

Daughters of Mary

Chapter 14

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The Founding of the Daughters of Mary

FMI Beginnings (Ade Windisch, SM)

Origins of “The Association”

Early 1803: On the day of their Confirmation by the newly-appointed Bishop of Agen, Jean Jacoupy, Adèle de Batz de Trenquelléon (almost 14 years old) meets Jeanne Diché (just past 18) and they become lifelong friends.

1804 August 5: Jean Baptiste Ducourneau (age 40), former religious and seminarian, now serving as spiritual advisor for the Trenquelléon family and tutor for Charles Trenquelléon, proposed to Jeanne and Adèle to start with him an “Association” of prayer for mutual encouragement and spiritual support.

1804 end of August: The eight charter members were Jean Baptiste Ducoureau (40-former religious and seminarian) Jeanne Diché (18), Adèle de Batz de Trenquelléon (15), Therese Diché (18), Lucille Diché (17), Agathe Diché (16), Adèle Pomier (20) and Rosalie Pomier (19).

1807 January: 24 Associates **1808 end:** 60 Associates

1808: Adèle de Batz de Trenquelléon (19) with her “Association” was put into contact with Father William Joseph Chaminade, the 47-year-old Director of the Bordeaux Sodality of the Immaculate Conception. Chaminade put Adèle into contact with Marie Thérèse de Lamourous, the Head of the two women’s sections. Lamourous arranged that Adèle’s Association became a special “Third Division” of the Bordeaux Sodality.

1814: Members from the Agen Association and from the other women’s sections of the Bordeaux Sodality who were seeking some form of “religious life” grouped around Adèle to begin the *Cher Projet*.

Founding the *Cher Projet* = The Daughters of Mary Immaculate

Feb. 2, 1816: Adèle and her brother Charles sign a private contract concerning Adèle’s share of their father’s estate of Trenquelléon. Adèle’s “Associates” feverishly go to “the Refuge” to prepare it for Adèle and her companions.

May 22, 1816: Eve of the Feast of the Ascension: Associates Clementine Yannasch, Marie Trelle, and Jeanne Lion arrive at the Château Trenquelléon to help Adèle make final departure preparations.

May 23, 1816: Feast of Ascension: the **four** along with the Trenquelléon Family and other members of “The Associates” gather at the little church in Feugarolles for a last visit and a special blessing from Father Dousset, their spiritual guide.

The Beginnings of the Daughters of Mary (FMI) 1816-1829

Compiled by: Danielle Weidner

May 25, 1816: Adèle (Trenquelléon), Clémentine Yannasch (Puch), Jeanne Lion (Puch), Marie Treille (Montpazat) leave Trenquelléon and head to Agen. They are met by Françoise Arnaudel, Sœur Marthe, Jeanne Diché (Belloc), Agathe Diché, Father Ducourneau and Father Charles Dubrana among others. Mlle de Lamourous, who was appointed by Chaminade to come and help with the foundation and to assess who “should” be Superior to the new group, joins them as well. That evening Mlle de Lamourous and the new community meet Bishop Jacoupy who gives them his blessing. They name their new home the Convent of the Immaculate Conception of Mary.

The Original Six Members of the Institute of the Daughters of Mary

1. Adèle de Batz de Trenquelléon – Sœur Marie de la Conception
2. Clémentine Yannasch – Sœur Thérèse de Jesus
3. Jeanne Lion – Sœur Saint-Esprit
4. Marie Treille – Sœur Stanislas
5. Françoise Arnaudel – Sœur Saint-François
6. Marthe -- Sœur Marthe

June 8, 1816: Chaminade arrives at Agen meeting Adèle for the first time in the Convent of the Immaculate Conception of Mary. While Chaminade is there he gives daily conferences on the Constitutions (also known as the *Grand Institut*) and conducts personal interviews with each candidate. The Constitutions, containing 500 articles, include enclosure, which is a necessity of being a “true religious” in the eyes of the church at this time. The issue of enclosure becomes a sticking point between Chaminade and Bishop Jacoupy and is one reason that the official foundation of the Institute is delayed. This issue cause some prospective candidates to withdraw but Adèle and her companions trust that Chaminade and Jacoupy will eventually come to an agreement. During the time that Chaminade is there Bishop Jacoupy names Father Mouran as the ecclesiastical superior of the community. Chaminade, with the agreement of Mlle de Lamourous, and the Bishop’s approval names Adèle as Superior of the community. Even though Chaminade and Jacoupy have not resolved their differences, the members of the community begin to use their religious names.

June 28, 1816: While Chaminade is at Agen two new members join the community.

7. Agathe Diché – Sœur Marie du Sacré-Cœur
8. Marie-Madeleine Cornier de Labastide – Sœur Saint-Vincent

June –September 1816: Chaminade has been working to reconcile his differences with Bishop Jacoupy in such a way that the sisters can continue their works of zeal and yet observe what he considers indispensable elements of the religious state. By September the revisions are complete and the *Grand Institut* has been reduced to 48. The original text will from here on out be called the *Grand Institut* and the new text is called the *Petit Institut*. The revised text is sent to both the Bishop and Adèle in early September.

Fall 1816: Clémentine Yannasch’s younger sister Pauline and mother arrive at the convent. Pauline joins the community. Their mother lives in the quarters reserved for retreatants and puts their properties up for sale. Madame Yannasch renders services to the community for as long as her health permits.

9. Pauline Yannasch – Sœur Marie du Saint-Sacrement

October 28, 1816: The first Sodalist from Bordeaux arrives at the convent.

10. Marie-Rosalie Lhuillier – Sœur Emmanuel

December 2, 1816: A second Sodalist from Bordeaux arrives at the convent.

11. Catherine-Isabelle Moncet – Sœur Anne

December 9, 1816: Another sister arrives, the daughter of a baker.

12. Marie Poitevin – Sœur Louis de Gonzague

December 25, 1816: The sisters receive permission from the Bishop to wear their religious habits for Christmas. Then the permission is extended to the octave, and eventually extended without restriction. This day is also considered the beginning of the novitiate for the following sisters: Saint-François, Sacré-Cœur, Saint-Vincent, Emmanuel, Anne, and Louis de Gonzague.

January 1817: Bishop Jacoupy and Chaminade disagree on the location of this religious order. However, Bishop Jacoupy withdraws his request for the Daughters to move. Once this disagreement is cleared up Bishop Jacoupy is satisfied with Chaminade's positions and he and his council approve the *Petit Institut* and the community regulations.

Mid-February 1817: A third sodalist arrives from Bordeaux and is invested with the habit on March 7 following a five-day retreat by Father Mouran.

13. Clarisse Desgrange – Sœur Saint-Joseph

Father Chaminade encourages a careful examination of prospective candidates and adequate probation once they are in the convent. Adèle would love to accept every candidate; however, the next few years teach her the importance of carefully selecting candidates both for their own good and for the good of the entire Institute.

May 24, 1817: A year since the foundation another sister, the 28-year old daughter of a merchant of Agen arrives. Around the same time, a 21 year old woman arrives from Bordeaux.

14. Rose Gatty – Sœur Dosithée

15. Madeleine-Virginie Maréchal – Sœur Sainte-Foy

July 25, 1817: With the Bishops permission and with Chaminade present the sisters are finally admitted to the profession of vows. Because there is no public or official authorization yet, the vows are pronounced in the secrecy of the confessional. This simple ceremony marks a great step for the sisters in the fulfillment of their long-awaited expectations.

Nine sisters make perpetual vows: Sœur Marie de la Conception, Sœur Thérèse de Jesus , Sœur Saint-Espirit, Sœur Saint-François, Sœur Marie du Sacré-Cœur, Sœur Saint-Vincent, Sœur Marie du Saint-Sacrement, Sœur Emmanuel, Sœur Anne.

Two sisters make temporary vows: Sœur Louis de Gonzague and another whose identity is unknown.

July 26, 1817: Sœur Dosithée and Sœur Sainte-Foy are officially admitted to the novitiate and receive religious garb.

April 1818: Chaminade makes his third visit to the convent. During this visit Sœur Saint-Joseph asks to leave and does so. Chaminade and Adèle are disappointed, but they both know that this decision is good for the community.

April 30, 1818: In Chaminade's presence Sœur Dosithée and Sœur Sainte-Foy make temporary vows.

1817-1818: The work of the sisters slowly develops. They support, in person and by correspondence, the sodality in the surrounding area. They also offer retreats for women and free classes for the poor.

April 13, 1819: A young sister, Adéline Lepès [Sœur Elizabeth] who entered the convent on August 15, 1818 becomes the first Daughter of Mary to die.

May 25, 1819: Three years after the foundation, Pope Pius VII, answers Father Chaminade's request and grants special spiritual favors to "the Institute of the Daughters of Mary and to the Society of Mary." These favors are to gain a plenary indulgence: a) on the first day of profession; b) on the day of the yearly renewal of vows; c) during the three days of the Forty Hours devotions; d) at death, for those members of the Institute of Mary who die wearing the habit of sign of their Institute and loving their religious vows.

July and August 1819: Chaminade comes to Agen to see for himself the deteriorating health of many of the Sisters. Since the death of Sœur Elizabeth a number of other sisters have been sick. The great number of illnesses has put great strain on the remaining sisters to keep up with the many works of the community. Chaminade explores the idea of moving the sisters, and learns of a former monastery that is going to be put for auction. Preliminary plans are put into motion.

December 1819: Father Laumont, who has been working closely with the community for some time, writes to Chaminade explaining the community must move because the convent is "a perpetual hospital and tomb."

End of August 1820: Preparations are completed for a double move. The entire community will leave their original convent for the former monastery of the Augustinians in Agen and then a contingent will leave for a foundation at Tonneins.

September 6, 1820: Adèle and Chaminade lead the sisters to the former monastery of the Augustinians. Shortly after their arrival they initiate their new convent with a ceremony. Sœur Dosithee and Sœur Sainte-Foy (both bound for the new foundation) make their perpetual vows in the presence of Chaminade. Two new postulants are also accepted into the convent.

September 7, 1820: Adèle and Chaminade accompany Sœur Thérèse, new superior, and five other sisters (Saint-Espirit, Saint-François, Dosithee, Sainte-Foy and Catherine) to Tonneins.

September 1820: While at Tonneins, Adèle meets with a number of the Associates in the area and helps them to organize plans for their apostolate in the city and surrounding area. They eventually form a Third Order Secular. When Adèle returns to Agen, she immediately enters into regular correspondence with the Sister at Tonneins.

December 1821: There have been personnel changes due to illnesses, deaths and needs of each community. The personnel is now divided as follows

AGEN (totaling 24)

- Adèle (Marie de la Conception)
- Angélique (novice)
- Antoinette (novice)
- Catherine (postulant)
- Félicité (novice)
- Hélène (postulant)
- Incarnation (novice)
- Julie
- Justine (novice)
- Louis de Gonzague
- Marie-Joseph
- Marthe
- Mélanie (postulant)
- Rose (novice)
- Sacré-Cœur
- Saint Sacrement
- Saint Vincent
- Stanislas
- Suzanne (novice)
- Thérèse de Saint-Augustin (novice)
- Visitation (novice)
- 2 unnamed postulants

TONNEINS (totaling 7)

- Thérèse
- Dosithée
- Saint-Espirit
- Sainte Foy
- Saint-François

1821-1822: Though the *Grand Institut* provides for only two groups of sisters among the professed, the *Mères* and the *Sœurs Compagne*, it becomes evident as the educational works expand at both Agen and Tonneins that there are not enough *Mères* for the classes. Many candidates to the Institute are from the artisan, servant and farming classes who have the talent and capacity to become teachers. A third group is instituted called the *Assistantes*. The lines between these groups will continue to be blurred as changes occur within the social class distinctions in French Society.

Summer of 1823: Chaminade receives an offer of property in Condom for a new foundation of the sisters. Chaminade sends Madame Belloc to evaluate the property and area.

December 1823: Madame Belloc approves of the property and finds all affected parties to be favorable to the idea of a foundation of the Daughters. After receiving this report Chaminade commits himself and the Daughters to a foundation at Condom. However the negotiations get difficult after they begin and will be broken off and restarted several times.

January 1824: Chaminade begins working on a plan to bring a new foundation of the Daughters to Bordeaux. The goal is to acquire a building that is near the Madeleine that would serve as the Novitiate for the Daughters.

June 9, 1824: All formalities are completed for the transfer of the title of the property in Bordeaux.

July 11, 1824: The negotiations at Condom conclude. Chaminade's negotiations with the Bishop are finished by this time and the new community of Sisters is been assured of a chaplain. The sisters are going to start a boarding school and offer free classes for the poor. They will continue their work with the sodality, as well.

July 15-16, 1824: Chaminade and Adèle escort the contingent of eight Sisters who will form the community at Condom.

July 17, 1824: The official delegation from the Archbishop arrives and Chaminade presides over an inaugural ceremony. Chaminade determines what needs to be done and blesses the convent and says Mass. The next day there are welcome ceremonies that are open to the public and community life officially begins.

July 27, 1824: A formal ceremony of entry and the novitiate in Bordeaux is officially inaugurated. Marie-Joseph is installed as superior and Louis de Gonzague will continue to be the Novice Mistress.

August 1824: Adèle is now general superior of four convents, two of which are a considerable distance. She learns to let the other sisters at Agen handle day-to-day affairs and concentrate on supporting and maintaining the Daughters as a whole. She remains in regular contact with the three local superiors, Agathe Diché (Sacre-Cœur) at Tonneins, Lolotte (Incarnation) at Condom, and her cousin Elisa (Marie-Joseph) at Bordeaux.

Winter 1824-1825: Adèle's health is very poor.

1825-1826: Illness continues to plague the Daughters in every location which causes frequent rearranging of personnel. Chaminade and Adèle attempt to find solutions to satisfy the Sisters and their works.

Early 1826: Father Bardenet wants to begin a foundation of the Daughters in a former Capuchin Franciscan monastery at Arbois. Chaminade accepts the proposal but limits the Institute's participation to providing personnel. Bardenet is responsible for assuming financial responsibility and for making all the necessary arrangements with the government and the Church.

April 1826: Bardenet obtains all necessary permits and the consent of civil and church authorities.

October 1, 1826: Chaminade goes to Arbois to see the buildings and approve all that is needed for the foundation. He agrees to open a boarding school and to conduct free classes for 150 children. The foundation at Arbois is close to the SM's location at St. Remy.

October 19-26 1826: Chaminade conducts a retreat for the Brothers. Father Caillet and Adèle guide the Sisters bound for Arbois in a retreat.

October 29, 1826-November 18, 1826: Nine sisters and two novices head for Arbois accompanied by some Brothers on their way to St. Remy. The trip takes three weeks and they cover 500 miles.

Early December 1826: Adèle receives the news that the community at Arbois has arrived safely. They were welcomed by Madame Oussières, who will be their temporal mother, and by Bardenet and the local pastor. Classes begin almost immediately and the pupils are numerous. Marie-Joseph becomes violently ill with typhus. At Arbois the doctors give Marie-Joseph up for dead, but suddenly there are unexpected signs of life and within a few weeks she is out of danger.

January 1827: The stress from the multiple foundations combined with the worry of the near-death of Marie-Joseph take their toll on Adèle's health and she is confined to bed.

January 10, 1828: Adèle dies surrounded by her sisters and with Madame Belloc at her side. The entire Institute, the people of Agen, and everyone who knew her mourns her death. She is buried within the convent in Agen and Saint-Vincent takes over as Superior.

Resources

Adele, A biography of Adèle de Batz de Trenquelléon, Joseph Stefanelli, SM.
Marianist Resource Commission: Dayton, OH, 1989.

Companions of Adele, Joseph Stefanelli, SM. NACMS: Dayton, OH, 1990.



US Marianist Sisters 2012

Front Row: Eileen Cehyra, FMI; Laura Leming, FMI; Nicole Trahan, FMI; Marcy Loehrlein, FMI; Marcia Buchard, FMI

Center Row: Marie Abmayr, FMI; Grace Walle, FMI; Audrey Buttner, FMI

Back Row: Gretchen Trautman, FMI; Durie Kim, FMI; Mary Louise Foley, FMI; Evangeline Escobar, FMI; LaVon Kampf, FMI; Leanne Jablonski, FMI; Stephanie Morales, FMI

Chronology Daughters of Mary in the US

By Alison Cawley (source: *Ancestors of Courage, A History of the Marianist Sisters in the United States*)

Early 1900s

Conversation started about establishing communities in the United States. Discussion halted due to secularization in France.

1948

January, the decision to found in the United States was finalized in response to a proposal to open a community in Texas. The FMI Province of Spain was in conversation with the former St. Louis Province of the Society of Mary, Father William Lamm, SM.

Dayton, Ohio – Two Spanish Sisters, Mother Aranzazu Legorburu and Ignace de los Rios, destined to work in Japan, were sent to Dayton, Ohio, to study English and learn the American system of education at the University of Dayton. There they met Laola Hironaka, finishing her degree, who becomes the first American FMI. Mother Louis de Gonzague Dampierre also joins them at UD. Marie Abmayr, Dorothy Hagan, and Grace Luther joined the congregation as Postulants.

1948-1949

The small community was housed at the Convent of the Sisters of Notre Dame de Namur in Dayton, Ohio.

1949

Late summer, Mother Louis de Gonzague escorted Laola, Dorothy and Grace to Sucy-en-Brie, France, where they entered the Novitiate. Mother Aranzazu and Sister Ignace went to Japan. Marie Abmayr went home to Pittsburgh, Pennsylvania, traveling later in the fall to Texas to become the first postulant in an American community.

October 1, Somerset, Texas – Mother Pilar, Sister Emilia and Sister Marina arrive from Spain in Somerset, Texas. Greeted by Father William Lamm, SM, pastor of St. Mary’s Church, who shows the Sisters to their new home at St. Angela’s Convent, where they began parish ministry, home-visiting and catechism classes.

Mid-October, Sister Marie Abmayr joins community in Texas.

1950-1951

Sister Marina, who was in the United States on a student visa, returned to Spain to make her final profession. Sister Frances Conrad (niece of Father Lamm) accompanied her and entered the Novitiate in France in September of 1951.

1951-1952

St. Anne’s School in Somerset opened, first FMI school in United States. Mother Pillar, Sister Emilia and Sister Mary Laura were teachers.

April of 1952—In France, Temporary Profession of two Sisters from United States Foundation, Sister Ellen Marie Hagan and Sister Mary Ann Luther.

1952- 1953

St. Joseph’s School, Devine, Texas opened.

Sister Marie Abmayr makes Temporary Profession in Spain.
(September 15, 1952).

Summer of 1953, General Chapter.

1953-1954

Fifth grade was added to St. Joseph’s.

Sisters begin commuting daily from Somerset to Devine.

Sister Laola Hironaka leaves for Japan, March of 1954.

1954-1955

In Devine, Texas, an apartment was given the Sisters, allowing them to stay at school for the week, participating more in parish life, returning to Somerset on the weekends.

1955-1956

Superior General, Rev. Mother Adele Guy visits FMI in United States.

In September, more rooms were added onto the apartment and the little community went to live there full time.

August 22, Our Lady of the Pillar Novitiate in Somerset, Texas, opens.

Sister Grace Luther and Sister Dorothy Hagan make their perpetual profession.

Magdealen Nakandakari and Marceda Loehrlein receive habits.

Sister Maria Blanca Lopez comes from Spain to serve as first Novice Mistress.

1956-1957

Summer of 1956 Mother Pillar returned to Spain.

Mother Maria Emilia appointed to be responsible for Sisters in US.

1957-1958

September 3rd, St. James School opens in San Antonio, Texas. Community stays with Kurz family on West Theo Avenue while their housing is finished.

1958-1959

Community opens at St. James.

Novitiate moves to San Antonio, Texas.

Construction delays push back the November 1st dedication date (delaying vow ceremonies and travel plans).

November 29, 1958, the building is dedicated.

November 30, 1958, profession ceremony.

December 12, 1958, first retreat is hosted at the convent.

Kindergarten opens at Our Lady of the Pillar.

1960-1961

November 1960—GA Visitation.

School bus for St. Joseph's.

1961-1962

October 12, 1961—Groundbreaking for Our Lady of the Pillar Women's Retreat House in San Antonio.

1962-1963

Sister Marie Abmayr becomes principal of St. Joseph's. Marycrest Hall Community opens at the University of Dayton, FMI Directress there until 1973.

July 21, 1963 Our Lady of the Pillar Retreat House (Renewal Center) opens. Retreat apostolate is transferred to this facility. Mother Mary Angela Conrad, first Directress.

June 1963—From Japan: Sister M. Gabriel Ishigami joins US Novitiate.

1963-1964

United States foundation is officially recognized as a District of the Congregation; Sister M. of the Good Shepherd is appointed District Superior.

First of several habit changes.

Two sisters teach at St. Ann's School, reside at Our Lady of the Pillar Convent. School is closed at the end of the school year; Somerset community closes, too.

1964-1965

Mother Emilia returns to Spain.

May, St. Joseph's first 8th grade graduation.

Summer of 1965—General Chapter.

1965-1966

Habit change.

First FMI teaching in San Antonio Catholic girls' high school (Providence High School).

Sister Stephanie Morales appointed assistant Novice Mistress.

1966-1967

Habit Change.

June 1966—GA Visitation.

July 1966—Sister Stephanie Morales appointed Novice Mistress.

June 1967—Closing of St. Joseph's convent and school in Devine.

1967-1968

1967—FMI General Administration moves to Rome, Italy.

August 1967—Opening of Dougherty Hall, women's residence at St. Mary's University in San Antonio (FMI Directress there till 1978).

November 23-25—First District Chapter.

1968-1969

December 27, 1968-January 1, 1969, Second District Chapter.

July 15-August 2, 1969 and December 23-January 15, 1970, "Aggiornamento" General Chapter.

1969-1970

Habit Change.

September 1969—US District Officially recognized as a Province of the Congregation, Sister Maria Blanca Lopez appointed Provincial and reappointed Novice Mistress.

In Dayton, FMI begins working in youth retreat work at Bergamo Center.

Dayton Community resides in UD house on Kiefaber Street.

January 1, 1970 Sisters (who so opted) return to their baptismal/legal name.

April 1970—Provincial Bulletin, Vol. 1, No. 1.

Our Lady of the Pillar Retreat house becomes Our Lady of the Pillar Christian Renewal Center (OLP CRC).

1970-1971

Habit Change.

August 1970—Dayton community moves to 48 Plumwood Road.

December 27, 1970—First Provincial Chapter.

March 3-21, 1971—GA Visitation.

1971-1972

January 8-10, 1972—Second Provincial Chapter .

June 1972—Dayton Community moves to Sawmill Road.

Summer of 1972—General Chapter.

1972-1973

Habit Change.

Sister Maria Blanca Lopez becomes permanent member of the US Province.

August 1972—FMI begins teaching at St. Mary's University (Counseling department).

January 5-8, 1973—GA Visitations.

Summer 1973—Province Renewal Program at Santa Cruz, California

1973-1974

August 1973—Dayton, FMI serve as Parish Religious Education Coordinator, two sisters are in Campus Ministry at UD.

San Antonio—FMI is Freshman Advisor and Sister Marcy Loehrlein is part-time professor in Math Department at St. Mary's University.

April 1974—Fourth Provincial Chapter.

July 1974—Sister Mary Louise Foley appointed Provincial.

1974-1975

Cupertino, California, community opened first living at the convent of the Sacred Heart of Mary, eventually merging into one community on Bonny Drive.

November 1974—Celebration: Silver Jubilee of US Foundation.

April 3-6, 1975—Fifth Provincial Chapter.

September 5-October 11, 1975—GA Visitation.

Candidates and Professed form one community.

1975-1976

April 1-4, 1976—Sixth Provincial Chapter.

May 1976—Our Lady of the Pillar Kindergarten is closed at the end of the school year

FMI move out of St. James Convent.

July 1976—Our Lady of the Pillar Convent and Our Lady of the Pillar CRC begin to operate as separate communities.

1976-1977

Habit Change.

Community opens in San Jose, California.

January 1977—Family Life Center (St. Mary's University) begins operation in Our Lady of the Pillar Convent.

March 25-28, 1977—Seventh Provincial Chapter.

Summer 1977—General Chapter.

Silver Jubilee Celebrations for Sister Grace Luther and Sister Marie Abmayr.

1977-1978

January 1978—San Jose Community closes.

March 10-13, 1978—Eighth Provincial Chapter.

Spring of 1978—GA Visitation.

Silver Jubilee Celebrations: Srs. Frances Conrad, M. Elizabeth Howard, Rosario Rojo

FMI are no longer Directress in Dougherty Hall at St. Mary's University.

1978-1979

January 1979—Sister Mary Louise Foley reappointed to a second term as Provincial.

April 14-17, 1979—First Provincial Assembly.

April 17-18, 1979—Ninth Provincial Chapter.

1980

Cape May Family and Lay Marianist Retreat Pilot Program.

1981

FMI pilot program at Cape May ends.

1982

Sister Eileen Cehyra appointed Provincial.

1987

Conference wing is added to the Renewal Center.

Pope John Paul II's entourage stays at the Renewal Center during the Papal visit to San Antonio.

1989

Community opens in Toledo, Ohio, mission to intentionally work with the economically poorer communities. (Sister Estella Ibarra, Sister Audrey Buttner, Sister Marcia Buchard).

1990

Sister Anna Huth appointed Provincial.

1993

Cupertino, California, community closes.

1995

Renewal Center closes, building sold to St. Mary's University, School of Law, Center of Legal and Social Justice.

1996

Sister Evangeline Escobar appointed Provincial.

1999

Toledo, Ohio community closes.

2001

Community and Aspirancy opens in Mexico (Sister Stephanie Morales, Sister Marcia Buchard).

2002

Sister Estella Ibarra appointed to GA.

2004

Sister Grace Luther dies on March 4, 2004.

2007

Sister Rose Marie Eggleston dies on January 15, 2007.

2008

Sister Nicole Trahan professes first vows on June 21, 2008.

2009

New Convent, Our Lady of the Pillar, opened in San Antonio.

Sister Laola Hironaka dies on January 17, 2009.

Sister Christine Stevens dies on February 13, 2009.

2010

Sister Gretchen Trautman appointed Provincial.

2012

Sister Gretchen Trautman elected to GA in Office of Temporalities

2013

Sister Nicole Trahan professes final vows on August 3, 2013.

2015

Caitlin Cippola-McCulloch and Gabrielle Bibeau enter the Novitiate in San Antonio on August 15.

FMI Superiors General

1. 1816-28 Adèle de Batz de Trenquelléon (1789-1828)
[Marie de la Conception]
2. 1828–56 Marie Madeleine Cornier de Labastide (1789-1856)
[Saint Vincent]
3. 1856-74 Françoise Elisabeth (Elisa) de Casteras (1798-1874)
[Marie Joseph]
4. 1874-88 Felicie Baud (1830-88)
[Marie Sophie]
5. 1888-1907 Marie Isabelle Pernier (1826-1907)
[Marie Stanislas]
6. 1907-18 Augustine Bouquerand (1836-1918)
[Marie Thérèse de Saint Joseph]
7. 1918-37 Gabrielle Pouilh-Mauriez (1858-1940)
[Marie Mechtilde]
8. 1937 -59 Maria Guy (1878-1976)
[Marie Adèle]
9. 1959-72 Thérèse Descaves (1898-1987)
[Marie du Saint Sacrament]
10. 1972-82 María de Aránzazu Legórburu (1916-)
11. 1982-92 María Teresa Castro-Artega (1928-)
12. 1992-2002 María Blanca Jamar (1932-)
13. 2002-2012 Marie Joëlle Bec (1937-)
14. 2012- Maria Franca Zonta (1955-)

FMI General Administration Locations

1816-1889	Agen, France
1889-1909	Sucy-en-Brie (most probable)
1909-1919	Nivelles, Belgium
1919-1967	Sucy-en-Brie
1967-present	Rome

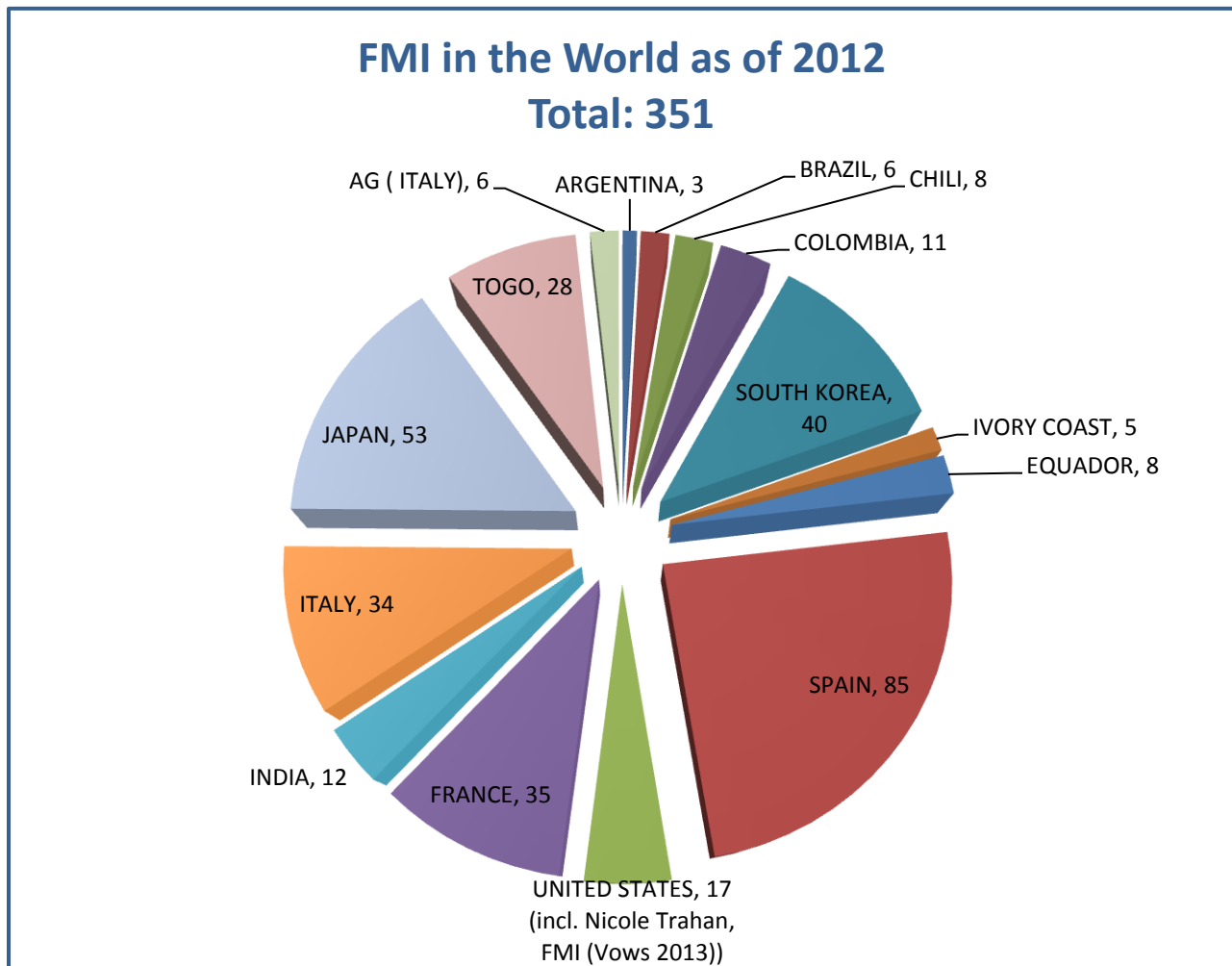
Daughters of Mary (FMI) Foundations in New Countries

FMI Provinces – France, Italy, Japan, Spain, USA

FMI Other Establishments – Argentina* (Spain), Brazil (Spain), Chile (Spain), Colombia (Spain), Ecuador (Italy), India, (GA), Korea (Japan), Togo (Admin. Unit of Africa)
*soon

FMI Foundations in New Countries

- 1973 Colombia
- 1979 Chile
- 1980 Korea
- 1987 Ecuador
- 1988 Ivory Coast
- 1989 Brazil
- 2001 Mexico (by USA) [withdrew in 2004]
- 2006 India



(FMI)

Daughters of Mary Immaculate

History: The Congregation of the Daughters of Mary Immaculate, whose members are more commonly known as the Marianist Sisters, was founded in France in 1816 by Rev. William Joseph Chaminade and Adèle de Trenquelléon. It is a sister order to the Society of Mary established by Father Chaminade. This community has spread from France to Spain, Corsica, Japan, and the United States. The sisters conduct primary and secondary schools, retreat centers, vacation resorts, a psychiatric hospital and homes for students and working girls. It was established in Somerset, Texas, in 1949 by three sisters of the Spanish province. The sisters helped alleviate the need for teaching sisters in the Archdiocese of San Antonio by doing catechetical work in rural parishes and establishing two parochial schools.

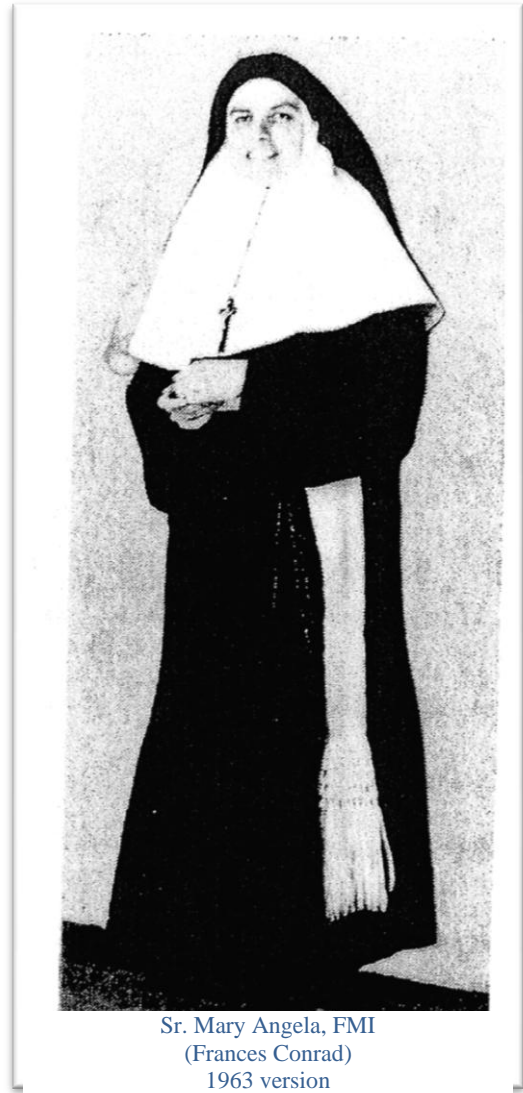
Purpose: The sanctification of its members by the three simple vows of religion is the principle end of this congregation. The sisters also pronounce the vow of stability, a special vow of total consecration to Mary. Its secondary aim is the sanctification of others, principally youth.

Qualifications:

- An applicant must be at least sixteen years old
- She must possess good health, a right intention and a firm determination to sanctify herself and others through apostolic work.
- A high school education is desirable.

Habit: The sisters wear a black wool habit and veil, a soft linen *guimpe* and a broad white sash. A silver and ebony crucifix is suspended from the neck and a rosary at the left side.

(From: *Guide to the Catholic Sisterhoods in the United States*, 1958, 327)



Sr. Mary Angela, FMI
(Frances Conrad)
1963 version