

# **Journeying With Mary Ward**

## **Phase Three 1615-1630**

### **Period of expansion of the Institute 1615 -1621**

#### **Seeking Papal Approval**

Hope sprang eternal with Mary Ward and she resolutely set about seeking papal approval for the Institute. In 1616 she sent recommendatory letters from Bishop Blaes to Pope Paul V along with a 'petition' for approval of the Institute. They were taken to Rome by an English nobleman, Thomas Sackville. But it is doubtful whether the plan ever came in to the hands of Paul V, he handed over the matter to the Congregation of the council. The zeal of the Englishwomen was declared praiseworthy by the congregation and the Bishop was asked to supervise its further development. The question of approbation would be discussed later.

Encouraged by this response, Mary felt she could venture to open houses of the Institute elsewhere. In fact between 1616 and 1621 she made four new foundations.

The breadth of Mary Ward's vision was obviously in conflict with the limited jurisdiction of the Bishop of Saint Omer. She wanted her Institute to be independent of Bishops, modelled on the Society of Jesus, governed by the Superior General. Not only was Mary faced with this dilemma but also with poor health. In 1616 Mary Ward went to Spa to take the waters for gall stones, an illness which was to trouble her for the rest of her life.

#### **Foundation at Liege**

On November 24<sup>th</sup>, 1616, fifteen English women set out from Saint Omer on their way to Liege. There Mary Ward rented a property called Mont. St.Martin and the first house was opened. Bishop Blaes of Saint Omer wrote a letter of recommendation to the Bishop of Liege for the members of the Institute who had moved into his are. In his letter Bishop Blaes made clear that the life-style of the English women in Saint Omer was exemplary and they were esteemed by the local inhabitants. The prince Bishop Ferdinand of Liege took the new foundation under his protection. Two years later Mary opened a Second house, intended as a novitiate, but soon this house had to be given up on account of huge debts.

#### **Further Jesuit Involvement**

The fact that Mary chose Liege was certainly due to the helpful hand of the Rector of the English Jesuit Novitiate in Liege, Fr. John Gerard who took on from Fr. Lee the care of the English Ladies. He it was who encouraged Mary Ward to develop the Institute in accordance with the Constitutions of St. Ignatius. This caused much confusion in his own community and in 1621 he was removed from office, for lending too much support to this feminine Institute, and thereby incurring heavy debts for his own house.

## **Return to England**

Mary returned to England in the spring or early summer of 1617. The problem of debt she was facing at that time was the reason for Mar's return to England as she sought to obtain financial assistance there. There was no doubt of her great concern for her people and country and her desire to minister to them. It is difficult to know exactly what she did in England. Her house was a shelter for Catholic priests and a centre for the defense and propagation of faith.

Mary's activities in her native land did not go unnoticed; people began to talk about her and her companions, some favouring them. Others criticizing. Mary's name also reached the ears of the Archbishop of Canterbury, George Abbot. He reported to have said that she did more harm to the Anglican Church than six Jesuits. He had commanded that Mary should be seized whenever opportunity offered. In 1618 she was captured and condemned to death without trial. A large sum of money was paid by friends and Mary was released. Her sisters advised her to leave the country as soon as possible.

## **Mary Ward's Image of women**

After her visit to England in 1617 Mary returned to Saint Omer. She knew that outsiders had expressed reservations and criticisms to her companions. This time an example of such lack of esteem came to Mary's own ears. Words expressed by Fr. Michael Freeman, minister of the English Seminary, led to a strong reaction on her part. It seems the companions had been telling the priest that according to Count Sackville, Mary Ward's Institute found favour in Rome with important personalities including cardinals. To this Fr. Freeman apparently replied: - "it is true, while they are in their first fervour but fervour will decay, and when all is said and done, they are but women". In response to this Mary Ward addressed her companions and said, "Fervour is not a matter of feelings. But a will to do well whatever one had to do, even quite ordinary things. Fervour does not grow cold "because we are imperfect women". What think you of this word "but women"? As if we are in all things inferior to men, which I dare say, is a lie. There is no such difference between men and women that women may not do great matters as we have seen by the example of many saints. I hope in God, it will be seen that women in time to come will do much". Mary remained true to herself as an English woman, preserving her English sense of humour even in difficult times. She made great demands, both on herself and on her companions. "Half women are not for such times", we read in a letter of hers written in 1635.

## **Trouble in the Liege Community**

Mary Ward returned to Saint Omer and then went on to Liege. Her embryonic Institute was put to the test in 1619 and the two communities in Liege were disunited and in confusion. Sr. Praxedes claimed to have visions about being the true Foundress of the Institute. The visionary found supporters in the community especially in the mother minister of the house, Mary Alcock. Mary Ward realized that the basic structure of the Institute was at stake. The opposing group was for adopting one of the approved rules.

Mary's response was to pray in order to discover God's will. She did this by making the Spiritual Exercises of St. Ignatius with Fr. John Gerard as director. During Mary's retreat Praxedes became ill. By the time it was ended, she was dead, having protested that if she died, all

that she had seen or heard was false. Mary Alcock the supporter of Praxedes was very jealous of Mary Ward. On leaving the Institute, she supplied information for a scandalous pamphlet about Mary Ward. Mary Alcock died soon afterwards in 1623. Mary Ward showed no harshness to her enemies within the Institute, but rather used the Ignatian method of discernment by a testing of spirits. Having thus regained her equanimity, she overcame the crisis and the conflict was solved in a dramatic manner.

### **Foundations at Cologne and Treves.**

In 1620 notwithstanding many difficulties Mary established new houses in Cologne and Treves. Fr. John Gerard raised money on her behalf for these projects. The house at Treves was founded with the approbation of the Archbishop of the city and Papal Nuncio Albergati. This shows the esteem with which Mary was held by the church authorities in that region.

To undertake four new foundations in five years without the necessary financial means now seems to be a bold enterprise. Mary considered that such moves would strengthen ties with significant authority figures in the church. During these five years, the position of the Institute became more and more critical. The Jesuits themselves expressed doubts about the work; the opponents of the Jesuits were against it. And many others rejected this new way of leading religious life. There was but one way out, to obtain approbation of the Pope.

### **The Third Plan**

The Third Plan is preserved in a single hand writing in the Vatican Library bears the title **'Institutum.'** Shortly after 'Ratio Instituti' was presented both Fr. Lee and Bishop Blaes died. John Gerard SJ became Mary's spiritual director. Under his direction, Mary's inspiration to 'Take the Same of the Society' came to fruition. She took the 'Formula Instituti' of the Society of Jesus of 1550 and adapted it for women and named it Institutum. The text was almost entirely that of the Jesuit Formula with some significant changes to the description of the various forms of the apostolate.

This outline of apostolic activity was clear, precise, flexible and quite revolutionary for the time. Mary went to Rome to present this charter personally to the Pope. Unfortunately Pope Paul V who had given hope of confirmation to the Institute died, before Mary reached Rome. Mary presented her document to Pope Gregory XV in 1621. This was a plan for an independent order for women, following the Jesuit rule, placed at the service of the Pope through a special Vow of Obedience, ready to perform any work he might require, undertaking all forms of apostolate through which women might work for the defense and propagation of the faith. Mary Ward presented this plan to the Holy See knowing the impossibility of her petition being granted.

### **The journey from Liege to Rome**

This great journey was being planned as early as 1614. Mary's state of health at that time probably stood in the way of such an enterprise. Getting recommendation letters from important people to the pope was another reason for the delay. This delay in setting out was most

unfortunate because Pope Paul V who understood the value of Mary Ward's work and Bishop Blaes of Saint Omer, Mary Ward's friend, died in 1618.

Mary began her journey from Liege to Rome, on October 21<sup>st</sup> 1621 with her companions Barbara Ward, her own sister, Margaret Horde, Mary's Secretary, Winifred Wigmore, Mary's close personal companion, Anne Turner who had medical knowledge and Susanna Rookwood who had language gifts. The priest who accompanied them was Fr. Henry Lee, a nephew of Fr. Roger Lee S.J. In addition they had Robert Wright, cousin of Mary as a secular companion. On their way to Rome they made a visit to the Infanta Isabella Clara Eugenia in Brussell who advised them to travel in pilgrim's attire for their safety. This dress comprised of a large- brimmed felt hat, strong shoes, a long dark dress and a staff. The little company had two horses at their disposal, one to carry the luggage and the other as a mount for whoever among the pilgrims was most tired. They covered about 30km day. The journey to Rome took seventy days across Europe which was suffering from the trauma of the initial phase of Thirty Years' War.

### **Attempts to secure Papal Approval**

On their arrival in Rome on 24<sup>th</sup> December 1621, Mary venerated the tomb of the prince of the apostles in St. Peters. Then she went to the Jesuit Church the Gesu, prayed there for two hours kneeling at the tomb of St. Ignatius. On 28<sup>th</sup> December, the feast of the Holy Innocents, Monsignor Vives, the Spanish Prelate, Isablla's representative in Rome took the English Ladies for their first papal Audience with Pope Gregory XV. Vives spoke warmly to the Pope on behalf of Mary and her Institute and petitioned for approbation. Pope Gregory received their requests graciously. Mary presented him with two documents, one being probably the short petition, 'Supplication Virginum Anglicanarum' and the other, the 'Institutum' which she prepared in Liege.

The Holy Father, speaking in Latin, gave assurance of his willingness to grant the desired approbation, provided the rules conformed to the Canon Law. He promised his assistance and then handed over the business to a congregation of Cardinals. With the encouraging words, "he who perseveres to the end will receive the crown," the Holy Father took leave of the visitors. Then the conduct of her business with her papers were handed over to the Congregation of Bishops and Cardinals headed by Cardinal Bandini.

On 29<sup>th</sup> December Mary Ward called on the Spanish ambassador, Cardinal Ludovisi, the Pope's nephew, the German Cardinal Hohenzollern and had a long interview with the General of the Society of Jesus Fr. Vitelleschi. The interview with Father Vitelleschi increased her confidence. He declared himself ready to help her with in the limits permitted to him.

### **The Accusations**

Soon after the English Ladies arrived in Rome, written complaints about them reached the Pope from the Archpriest Harrison of the English clergy, from a Benedictine priest Robert Sherwood and from the President of the English Seminary in Douai. The Archpriests' document which reached in the first months of 1622 contained the following Statements.

- An Institute without enclosure is forbidden by the Church, yet the English Ladies call themselves religious
- They go about in various costumes and wander here and there at will, some times alone, among men of bad repute.
- They are a scandal and disgrace to the catholic religion. They are ‘chattering hussies’ and Galloping Girls.

These accusations betrayed the fact that in England, the atmosphere for Mary and her work was poisoned by the violent anti- Jesuit feelings of such writers. Rumours circulated among the English public and things went so far that the Jesuits and ‘Jesuitesses’ were the laughing stock in a public theatrical performance in London. The adverse documents greatly influenced matters in Rome. Early hopes of a confirmation now dwindled.

## **Foundations in Italy**

### **The House in Rome**

Time was always precious to Mary Ward. So she attempted to speed up the transactions, yet it became more and more clear to her that she was but a helpless woman, totally isolated in Rome. Mary’s financial situation worsened because the Infanta discontinued her financial support and Vives backed out from helping her. The Congregation was taking a long time to discuss the question of Confirmation and the sisters were in financial need. Seeing that there were no schools for girls in Rome, she asked for and received permission to open a house and school in the city. The first foundation of the Institute in Rome was made in November 1622 in a building on the corner of Via Monserrate near the English College, in a rented house. The sisters began a day school. This was an innovation in Rome because formerly girls had to live with in the convent enclosures in order to be educated. By February 1623 there were 123 pupils coming to school which proved to be successful. Friendly contacts were there by developed between the foreign teachers and the women in Rome. Mary Ward saw the work of this school as assisting the cause of the confirmation of her Institute.

### **Illness of her companions and Death of Barbara Ward**

In June 1622 a strange illness struck and all the companions lay sick in bed. Barbara Ward, the first superior of the Roman house did not recover. Mary herself suffered from ill health. In the face of all this she would calmly say, “Our way to heaven must be to accept all from His hands and work for Him alone”.

### **House in Naples**

Despite the frustration she was experiencing in Rome, in May 1623, Mary Ward left Rome, going on foot to Naples in southern Italy and established another house there. This foundation having begun in great poverty, turned out to be a success and were able to send money to the poverty –stricken members in Rome. Susanna Rookwood became the superior of this new house in November 1623, but unfortunately she died there in October 1624.

### **House in Perugia**

In January 1624 Mary Ward opened another house in Perugia. The Bishop of Perugia had invited the sisters to come to his diocese. Here the conditions were very promising. Both the Bishop and the ladies of the nobility wanted a school of the English women in their town. The founding sisters travelled there on foot, covering 180 kilometers between Rome and Perugia in six days. By this time Mary was ill again with an attack of gall stones. Thing in Perugia did not turn out to be as rosy as she had expected it. After the death of the Bishop who invited them, his successor was not in favour of the English ladies.

### **Cardinal Maffeo Barberini elected as Pope Urban VIII**

Pope Gregory XV died on 8<sup>th</sup> July 1623. So, negotiations for the confirmation of the Institute could not be dealt with until there was a new Pope. After a long conclave Maffeo Barberini was elected as Pope Urban VIII. Mary tried to obtain an audience but could not succeed in meeting the new Pope. It is probable that Pope Urban VIII first heard about Mary's Institute through the secular clergy who objected to the spread of her work in Italy. In October 1624 Mary had a private audience with Pope Urban VIII and repeated her request for approbation and gave the pope her petition. He told her that he had already heard of her and her companions. He would inquire what stage the transactions had reached. Although impressed by the Pope's friendly attitude Mary left with a heavy heart.

### **Special Congregation of Cardinals**

The Pope appointed a special congregation of four cardinals in 1624 to examine the accusations against Mary Ward's Institute. Again Mary sent a petition for recognition of her Institute to this congregation. They asked Mary Ward to adopt a moderate form of enclosure but she rejected any kind of enclosure whatsoever. In April 1625 Pope Urban VIII ordered this special Congregation to suppress the English Women's houses in Italy. Failure to accept the enclosure was given as the reason for the Decree of Suppression. The Roman school had to be closed although the sisters could continue to live in Rome. The house and the school in Naples continued for the time being since Naples belonged to Spain, not to Italy. The house in Perugia was dissolved on its own because the superior of the houses left the Institute.

### **Graces during the difficult year**

Mary felt humiliated but found strength in prayer, above all in the adoration of the Blessed Sacrament in the various churches of the city where the 40 hours of devotions was being held. On 26<sup>th</sup> June 1625 praying before the Blessed Sacrament in the church of St. Eligio in Rome, Mary Ward received a special grace of forgiveness of enemies. Hence forth she cherished a tender affection for all who wronged her and was in the habit of calling them friends and lovers of her heavenly reward. On 2<sup>nd</sup> August 1625 on the feast of St. Peters in chains, while Mary was fervently commending her Institute to God, made known to her that its prosperity, progress and security did not depend on wealth dignity and four of princes but that all its members had free and open access to Him from whom proceed all strength, light and protection.

## **The Journey to Munich**

Humiliated but unbroken, Mary began the year 1626. She realized that no positive answer was to be expected in the near future. Although Mary was in poor health and concerned about the sisters in the other houses of Saint Omer, Liege and Trier, in November 1626 she left Rome for Munich with a small group. She intended to combine the journey with visits to the Elector Maximilian I in Munich as well as to the Emperor Ferdinand II in Vienna. Before leaving Rome, she prayed for the Institute in the Church of St. Mark. There God reminded Mary interiorly the words of Christ: "Can you drink the Chalice that I shall drink", showing her what great adversities, persecutions and trials she would have to encounter in accomplishing His Holy will. She joyfully declared herself ready to accept every thing. Accompanied by Mary Poyntz, Elizabeth Cotton and Anne Turner, she set forth on November 10<sup>th</sup> 1626. They were welcomed by friends along the way and the group reached Munich in January 1627.

## **Foundation at Munich**

Munich was in Bavaria a country which had remained Catholic. At that time the Jesuit educated Elector Maximilian had been ruling there for thirty years. Maximilian and his wife, the Electress Elizabeth, welcomed Mary Ward and her associates to the Paradeiserhaus. The Elector also gave them a subsidy of 2000 guilders annually – a provision for ten people. Day and boarding schools were opened in Munich in April 1627. This school for girls was the first of its kind in Munich. A novitiate was also opened in Munich. Some of the Jesuits in Munich were not helpful to the sisters. Among the sisters Mary Ward gave the name of 'Jerusalems' to such enemies.

## **Foundation in Vienna**

Just six months after her arrival in Munich, Mary Ward was on her way to establish a new foundation in Vienna in 1627. Elector Maximilian wrote a letter of recommendation to the Emperor Ferdinand II. The Emperor and Empress welcomed the sisters and gave them the use of a State House as well as an allowance of 1000 guilders to support the sisters. However Mary Ward and her sisters had failed to obtain permission from the Episcopal curia to open a house and school. As Emperor Ferdinand had established the sisters Cardinal Klesel complained to Rome about the arbitrary attitude of these women who wanted to depend on their General Superior, not on the Bishop.

## **Foundation at Hungary (Pressburg)**

In spite of the lack of members Mary accepted the invitation to make a foundation at Pressburg a small town only six kilometers from Vienna. The Bishop of Pressburg was Cardinal Pazmany. In March 1628 Cardinal Pazmany brought Mary Ward and four sisters to Pressburg. Barbara Balthorpe was appointed Superior. The school started by the English Ladies flourished. Cardinal

Pazmany wrote in favour of the English Ladies to his representative in Rome. But in Rome not much notice was taken of the letter.

### **Foundation at Prague.**

The next attempt by Mary Ward and her companions at a foundation was at Prague. But the Church and State relations in Prague presented problems too complex for Mary Ward to master. It was the state authorities that invited Mary Ward to Prague, offering a house and a generous benefice for their support. But the Church authorities opposed the foundation proposed by the secular ruler. Therefore, the foundation at Prague was never destined to last and Mary Ward finally abandoned it. But the unhappy chain of events that took place in Prague led to the suppression of the Institute.

### **Further Roman Developments**

The news of the successful spread of the Institute north of the Alps, complaints from Cardinal Klesl, report sent in by the Nuntius, all these factors caused a storm to break out in Rome against the Jesuitesses. The Congregation of Propaganda, in a session presided over by Pope Urban VIII on July 7<sup>th</sup> 1628 decreed the suppression of the houses. Mary was not personally informed about this. A catalogue of grievances, in twenty points was drawn up on the basis of negative reports received since 1622. This list was sent together with the decree to the Nuntius in Vienna, Koln, Brussels and Naples. Mary Ward, probably, never got to know the contents of the roman document, but felt its effects. She realized that to save her work, there was but one solution – go to Rome

### **The second Journey to Rome**

Although suffering from ill health, she set out from Munich on January 2<sup>nd</sup> 1629. Accompanying her were Winefrid Wigmore, Elizabeth Cotton and Anne Turner, together with two servants. This time the travelers left Munich in a coach drawn by four horses. When asked whether she expected to survive the journey she replied that it mattered little to her where and when she died, provided she was found faithful to God. She was sure whether she lived or died, she served a good master. Still in bad health, Mary arrived in Rome on 10<sup>th</sup> February 1629. The effort of the journey had so exhausted her strength that she was forced to keep to her bed for three weeks.

### **The happenings in Rome**

Knowing that there was no time to lose, Mary, while sick, drew up a long petition, which she sent to the Pope on 25<sup>th</sup> March 1629. In it she said openly that her reason for coming to Rome was once more to lay her petition before the Pope. She asked that her petition be examined but not at the expense of her companions' honour.

Mary had another audience with Urban VIII, this time at Castelgandolfo. The Pope received the visitor kindly. She was also given a chance to speak before a Congregation of Cardinals. In the



presence of their Eminences, she expressed her readiness to give up her Institute if the Pope and the Cardinals thought it good; but alter it she could not. They showed kindness to this woman in distress and declared themselves satisfied.

But the news of closing of her foundations one by one reached Mary. Though the order of suppression was given by the Pope, Mary did not believe it. She concluded that the order had been given without the knowledge of His Holiness. Mary left Rome at the end of April.

In spite of every thing that befell her, Mary managed to remain calm. By now she had no idea that the worst was about to happen to her. After prayer, reflection and consulting her companions, she decided to turn once again to Urban VIII with a cry for help. Writing to the Pope on 28<sup>th</sup> November 1630, Mary tried to explain her stand once again.

### **The Suppression of the Institute – The Bull of suppression**

At the end of 1630 Mary faced her hardest trial, the official Suppression of the Institute in virtue of a Papal Bull. Within three months Urban VIII signed the Bull of Suppression, 'Pastoralis Romani Pontificis' on 13<sup>th</sup> January 1631 which pronounced the papal anathema on the Institute. Papal Bulls were weighty written mandates which were termed 'bulls' from the Latin word 'bulla' or 'seal' because the documents were sealed in the earliest times with the Pope's Signet ring, just as emperors had done.

The summary of the Bull states that the Pope's responsibility was to protect the Church from undesirable labours. It goes on to explain that new religious orders had been prohibited by the Lateran Council and Council of Lyons. Therefore, the Pope was compelled to suppress Mary Ward's Institute since without Papal approval this congregation could not exist. It was under a woman as General Superior, to her vows were made and the members do not observe enclosure. The Bull most harshly comments that under the guise of promoting the salvation of souls, they have been accustomed to attempt and to employ themselves at any other works. Which are most unsuited to their weak sex and character, to female modesty and particularly to maidenly reserve.

The Institute was suppressed by the Pope and following prohibitions were made. They were commanded to close down their schools and houses, the members' vows were to be considered as dissolved and the offices such as: superior, visitator, general superior were to be considered as suppressed. Communities were suppressed and members were to leave them. They were commanded to lay aside the habit and the other distinctive forms of religious life. They were free to marry or enter an approved order should they wish and if they were accepted the publication of the Bull was to be carried out by nailing it to certain doors. In Rome the nominated places were at the Lateran Basilica, St.Peter's, the Curial Pulpit and at the Campo dei Fiore the place of execution. This direction was carried out on 10<sup>th</sup> May, 1631 four months after the promulgation of the Bull. In Italy the Institute had virtually disappeared already. In Flanders the decrees of the Bull were carried out with severity and houses in Saint Omer, Liege, Cologne and Treves were dissolved. Vienna quietly surrendered but in Pressburg the Cardinal who had been opposed on certain issues now helped former members. Many members left the disgraced Institute and returned to secular life. Some joined other religious orders. The few who remained faithful

gathered at Munich where the Paradeiserhaus was the centre and focal point with the tacit consent of the Elector Maximillion.

### **Mary Ward's Imprisonment**

Mary Ward was arrested in Munich on 7<sup>th</sup> February 1631. About four o' clock in the afternoon, Dean Golla, Dean of our lady's Church in Munich came to Mary Ward in the Paradeiserhaus and read her the letter ordering him to take her prisoner. The accusations about Mary were those of heresy, schism and rebellion against the Church. Mary knelt down and said a short prayer then went with them to the door of the house and stepped into the waiting carriage saying, "Suffering without sin is n burden". The dean was willing to take her by the night to avoid publicity. To this Mary responded saying, "By no means; the more known the better. It would be wrong to my innocence to seek darkness. I have ever loved the light and I do all my actions in the light". On account of her ailing state of health, she was allowed to take Anne Turner to look after her.

Mary Ward was therefore, imprisoned in the Poor Clare Convent on the Anger from 7<sup>th</sup> February till 18<sup>th</sup> April 1631. As a dying woman Mary received communion of the sick and was anointed on 1<sup>st</sup> April. During her imprisonment Mary Ward carried on a correspondence with the members of the Institute which became known as the "lemon Juice" letters. These letters to and fro were written in lemon juice on scrape of paper sent in to her around food parcels. They could be read only when heated. While in prison she instructed her sisters to write to the Roman Curia and to keep on friendly terms with the Elector and his wife and told them how to cope with daily life. On 18<sup>th</sup> April 1631, Mary left the Anger Convent and returned to her own community at Paradeiserhaus, broken in health but determined to fight for the justice of her cause as long as she could.

### **Phase Three - Time Line**

#### **1615 – 1630**

1616	Mary sent recommendatory letters from Bishop Blaes, bishop of
Saint	Omer, to Pope Paul V. The Pope praised their work, commanded
	Bishop Blaes to have care of them, and promised the possibility
of her	Institute being confirmed.
	Mary went to take the healing waters at Spa and to investigate
the	founding of a house at Liege.

- 1617 foundation of the house in Liege. Bishop Blaes sent a pastoral letter in praise of them. Mary went again to England and returned to establish the novitiate at Liege.
- 1618  
condemned  
  
was  
  
Mary made another visit to England and was captured and to death without trial. Fine money was paid by friends and Mary released.
- 1619  
Mary  
  
Mary returned to Saint Omer and Liege. Sister Praxedes and Alcock disputed her leadership. Both soon died.
- 1620 -1621  
  
Mary founded houses at Cologne and Treves.
- 1621  
on  
  
seeking  
  
Mary and four sisters made their first journey to Rome, arriving on Christmas Eve. Mary had an audience with Pope Gregory XV, seeking approbation for her Institute.
- 1622  
  
The founding of a school in Rome and the death of Mary's sister, Barbara Ward.
- 1623  
  
The opening of a school in Naples.
- 1624  
school  
  
and  
  
Another house was opened in Perugia. In August the Roman school was forced to closed, but the nuns were allowed to stay. Mary make foundations in Northern Europe at Munich, Vienna and Pressburg.
- 1628 -1630  
the  
  
Another journey to Rome where Mary pleaded for approbation of the Institute from the next Pope, Urban VIII.
- 1630  
suppressed  
  
The northern houses of Liege, Cologne and Treves were and the schools closed.