

INSTITUTE HISTORY WORKSHEET

TOPIC: Mère Maria Julienne (1912-1934) Japan, China, Italy



Places:

- Okayama, Japan (Immaculate Heart of Mary High School = Seishin) – 1924 (400+ miles west of Tokyo)
- Wuchang, Hupeh, China (Good Counsel School) -1929 (525 + miles west of Shanghai – much longer when your way to get there is up the Yellow River) – oldest of 3 cities that merged in 1949 to form Wuhan
- Rome, Italy - 1931

People & Relationships between them:

- Waltham/Massachusetts Provincials: Sister Francis of the Sacred Heart, Sister Rosalia of the Blessed Sacrament
- Cincinnati Provincials: Sister Adèle du Sacré Coeur (1922-1928), Sister Agnes of the Cross (1928-1931), Sister Teresa of the Passion(1931-1947)
- Japan Bishops: Doering and Ross – both Jesuits
- Mr. Suzuki: finds new property at Okayama, great advisor and friend of ND
- Sisters of the Infant Jesus of Chaufaille, France: community who started school at Okayama
- China Bishop: Esplange until 1940, Kolowski – both OFM (Cincinnati Province)
- Sister Thérèse de St. Françoise –Superior at Motherhouse from 1912-1920; Assistant to Mother General from 1912 until her death in 1933
- Sister Adèle du Sacré Coeur – (one of last Belgian Missionaries, spends 44 years of her life in USA) – appointed Provincial of Ohio in 1922; elected General Councilor in 1928; helps found Rome; cousin of Mère Maria Julienne
- Sister Francesca des Anges – English, elected General Councilor in 1928 and helps with opening of Rome

Dates & Events:

1924: August - Okayama, Japan foundation

1926: during visitation at Villa Park, Illinois Mère Maria Julienne asked to consider China

1928: General Chapter – approves China and Rome foundations;

1928: Mère Maria Julienne told by her physician not to cross the Atlantic again

1929: February – laying of foundation stone for new school at Kamiifuku in Okayama

1929: Wuchang, China foundation

1929: December – Okayama Sisters move to new school

1930: Public Chapel in honor of Julie opened at Namur; Mère Maria Julienne does last Visitation to England

1930: Oxford opened as house of studies

1930: Sister Mary Kostka arrives in Japan as new superior

1931: Louvain opened as house of studies

1931: Rome foundation – Maria Julienne goes and chooses the site; preschool opens at Villa Certosa; begin building school at via Paciotti end of the property

1931: 1st Japanese Sister sent to Waltham for formation

1933: Mère Maria Julienne visits Rome to establish the Novitiate there

1933: death of Sister Thérèse de St. Françoise

1934: Chinese edition of the Rule printed, 1st Chinese woman sent to Ohio for formation

1934: New school in Wuchang opens

1934: Sisters Teresa of the Passion and Marie Eulalia make 2 month visitation to Wuchang

1934: May 5 – Maria Julienne's letter to congregation telling Sisters she is resigning because of ill health

- (Sister Peggy Loftus sometimes confuses actions of Chapters of 1922 and 1928 when referring to split of Eastern US into Ohio and Waltham (actually happened in 1922) and election of Sr. Adèle du Sacré Coeur to General Councilor (actually happened in 1928) – see Call & Response pg. 7 & 48. Srs. Therese Hines & Mary Francesca Lanahan were both teaching at the Summit when they were missioned to Wuchang.)

1935: October – Mussolini declares war on Ethiopia

1936-7: building of new convent at Wuchang

1937: 1st Italian Sister pronounces her vows; Sister Thérèse Marguerite Murdock appointed superior in Rome

1938-August – July 1939 Wuchang community dispersed to Okayama and US for safety

1939: Wuchang – free primary school opened

1940: 3 Chinese SNDdeN arrive back in China

1944: Opening of Junior College Science, Domestic Science & Sewing Departments at Okayama

1945: Atomic bombs dropped on Hiroshima & Nagasaki

1947: Opening of Novitiate at Okayama

1948: Expatriate SNDdeN forced out of China by Communists; postulant forced to follow later

1949: Junior College at Okayama becomes 4 year college

1950: Opening of 2nd Japanese foundation at Koi, Hiroshima

1952: Sisters in Italy take on abandoned missions at Colli a Volturno and St. Joseph's

1953: Opening of high school at Hiroshima

1954: Sisters in Italy begin teaching at Comacchio

1955: Purchase of Property at Kichijoji, Tokyo for novitiate

1961: Establishment of Junior College at Hiroshima & Sisters in Italy begin teaching at Bergamo

1970: Sisters in Italy begin teaching at Dugenta

Impact of War/Political Unrest:

- Cultural impact in Japan: Sisters were outsiders by nationality & belief
- War is a constant threat in China from when the Sisters arrive: civil war followed by war with Japan followed by Communist Revolution
- Great Depression part of why building new school at Wuchang doesn't happen until 1934
- Sisters in Italy must have government diplomas and pass government exams before they can teach; slows progress of ministry
- Mussolini already in power when the foundation in Rome is made
- Italy cannot afford war – increasing poverty for people and SNDdeN there

Relationship with Hierarchy & Clergy:

- Italy – very positive and collaborative
- Positive relationships with Jesuits in Japan
- China: Franciscan Bishop seems great in beginning (letter/contract with Mère Maria Julienne), doesn't totally fulfill promise of property, school, etc; bishop is root of problem with Board of Education; described as "not understanding...high tempered...there might be a break with the Sisters" in 1931.
- It's clergy who hire the 1st 2 principals in China who are such disasters
- Letter from Sister Constantine S.H. to Sr. Teresa of the Passion: "If the Bishop had explained matters as they are in China, I am sure that the Institute would never have sent sisters there....we must go on...matters are getting worse...." (Hx of ND, pg. 26; Call & Response, pg. 40)
- Constantine seems more concerned with possibility of reaction of anger from Bishop, reputation of ND, than safety of Sisters (Hx of ND, pg. 65; Call & Response, pg. 40)

Primitive Spirit:

- Devotion to Julie, Sisters in Japan saw themselves living the vision of 1806; 1st baptisms in China on April 8, 1932 and all 3 are given the name Julie; Chapters are organized around feast day so Sisters from around the world can participate
- Importance of Eucharist – quickly set up chapel & tabernacle at Okayama & Wuchang so they can have Blessed Sacrament
- Liberty of Spirit in China – Sisters make white habits, no mention of permission
- Strength drawn from knowing you are part of something greater
- China – lack of professional preparation: underscored for Sisters when they learn Jesuits have 3 preparatory years of language study, history, geography, customs – compared to SNDdeN experience
- China: the Cross – even before they go the mission is surrounded by war and war is the constant theme: civil war, war with Japan, communist revolution – it is unending (similar to war in Europe that surrounded ND's early years); school is also surrounded by the cross (1st 2 principals are disasters)
- China: response to poor and most abandoned (Call & Response pg. 2,10)
- China: unity vs. uniformity: take comfort from living the rule as in Ohio
- China: leadership supporting superiors – Constantine SH called back to US in 1932 when she's ready to quit; 2 month visitation: did Theresa of the Passion pick up on tensions in community?
- Japan: struggle to serve the poor – making an effort to bring in non-paying students actually raises the academic quality of the students
- Adaptability in Japan: offer English classes as a way to teach Christian ethics and evangelize
- China could have used a bit more of the primitive spirit and stood up to the Bishop – "you have to do what the Bishop says"
- Italy (unlike China & Japan) is an international mission – a letter is sent to all areas saying what is happening and asking for volunteers (more like what Ignace does to get Sisters for Cincinnati) – internationality actually speeds up learning Italian
- Maria Julienne wants school in Rome to be totally free – compromises for a charge of 25 cents per quarter out of respect for dignity of parents
- As economic conditions improve in neighborhood in 1950s, Sisters in Italy reach out to abandoned missions to serve the poor
- Professional preparation of Sisters – opening houses of study in England and Belgium;
- Unity – the practice of Christmas Letters sent from every house
- Unity & Professional Preparation: encouraging Sisters to visit other parts of the Notre Dame world to learn educational methods; meetings called of Sisters for that purpose

- Unity – Okayama takes in Wuchang; England provides books for after school work Sisters do in Japan, etc.

Spirituality underpinning everything:

- Devotion to Mary: sodalities, May processions
- Prayer, prayer, prayer (Mary Kostka's constant prayer drives, burying medals)
- Heart of Christ & the Heart of Mary – Japan
- The cross, the cross, the cross

What touched your heart?

- HEAT is common denominator of 3 missions
- The humor with which Aimee Julie writes our story in Japan
- Patience of the Sisters in Japan as they searched for ways to touch the hearts of their students
- Sisters in Japan seem more open than the SNDs in China to customs and culture – they see them as necessary bridges to reach souls
- How quickly Francis of the S.H. visits Japan – Provincial of Waltham
- Sisters in Japan & China understand the necessity of learning the language to reach students more deeply but it is an uphill challenge
- China: a sense of care for one another in community, but not unity in approach to mission
- China: February & May communications from Sr. Constantine to Mère Maria Julienne & Agnes of the Cross: “I am just about desperate with the way things are going here, and I must try to tell you some, but the task of making someone so far away understand is so gigantic...” “Things are going from bad to worse and I can stand it no longer....I can't do it and I am absolutely alone. The bishop sits back in his room and says, ‘This is China.’ But I am not so easy-going....” (Call & Response p. 36; 40) – willing to wash floors at the Summit! After 1932 trip back to Cincy is determined to go on
- China: poverty – dampness, mold, lack of access to clean water or electricity, sickness, sickness, sickness

New insights?

- Japan is the 1st foundation that the whole congregation is not involved in supporting: the Waltham province sponsors it; the Ohio province sponsors China – direct results of the changes in Canon Law
- In Japan we were replacing other religious – that makes a difference
- Importance of collaboration: in Japan Mr. Suzuki and the Governor are critical to our success; lack of collaboration in China is part of difficulty
- In Japan it feels like a lot of accommodation – where can the Sisters draw the line on what is paganism and what can be culturally adapted to Christian beliefs?
- Sr. Marie Clare is only leader of Japan for 6 years & then followed by Mary Kostka; there's quick turn over of personnel compared to China
- Did Canon law impact ability to set up novitiates in new areas we moved to after 1924? 1st novices in Japan & China all sent to States – did you have to be a province? Italy is an exception? Not sure.
- Canon law does impact visitation – it has to be done once every six years. A lot can happen in six years.
- China: total unrest even before we get there – Sr. Constantine's remarks about if the truth had been known – the Institute would not have sent Sisters
- China feels like Oregon but there is not the same power at the Generalate level – Namur seems to leave many decisions in hands of Ohio – it is a mixed model thanks to changes in Canon Law in 1919

- China: when Ohio takes on responsibility it is reeling from division of province in 1922 which severely impacted resources (Sisters, finances, educational) – see Call & Response page 7-8 (Cincinnati lost 8 houses, 2/3rds of its membership, almost 4/5ths of the novices and 2/3rds of the postulants to Waltham).
- China: Constantine seen by people at Wuchang as “founder” of school. Was it culturally possible to take her out and put someone else in charge?
- China: how would the story have been different if Sr. Hildegard Schneider had been superior?
- China: Call and Response (pg. 15) says all the 1st Sisters sent to China in 1929 are there until the end in November 1948 except Sister Marie St. Edward. The opposite is true – Sister Marie St. Edward was there from 1929 until she is sent home in March 1947. Everyone else had time in the US during WWII
- Delegation – Maria Julienne delegates visitation responsibilities to provincials of responsible provinces

Sisters sent to China/who entered from China

Sister Constantine of the Sacred Heart Ryan: 1st band to China, superior; 41 years old; has served as superior; 1932 trip to Cincinnati, hospitalized 15 days, considered her main responsibility making sure the rule was kept – uniformity; growing feeling of isolation, desperation, failure, by 1932 determined to stick it out; enough confidence to take a much more active role in the hiring of Mr. Peng as 3rd principal; tension in community over inculturation (lack of adaptability); rigid "Constantine could never be contradicted."; Constantine consults with each member of community about going back to Wuchang in 1939

Sister Mary Theophanie Feck: 1st band to China, 32 years old - near death after arrival, ordered to rest for a month

Sister Marie St. Edward Fitzpatrick: 1st band to China; 39 years old, returns to Ohio in early 1947 horribly ill with cancer - dies August 1, 1947 at Mt. Notre Dame; cook; Irish national – left in China throughout war

Sister Julie Regina McLaughlin: 1st band to China; 39 years old; clotheskeeper; hospitalized 10 days,

Sister Hildegard Schneider: 1st band to China; 46 years old, councilor; pushing for more inculturation, in charge of boarders

Sister Mercedes Hoberg: 1st band to China; 27 years old, most resists inculturation

Sister Therese Hines: sent to China late summer 1930; 33 years old; returns to Cincinnati 1932 because of ill health

Sister Mary Francesca Lanahan: sent to China late summer, 1930; 30 years old; returns to Cincinnati 1937 because of ill health

Sister Julie of the Sacred Heart Shields: arrives in China November 1934; 31 years old

Sister Ann Elizabeth Cornwell: arrives in China November 1932; 31 years old; becomes so ill family is notified; lives the longest

Antoinette Peng: 1st Chinese woman to journey to Ohio for formation

Therese Peng (Sister Agnes Pauline): boarder loyal to SNDdeN, becomes SNDdeN; goes to Ohio in 1936; returns 1940; leaves China for US in December 1948 to finish her studies;

Clara Chen: journeys to Ohio for formation in 1936; departure July 1, 1945

Colette Peng (Sister Mary Paula): enters postulate in China, departs China January 1, 1949 headed to Ohio

Sisters who served in Japan/entered from Japan

Americans

Sister Marie Claire	1924-1930
Sister Aimee Julie	1924
Sister Marie Raymond	1924-1926
Sister Frances Helena	1924-1943
Sister Agnes St. John	1924-1929
Sister Mary Lucilla	1924-1952
Sister Marie Aloyse	1926-1930
Sister Madeleine Louise	1926
Sister Ellen, B.S.	1929-1950
Sister Mary Kostka	1930-1961
Sister Edwin Cecilia	1930
Sister Marie Joseph	1930
Sister Catherine Perpetua	1930
Sister Claire St. Aloysius	1933
Sister Marie Francis	1933
Sister Claire Bernardine	1937
Sister Aloyse	1947
Sister Mary Martina	1947
Sister Rose Catherine	1948-1956
Sister Julie St. Anne	1948
Sister Ellen Mary	1948
Sister Loretta Julie	1951
Sister Saint Mary	1951
Sister Margaret Augustine	1951-1953
Sister Barbara B.S.	1952-1962
Sister Regina	1953
Sister Marie Paula	1953
Sister Marguerite Marie	1954
Sister Marguerite Frances	1954
Sister Veronica Julie	1955
Sister Ann Mildred	1956
Sister Frances St. Anne	1956
Sister Mary St. Therese	1958
Sister Irene Frances	1958
Sister Julie Patrice	1960
Sister Miriam St. John	1961
Sister Thomasine	1961
Sister Helen Madeleine	1961
Sister Mary James	1956-1958

Japanese/Novitiate at Waltham 1st Vows

Sister Marie Ignatius	July, 1933
Sister Maria Julie	July, 1935
Sister Agatha Julie	July, 1936
Sister Therese	July, 1940
Sister Anna	July, 1942
Sister St. John the Baptist	July, 1959

Novitiate in Japan 1st Vows

Sister Monica	July, 1949
Sister Carmelita Julie	July, 1953
Sister Ancilla	July, 1955
Sister Rosalia	July, 1956
Sister Marie de Lourdes	July, 1956
Sister Marianna	July, 1956
Sister Julia	July, 1957
Sister Marie Gratia	July, 1957
Sister Estelle	July, 1957
Sister Teresa Marie	July, 1958
Sister Julie Marie	July, 1958
Sister Mary Angelina	March, 1960
Sister St. Gertrude	March, 1960
Sister Mary Johanna	March, 1961

AT LEAST 34 MORE WHO ENTERED LATER

Ministry Sites:

Okayama	Niigata (closed)
Hiroshima	
Kurashiki	
Tokyo (closed)	

STATISTICS OF THE ROMAN COMMUNITY — (1931-1946)

	Entrance into Community	Departure	Return	Departure	Destination
1. Sister Mathilde Bertrand	1931				
2. Sister Anthony Antoniazzi	1931				
3. Sister Winifred Harris	1931	1931			England*
4. Sister Anna de Ste. Thérèse Haas	1931				
5. Sister Gerard Killoran	1931	1946	1962	1976	England
6. Sister Imelda Naets	1931	1933			Belgium*
7. Sister Catherine Aloyse O'Donnell	1931				
8. Sister Ann Ignatia McCormick	1931	1977			USA
9. Sister Rosa Giulia Cipollina	1931				1975*
10. Sister Maria Louisa Palleschi	1933				1953*
11. Sister Hermine I.C. Linee	1933	1937			Belgium*
12. Sister Giovanna Marie Cipollina	1934				
13. Sister Louise Notermanns	1934	1946			Belgium*
14. Sister Barbara Schneider	1934	1946			USA*
15. Sister Gilda Piva	1934				
16. Sister Cecilia Maria Moriconi	1935				
17. Sister Agnese Benedetti	1936				
18. Sister Cristina I.C. Candidi	1936				
19. Sister Thérèse Marguerite Murdock	1937	1946	1952	1976	USA
20. Sister Maria Rita Broggi	1939				
21. Sister Teresa Maria	1940				
22. Sister Anne Aquilina	1946	1954	1966	1968	England
23. Sister Rose Aloysius Traynor	1946	1948			USA
24. Sister Joseph Margaret Maxwell	1946				
25. Sister Xavier O'Malley	1946	1982			USA
26. Sister Julie Adams	1946	1954	1957	1965	Kenya USA
27. Sister Francis Lucille Bisciotti	1946				

* - Deceased

The above list of those who served is very incomplete. Our last Italian Sister left Villa Certosa in 2022 and is in care with our German Cousins in Rome.

Recommended reading:

With Dedicated Hearts by Sister Aimee Julie, SNDdeN (Japan)

History of the Notre Dame, Wuchang, China by Sister Mary Francesca Lanahan, SNDdeN

Call and Response: Sisters of Notre Dame de Namur in China 1926-1951 by Sister Margaret Frances Loftus, SNDdeN (China)

In His Service: The Roman Mission of Notre Dame 1931-1946 by Sister Thérèse Marguerite Murdock, SNDdeN