



# Mary Ward und ihre Gründung

Die Quellentexte bis 1645

Herausgegeben von Sr. Ursula Dirmeier CJ

CORPUS CATHOLICORUM  
WERKE KATHOLISCHER SCHRIFTSTELLER  
IM ZEITALTER DER GLAUBENSSPALTUNG **BAND 48**

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*Band 4*

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im Zeitalter der Glaubensspaltung

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Herausgegeben von  
PETER WALTER

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## XIV. Die frühen Viten

### Barbara Ward (BW): Biographische Notizen über Mary Ward

1619 bis 1622

Kopie: Institutsarchiv München-Nymphenburg, Dokumente bis 1645, Nr. 4

Druck: Positio II, 1051–1053, teilweise

Das vorliegende Manuskript ist ein Auszug aus verschollenen ausführlicheren Aufzeichnungen Barbara Wards. Zum Zeitpunkt der ersten Aufzeichnung dürfte sie sich in Lüttich aufgehalten haben. Im zweiten Papier blickt sie auf die Abreise Mary Wards nach Rom zurück. Da Barbara dort im Juni 1622 erkrankte und am 25. Januar 1623 verstarb, müssen die Aufzeichnungen aus der Zeit davor stammen.

Der Auszug dürfte noch im 17. Jh. angefertigt worden sein, ebenso die Korrekturen.

Ihs–

Coppied out of three severall papers of Mother Barbara Ward's hand

*Mary Ward als Laienschwester bei den wallonischen Klarissen in Saint-Omer; Gründung des Klarissenklosters für Engländerinnen; Aufenthalt in England und Sammlung von Gefährtinnen.*

[1] Out<sup>a</sup> of the 1. paper<sup>a</sup>

1619 24 of February, being the day of Saint Mathew I begun this worke, which I will not cease to crave may be much for Gods honnor, and for the profit of thos who read it heerafter. Our Reverend Mother the chief Superiour and founder of our order hath 34 yeares, of which she hath spent in Religion 13, thes and the rest as followeth. She entred lay Sister at Saint Omers in the poor Clares, and ther stayed allmost two yeares<sup>1</sup>, in which time God pleased to manifest his will concerning her departure from thence, and beginning a new English Monastery of the same order: this matter being a very difficulty, and wanting meanes to effect what was by her understood, she with corrage, and confidence in God went to the Governer to intreat for the buying, or borrowing of a house belonging to him selfe, for the above-said use, which petition when he had heard willingly<sup>b</sup> granted, but the manner otherwise then was demanded – by guift<sup>2</sup> –, this had such successe, and progresse in vertu, religious discipline, and sanctity, as at this present it remaines, and daily increases to Gods greater honnor, and the good of our Countrey: after which she directed by God went into England, wher her carriage, comportment, and externall consorted with all sortes of persons in the best, substantiall, most fashionable and [2] religious



manner that could be wished, after a yeare, or more stay<sup>3</sup> she returned with some other Gentlewemen, which to ioyne with her in this our Course, she had there gathered<sup>4</sup>, they were of good meanes, and worth, some of whos friends had suffered much persecution, and imprisonment for the Catholike faith, soe likewise had her owne Parents, of whom we will speake heerafter more at large, their sufferinges were many<sup>5</sup>, lives very holy, and deaths happy<sup>6</sup>.

a-a marginal / b gestrichen: heard

- 1 Ihr Aufenthalt dauerte nur ein knappes Jahr, vgl. AB 5, Anm. 1 und AB 6, Anm. 28.
- 2 Vgl. Dok. 61, 62.
- 3 Der Aufenthalt dauerte nur wenige Monate.
- 4 Mary Ward selbst schreibt nicht, dass sie bewusst Gefährtinnen gesammelt habe, vgl. Dok. 245.
- 5 Vgl. AB 1, p. 7.
- 6 Demnach waren Marmaduke und Ursula Ward 1619 bereits verstorben. Zum Tod des Vaters vgl. auch Dok. 45.

*Die erste Niederlassung in Saint-Omer; die Gründung in Lüttich; England-Aufenthalt und Gründung in Köln.*

Out<sup>a</sup> of the 2d paper<sup>a</sup>

At Saint Omers was the first house of our Company in which we all continued untill we were in number betwixt 50 and 60<sup>7</sup>, the time some eight yeares after our beginning, after which our chief Superiour came to the countrie of Liege to the Spaw<sup>8</sup> for health, one principall intention was to establish a house of ours at the aforesaid towne of Liege before her returne, which she effected in manner following. After her usuall custome and wonted proceeding in such businesses she discreetly procured some Gentlewemen of the better sort in the Citty to intreate her selfe<sup>b</sup> for the effecting her owne desires. This was finished a compleat College, with schooles, church, and what els necessarie the same yeare it was begun which was 1617<sup>9</sup>. After a little while that being settled she went into England under pretence of health<sup>10</sup>, but the [3] true cause was zeale, and desire of gaining soules, which assisted by God she did in such plentifull manner as will be heerafter declared, whilst her stay in thes parts she was invited at her retourne by the Prince of thes parts to have a house at Cullen<sup>11</sup>, which after wards he provided halfe a yeare before her going<sup>12</sup>, which time<sup>c</sup> of stay was on her part for want of monyes<sup>c</sup>.

a-a marginal / b in Klammern: they not perseaving; darüber: and other principal father; beide Satzteile nicht gestrichen / c-c von zweiter Hand hinzugefügt

- 7 Vgl. Dok. 114, Anm. 38.
- 8 Vgl. Dok. 150.
- 9 Vgl. Dok. 156.

10 Zu den England-Aufenthalte in den Jahren 1617 und 1618 gibt es nur spärliche Hinweise, vgl. Dok. 162, 163, 164, 166, 172, 187.

11 Vgl. Dok. 235.

12 Demnach wurde diese zweite Aufzeichnung bereits in Rom geschrieben.

*Leitung durch die Oberinnen; Verhaltensweisen Mary Wards in Verhandlungen, gegenüber den Mitgliedern der Gemeinschaft und im Kontakt mit Auswärtigen; Gebetsleben; Ruhe und Gottvertrauen in Schwierigkeiten.*

Out<sup>a</sup> of the 3d paper<sup>a</sup>

I throughly remember the reformation was to be by our selves and not by our Confessors, meaning by our owne Superiours<sup>13</sup> which I beseech God it allwayse may be, she said much more to this purpose that shall heerafter be added. In all tribulations meeting she shewed her selfe immoveable. Her comprehension of all things or businesses was soe clear as a very grave, and experienced man said he had never seen the like in man or woman, as all her workes did indeed shew, which I beseech God we may follow, and then undoubtedly we shall please him highly, and have the spirit of our Course. She was att all times wonderfull carefull to give content to all. She tould us still of all passages, by which we might understand how to proceed in future times, and would often begg us to marke well. Her externall was ever allmost a like and allwayse soe as might please. She went through businesses with invinsible currage. Her recollection in prayer was such as I have heard her selfe say that with one act of love she could put her selfe into a burning fever, she was glad to moderate her selfe. [4] She was used to say to have her hart houlden.

She did sweetly draw peeple to what she desired by slightly making it knowne by way of course yet soe as they should condescend to what she propounded, and see was best to practise. She heard her people attentively, and satisfied them sweetly by words, and carriage both. Her manner in businesses was more admirable then imitable yet allwayse ordinarie which was much more strang. Concerning her externall in greatest afflictions it was<sup>b</sup> ever calme, mild, and quiet, restfull and settled in God. She would suffer exceedingly in her selfe to content others, and<sup>c</sup> this often<sup>c</sup>. Her custome was not to lett any thing how great soever to weigh her mind downe, but it was ever turning to some thing to doe for God, and to the show ever strong, and unalterable, which God of his goodnes ever make me. She<sup>d</sup> had a singular guift in conversing with strangers.<sup>d</sup>

a-a marginal / b von zweiter Hand übergeschrieben / c-c von zweiter Hand in eine freigelassene Stelle eingefügt / d-d von zweiter Hand hinzugefügt

13 Vgl. den Brief P. Lees, Dok. 120, p. 15.

### Mary Poyntz: Die Vita Mary Wards in englischer Sprache (Vita E)

Kopien: A. Institutsarchiv York (113 ff.); B. Loreto-Archiv Manchester (107 ff.);

C. Institutsarchiv Bamberg (201 pp., deutsch: Ein Kürtze Relation deß Heilligen Lebens, unnd Seeligen Ableibens Unnßerer Allerliebsten Frauen Muetter Hochseelligister Gedechnüs La Signora Donna Maria Della Guardia, alias Ward);

D. Institutsarchiv York (112 ff., französisch: Briefve Relation de la Sainte Vie et Mort de nôtre chere Mere Mademoiselle Marie de Ward)

E. Institutsarchiv York (228 pp., französisch: Breve Relation de la Vie Exemplaire et de la Sainte mort de Nostre chere Mere Mademoiselle Marie de Ward);

Druck: Positio IV/1, 2235–2521 in Französisch

Es darf als sicher angenommen werden, dass diese Vita zunächst in englischer Sprache abgefasst wurde. Als Verfasserin kommt nur eine Gefährtin in Frage, die Mary Ward sehr gut gekannt und jahrelang begleitet hat. Die häufig vermutete Verfasserschaft von Winefrid Wigmore hat schon Fridl angezweifelt (Tugendschul I, Vorred, 3. Absatz, X). Eine genauere Untersuchung ergibt, dass von den 48 Stellen, in denen in der ersten Person gesprochen wird, 34 von beiden Gefährtinnen stammen können. 14 sprechen für die alleinige Urheberschaft von Mary Poyntz. Umgekehrt findet sich in den Passagen, die nur Winefrid Wigmore unmittelbar betreffen, keine einzige „Ich- bzw. Wir-Stelle“ (Positio I, 419–420). Zudem war Mary Poyntz eine Generation jünger, weshalb es nicht verwundert, dass sie gerade die frühen Ereignisse bisweilen falsch datiert. Darüber hinaus findet sich in B die folgende Anmerkung von Canon Toole: „I am told by Sister M Thecla of the Convent of the Institute at Bamberg, on a letter dated April 10 1880 that Wenfrede Wigmor to whom this ‘Briefve Relation’ is attributed, was not the Author of it: that it was written by Mary Pointz and copied by Wenfred Wigmor on account of her better handwriting.“ Die englische Vita dürfte bald nach dem Tod Mary Wards geschrieben worden und vor der Übersiedlung nach Paris (um 1650) abgeschlossen gewesen sein.

Die englische Vita wurde u. a. von Fridl und Chambers ausführlich benutzt und zitiert. Joseph Grisar SJ schrieb eine Abhandlung über die englische und italienische Vita („Die beiden ältesten Leben Maria Wards, der Gründerin der Englischen Fräulein). Peters (Mary Ward, passim) analysierte deren historische Glaubwürdigkeit. Beide Viten sind nicht frei von Irrtümern. Übertreibungen lassen sich aus der Bedeutung, die die Persönlichkeit Mary Wards für die Verfasserinnen hatte, erklären. Auf der anderen Seite können viele der geschilderten Begebenheiten durch andere Dokumente belegt werden. Die beiden Viten sind daher als geschichtliche Quellen durchaus ernst zu nehmen. Insbesondere der englischen Vita verdanken wir darüber hinaus eine prägnante Darstellung wesentlicher Charakterzüge und Handlungsweisen Mary Wards.

Das Manuskript A (frühes 18. Jh.) wird fortlaufend abgedruckt. Es gehörte dem Holy Sepulchre-Konvent in Newhall, Chelmsford, Essex, der es 1972 den Schwestern in Ascot schenkte. Die englischen Sepulchrinen waren 1642 in Lüttich gegründet worden und besaßen etwa zehn Jahre lang das Haus in der Rue Pierreuse. Guilday, Refugees, 392–393. Zur Zeit der Französischen Revolution flohen sie nach England und ließen sich 1799 in Newhall nieder. Da es sich um eine Kopie handelt, werden unbedeutende Korrekturen und Verschreibungen nicht ausgewiesen.

Das Manuskript B enthält Anmerkungen von Lawrence Toole (1847–1892), der es von Hammersmith nach Manchester brachte. In Hammersmith war von 1669 bis 1795 eine Niederlassung der Englischen Fräulein. Danach fanden die englischen Benediktinerinnen von Dün-

kirchen dort Zuflucht, die später nach Teignmouth umzogen. Abweichungen von A sind in den Anmerkungen notiert.

Die Art der Varianten lässt darauf schließen, dass beide Manuskripte von einer gemeinsamen älteren Vorlage abgeschrieben wurden, die eine große Auslassung enthielt. Diese Auslassung ist in Manuskript A am Ende von zwei verschiedenen Händen nachgetragen, sie findet sich bei f. 39v abgedruckt.

An den Stellen, an denen es Abweichungen gibt, werden die entsprechenden Passagen der deutschen (C) und der älteren französischen Übersetzung (D) angemerkt, so dass auf den ursprünglichen Text geschlossen werden kann. Bei der Passage des Nachtrags (s. oben) sind die Fassungen synoptisch abgedruckt.

Die deutsche Version (C) könnte aus dem ersten Viertel des 18. Jahrhunderts stammen und befindet sich in der 1717 von Augsburg aus gegründeten Niederlassung in Bamberg. Sie hat den englischen Text nicht immer verstanden, hält sich aber im allgemeinen enger an die englische Vorlage als die französische Version.

Die beiden französischen Fassungen unterscheiden sich inhaltlich nicht wesentlich. Das ältere Manuskript D (Mitte 17. Jh.) befand sich in Ascot und trägt im Innendeckel die Signatur „C. P. A. Comberbach 1850“. Manuskript E war wie B in Hammersmith, wurde aber 1879 von der Äbtissin Mary Romane Constable an die Schwestern in York gegeben. Für die Position wurde dieser Text benützt.

Ein weiteres englisches Manuskript im Institutsarchiv in York (155 ff.), stammt aus dem 19. Jahrhundert und wurde von Dr. Daniel Henry Haigh (1819–1879), dem Onkel von M. Hilda Haigh IBMV und Freund des Bar Convent in York angefertigt. Es folgt in weiten Teilen dem Text von B in modernisierter Schreibweise. Zusätzlich benutzte Haigh den französischen Text E, aus dem er fehlende Passagen rückübersetzte. Dieses Manuskript bleibt hier unberücksichtigt.

Um den Text übersichtlicher zu gestalten, wurden die Regesten als Zwischenüberschriften eingefügt.

[1r] A Briefe Relation.

Of the holy Life, and happy Death, of our dearest Mother, of blessed memory, Mistress Mary Ward.

*Die Eltern; das erste Wort*

Our dearest Mother of happy memory Mistress Mary Ward, was eldest Daughter of Mister Marmaduke Ward of Ghendall<sup>1</sup>, in the County of Yorke: Mullwith<sup>2</sup> and Newby<sup>3</sup> were Maner houses of his, his name is to this day famous in that Countrey, for his exceeding comelynes of Person, sweetness and beauty of face, agility and activeness, constancy and courage in Catholicke Religion, admirable charity to the poore<sup>4</sup>, so as in an extreame dearth, never was poore denyed at his gate, commonly 60, 80 and sometimes 100 in a Day, as yet is also famous his valour and fidelity to his friend and my selfe have heard it spoken of by severall and with much feeling by Mister William Mallery the Eldest, and best of that Name<sup>5</sup> who was neere of [1v] kinne to our Mother, both by Father and Mother. Her Mother was Mistress Ursula Wright, eldest Daughter to Mister William Wright

of Pluland<sup>6</sup>, first married to Mister Constable of Hatfield<sup>7</sup> (as I take it) by whom she had noe child, her first by Mister Ward, was this blessed child our dearest Mother, who at the Font was called Jane, and by Confirmation Mary<sup>8</sup>. From the Nurses breast as it were marked out for heaven, before the time Babes use to speake, hearing her Mother forth of a sudden apprehension the child might fall, say, JESUS blesse my Child, turned with a sweet smile and sayd distinctly, JESUS: which was the first, and all the words she spooke of many Months after<sup>9</sup>.

- 1 Vgl. Dok. 1, Anm. 14. Marmaduke Ward war nicht Besitzer dieses Manors. Doch gilt seine Abkunft aus der Familie der Wards von Givendale als gesichert.
- 2 Vgl. Dok. 25 u. ö. Zur Lage vgl. Dok. 9, Anm. 2.
- 3 Vgl. Dok. 33 u. ö. Zur Lage vgl. Dok. 4, Anm. 5.
- 4 Vgl. AB 1, p. 7. Eine Hungersnot ist für das Jahr 1595 bezeugt.
- 5 Vgl. Mallory Smith, History, 100–104 und Genealogie I. Chambers E: II, 475; D: II, 397 identifiziert ihn mit einem Sir John Mallory.
- 6 Ursula Ward war die erste Tochter von Robert Wright aus dessen zweiter Ehe; William war ihr Halbbruder, vgl. Dok. 22 und Genealogie D.
- 7 John Constable, vgl. Dok. 22, Anm. 1.
- 8 Die Firmung hat vermutlich erst in Belgien stattgefunden, da es in England keine katholischen Bischöfe gab. Die Tatsache des Namenswechsels ist nicht gesichert, da Mary Ward in ihren autobiographischen Aufzeichnungen darüber schweigt.
- 9 Vgl. Tafel I des Gemalten Lebens.

*Kindheit; erster Heiratsantrag; Führung durch Gottes Gnade; Anrufung des Namens Jesu*

Her very childish years were not onely exempt from displeasing actions which commonly accompany those Years, but adorned with such graces as rendred her amiable and agreeable to all, never gave offence, but allways sought out occasions to pleasure the very Servants, though to her owne incommodity, as [2r] when in the Yeare 42 I being at Newby with this sayd our dearest Mother of happy memory, the Lady Blakestone<sup>10</sup> recounted with great feeling, the memory was to that Day kept in that Towne of her goodnes, meekenes, and graciousnes amongst her Father his Servants, and Neighbours.

Her being the Eldest, so beautifull and of such expectation was cause her Parents were seeking her a marriage<sup>11</sup>, when she was but ten yeares old, and for that end a Youth, her equall, ritche and very handsome was found out, and especially proposed by her Kinsman the Earle of Northumberland<sup>12</sup>. God having not yet prevented her litle Hart with his extraordinary Love, she innocently mean'd the said Party should be her Husband; but with so great modesty and care of her honour, as she was wont to alleadge passages of those Times, as condemnations of her preferring humane respects before her care of avoiding God's offence. The Devine Providence having designed this [2v] selected Soule for a higher State, would not let this Love though so innocent have longer place in her Hart reserved to himselfe; disposed that this hopefull Youngman was on urgent

affaires concerning his owne Estate, to goe to London, and so home. God whose workes are ever admirable weaned her from this beginning Love, by an apprehension of some Lacke of constancy and fervour in her pretended Spouse, his respects to her selfe, which yet really was not so, for he both loved and honored her till his Death, which in few Monthes after happened.

Though God be the beginning, middle and End of all our good, yet that goodnes so admirable in his operations in the Soule of Man seemeth as it were not to move, but as we will, or as one may say, give him leave, by leaving occasions, and corresponding with meanes offered<sup>13</sup>. This blessed Child, thus farre prevented by grace, began to have such feelings of God and Vertue as was rare, yet conversable, and agreeable to all, not in a manner to startle or amaze one, but [3r] as if God<sup>a</sup> would by her make appeare the Lovelynes of vertue, with the force and sweetness of it, and as if by her his Devine designe was to draw many to him selfe their finall End, not with violence or Strife, but as an apparant and satisfying truth. The foundation thus laid in her tender Years, so grew with her and encrease of vertue as gave to admire, and indeed unexpresable. The efficacy of her words and Letters, and even her presence and gestures hath in them to dampe vice, weane from all sensible Love, and those meane things the fancy of Man useth to houer about, and in a sweet manner, forcibly with truth to put a Soule into God as its center, that made one as it were say to themselves, What have I done hitherto?

But to returne to our matter, this Servant of God yet not above 9 or 10 Yeares old, forth of play<sup>b</sup> (and as may be supposed, designed by the Ennemy of all good to cutt of her Life) would needs make one of her Mothers Maides carry her [3v] on her<sup>c</sup> Shoulders whence she fell her owne and the Maides height, and lighting on her Head was wholly stunted, and lost her speach: the Maide extreemely terrified laid her in Bed, it was Bed time, and she had nothing but her Linnen on: she had her understanding good, and thought with her selfe, could she but once say JESUS she would willingly dy; which sacred Name she at last pronounced, and it brought her so much sweetnes and Love, as all her Life after she was most sensible of, and in that instant restored to her former health without any the least harme<sup>14</sup>.

a unleserliche Streichung; B: freie Stelle / b in A übergeschrieben; fehlt in B, statt dessen freie Stelle / c fehlt in B

10 Lady Elizabeth Blakestone und ihr Gatte Sir Ralph Blakestone of Newby erscheinen in Pacht-Urkunden der Jahre 1640 und 1647. West Yorkshire Archives, Leeds, 5013/890 und 892. Francis Blakiston SJ (ca. 1618–1693) war Kaplan in Linton-on-Ouse. Trappes-Lomax, Chaplain, 423–433.

11 Die Bilder des Gemalten Lebens zählen den Heiratsantrag Redshaws als ersten (GL 2; vgl. auch AB 1, pp. 14–15), den Shaftos als zweiten (GL 5).

12 Henry Percy, 9. Earl of Northumberland (1564–1632), vgl. Dok. 26, Anm. 1. Verwandtschaftliche Beziehungen konnten nicht nachgewiesen werden.

13 Vgl. Mary Wards Aufzeichnungen dazu in Dok. 198D und 817.

14 Vgl. Tafel 3 des Gemalten Lebens.

*Aufenthalt in Harewell; Vorbereitung auf die Erstkommunion*

A great persecution a rising in that Countrey her Parents were forced to quitt it, and transport themselves into Northumberland: and fearing the ayre there might not agree with her, it being much ruder then her owne<sup>15</sup>, left her with a Kinswoman of theirs, a Widdow of rare and proved Vertue, by name Mistress Ardington of Harewell<sup>16</sup>. In this place, God [4r] Allmighty did this his beginning Servant many graces which she herself understood not, yet corresponded with, not knowing. She tooke from the feast of our Blessed Lady her Assumption 15 of August, till her sacred Nativity 8<sup>th</sup> of September to prepare for her first Communion<sup>17</sup>, in which interim one evening, neare Supper time, whilst yet light, one of the Servants came and told her, there was a Gentleman at the gate from her Father in great hast to speake with her, she surprised with joy to heare of her Father (whom she loved entirely deare) without reflection it was against the civill and ordinary way, ranne without delay or reply: the Man on horsebake on one side of the pale, and she on the other, tooke out of his poket a Letter which he said was from her Father, and he was to reade it to her, but not to deliver it, the contents were, that her Father commanded her on his blessing, not to proceed in the [4v] Way she was for matter of communicating<sup>18</sup> (it was afterwards found her Father never sent such a Man or message) for he had a match in hand for her, greatly advantagious, one of the Talbots of Graften<sup>19</sup>, and so tooke Leave. She as above said, loving so tenderly her deare and deserving Father, felt pangs as of Death to disobey him, on the other side, not to communicate, caused her such remorse and griefe, as betweene both her Life was unconsolable, nor would she discover it to any, partly out of a secresy and closenes of nature, and greatly because she esteemd it against the reputation of the Catholicke Zeale, her Father had ever had fame of; and oft her griefe was such as she could not contayne her teares, when urged to tell the cause, she made an excuse. In this time and after, she never came to the Chapell, but she seem'd to feele a loving reproach from God Allmighty for her ingratitude. [5r] She continued in this conflict, till she resolved to communicate the first opportunity she should have.

15 Mary Ward selbst bringt den Umzug der Eltern nach Norden in Verbindung mit ihrem Aufenthalt bei der Familie Babthorpe. AB 3, p. 1.

16 Vgl. Dok. 33, Anm. 12 und 13.

17 Vgl. Tafel 7 des Gemalten Lebens.

18 Vgl. Tafel 6 des Gemalten Lebens.

19 Vom Zusammenhang her lässt sich annehmen, dass es sich nicht um ein katholisches Mitglied dieser Familie handelte.

*Wertschätzung durch verwandte bzw. bekannte Familien; zweiter Heiratsantrag*

She was much loved by a Kinsman of hers, Sir William Ingleby<sup>20</sup> of Ripley, whither he often invited her, and where she gave such excellent Example, as old Servants of that House keepe things given them by her, as holy; a Gentleman who had an ivory Image given him by a depender of Sir William Ingleby, told my selfe this particular; much more of this Nature might be sayd, of the particular veneration she was in even to our first coming into the North, especially by the Mallerges<sup>21</sup>, Inglebys, Plumptions<sup>22</sup>, and Midletons<sup>23</sup>.

At thirteene she was againe very much urged to marry, the Person and Estate being competently advantageous, but her mind was so much an other Way, as the very greefe had like to have putt her into a mortall Sickenes<sup>24</sup>, that for meere compassion, her<sup>a</sup> [5v] dear and noble harted Father broke it off, esteeming it an<sup>b</sup> aversion she had from that particular Person, and that it would not be hard, to find her her choyce. But her heavenly Father had higher designes on this his blessed Child, and drew her by the Wayes he pleased, and she knew not.

a in A doppelt / b in A aus as; B: as

20 Vgl. Dok. 23, Anm. 2.

21 Vgl. oben, Anm. 5.

22 Vgl. Dok. 28, Anm. 3.

23 Ihr Familiensitz Stockeld Hall befindet sich in unmittelbarer Nachbarschaft zu Spofforth. Die Middletons waren überzeugte Katholiken. Cliffe, Gentry, 178–179, 215–216. Vgl. auch Genealogie J.

24 Eldrington nach Tafel 8 des Gemalten Lebens (dritte Werbung).

*Entscheidung für das Ordensleben; Sehnsucht nach dem Martyrium; Lektüre des Buches „Der geistliche Kampf“*

At Sixteene she earnestly desired Religion in generall, nothing then satisfying, but what tended that way, she wou'd retyre herselfe alone in her Chamber, with an old Catholicke Woman<sup>25</sup>, and<sup>a</sup> heare her tell storyes of Religious Women,<sup>a</sup> particularly one, who for having comitted a frailety, was severely punished for it<sup>26</sup>, which gave her such Light of the excellency of a Religious state, as all her Life she had a feeling of it, and upon occasions would speake to us concerning that Light. She was wont also to spend much time in reading the Lifes of Saints, particularly Martyrs, which so enflamed her well prepared [6r] Hart, as nothing cou'd satisfy her, but a Living or dying Martyrdome<sup>27</sup>.

In some of these fervours, she would needs make a generall Confession, the Devine Providence disposing that she light on a discreet Confessour who finding her at that time enclining to Scrupulosity would not permit her, but gave her that litle, but excellent Booke, the Spirituall Conflict<sup>28</sup>, and bidd her reade and practise that litle Booke in place of her generall Confession, which this devine



Schollar so punctually performed, as she made it the fondation of her whole Spirituall Life, and had it by hart, as to the very last hower of her Life, she cou'd tell without looking on the Booke the substance of every Chapter.

a-a fehlt in B; C: von ihr Hystorin von den closserfrawen zuhören, sonderlich von einer; D: du logis à qui elle ecoutoit raconter des histoires des religieuses, particulièrement d'une certaine qui

25 Vgl. AB 3, Anm. 5. Mary Ward selbst gibt an, dass sie fünfzehn Jahre alt war, vgl. AB 3, 4 und 6.

26 Vgl. AB 3, pp. 4–5; AB 4.

27 Vgl. AB 6, pp. 3–4.

28 Vgl. AB 6, p. 5 und Anm. 9 und 11.

*Geistliches Leben im Haus der Familie Babthorpe*

Betweene this, and the first time of her going over Seas, she lived in the House of an other Kinsman<sup>a</sup> of hers<sup>29</sup>, where her great modesty and rare discretion, rendred her not onely admirable, but greatly helpfull to [6v] that Family, which by an unfortunate match of the eldest Sonne, was in eminent danger to ruine<sup>30</sup>, as it did soone after her leaving it; whilst she was there, her power was so prevalent with the young cupple, as she kept all in a good meane.

Her desires encreasing, so did her practice of solid vertue in an eminent measure, so as her Life was a perpetuall prayer, her Examines, and frequenting the Sacraments so exact, as even from one Communion she began to prepare for the other. For mortification her care was, to find out what was most against her, and that to doe: For Example finding in her selfe (as all noble harts naturally doe) great Love to her owne ranke and degree by birth, when she had seene strangers, who knew her not, nor cou'd know the truth of what she did, wou'd trusse up her Sleeves, put on an Apron, take a broome<sup>b</sup> in her hand, and so passe through the hall where the strangers [7r] were, that they might thinke she lived there in the nature of a Servant, which many did and the poore divell hath since served himselfe of it, with hope to lessen her, at least in the Eyes of the foolish, who envy what they as little possesse as capable to understand it. She being of herselfe in the highest degree neat and daintly, thought necessary to curbe it, which she did by lying in Bed with one of the Maides that had the Itch, and gott it; to accomplish her mortification, she resolved never to doe what might ease or cure her, but that goodnes for whose sake she did it, did that part, for in a short Time she was perfectly well. Every roome in the house<sup>31</sup> was dedicated to a severall devotion and notes to herselfe to gayne and keepe the presence of God: Many graces God did her in those her young Yeares, which after her coming over, and speaking of them as ordinary things to Men of great Learning and Spirit, they admired in [7v] her the speciall solid and secure guidance she had found from the holy Ghost.

a C: Befreundtin; D: un autre sien Parent / b C: ein beesen; D: un ballet, et un bassin deau

29 Grace Babthorpe, vgl. AB 3, p. 2 und Anm. 2.

30 William und Ursula Babthorpe, vgl. Genealogie K. Zu den finanziellen Schwierigkeiten der Familie vgl. Cliffe, Gentry, 177, 229–230.

31 Vgl. AB 6, p. 2 und Anm. 7.

*Widerstand ihres Vaters und des Beichtvaters*

She tooke opportunity to make knowne to her deare Father, her great desire to be Religious, and to have his permission<sup>32</sup>, but he on noe tearmes wou'd heare of it. It was not now with her as it had beene, having learned to follow the councill of her heavenly Father and gained such courage as little to value the words before so deare and powerful, that they not at all daunted her; or gave her the least difficulty in this her devine undertaking; she resolved to embrace the first opportunity to passe the Seas, and sayd in her selfe, I will see him noe more, and that with joy, so as what had beene above thousands of Worlds deare to her, when in ballance with her best pleasing God, was as nothing. But this endeavoring for her Father's good will lasted seaven yeares<sup>33</sup>, with her noe smal toile anxiety, conflict, prayers and [8r] Pennances, and that noe tryall might be wanting in the last yeare of this conflict came to her acquaintance a noble Man, and Catholicke<sup>34</sup>; in vertues and Qualities compleate, farre out of her thought (which was wholly on God) who sought her in Marriage, but so liked and approved by all as each one vehemently urged her, and above all her Confessour<sup>35</sup>, so farre as to say, were she a Novice in any Religion she would doe God more Service to come out and marry this party, then to proceede: and particularly he resolving never to marry if she would not have him; nor did he, but became a Religious Man and a Priest, and from him the Title went to Heretikes, so as by his absence the Catholickes lost a great support. This assault of her Ghostly Fathers was beyond measure sensible, carrying the colours of Religion and Zeale<sup>36</sup>, in so much that she, as it were in an agony, cast her self at the feete of her deare Lord, and said it was he [8v] must answer for her, then holy quiet from noyse and motion of any exteriour thing rested in her selfe united with God: this was a litle before Masse in the Chappell in Lodgings in Bauldwins Gardens in London<sup>37</sup>: in this manner she remained, not minding at all what passed there, till the Priest after his recollection which had beene longer then ordinary washing his hands she forth of her wonted great respect to all Priests, especially her ghostly Father arose to give him the towell, she perceived he had wept much, then sighing said, shall I live to offend my God? and to her, I will never more hinder your Religious designe, but further you all I can, which was to her an unspeakable Jubily. By what meanes God changed this good Priest his Hart, he alone knoweth that wrought it, but in that Mass after Consecration the Chalice was spilt<sup>38</sup>, this priest was a very Exemplar and Religious Man.

- 32 Nach Mary Wards Darstellung (AB 6, p. 5) erfuhr der Vater nicht von ihr selbst, was sie beabsichtigte. Sie entschloss sich, sein Verbot zu ignorieren, konnte aber ihren Entschluss noch nicht umsetzen.
- 33 Mary Ward selbst berichtet, dass sie sechs Jahre und einige Monate im Haus der Familie Babthorpe gelebt (AB 3, p. 6) bzw. auf die Ausreise aus England gewartet habe (AB 6, p. 1).
- 34 Edmond Neville, vgl. AB 6, Anm. 2.
- 35 John Mush, vgl. AB 6, Anm. 16.
- 36 Vgl. AB 6, p. 6.
- 37 Baldwin's Gardens in Holborn, nach dem Plan von Richard Baldwin, dem Gartenarchitekten Elizabeths I., um 1589 errichtet, erstreckten sich von Leather Lane 77 bis Gray's Inn Lane 32. Dort gab es auch eine Kapelle. Elmes, Dictionary, 35; Harben, Dictionary, 42; Newton, Catholic London, 123.
- 38 Vgl. Tafel 14 des Gemaltes Lebens.

*Eintritt bei den wallonischen Klarissen in Saint-Omer (1606)*

How<sup>a</sup> the blessed Servant of God was as if [9r] Chaynes had beene taken of her, thus freed she even flew in the pursuite of her holy designes, insensible of whatsoever else<sup>39</sup>. Crossing the seas, arrived at Saint Omers a city of Artoise, and not assured of the particular Order God would have her embrace, she put her selfe into the direction of her ghostly Father<sup>40</sup>, confident that God for whom she did it, would guide her by him, as in effect he did in the sense of Diligentibus Deum etc.<sup>41</sup> but as by following effects it appeared, there was in that occasion much for her to suffer, God permitting this good Religious Man to be drawn to the interest of others, to her great disadvantage he assured her, it was God's will she should be a Lay Sister amongst the french poore Clares in that Towne: saying it was the will of God, was of such high force, as to overcome whatsoever inclination, or feelings of her owne and embrace what was so contrary to her as<sup>b</sup> that I have heard her say it had beene sweeter to her<sup>b</sup> to have entred into a Caldron of boyling oyle, then put herselfe into a Life of so great distraction, she wholly [9v] enclining to retyrement, and had practised it more exactly in her Fathers House, then that place afforded her meanes for. Notwithstanding (as I have sayd), her ghostly Father saying it was Gods will, she without reply or resistance put on the habit, and without the least regard to what her selfe would or wou'd not, did exactly what the strongest and meanest borne amongst them did, carryed burthens, going into the Countrey to begg, faired rudely, and lodged worse which though it could not master her heroicall and gallant mind, did in few Monthes her young and delicate Body: Those labours and over heatings caused an impostume in her knee, which confined her for some time to her Bed which her mind a litle tyrannicall to her selfe could not brooke long: wherefore rising she went about her worke as if nothing had ayled her, yet was she fayne to carry for many Monthes after, a powlisse at her Knee. I have oft heard her speake of those times with great [10r] Content and satisfaction, saying

she shou'd never dy with more assurance of Heaven then, then as a time when she least sought her selfe, but very sincerely God.

Her dearest and best Master did at once please himselfe in her faithfull suffrance, and revenge her quarrell for that Religious Man her Confessour, as<sup>c</sup> also the English Religious Woman<sup>42</sup>, who had proceeded indirectly in that matter, fell both of them into desperate Sickenesses, with such remorse of Conscience, as her remaining in that state, seemed their torture and where as he had before say'd it was Gods will she should enter now that it was Gods will she should come out. But this Champion was not so lightly waved to quit, what once he while actually her Confessour had so oft and oft avered to be God's will, and this without knowledge of what she was to doe, wherefore discreetly answer'd by order she entred, and by order she would goe out, or dy a thousand deaths there: not that [10v] the practise had rendred it sweet or easy to her but before she entred, she had noe guide but her Confessour, now the Superiours of the Order were hers, and were to dispose of her, accept, or send her away.

a in A aus Now; C: Jetzt; D: Ce fut pour lors que / b-b in A marginal / c in A doppelt

39 Vgl. AB 5, p. 147; AB 6, p. 7.

40 George Keynes SJ, vgl. dazu AB 5, pp. 149–153; AB 6, pp. 7–8, 10–11.

41 Röm 8, 28

42 Mary Stephen Goudge; anders die Darstellung in AB 6, pp. 12–13, 14, 16–18.

*Am Tag des hl. Gregor (1607)*

On Saint Gregory the great his day<sup>43</sup>, her speciall Advocate and Patron towards the End of her Noviship, working with the rest of the Religious as the custome was on their habits, and what belonged to them, she offred up certaine devotions for the conversion of England, remembering the Saint the graces he on Earth had done to the sayd Countrey, begging he wou'd not forget them now, and obtain for her, that she might live and dy in Gods will. Scarcely had she ended her prayers, when the bell rung to call them all togeather, to receive their Generall<sup>44</sup> his blessing, he happening at that time to make his visitt there, which falls out but once in six yeares: when he had done, he called for the English, there being none of the Nation but she<sup>45</sup>, she presented her selfe to him, who said: My Child [11r] you are not for this state of Life, you are capable to serve God in what soever order, make your choyce, I will serve you in what soever I can. This was the most unexpected newse to her in the World, who had put herselfe and whole rest into the hands of the devine Providence, not casting her thought on any particular, but allwayes had an unspeakable Zeale for the good of England. Being returned to her Cell, she putt her selfe to prayer, and made an entyre offer of herselfe to God, begging to know and doe his will: she would recount to us, as she was pleas'd to tearme it her simplicity, thinking wherein

this good father his assistance might contribute to Gods service. She concluded he might put two Monasteryes in one, and leave one for the English Nation, and this with great sincerity she proposed to the Generall<sup>46</sup>, who said, that was a thing he could not doe, but all in his power he would etc.

43 Vgl. AB 6, Anm. 25.

44 P. Andreas de Soto, vgl. AB 6, Anm. 26.

45 Vgl. dagegen AB 5, p. 150 und Dok. 62.

46 Nach AB 6, p. 14 war dieser bereits abgereist.

*Gründung eines Klarissenklosters für Engländerinnen; das Provisorium in Saint-Omer*

Who can heare expresse the courage with which [11v] this holy Amazon undertooke this second encounter, wholly confident in God, thus young and beautyfull put her selfe to negotiate in the Arch-Duke his Court<sup>47</sup>, for a Foundation of a Monastery of Saint Clares Order for the English Nation: in which times and occasions she used great prayer, much fasting and pennance, living with admirable edification, and gave to all sorts of Persons to admire in her her modesty, courage, Prudence, and perseverance. Her ayme being not to have it under the Order<sup>48</sup>, had them all to oppose her<sup>a</sup>, and which was immediately the worst the Comissary Generall living in the Court, and Confessor to the Arch-Dutches<sup>49</sup>: notwithstanding all these difficultyes she obtained her pretensions, to the admiration of as well opposers as friends, and this in the space of six Months. After this she obtained the House of Gravelin, where now the English poore Clares are<sup>50</sup>, had Leave of the Bishop to take Mother Googe<sup>51</sup> out of the Waloon Monastery, but the place of Gravelin not being [12r] yet ready, they tooke a place in Saint Omers<sup>52</sup>, where they lived regularly in the severest rule of Saint Clare extant in the Church of God, which this blessed Woman used all diligence under heaven to get, and had it from the Dutches of Feria<sup>53</sup>.

As she was wont to recount, tearing it selfe-love, how glad she was to be at rest, and out of the noyse and negotiation of the World, and what content she had to thinke, the time would come, when it should be a mortall sinne for her to put her foot over the thresheld, which motion caused her, contrary to her humility and relyane on the devine Providence, to aske the Abbesse to be professed<sup>54</sup> some Months after her cloathing, and that the Bishop had urged to have beene done, the very day of her taking the Habitt, but the Abbess would not admitt of it, to the Bishop his much discontent. This might and was by diverse interpreted to evill sense in the Abbesse, but doubtles it was gods devine Providence, who had his blessed and high designes, in this his deare and singularly [12v] selected servant, for as herselfe oft recounted to us she had certaine glimpses<sup>b</sup> and hoverings in her mind that God would some what else with her, which ever gave her trouble, and she was easy to persuade her selfe that it was a temptation, and to prevent it, would have made sure by her Profession.

But God having ordained her for an other end, would that this should be but as the meanes to prepare her, and for other secrett judgments knowne to himselfe, and perhaps, as herselfe was wont to say, to take a way a temptation, had she not<sup>c</sup> proved, she might have conceived<sup>c</sup> as all commonly doe, she zealous of the best; that perfection is measured by the practise of austerities, and consequently not have had that entire satisfaction in her owne blessed state.

a B: to her / b B: glimpses / c-c C: nit probiert, so were es ihr fürkhommen; D: [Dieu] peut-être permit-il quelle fit épreuve de cét austere genre de vie, car autrement

47 Ein Aufenthalt in Brüssel ist sonst nicht nachgewiesen. Vgl. aber Dok. 47.

48 Dass Mary Ward das anstrebte, mag stimmen, vgl. Dok. 114, Abschnitt 3. Allerdings forderte dies auch das Konzil von Trient, vgl. Dok. 49, Anm. 6. Die Verzögerung kam vor allem daher, dass die Gründung nicht in Esquelbecq, sondern in einer befestigten Stadt vorgenommen werden sollte. Dok. 49 und folgende.

49 Vgl. oben Anm. 44.

50 Vgl. Dok. 62.

51 Zur Person vgl. Dok. 62, Anm. 16; zum Vorgang vgl. Dok. 62 und Dok. 114, Abschnitt 2.

52 Vgl. Dok. 62, Anm. 14.

53 Jane Dormer (1538–1612), Gattin des Herzogs von Feria, des spanischen Botschafters in England. DNB V, 1150–1151; Clifford, Dormer.

54 Nach AB 6, p. 21 ging die Initiative dazu allein vom Bischof aus.

#### *Der Tag des hl. Athanasius (1609) und die Zeit danach*

As the custome of those good Religious is, to have some time daily for handy workes, and such things as belong to their Habits, particularly [13r] certaine frize buttons, to button their Cloakes, and this all in silence: thus employed upon Saint Athanasius his day<sup>55</sup>, and praying that these who should weare those buttons might never committ mortall sinne: In this devotion and very attent, it occurred to her intellectually that that state of Life was not what she was to honour God by, but an other very much to Godes honnour, and the good of others, particularly England<sup>56</sup>. According to her wonted and holy sinceare way, she made it known to her Superiour and Confessour both, though she was assured neither would be pleased with it, especially her Superiour who told her it was a temptation and illusion, and that as oft as it came to her mind, she should leave what soever she was about, and goe make a discipline, be it never so oft in the Day, which she faithfully observed from the first command to her going out, as also she did every particular Rule most exactly, in manner as if allwayes to [13v] remaine there, and as if noe other way for heaven then that. This lasted neere a Yeare<sup>57</sup> in which time how great were her sufferances having all to oppose her, her Superiour and Confessour<sup>58</sup> who though, he cou'd not disapprove what she did, would at least not approve it. It is to be imagined he did to comply with his Superiour his opinion, in fine all the World was against

her, and the glorious Hosanna for her admirable and speedy ending the above said work, was turned to Crucifige: some said she was left of God, and woud dy in the Streets abandoned of all: others that pride and vanity had made her madd. But what was all this to that strong and magnanimos Soule? noe other then as if it had not beene; as their glorious acclamations had not put her up, neither did their despisings put her downe, referring to God<sup>59</sup> in the one, and relying on God in the other with unspeakable peace within and heavenly serenity without, so as her Superiour was in admiration, especially when her Ghostly Father, on<sup>a</sup> [14r] whom she relyed, had wholly left her, she still the same, woud put her hand on her head and aske how she did, adding, Is this the manner of your friends (naming the Order) to leave their Penitents in temptation and greatest need? to all which this blessed Servant of God would answer with a cheerefull countenance, I am very well.

a in A doppelt

55 2. Mai 1609

56 Genauer in AB 6, pp. 22–23 und Dok. 245. Beichtvater war inzwischen P. Lee.

57 Vgl. aber AB 6, Anm. 42.

58 Genauer in AB 6, pp. 23–24. Davon, dass P. Lee sie ganz sich selbst überlassen habe, spricht Mary Ward nicht.

59 Vgl. das „to referr all to god“ in Dok. 125.

*Austritt; Gehorsams-Gelübde; Aufenthalt in England (1609)*

When she was out of that house and in her secular habitt (which was exactly modest, genteele and becoming) she tooke her selfe Lodgings in the same Towne of Saint Omers, often visiting those she had left, loving them as ever, most entirely dearly<sup>60</sup>. She still kept<sup>a</sup> her former Confessour (a Man in himselfe truly holy and deserving) though she found a speciall and Fatherly assistance from God, so as not the least discouraged, yet wanted she not sensibilityes, and apprehensions (doubtles to her encrease of meritt) of the lonelines and dangers of her now to be taken in hand encounters, her so long loved and looked for solitude, scarce [14v] possessed, but snatched from her, and she spoyled as it were of all contents and assurances, but her Love to the will of God, and dependance of his fatherly Providence: which together with the mistrust of her selfe, knowing noe further what part she was to act, made a vow of obedience<sup>61</sup> to her Ghostly Father, and to labour in England in the good of her Neighbour<sup>62</sup>, which latter guided by the former, she with great speed and unexpressable fervour put in execution, and therein passed a good space, still retaining an extreame beauty, went cloathed as became her birth for matter and manner, and woare underneath a most sharpe hairecloath, which by continuance did eate into her flesh, nor did she omitt her daily disciplines, oft fastings and much



watching. When it was for the good of her Neighbour, what did she reserve to herselfe, neither honnour, Life, nor Liberty: when it best suited with present occasions, she put on Servants and meane [15r] Womens cloathes<sup>63</sup>; noe prison did she dreade to visit, or daunger<sup>b</sup> to passe: so as in some passages it was hard to say which vertue exceeded, her most innate modesty (which some times she was wont smilingly to say gave her trouble, she was so apt to blush) or courage had the upperhand: the one retiring her from all conversation, the other making her incapable of feares and apprehensions, or memory of her tendernes and beauty, or almost her Sex. It was visible in many occasions then, and multitudes after, that God gave her an admirable power over wickednes in Man or divell, and great protections in her selfe, and by her to hers.

a B: kept / b B: danger

60 Mary Wards Aufenthalt in Saint-Omer kann nur wenige Wochen gedauert haben. Ihr guter Kontakt zu den Klarissen in Gravelines ist auch anderweitig bezeugt. Dok. 95B.

61 Vgl. weiter unten ff. 16v–17r; AB 1, p. 3; Dok. 245 und Gemaltes Leben, Tafel 16.

62 So in Dok. 245, divergierend in AB 6, p. 26. Vgl. auch Gemaltes Leben, Tafel 16.

63 Vgl. Gemaltes Leben, Tafel 18.

*Der Beginn in Saint-Omer (1610); Erziehung der Mädchen; Urteil des Bischofs*

The prefixed time for England being expired, she returned to Saint Omers, and in her Company diverse Gentlewomen, desirous to make themselves happy by her direction, and in her imitation<sup>64</sup>. She bought a House<sup>65</sup> which she furnished, and ordered in manner so as to live in a regular observance, and their cloaths conformable, very [15v] grave and retyred, but not of the monasticall<sup>66</sup>, the Example and fame of her Living drew many others, and those of the best sort. Though thus farre advanced, she remained nevertheles in great anxiety and anguish of mind, not knowing the precise will of God concerning the State of Live she was to settle in. But this did not hinder her from going as farre as she had Light, and conforme to what it ledd into, which in generall termes was her owne perfection, and good of her Neighbour, within the Limitts of her Sexe. To this end, for the first seaven Yeares<sup>67</sup>, she and hers eate but one Meale a Day, lay on Straw-bedds only, with diverse other austerities, which she most prudently would tell hers, were not done as to be a settled observance<sup>68</sup>, but as a meanes to obtayne Light etc.

Amongst other goods to her Neighbour a cheefe one was, to employ themselves in education of Youth, not onely those of our owne Nation (of which there were very many) but also those [16r] of the places where they lived<sup>69</sup>, who were taught gratis, all that became good Christians and worthy Women. The english in regard of the distance, lived wholly under their care, tabled etc. and were taught qualities to render them capable and fitt to doe God service in whatsoever State,



Religious, or Seculars, and through Gods mercyes, the effects have very happily followed in all our English Monasteryes<sup>70</sup>, and diverse in married state. But what must be the force of this magnanimous Servant of God, that with the burthen of an unsettled mind, and uncertainty of Gods will, cou'd attend to so many other occasions? which were performed with so devine an exactnes, that the blessed memory of Bishop Blasius their Bishop there, wou'd give noe other Rule to a Congregation of vertuous Ladyes that lived in that Towne under his immediate direction<sup>71</sup>, but the Example of our dearest Mother and hers.

64 Vgl. Dok. 245 und Gemaltes Leben, Tafel 22. Auf einem Blatt aus der ersten Hälfte des 18. Jahrhunderts (Institutsarchiv München-Nymphenburg, Dokumente 1615–1720, Nr. 112) werden als die ersten Gefährtinnen Barbara Ward, Joanna Brown, Winifrida Wigmore, Susana Roockwood, Catharina Smith angegeben.

65 Vgl. Dok. 139 und 143.

66 Vgl. Dok. 114.

67 Vielleicht von 1609 bis 1615

68 Vgl. Dok. 126.

69 Dies kam erst später hinzu, vgl. Dok. 158.

70 Vgl. Dok. 114.

71 Vgl. Dok. 74 und 75.

*Suche nach dem Willen Gottes; Haltung des Beichtvaters; Erkenntnis über die von Gott gewollte Lebensweise*

But to returne to her suffrages in those Times [16v] which were so great that her selfe protested in the Congregation of Cardinalls appointed by the blessed memory of Pope Urbane the 8<sup>th</sup> 1629 to hear her reasons<sup>72</sup>, that all her Sicknesses, persecutions, and other Labours, were as nothing in comparison of what she passed and suffered for 10 Years<sup>73</sup>, to know the will of God, yet by her so borne as never perceaved by a dejected or troubled countenance, or doing any action in a devided manner; whole in her petitions, whole in her resignation, whole in her Labours, whole to her selfe, and whole to her Neighbour, great in her faith, and faithfull in her search to know all that God wou'd of and by her. He continued to confes her, to whom she had made her first and onely Vow of obedience, the singular graces he cou'd not but see, that God did continue to her and her correspondance, so as he had not what to contradict nor leave to see she was in a speciall manner guided by God Allmighty, [17r] which though a Priviledge so great, hath oft consequences of great sufferance, as heere happened to his dear Servant. She being tyed to the Confessour by vow, assured in effect God<sup>a</sup> cou'd not be against himselfe, made noe difficulty to obey, though wholly contrary to what she found interiously God would with her, and though she know what he did was of force and contrary to his owne Light and judgment<sup>74</sup>. And this she did in so eminent manner, as that after she had a knowledge to her undoubted, what Institute God would she should embrace

and practise: Which grace God did her in the Yeare 1614<sup>75</sup>, being convalescent of a dangerous and mortall sicknes, of which to say truly she never recovered; this grace of knowing Gods will, was so great as not to be expressed, but may be in part conjectured by the expression she made of the sufferance the want thereof had caused her. Yet did it not exempt her from great and sensible proofes, as above said, her Confessours contradiction in himselfe [17v] and of her; and that certaine Religious Men, by her dearely loved and respected, misliked, and to a straunge degree opposed what to her was so deare, as not to be chaunged or mingled to please or gaine thousands of worlds, nor could the neglect of it be a lesse crime in her then unfaithfull, and treacherous. The manner by which God Allmighty made knowe to her his blessed will concerning the Institute, and state of Life in which she was to serve and glorify him, was, retýred within her selfe, with extraordinary peace of mind, she understood intellectually but distinctly in precise words what Institute she was to take<sup>76</sup>, and this with such alacrity, consolation and vigour, that she remayned without power to will or will other, so as her usuall expression heereof was: All is as done with me, it onely remaines that I be faithfull.

a in B doppelt

72 Vgl. unten ff. 38r–38v. Diese Partikularkongregation dürfte aber erst im Februar/März 1630 getagt haben, vgl. Dok. 1013 und 1020.

73 Vgl. Dok. 1111.

74 Vgl. dazu Dok. 245.

75 Die korrekte Datierung auf 1611 ist durch Dok. 245 (allerdings in Korrektur), Vita I, p. 19 und Tafel 24 des Gemalten Lebens bezeugt. Der Irrtum könnte sich daraus erklären lassen, dass Mary Ward sowohl 1611 als auch 1614 schwer erkrankte.

76 Die Erkenntnis „Nimm dasselbe von der Gesellschaft“, vgl. Dok. 245 und 197.

*Erste Approbation; England-Aufenthalt; Erfahrung der Gloria Gottes*

The holy Bishop Blasius having pondred and well examined her proceedings, approved and [18r] priviledged her and hers as Religious (within his Diocesse<sup>77</sup>) and their practise most necessary, and to the same<sup>a</sup> effect, wrott Letters to the Sacred Congregation of Regulars in the Time of Pope Paul the V. who ordained the Lord Cardinall Lanvellt<sup>b</sup> to write Letters of Approbation<sup>78</sup>, with promise of Confirmation in case they persevere, but our dearest Mother of happy memory could not dispose of her affaires in time, so as to goe to Rome in that Popes raigne, the afore said Infirmitie happening in the meane time<sup>79</sup>, which had it begining by visiting two of her little ones who had the measells, and brought her to the last extreames, so as to receave the Holy Oyles, neither was her recovery held humane<sup>80</sup>. Inclination was conceived with many probable signes of her present falling into a Consumption, and her weaknes judged incapable of other remedyes then her owne native ayre<sup>81</sup>: whereupon she went and by the

many happy following effects it was not without a particular devine disposition. When [18v] once arrived there, her health was one of her last cares, occasions presented for the Service of God, and good of her Neighbour, she refused none neither cou'd any want what was in her power were it spirituall or corporall, neither did she dispute why this or that Person, or this or that place, her onely why and what was that Gods honnour were advanced, and Soules gained to him, which was cause she assisted so many towards their being Religious, as her selfe did not so much as know the Persons, when by occasion of seeing her, they aknowledg'd the grace of being Religious to have come by her meanes. Loaden with those holy labours, so as to have scarce time to eate or sleep; once after her morning prayer combing of her head, she was surprised with something above her owne forces, and intellectually saw a glory<sup>82</sup> to redowne to God so great and so unexpressable, as the more she saw the lesse she found the End; it tooke away the sight of her corporall eyes, and in her [19r] Eares sounded nothing but glory glory glory; and this impression and sound in her Eares lasted for many Dayes. This happened to her in Lodgings in Saint Clements Church-yard in the Strand<sup>83</sup> in London.

a fehlt in B / b B: Sanvellt; C, D: Lancellot

77 Dok. 159

78 Dok. 136, 138. Der Inhalt ist nicht korrekt wiedergegeben; der folgende Ausdruck wurde auch bei der Inschrift des Grabsteins für Mary Ward verwendet.

79 Vgl. die Erklärung in Dok. 567 für die Zeit nach 1616. Die Erkrankung, von der im folgenden die Rede ist, war aber bereits 1614.

80 Vgl. Dok. 106.

81 Vgl. Dok. 114, Abschnitt 11.

82 Die Erfahrung gehört aber in den Spätherbst 1611. Vgl. AB 6, pp. 26–27, Dok. 245, Vita I, p. 19 und Gemaltes Leben, Tafel 21.

83 Vgl. Dok. 449, Abschnitt 11. Strand, das Ufer nördlich der Themse, war eine alte Verbindungsstraße zwischen der Stadt und Westminster. Die Kirche findet sich östlich von St. Clement's Lane 27, der Friedhof östlich von der Kirche. Elmes, Dictionary, 379; Harben, Dictionary 151–152; Bumpus, Churches, 304–305.

*Gründung in Lüttich; Niederlassung in England und Tätigkeit dort (1617); Reaktion des anglikanischen Erzbischofs; Gründung eines Noviziates in Lüttich*

Her occasions at home hastned her to returne to Saint Omers, and as well necessited, as opened a way to her begining at Liege<sup>84</sup>, having till then but that one House at Saint Omers. In her passing by Bruxells, she received singular honnour and expression of affection from the Arch Dutches Isabella Clara Eugenia, as she formerly had, and did ever on all occassions. After she had settled this House at Liege, where she did so dispose and order things in Schooles and Church as the Towne acknowledged great obligation, and the Cleargy vouchsafed to say, they learned to doe more exactly their functions and duty; thus settled as

is said, she went againe into England; finding it much to Gods service, to have a Residence for Ours<sup>85</sup> there, which she did, [19v] her family living so Religiously, as the perfecter sort avouched they found the same as in their owne Colledges and homes in Catholicke Countryes; her respect to Priests was such, as served the lesse perfect to enter into consideration of the dignity of their character: noe doubt but her devotion was to some more then others: but her chiefe in all was that high sate of Priest-hood, and in consideration of that all were by her highly esteemed, and she tooke it for an honnour to receive them in her House. She kept constantly 2 in her House to the End her Family might not want due assistance, and the other be free to helpe such as should neede abroad, especially the poore to whome Priests could not get but with great danger, and by Night, not having justifiable pretexts, as to those of quality they have, their Houses being frequented by all sorts. To remedy this want, our dearest Mother employed herselfe and hers, sometimes<sup>a</sup> disguised<sup>a</sup>, sometimes in her owne clothes<sup>86</sup>, using some times familiar conversation, [20r] other times authority amongst the common and poore sort, woud first put them in doubt of their owne errour, and then lay the Light before them: when it tooke, they instructed them how to make good Confessions, and so prepared them as the Priests had but to heare their Confessions, and so avoid the danger which a long stay woud have brought them, and they also have more Time to employ in such functions as alone belonged to their Character<sup>87</sup>. God so blessed these her endeavours, as many and persons of note, both for the quality of their birth and malice, and perversenes of their Heresy were converted. Amongst the rest, a very notable one was as followeth: A Ritch Yemon Man's wife<sup>88</sup>, extraordinary well qualified for her<sup>b</sup> birth, and noe lesse maliciously grounded in her Heresy, so as to put all that visited her out of hope of her Conversion, where of divers were very vertuous and very learned Priests. One Day our deare Mother went to visitt her in her wonted mild sweet manner [20v] shewed to her the feeling she had of her Sickenes but more for her perversenes, putting her hand upon her Head, said some few words to that effect, which made so strange and unexpected a change in her Soule, as she cryed out with great efficacy, but sereanely, I will be a Romane Catholicke, and confess now now; which she did with so great exactnes and Light, with so hartly sorrow and feeling, as amazed the Confessour. Amongst others that were reduced from badd Life, one was as famous for her bearth, as enormous for her crime: this party woud say, she had as a bewitching power to draw one from ones selfe, and put them where she wou'd, and they ought to be: Diverse were with drawne from libertine Lives, others put out of occasions, and many that desired to be Religious, and had not the meanes were holpen, and disposed so as they attayned the effects. The bountyfullnes and Largenes of her Hart, was so well tempered and conjoynd with her [21r] Religious<sup>c</sup> poverty, as a certaine very knowing and courious Person, after a long observance, and exact observation of the gouvernement of her House, made this expression:

there was none wanted, nor anything wasted, no not so much as a peece of Bread, and that the comportment of hers to one an other, was like most deare, and discreete friends that had beene long absent, and did then meete. Though all this passed with what discretion possibly she cou'd, to the End she and hers might continue this good, and not be discover'd, yet was there information given to N N. then Bishop of Canterbury<sup>89</sup>, of the much evill (as they tearmed it) she and hers did, in so much as a particular search was appointed for her, and a precise description of her Person sett forth, and to make the better appeare the enormity of her crime the Bishop sayd she did more hurt then 6 Jesuits, which caused her Friends to importune her Leaving the Kingdome which yet it is probable she had not done, her Zeale and constancy in Gods Service considered, but that opportunity was [21v] offred of settling a Noviship at Liege<sup>90</sup>; which she as soone as arrived applied herselfe unto, attending as if in perfect health to the particular exercises of the Novices.

a-a fehlt in B; C: zu zeiten vercleidt; D: quelquesfois déguisée / b fehlt in B / c in A doppelt

84 Vgl. Dok. 156 und BW, p. 2.

85 Wenn die hier angegebene Chronologie stimmt, dann wurde diese Niederlassung in England etwa 1617 eingerichtet. Oberin könnte Susan Rookwood gewesen sein, die Anne Gage ablöste.

86 Vgl. oben f. 14v–15r.

87 Vgl. Dok. 323.

88 Nach Tafel 17 des Gemalten Lebens hat sich dies in Coldham Hall zugetragen, dem Wohnort der Familie Rookwood. Foley, Records II, 581; Wetter, Lettere, 235–236.

89 George Abbot, Erzbischof von Canterbury seit 1611, vgl. Dok. 97.

90 Vgl. Dok. 188.

*Erneuter England-Aufenthalt (1618); Gottvertrauen in Verfolgung und Gefangenschaft; Rückführung eines Priesters*

Which when well settled, and having still before her Eyes the profit was to come by the faithfull labours of ours in England, as also the necessity there was of Prudence, Zeale etc. in the carriage of businesses, wou'd herselfe be present, though with eminent danger of her Life, which meerely in nature she esteemed a Slavery to be too much in Love withall, as appeareth by the following passage. On a Time tyred out with mentall employments, and other Labours, she was importuned to take some recreation; at Length yealding thereunto, she found out a very unexpected one, which was to give the Bishop of Canterbury his wish of seeing her; and in effect, went to his House to Lambeth<sup>91</sup> with noe small apprehension to her Companions, but to herselfe a reall recreation. God permitted he was not at home, but she left her Name, and that she [22r] had beene there to see him written in the glasse Window with a Diamond<sup>92</sup>. In these

great dangers and particular searches as her confidence and free reliance on God was great, so was his Fatherly protection most miraculous, having beene taken twice in her passing the Seas to and fro, and yet came of, though garded so strongly as notable to be private in her owne Bed-Chamber, but that her presence had such Authority, as seemed to command her owne freedome, and that their power was noe more then to make apparant the Limitt God had given them. One of these Times a Servant of hers forth of the faith she had, all was safe that was about this Servant of God, gather'd together all that she conceived might be dangerous, and gave it her, but not with so much advisednes but that the Guard saw it, and fearefull something might passe that might argue their infidelity, desired to know what her maide had given her, she answered it did not import them, but upon condition they would promise [22v] to returne it her againe, they shou'd see it, and taking out a fine christall Riliquary, shewed it them, which they with great reverence and wonder beheld, and returned it her, and this though a thing expresse against the Law. Having borrowed of a speciall friend a Garden house neere London<sup>93</sup>, which yet was private, and secure for her, he being a Protestant, and powerful in regard of the Office he held. To make a little digression, this man as<sup>a</sup> I said though a Protestant<sup>a</sup> grew in great Light and understanding of the Catholicke Faith, in the which he dyed, and so great an honnourer and admirer of her vertues, and devine Qualities, as he would say with great feeling, there never was such a Woman but the sacred Mother of God. In this House for some speciall service to God she had much company, so as information was given, and spyes sett, and finally the house besett, but at distance, yet so as none cou'd passe in or out without note, which was cause that all the Company, Ours in particular begged our dearest Mother, to disguise herselfe and so slippe away. [23r] She answer'd, no, because God's service required her staying. This was on the Saterdag, all passed quietly that Day and the next, the Munday morning her busines ended, she gave order for her remouvall, which<sup>b</sup> others thought then noe more needfull,<sup>b</sup> hearing noe more of the bruite, not willing to quitt the place unless of necessity etc. but this humble and faithfull Servant of God answered hitherto I have had my Master's warrant for my stay, his busines requiring it, but that done I expect not a priviledge for my owne respects, and so immediately departed by the publicke doore in Coach, accompanied with two other Coaches, besides horses, within halfe an hower the Officers came, brooke open the doores, searched and seized upon all. Amongst other blessings that God gave her Labours at her being this time in England, a very particular one was the reclayming of a Priest of a very good family, but who had so forgotten himselfe and his function, as he knew neither Masse nor Office, but what did [23v] she not lay at the stake for this gaine! even all that had not of God's displeasure, so had she the reward to heare he ended happily. This was the conclusion of that Times employment in England, which it may be supposed much displeas'd the divell, as he made

appeare by the severall troubles and impediments he caused for the passing the Seas, the said Priest being in her Company, having beene some Time on the Sea, was turn'd backe into England and landed just in the Officers Hands, so as their was noe escaping, committed she was<sup>94</sup>, and so farre from being frighted or daunted, that she aloud, with a couragious and heavenly voyce, said our blessed Lady her Litanyes, as she passed in Coach from the place of Judgment to the Prison, where arrived, she knelt downe, and kissed the tresshell of the gate, as a place sanctify'd by the cause for which she entred there, and this publicly before them all, which humanely was to incense their rage and fury against her, but contrary wise they seemed all [24r] her Slaves; whose honnour she advanced made her part.

a-a in B: though a Protestant as I said / b-b fehlt in B; C: welliches auch damahls nitmehr für nottwandig geachtet; D: Les autres pensoient que cela n'étoit plus necessaire

91 Lambeth Palace, 1188 erbaut, südlich der Themse, noch heute Sitz des Bischofs von Canterbury.

92 Ein derartiges Verhalten Mary Wards ist wenig glaubhaft; das Motiv ist zudem eine Wanderlegende, vgl. Pastor, Päpste XIII/2, 820.

93 Vermutlich in Knightsbridge (vgl. Dok. 755), südlich von London. Gomme, London, 216.

94 Vgl. Dok. 683 und 684.

*Unruhen um Sr. Praxedis in Lüttich; Gründungen in Köln und Trier (1620/21)*

Her confidence in God was not so as to refuse humane helps, which had a heavenly blessing, so as she passed happily the Seas, visited Ours at Saint Omers, and so on to Liege, where she found the disputes and differences Praxede her revelations had sett on foot<sup>95</sup>; but herselfe dead, having protested that if she dyed, all what she had seene or heard was false. This young Woman was daughter to a Countrey Man of Arden, innocent and vertuous, but had the ill Lucke to be deceived and deceive. In these occurences much passed worthy eternall memory, and our dearest Mother her glory and meritts, which doubtles she now possesseth; but to other things, her designe now was for Rome, Pope Paul yet living, who had given Approbation above said<sup>96</sup>, with promise of a Confirmation, but occasion was offered of beginning a House at Collen<sup>97</sup> and Trevers<sup>98</sup> which tooke up all her Time till Saint Luke his Day 18 of October 1621.

95 Vgl. Dok. 197.

96 f. 18r

97 Vgl. Dok. 227, 235, 252.

98 Vgl. Dok. 255, 256.