door asking for help⁷.

The Jaricot family supported the Trappists of Aiguebelle, who received large supplies of rice and Swiss cheese from Gruyere each year. The closest relatives from Soucieu-en-Jarrest, Antoine's hometown, also experienced various kinds of help. Due to numerous contacts with the clergy, the Jaricot house was open to priests. He hosted, among others, the parish priest of Ars, Jean Marie Vianney (1786–1859). In the last years of his life, in one of their estates, were spent by Fr. Jean Würtz, Pauline's confessor. In 1817, Philae's son entered the minor seminary of Sainte Foy-l'Argentière, and two years later the Saint Suplice Major Seminary in Paris. He wanted to go on a mission to China, but due to health problems, he was sent to pastoral work in Lyon. As a chaplain, he served in the city hospital. He died at the age of 33. After his death, Pauline bought the House of Nazareth for the poor and for the novices of the Bon Secours Institute. Some of the most pious religious practices of this House were the hour-long adoration of the Blessed Sacrament, the Holy Rosary and the Way of the Cross.

⁵ Bibliographic records about the life of Paulina Jaricot were largely taken from the publication of C. Giacobelli *Paulina Jaricot. Biography*, Warsaw 2011 and from websites about it.

⁶ Cf. C. Giacobelli, *Paulina...*, op. cit., pp. 21–24.

⁷ *Ibid.*, pp. 25–30.

Pauline was the youngest of seven siblings. Secular records give her birthday as July 21, 1799. The parish records have the date July 22, 1799. This discrepancy was due to the fact that she was born on July 21, late in the evening, at 10pm. Notes about her birth were made the next day at the parish office, giving her alternate names: Marie Pauline Jaricot. The name Maria was given by Joanna's mother after her daughter, who had died earlier. The middle name, Pauline, was chosen by her older brother Paul from his first name because he was her godfather. The sacrament of baptism was given at home by an "unsworn" priest who performed a pastoral ministry in the underground because of his refusal of loyalty to the French constitution during the Revolution in France⁸.

According to the republican calendar, in force in France from October 5, 1793, Pauline was born in the month of Messidor ("harvest"), which was the tenth month of the calendar year divided in tens. It stipulates that each month is to have thirty days, divided into three decades. Each day is ten hours, and each hour is 100 minutes. Each minute was 100 seconds long. Sundays, as well as all religious holidays, were abolished on the principle: all days are equal. The months were given new names that suit the weather and climatic characteristic throughout the year⁹. Such a novelty in the revolutionary ordering of France may suggest, although it is only a conjecture, that it somehow inadvertently indicated the later pattern of the administrative functioning of the Society of the Propagation of the Faith. There were also tens (decades), hundreds (centuries), thousands (divisions).

For a closer acquaintance with the history of the creation of the Works of Bl. Pauline Jaricot, it is worth mentioning the place of her life and activity. It was Lyon. Where did the name come from? The distorted name of the settlement lucos-dunos corresponded to the Latin expression *mons lucius* (bright mountain), hence the French Clermont. The latter name refers to the hill of Fourviere as the oldest part of the city, mentioned in Roman chronicles as early as 10 AD¹⁰. In this we can see a kind of subjective analogy to the Polish Jasna Góra (bright mountain), the sanctuary of Our Lady, venerated on the Częstochowa hill¹¹.

Pauline's childhood was a period of entering the realities of everyday life in France marked by turbulent socio-economic and political events. What allowed the Jaricot family to "function normally" was the parents' concern for the religious life of all household members. The wealth of the Jaricot family, but also their dignified way of life, respect for the workers in their factory, and dedication to the needy, aroused respect and universal respect shown to them in all the environments of Lyon.

In the climate of parental care, Pauline met the real sources of good and love on the way of faith. The frequent recollection of those childhood years made her very sensitive to caring for those she encountered on a daily basis. Her life grew in the heart of Lyon, between the parishes of Saint Nizier and Saint Polycarpe, and then at the foot of Notre-Dame de Fourvière.

⁸ Cf. C. Giacobelli, *Paulina...*, op. cit., pp. 31–34.

⁹ *Ibid.*, p. 31

¹⁰ *Ibid.*, p. 17.

¹¹ *Ibid.*, pp. 15–20.

In the meantime, Pauline was experiencing a test of faith. Delighted with wealth and the courtesy shown to her, she fell into pride. This seemed to diminish her relationship with God for a time. A wealthy candidate for her husband appeared, seeking her favour. But she had a different destiny in God's plans. During the daily activities, it happened that she fell from a high stool. After this accident, she began to develop a disease called fibromyalgia (a disease of the supporting tissues and the locomotive apparatus with pain and fatigue symptoms in the muscles, ligaments and tendons). It was very difficult for her to move. Despite numerous medical interventions, it was not possible to restore her physical fitness. Nervous disorders only aggravated the symptoms. Her mother, Jeanne, entrusted her to God's protection, offering her suffering and life for her daughter. Soon God accepted her mother's sacrifice¹². This made a breakthrough in her path of faith. She returned to practicing the spiritual life, which she had recently neglected through games in salons. She began to read and meditate on the Scriptures, and also delved into the thought of "*The Following of Christ*" by Thomas a Kempis. She spent a long time in prayer and attended Mass regularly, even on weekdays. She entrusted herself to the protection of the Mother of God. This time it turned out to be salutary for Pauline. Her sister Sophia had great merit in this process of conversion through the active involvement in the religious life of St. Nicetius where Fr. Jan Würtz, the vicar in this parish preached. By telling Pauline about his wise sermons, she persuaded her to go with her to listen to his Lenten reflections¹³.

Out of curiosity, she went with Sophia to a service. During one of his sermons on vanity, given on Palm Sunday in 1816, she had an extraordinary experience. She asked Fr. Jan Würtz for confession, for which she was preparing for a week. From then he would become her confessor and spiritual director¹⁴. What happened in her life did not go unnoticed in her attitude. She gave up rich clothes and a salon life. She dressed like the silk workers of the Croix-Rousse¹⁵. She sold her jewellery and distributed the money she raised to the poor¹⁶. She even worked physically in a factory to be closer to the hard-working Würtz. She visited the poor and prisoners, looked after the sick and street children, and helped women free themselves from prostitution who earned money on the infamous street of Lyon's prostitutes – rue Mercière. In order to give them a new and decent life, she hired some of them in the Saint Vallier factory run by her brother-in-law¹⁷.

As the first service to the needy, she chose volunteering in the service of terminally ill people¹⁸. Along with taking care of them, her tenderness towards human misfortune was reborn in her. She supported her help for the suffering, asking them for thanksgiving for her conversion. And this she gained with great approval from

¹² Ibid., pp. 55–59. A similar sacrifice was made by St. Monica (St Augustine's mother), who devoted her life to her son's conversion.

¹³ Ibid., pp. 60–63.

¹⁴ Ibid., pp. 70–74.

¹⁵ Ibid., pp. 77–78.

¹⁶ Ibid., pp. 67–69.

¹⁷ Ibid., pp. 77–80.

¹⁸ Ibid., p. 77.

the suffering. Her closeness to God and what she was doing now made many of her former circle willing to help her in what she did for those in need. Her renewed religiosity did not bear the hallmarks of abstract visions. Finding her place in the Church, she discovered what had previously been a mystery to her. She entered the path of being an apostle of merciful love. She encouraged them to pray for sinners, and gave herself into the hands of Mary¹⁹. She decided to dedicate her life to God and on Christmas 1816 she made a vow of chastity in the chapel of Our Lady of Fourvière, remaining a laywoman. From 1817, Pauline gathered workers from the silk industry around her in order to lead a prayerful and merciful life. She founded the Society of the Sacred Hearts of Jesus and Mary, which contributed significantly to the development of the cult of the Sacred Heart announced by Pope Leo XIII in 1899.

In her spiritual zeal, Pauline Jaricot designated every Sunday evening for weekly meetings with numerous girls, especially workers, so that they could influence their communities with an apostolic spirit. She chose the cross with the tools of the Lord's Passion as the symbol of the group²⁰. At the parish of St. Peter in Lyon, she joined the Confraternity of the Holy Rosary. Her activity spread wider and wider. There were also difficulties and setbacks. However, full of trust in God and the intercession of Our Lady, she acted with multiplied energy.

Her enthusiasm for spiritual renewal and reconciliation with God became a sign of something extraordinary in the Lyon community. Many of her relatives saw God's action in it. This contributed to the support of all the works that Pauline created in the Lyon community, and she was only 17 at the time.

THE SOCIETY OF THE PROPAGATION OF THE FAITH

In 1819 her brother, Philaès, entered the Paris Seminary for Foreign Missions. Concerned about raising funds for missionary activities in China, where he intended to go as a priest, he turned to his sister Pauline for help in raising funds for this purpose. Pauline was taking up this new challenge to meet the most urgent needs in helping missionaries already in China²¹. She came up with the idea of "one coin a week" for missions (a hand-to-hand collection called "Le sou de Pauline"). The calculations turned out to be very accurate. With the approval of her friends, she began the work of systematic missionary assistance. Her intention was to find ten people among her friends, each of whom could donate one penny a week for the Society of the Propagation of the Faith. Each would also find another ten, which in turn could do the same. Thanks to her innate organizational sense, the wisdom she had acquired from observing the production and trade of silk in her family factory, she saw the appropriateness of selecting one person in a group of ten (decuria) responsible for collecting donations. From among those responsible for decades, it commissioned the selection of persons responsible for the centuries (hundreds), and

¹⁹ Cf. C. Giacovelli, *Paulina...*, op. cit., pp. 81–87; P. Jaricot, *Historia mojego życia. Autobiografia duchowa założycielki Żywego Różańca*, Kraków 2011.

²⁰ Ibid., p. 85.

²¹ Ibid., pp. 92–93.

from among them, persons responsible for the divisions (thousandths). This method was very successful very quickly²². The funds raised turned out to be significant and kept growing. The “one coin a week” association flourished in both the working class and the bourgeoisie²³. The approval of this work by Pauline was expressed by Pope Pius VII himself²⁴. This system quickly spread throughout Europe and was eventually named the Society for the Propagation of the Faith, approved on May 3, 1822. After getting acquainted with this missionary action of Pauline, the authorities of the curia in Lyon took over her organizational way and “entered” into the rules of functioning of other dioceses in France. Although this was not consulted on with Pauline, these actions providentially freed her from continuing this Society of the Propagation of the Faith in the structures of the Church in order to implement her new idea, which was the Association of the Living Rosary and Good Press, and social assistance among the poor²⁵.

The Society of the Propagation of the Faith also gained the approval of the later Popes Gregory XVI and Leo XIII. Its main tasks were to organize fundraising for Catholic missions abroad. When the union was moved to Rome in 1822, it became an official organ of the Holy See. In the same year, 22,000 francs were collected for the mission. These sums kept growing to reach three million francs in 1846²⁶.

THE ASSOCIATION OF THE LIVING ROSARY

Pauline Jaricot, seeing the success of the Society of the Propagation of the Faith, undertook to organize a powerful prayer crusade that would stop the domination of demoralization in various environments. To meet this task, she encouraged the practice of traditional Marian prayer, which was the rosary and adoration of the Blessed Sacrament. She was bothered by the question: How to revive the practice of long and monotonous prayer in people fascinated by modernity? At the urging of her spiritual director, Fr. Jan Würtz, she started to create small associations, the aim of which was to spread Marian prayer, devotional articles and the Catholic press.

²² Ibid., pp. 97–102; J.C. Baumont, *Paulina Jaricot i powołanie Dzieła Rozkrzewiania Wiary*, „Światło Narodów” 3(1997), s. 4–19; Jan Paweł II, *List do arcybiskupa Lyonu z okazji obchodów dwustulecia narodzin Pauliny Marii Jaricot, promotorki Dzieła Rozkrzewiania Wiary*, Castel Gandolfo, 14 września 1999 r., www.pdrw.missio.org.pl, 10.01.2012; J. Tomko kard., *Konferencja na temat aktualności przesłania Pauliny Jaricot i współczesnego znaczenia misji*, 18 września 1999 r., www.pdrw.missio.org.pl, 01.02.2012; A. Siudak, *Paulina Jaricot (1799–1862). Założycielka Dzieła Rozkrzewiania Wiary*, www.pdrw.missio.org.pl, 16.01.2012; <http://pl.wikipedia.org/wiki/Lyon>, 16.01.2012; J. Piotrowski, *Aby lepiej poznać czcigodną Paulinę Marię Jaricot – założycielkę Dzieła Rozkrzewiania Wiary*, „Głosie Ewangelii” 2(1997), s. 40–44; Paweł VI, *List do kard. Aleksandra Renarda, arcybiskupa Lyonu. Z okazji 150. rocznicy założenia Dzieła Rozkrzewiania Wiary (22 października 1972 r.)*, www.pdrw.missio.org.pl, 10.01.2012; G. Naïdenoff, *Jaricot P., Założycielka Dzieła Rozkrzewiania Wiary i Żywego Różańca*, Warszawa 1997.

²³ Cf. C. Giacovelli, *Paulina...*, op. cit., pp. 105–115.

²⁴ Ibid., p. 107.

²⁵ Ibid., pp. 109, 116–122, 143

²⁶ Ibid., p. https://pl.wikipedia.org/wiki/Paulina_Jaricot

Considering the pastoral effectiveness of the structure of the Society of the Propagation of the Faith, Pauline replicated an idea she knew, starting with small groups for which she undertook to develop an appropriate form of apostolate. It was intended to restore the value of both Marian prayer and to help spread good religious reading. In 1826, the idea of the Association of the Living Rosary began to come true. The key moment was an offer from the Jesuit, Father Barrell to distribute the Catholic press. This kind of evangelizing work in Europe was indicated by Leo XII in his papal teaching. On December 25, 1825, he issued the *Exultabat Spiritus Noster* bull. In it he exhorted us to “join forces against the ungodly, shameful and contagious books with which the mortal enemy of mankind is throwing at us on all sides with incredible panache”²⁷. Pauline responded to the call of the Holy Father. The promotion of prayer joined the papal concern for the intellectual and spiritual formation of people very concretely. “He often thinks to himself: it is true that spreading good press is an axe that cuts the root of a moral fire, but only water can put it out, and that is prayer”²⁸. For Pauline, an opportunity for concrete action appeared: “It seemed that the time had come to implement the plan that I had been following for a long time, that the time had come for an association available to all, which would make it possible to achieve unity of prayer in a unique, short and practical way: not tiring but facilitating, and it is about at least a few minutes daily meditation on the mysteries of Jesus’ life and death”²⁹.

How would that be the way? The answer is found in what has already been tested in the Society of the Propagation of the Faith. A similar method was fundraising for missions. “There are fifteen mysteries in the entire rosary; fifteen decades divided into three parts. Fifteen companions should be found – once again knocking on their wages - and entrust four small tasks to each of them: 1) praying one decade of the rosary every day; 2) consideration of a mystery corresponding to the number of ten (a mystery drawn every month); 3) finding five people, who in turn will try to find more people; 4) donating five francs every year for the distribution of good press”³⁰. To the daily practice of the Living Rosary, Pauline added a monthly meeting of all members, celebrating the Way of the Cross and an hour-long adoration of the Blessed Sacrament. To prevent the spread of immoral books, she initiated a wide distribution of good religious reading.

²⁷ Cf. C. Giacobelli, *Paulina...*, op. cit., p. 165.

²⁸ Ibid., p. 165.

²⁹ Ibid., pp. 150–151; cf. J. Gadille, G. Marguin. (a cura di), *Prier 15 jours avec Pauline-Marie Jaricot*, Nouvelle Cité, Montrouge 2005; P. Jaricot, *Une pensée par jour, Textes recueillis par les Œuvres Pontificales Missionnaires*, Médiaspaul, Paris 2007; S. Gaworek, *Wprowadzenie [w:] P. Jaricot, Eucharystia – Nieskończona Miłość*, Warszawa 2006; C. Giacobelli, *La donna delle due lampade. Biografia di Paolina Maria Jaricot*, Edizione extracommerciale a cura della Direzione Nazionale Italiana delle Pontificie Opere Missionarie, Roma 1999; P. Jaricot, *Eucharystia – Nieskończona Miłość*, Warszawa 2006; G. Naidenhoff, *Paolina Maria Jaricot*, (Edizione extracommerciale, traduzione dal francese a cura del Segretariato Nazionale della Pontificia Opera per la Propagazione della Fede), Roma 1998; Marie-Monique de Jésus, *Une Âme de Feu. Spiritualité de Pauline-Marie Jaricot*, Éditions de Fontenelle, Saint-Wandrille-Rançon 2005.

³⁰ Cf. C. Giacobelli, *Paulina...*, op. cit., p. 151.

In the Association of the *Living Rosary*, the 27-year-old Pauline saw an opportunity to save her homeland from demoralization and to renew the religion of Christians. Thanks to the intercession of Archbishop Luigi Lambruschini, Apostolic Nuncio in Paris, the Association of the *Living Rosary*, under the protection of the Dominican Order, was approved by the Holy Father. Archbishop Lambruschini, from the beginning of his episcopal ministry, i.e. from 1827, strove for the proclamation of the dogma of the Immaculate Conception of the Blessed Virgin Mary. As a cardinal, in 1831, he prompted many Catholic theologians to acknowledge this truth. Later, as the secretary of state of Vatican City, he attributed many of the successfully ended difficult matters of the Church to the intercession of the Mother of God. In the Association of the *Living Rosary*, initiated by Pauline Jaricot, he saw it as a weapon of defence of Christianity in Europe and around the world.

Pauline revealed her organizational sense once again. She encouraged the fifteen companions to gather – figuratively speaking – in the Heart of Jesus so that each could make their annual sacrifice in as many francs as the crucified One had wounds. The collected funds would be used for missions and the distribution of religious books. In a short time, in fact, in almost every diocese in France, a “fifteen companions” group was created. Their existence was rapidly developed in Switzerland and Italy. Many bishops supported the Association of the *Living Rosary* due to the fact that “the new work is a simple form necessary for the realization of religious revival and spiritual regeneration, and much more effective than a simple fundraiser, even if it was to support missions or good press”³¹. For Pauline, now it was left to obtain the approval of the Association of the *Living Rosary* directly from the Pope. So, Pope Leo XII learned that “some humble religious [person had] presented him with a diagram of the *Living Rosary* section and [then] received his oral blessing for the entire Marian Society. Information about another papal blessing comes to her from two bishops who addressed the Holy Father directly with a request to obtain permission to instil in their dioceses this Marian initiative, of which Pauline was the *originatrice*”³². Thanks to the efforts of Card. Lambruschini with Gregory XVI, Pauline received from Rome a duplicate of the papal breve, dated January 12, 1832, with indulgences granted to members of the *Living Rosary* along with the papal parchment, drawn up on February 2, 1832, approving the Association of the *Living Rosary* by the Holy See³³.

What was beginning to emerge in the mind of Pauline Jaricot, took on the dimension of an unbelievable, even in today’s terms, number of people engaged in the prayer of the rosary. On the day of her death, January 9, 1862, approximately 2,250,000 collaborators were associated with the Association of the *Living Rosary*.

The Association of the Living Rosary is still spread all over the world to this day. This prayer of the rosary was indicated by Our Lady in Lourdes (1858), Gietrzwałd (1877) and Fatima (1917) as “help and protection for the world”.

³¹ Ibid., p. 167.

³² Ibid., p. 201.

³³ Ibid., p. 202.

THE EVANGELIZATION OF WORKING ENVIRONMENTS

In 1845, Pauline Jaricot planned to implement the work of evangelizing the working class. With her financial resources, she bought a factory to make it a workplace for the poorest families. In its vicinity there were to be houses for the families employed in the factory, a school and a chapel. She entrusted its management to people who would turn out to be dishonest speculators with false recommendations. The implementation of this work, unfortunately, was unsuccessful. It consumed her entire fortune, and Pauline spent the rest of her life in dire poverty, begging her creditors to be patient with the paying of her debts. It was her last, long Way of the Cross. The administrator of her family's fortune not only led her to bankruptcy, but also incurred serious debts in her name, and therefore she lost everything and died in poverty lying on a borrowed mattress.

Pauline Jaricot, living in the environment of entrepreneurs and social decision-makers, did not lose the sensitivity to social justice that she learned from her family home. She took social life very seriously, especially the family existence of the people of Lyon and beyond. One can see in her concern for people the motive of Christian care for the most needy. In her socio-economic activity, she persistently aimed at improving the living conditions of working class families. She saw the need to restore human dignity and fundamental human rights to workers as the main task of social welfare. This was rooted in acting for the common good and social justice.

Pauline Jaricot placed a very clear emphasis on her activity for social affairs on the subjective nature of the political activity of all citizens. Jaricot, as a sensitive woman and minister to those most affected by suffering and existential difficulties, took seriously God's call to change the world in the spirit of the Gospel. She tried to recognize the "signs of the times" and people's needs. She was able to skilfully combine religious life with human active social involvement. This expressed her understanding of what was the main goal of taking up political activity (penetrating with the Christian spirit of the temporal world order). This resulted in her concern for the proper political education of the young generation in the spirit of patriotism and respect for the truth. That is why she emphasized so much, in her social activity, the formation of organizations, associations, Catholic movements, as well as political education.

Pauline Jaricot's priority, in her concern for the formation of a Christian sensitivity to the needs of the working class, was to awaken social activity. Responsible building of social and administrative institutions was to serve the good of man, community and the state. This translated into a good Catholic being a good citizen. That is why it has become important to elect as its representatives in collective affairs those who are trustworthy, upright persons, who represent programs that positively serve the good of society. As Christians, they were responsible for a democracy based on the righteous principles of the Gospel. On them, the general humanistic dimension of politics should be built, characterized by the preservation of proper relations: to the revealed law as an expression of the service of truth, to man as the subject of the entire social life, to the principle of the common good. On this foundation, the realization of the truth strengthening interpersonal peace, foreseeing the future in terms of the good of man, his aspirations, the progress of culture, and the

adaptation of social institutions to the actual state of the developing human initiatives and needs took place.

In her socio-religious activity, Pauline Jaricot drew attention to the principles of preserving an integral vision of a human being based on laws guaranteeing the coherence of conscience and human action. Spiritual life and secular life should permeate one another with inspiration based on the principles of the Christian life. Help in this process was and still is the deepening of humanization of social relations resulting from the Gospel.

* * *

In 1861, her health worsened and her heartaches became more and more troublesome. She entrusted her ailments and increasing sufferings to the providence of God: “Poor woman who only have God as a friend, God himself for support... but God alone is enough.” On January 9, 1862, Pauline Jaricot died at her home in Lorette. Her life was an evangelical service in spiritual and material need. The long hours of her contemplative prayer before the Blessed Sacrament became the leaven for the duration and today’s world in prayer before the Eucharist with a rosary in her hand and with missionary alms. On the news of her death, Pope Leo XIII said: “By her faith, trust, strength of soul, gentleness and serene acceptance of all the crosses, Pauline turned out to be a true disciple of Christ” (abbreviation of June 13, 1881). What she had accomplished in her 62 years of life was a miracle of Gospel prosperity³⁴.

Pauline Jaricot’s beatification process was opened in 1910, and the heroism of her virtues was proclaimed by Pope John XXIII in 1963. Pope Paul VI said of her: “From the seed which Mary Pauline modestly threw into the ground, a great tree grew (...). The whole Church is invited to follow in the footsteps of Maria Pauline Jaricot in this specific commitment”, and Benedict XVI noted: “The testimony of faith of the Servant of God, Pauline Jaricot, to this day inspires the faithful to try to get to know and love Christ better, tirelessly joining the work of the new evangelization”. It was from her ideas that the Pontifical Missionary Works and the Living Rosary Circles were born. She created a worldwide system of prayer and mission support, although she lived in the nineteenth century and did not know modern methods of communication. She died in poverty and oblivion.

On May 27, 2020, Pope Francis authorized the Congregation for the Causes of Saints to publish a decree regarding the recognition of the miracle performed through the intercession of Pauline Jaricot. It was suffered by 3 and a half-year-old Mayline, daughter of Emmanuel and Nathalie, who suffered from cerebral death due to choking. A miracle happened in 2012, when the Pontifical Missionary Works and the Living Rosary celebrated the 150th anniversary of Pauline Jaricot’s death.

³⁴ Cf. C. Giacobelli, *Paulina...*, op. cit., p. 319.

BLESSED PAULINE MARIE JARICOT AND HER WORKS

SUMMARY

Pauline Marie Jaricot was born in 1799 in the family of a wealthy industrialist and owner of a silk factory, as one of seven siblings. She was greatly influenced in her childhood by her brother Philae, who later entered the Paris Seminary of Foreign Missions. In 1816 she made a perpetual virginity vow. She visited the poor of Lyons and helped them. Under the influence of her brother, she undertook the work of material support for the missionary ministry. She set up the first groups in her father's silk factory. Soon the idea found followers all over Lyon, giving rise to the Society of the Propagation of the Faith. From 1826 she undertook activities aimed at popularizing the prayer of the rosary. She created a Work called "Living Rosary". Pauline Jaricot also supported the workers spiritually and materially. She tried to build a factory whose shares would be owned by the workers. However, she entrusted her organization to managers who turned out to be dishonest and defrauded her property. The administrator of her family's fortune not only ruined her, but also incurred serious debts in her name, and therefore she lost everything and died in poverty.

SELIGE PAULINE MARIE JARICOT UND IHRE WERKE

ZUSAMMENFASSUNG

In Lyon, Frankreich, wurde am 22. Mai 2022 die Dienerin Gottes Pauline Marie Jaricot (1799–1862) zu den Gesegneten der Kirche gezählt. Als Laienfrau im 19. Jahrhundert zeichnete sie sich durch eine außergewöhnliche Ausstrahlung christlicher Liebe aus. Als Missionarin der Neuevangelisierung ging sie in die Geschichte Frankreichs, Europas und der Welt ein. Das Werk zur Förderung des Glaubens wurde auf ihre Initiative hin ins Leben gerufen. Durch ihr soziales Engagement erhielt sie materielle und ideelle Unterstützung für katholische Missionen im Ausland. Ihre Lebensleistung war die Initiierung des Gebetswerkes des *Lebendigen Rosenkranzes*. In ihrem Todesjahr 1862 hatte sie fast 3 Millionen Mitglieder! Mit ihrem aufschlussreichen Blick auf die Teilhabe der katholischen Laien am Leben jeder menschlichen Gemeinschaft konnte sie die Notwendigkeit erkennen, neue Formen des religiösen und sozialen Lebens in der Kirche zu schaffen. Dies fand seinen Widerhall in der katholischen Soziallehre. Ihre Beobachtungen zum Funktionieren der Kirche in den Strukturen der neuen Realität historischer und wirtschaftlicher Transformationen in Europa wurden nicht nur von Papst Pius VIII., Gregor XVI., sondern auch von Pius IX und Leo XIII. Etwa 100 Jahre später flossen ihre Gedanken zur sozialen Frage in die Konziliare Erneuerung der Kirche des Zweiten Vatikanischen Konzils ein. Was sie heute erreicht hat, weckt nicht nur Bewunderung, sondern auch Anerkennung für ihr Charisma, Christin zu sein.

BŁOGOSŁAWIONA PAULINA MARIA JARICOT I JEJ DZIEŁA

STRESZCZENIE

W Lyonie, we Francji, dnia 22 maja 2022 roku, została zaliczona do grona błogosławionych Kościoła sługa Boża Paulina Maria Jaricot (1799–1862). Jako świecka kobieta, żyjąca w XIX wieku, wyróżniała się niezwykłym charyzmatem miłości chrześcijańskiej. Zapisła się w historii Francji, Europy i świata jako misjonarka nowej ewangelizacji. Z jej inicjatywy powstało Dzieło Rozkrzewiania Wiary. Dzięki swemu społecznemu zaangażowaniu pozyskiwała wsparcie materialne i duchowe na rzecz katolickich misji zagranicznych. Jej życiowym osiągnięciem było zapoczątkowanie istnienia modlitewnego Dzieła Żywego Różańca. W roku jej śmierci, w 1862, liczyło ono prawie 3 milionów członków! Swoim odkrywczym spojrzeniem na udział katolickiego laikatu w życiu każdej ludzkiej społeczności, potrafiła dostrzec potrzebę wytworzenia nowych form życia religijno-społecznego Kościoła. To znalazło swój oddźwięk w katolickiej nauce społecznej. Do jej spostrzeżeń o funkcjonowaniu Kościoła w strukturach nowej rzeczywistości historyczno-gospodarczych przeobrażeń w Europie, odniósł się nie tylko papież Pius VIII, Grzegorz XVI, ale także Pius IX i Leon XIII. Około 100 lat później, jej myśli w kwestii społecznej, zostały uwzględnione w odnowie soborowej Kościoła doby *Vaticanum II*. To, co dokonała, budzi dzisiaj nie tylko podziw, ale i uznanie dla jej charyzmatu *bycia chrześcijaninem*.

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