

*Secular Order of Discalced Carmelites of the
Blessed Virgin Mary of Mount Carmel and the
Holy Mother St. Teresa of Jesus*

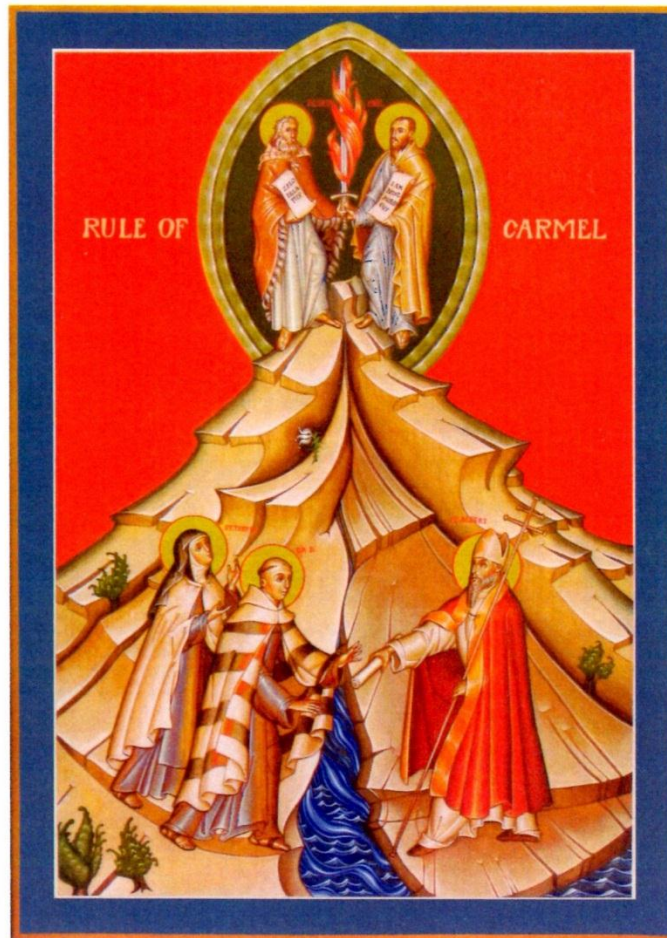
Sacramento, California

50th Anniversary of Canonical Establishment
March 3, 1962 - March 3, 2012



Cathedral of the Blessed Sacrament, Sacramento, California
Figures at entrance from left to right:
St. Patrick, Our Lady of Mount Carmel, St. Joseph, and St. Anthony

Elijah climbed to the top of Carmel, crouched down to the earth, and put his head between his knees.
“Climb up and look out to the sea,” he directed his servant, who went and looked, but reported,
“There is nothing.” Seven times he said, Go, look again.” And the seventh time the youth reported,
“There is a cloud as small as a man’s hand rising from the sea.”
Elijah said, “Go, and say to Ahab, ‘Harness up and leave the mountain before the rain stops you.’”
In a trice, the sky drew dark with clouds and wind, and a heavy rain fell. (1 Kings 18:42-46)



The giving of the Carmelite Rule by St. Albert of Jerusalem
Bishop, and Lawgiver of Carmel, 1205-1214

Icon written by Brother Claude Lane, OSB
Mount Angel Seminary, Oregon
Cover Story, Carmelite Digest Fall 2008

History of Sacramento OCDS Community
from the OCDS Central Office Archives
compiled by Fr. Donald Kinney, OCD
February 6, 2012

November 30, 1961: Sister Mary Ann, OCD of the Sacramento Carmel asks Bishop Joseph T. McGucken to help organize a Carmelite Third Order in the Diocese.

December 6, 1961: Bishop Joseph T. McGucken gives permission to begin a Carmelite Third Order in the Diocese of Sacramento.

March 3, 1962: The official charter for the Canonical Establishment of the Sacramento Carmelite Third Order is issued and signed by Fr. General Anastasius of the Holy Rosary. The Community is placed under the patronage of "The Holy Family and St. Teresa." Fr. Cyprian Killackey, OCD is appointed its Director.

January 21, 1979: Fr. John Melka, OCD is listed as the Spiritual Assistant of the Sacramento OCDS Community. He ends his duties when he is re-assigned to San Jose in 1981.

March 23, 1979: Bernard Zink transfers from the San Francisco OCDS Community to the Sacramento OCDS Community.

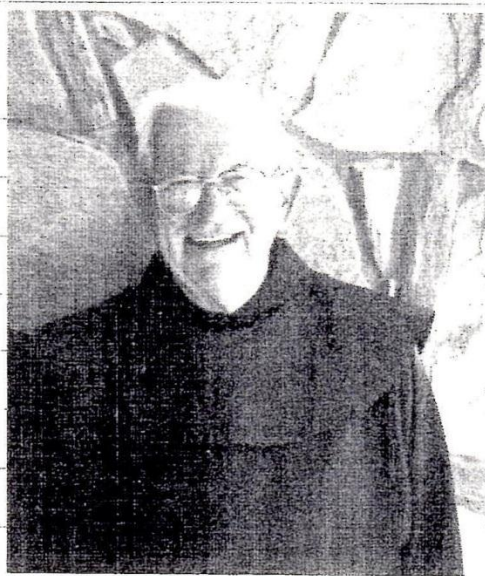


This eighteenth (18th) day of the month of March of the year 1962 I, the undersigned Director, have canonically erected the Congregation of the Third Secular Order of the Blessed Virgin Mary of Mount Carmel and the Holy Mother St. Teresa of Jesus in the Chapel of the Discalced Carmelite Nuns in Sacramento.

There were present as witnesses twenty-four Professed Tertiaries whose names are given below.

In testimony whereof, I have signed my name together with the aforesaid witnesses.

FR. GYPRIAN HILLOCKY O.D.C.



*Secular Order of Discalced Carmelites of the Blessed Virgin Mary of Mount Carmel
and the Holy Mother St. Teresa of Jesus.*

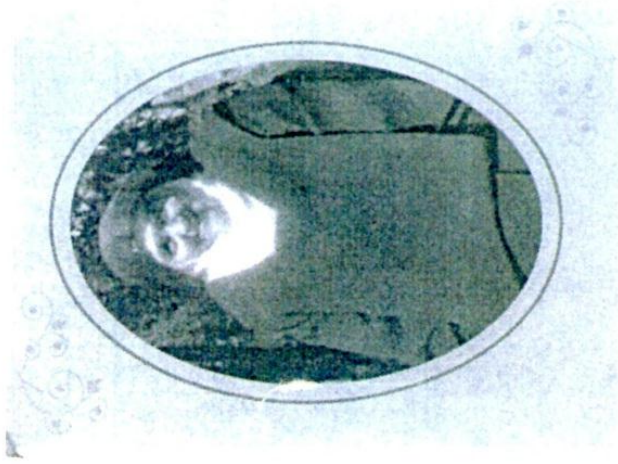
50th Anniversary of Canonical Establishment : March 3, 1962 to March 3, 2012

Discalced Carmelite Fathers and Diocesan Parishes

PARISH LOCATION	DATES	SPIRITUAL ASSISTANT	DATES
Carmelite Monastery, 2150 Stockton Blvd, Sacramento, CA	3/18/1962	Fr. Cyprian Killackey, OCD	3/18/1962
Immaculate Conception Parish with Benediction in the Carmelite Monastery Chapel	9-15-1963 to 9-17-1972	Fr. Cyprian Killachy, OCD Fr. Ailbe Doolan, OCD	9-15-1963 to 9-21-1969 10-19-1969 to 10-19-1975
Sacred Heart Parish, Sacramento	10-15-1972 to 9-18-1977	Fr. John Lysaght, OCD	11-20-1975 to 4-16-1978
Immaculate Conception + Monastery Chapel	10-16-1977 to 2-17-1980	Fr. John Melka, OCD	9-17-1978 to 9-20-1981
St. Joseph's Parish, Clarksburg	3-16-1980 to 3-21-1982	Fr. James Geoghegan, OCD	11-15-1981 to 7/20/1986
Cathedral of the Blessed Sacrament	4-18-1982 to 6-15-2003	Fr. David Costello, OCD Fr. Thomas Koller, OCD	12-1990 to 10-15-1995 Departed for Kenya 1995-1996
St. Ignatius Loyola Parish, Sacramento	6-15-2003 to 10-16-2005	Fr. Reginald McSweeney, OCD	3-18-2001 to 6-19-2005
St Mary's Parish, Sacramento	11-20-2005 to present	Fr. Xavier Pappallyil, OCD Fr. David Costello, OCD	9-18-2005 to 8-27-2011 9-17-2011 to present

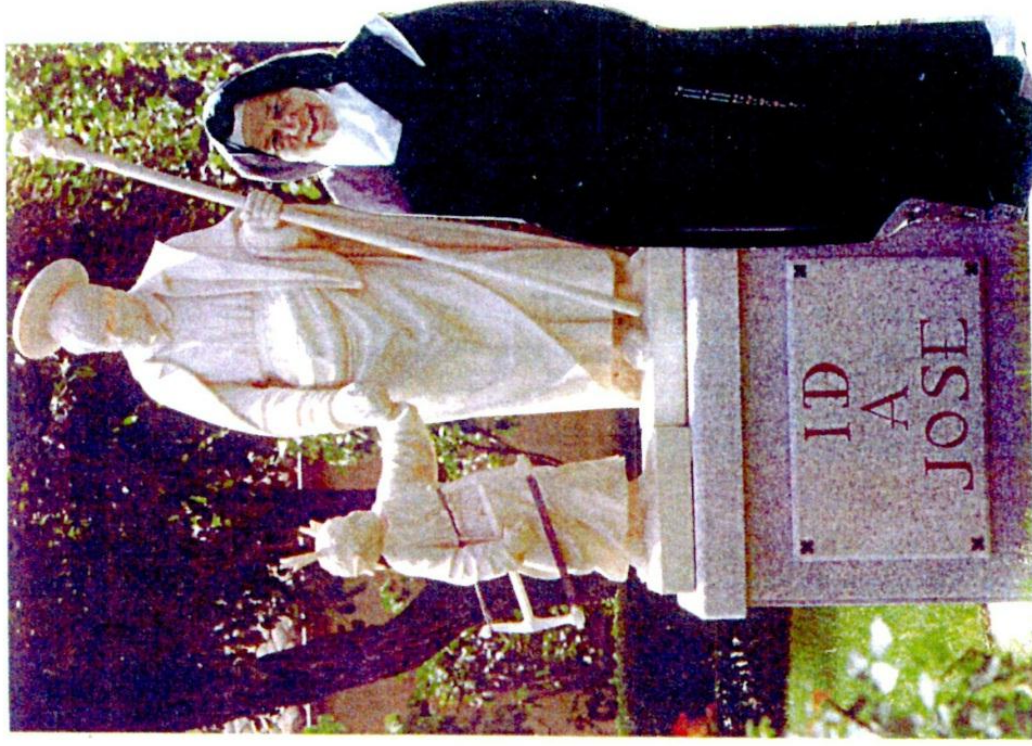
N.B.: This list of Spiritual Assistants and Parish Locations is incomplete due to misplaced Minutes.

*Carmel of the Holy Family and Saint Therese-
Diocese of Sacramento, California*



*Mother Mary Seraphine
of the Heart of Jesus*

Foundress



*Mother Christine
of Mary and the Holy Spirit*



*Mother Mary Bethany
of the Eucharist*

*Secular Order of Discalced Carmelites of the Blessed Virgin Mary of Mount Carmel
and the Holy Mother St. Teresa of Jesus*

50th Anniversary of Canonical Establishment : March 3, 1962 to March 3, 2012

St Mary's Parish, 1333 58th Street, Sacramento, CA 95819

Our Source, 1937 - 2012

Our first records consist of three rosters. The earliest Date of Clothing is September 8, 1937, two years after Reverend Mother Mary Seraphine, OCD, founded the Carmelite Monastery in Sacramento with four Nuns from Alhambra, California. The earliest Date of Birth is January 31, 1886; this member was 11 years old when St. Therese of the Child Jesus and the Holy Face, OCD, died.

Thirty three Members were Clothed between September 8, 1937 and October 29, 1961. Harriet Boyer, a member of that group, is still with us. Members took religious names and were called "Sister" or "Brother." On March 3, 1962 the Community was canonically established under the title of the *"Blessed Virgin Mary of Mount Carmel and the Holy Mother St. Teresa of Jesus."* Fr. Cyprian Killackey, OCD, was appointed Director.

1963: The first "Minutes of Meeting" is dated September 15, 1963. On October 20, attention was drawn to Vatican Council II. On December 15, the Community acknowledged Reverend Mother Mary Seraphine for "multiple privileges granted Third Order Tertiaries." Meetings convened at Immaculate Conception Parish and closed with Benediction in the Monastery Chapel.

1964: On February 16, the Community began praying the Little Office of the Blessed Virgin Mary.

1965: On June 5, at the request of Fr. Cyprian Killackey, Reverend Mother Mary Seraphine was presented a Spiritual Bouquet of Masses offered at the Oakville Monastery of the Friars on the occasion of her Golden Jubilee of Profession, 1915-1965.

1975: On June 15, Bishop Alden Bell brought "Catholics United For The Faith" to the Sacramento Diocese in response to the Vatican Council II *Decree of the Apostolate of the Laity*. On November 16, Fr. Bonaventure Galvin, OCD, suggested Monthly meetings instead of the Community's practice of a Summer break.

1978: On December 17, the Community sent a Christmas card to Pope John Paul II, a Third Order Carmelite.

1979: On September 16, Fr. John Melka, OCD, informed the Community that the title of the vocation has changed from "Third Order Carmelites" to "Secular Order of Discalced Carmelites" with the Latin abbreviated "OCDS". On November 18, Fr. Bonaventure Galvin, at this time the Provincial Delegate, made his Visitation and wrote in the Secretary's book "I am very pleased with the Sacramento Fraternity. Minutes seen and approved."

1980: On November 16, the Community began using the new breviaries to pray the Liturgy of the Hours.

1982: On July 18, Bernard Zink, OCDS, requested leave to assist the newly formed Auburn OCDS Community. Fr. James Geoghegan, OCD, advised members to be called by their Baptismal name in accordance with the significance of the Secular Carmelite vocation. On October 17, the Community

hosted a Commemorative Mass at the Cathedral of the Blessed Sacrament for the 4th Centenary of the Death of St. Teresa of Jesus, OCD. His Excellency Bishop Francis Quinn concelebrated with visiting Carmelite and Diocesan clergy. Secular Carmelites processed in wearing the Ceremonial Scapular. Fr. James Geoghegan gave a talk on the three Carmelite Chaplains in the 1602 Vizcaino Expedition to California and Br. Stephen Watson presented "St. Teresa's Family in America." Information about the Secular Order of Discalced Carmelites was available. Vespers with Benediction concluded the event.

1983: On October 16, the Community celebrated the elevation of the California-Arizona Region of the Carmelite Friars to the status of "Province." The first house in California was founded at Alhambra in 1923. *Vintage of Grace* by Fr. Edward Leahy, OCD, describes this history. (Fr. Jerome Lantry, OCD, chronicled the Friars 25th Anniversary in the Carmelite Digest Fall 2008.)

1984: On February 19, Fr. James Geoghegan spoke about the spiritual message of the Brown Scapular, a sacramental of the Church: the cloth scapular is a symbol of "clothing"; wearing it means accepting Mary as Mother and the wearer, Her child. The scapular medal carries the blessing but lacks the cloth symbolism. On March 18, Fr. James spoke about St. Patrick and his devotion to Elijah. The "Confessions of St. Patrick" is a classic of spirituality. Fr. James also spoke about St. Joseph, Patron of the Universal Church, the interior life, and our Province.

1986: On October 19, Members voted to pray the Office from the breviary instead of the printed form.

1993: On September 19, the Community was introduced to the new Carmelite Proper Office.

2001: On March 18, Len Powers, OCDS, who spent time in Kenya with Fr. David Costello, OCD, gave a talk on the proposed Uganda Mission.

2002: On December 15, Fr. Reginald McSweeney, OCD, reported on the Fourth Centenary of the First Mass in California. The historic date was November 12, 1602, Feast of San Diego d'Alcala and the Carmelite Chaplains of the Vizcaino Expedition concelebrated at San Diego. (The Commemorative Icon adorns the cover of the Carmelite Digest Fall 2002.)

2005: On November 20, the Community received an Invitation to the Open House of the Carmelite House of Studies, Mt. Angel, Oregon to be held on December 8.

2006: On April 23, the Council discussed the "OCDS Formation Guidelines for the California-Arizona Province of St. Joseph." On November 19, a Pilgrimage to Portugal was announced to celebrate the 800th Anniversary of the Rule of St. Albert.

2009: On January 17, the Community voted for a website available now at www.ocdssacramento.org. On August 23, members visited Mother Christine, Mother Mary Bethany and Sisters at the Carmelite Monastery in Georgetown. The Minutes record "a real sense of holy ground and sacred space."

2011: On January 15, the Community heard about Sr. Antonia Dulong's visit to OCDS Communities in California. Sr. Antonia is one of the two founding Sisters of Mary of Mount Carmel who came from Austria in 2002 and, with the blessing of Bishop Joseph Mukwaya, joined Kyengeza Parish. The Community supports our Uganda Mission.

2012: On February 18, Fr. David Costello spoke about Elijah, the Spiritual Father of the Carmelite Order, and Elisha as written in 1 Kings 17 through 2 Kings 13. Fr. David also called attention to the *U.S. Conference of Catholic Bishops Bulletin Insert* addressing the U.S. Department of Health and Human Services sweeping mandate violating the unalienable right of Freedom of Religion in the First Amendment to the Constitution of the United States of America.

50th Anniversary Mass, Fr. David Costello, OCD, Celebrant Fr. William Dinelli, OCDS, Concelebrant



March 17, 2012 Diocesan Solemnity of St. Patrick



Carmelitani Scalzi
Corso d'Italia, 38
00198 Roma

6 January 2011
The Epiphany of the Lord

My dear Fathers and Brothers, and, in a special way my dear brothers and sisters of the Secular Order,

The Order is in the time of celebrating Provincial chapters. Some few have already taken place, but most will be celebrated sometime over the next six months. At the beginning of this new year I would like to take the opportunity to reflect on the place and importance of the Secular Order in the world we are facing as we go forward.

In December of 2006, Father Luis Arostegui sent to the Provincials a document on the Pastoral Assistance of the OCD Friars to the Secular Order. In the preface to that document it stated the following:

"The Secular Order of the Mendicant Orders is not just an associated laity. Through the connection to the friars of the different Orders, the Secular Order communicates the spirituality of the Orders to the world around it."

In other words, the reason for the permission given to the Mendicant Orders to have Secular members is to bring the spirituality of those Orders to the homes and lives of people who identify with the Order.

Indeed, the greatest difference between the Secular Order and other movements or groups of associations that might be attached to a convent, monastery, parish, or particular friar is that while those in the later groups are dedicated to the spirituality of Saint Teresa, or Saint John of the Cross, or Saint Therese, etc., the members of the Secular Order have made a commitment to the Order, to its life and its mission as well as to its spirituality. They have expressed this commitment through the Promise which they made.

In the Apostolic Exhortation, *Vita Consecrata*, paragraph 54, Pope John Paul II wrote: *Today, often as a result of new situations, many Institutes have come to the conclusion that their charism can be shared with the laity. The laity are therefore invited to share more intensely in the spirituality and mission of these Institutes. We may say that, in the light of certain historical experiences such as those of the Secular or Third Orders, a new chapter, rich in hope, has begun in the history of relations between consecrated persons and the laity.*

Many congregations of religious are today searching for ways to invite lay persons to identify with the life and mission of those congregations. The Holy Father used precisely what the Mendicant Orders have had for centuries, namely, Secular Orders, as the model or example for what they might do.

The relationship that exists between the friars and the seculars is a grace and a responsibility for both branches. The grace is found in the mutual enrichment of the vocation that each person lives. The relationship of the friars with the seculars reinforces the friars in their desire to live seriously their commitment as consecrated religious. The relationship of the seculars with the friars helps them to live the demands of a serious spiritual life in the midst of a secular environment which is not always friendly to religion.

The responsibility of the friars to the seculars is exercised in two ways, governance and formation. These two ways must go together for either one to be effective. When governance and formation go together it is an experience of guidance, not control. Guidance illuminates the mind and makes the burdens of the Christian life lighter to bear. Indeed, the greatest emphasis in the renewal of the Secular Order since the Second Vatican Council is that of the responsibility for an adequate formation of mature members of the Church and Order. This emphasis is inspired by both *Apostolicam Actuositatem* of Vatican II and *Christifideles Laici* of Pope John Paul II. In many parts of the Order this renewal in the area of formation has been well on the way. In other parts it is still in planning stages. In every part of the Order it is necessary.

The responsibility of the seculars in relation to the friars is exercised in the availability of the seculars to collaborate with the friars in planning the mission of the provinces. The 54th paragraph of *Vita Consecrata* quoted above stated that "the laity are invited to share more intensely in the spirituality and mission" of the religious. This also applies to us as an Order. It is necessary to recognize the place of our lay members of the Order in the development of our presence not only because of demographical changes taking place in certain places, but because the very nature of lay participation in the Church has developed to a new state. The presence of competent and well formed secular members of the Order may be a great help in planning eventual new structures of our presence.

It has already been the custom in many Provinces to invite members of the Secular Order, usually represented by the OCDS Provincial Council, to participate in the Provincial Chapters, dedicating some time to dialog about the relationship that exists between the friars and the seculars. This highly recommended dialog is increasingly important in planning the future projects of our Provinces and addressing the needs and desires of the seculars as we together as an Order seek to make our presence more effective in bringing the message of the Discalced Carmel to the world around us

The spiritual relationship that exists among the friars, the cloistered nuns and the secular members of the Order is a source of great riches to each of us as individuals and as an Order. It also is a source of grace and energy to the Church we serve and to the world in need of the knowledge of the presence of God.

I ask the Provincials to please communicate this letter to the Secular Order members in your Province.

Fraternally in Christ our Saviour,

A handwritten signature in dark ink, reading "Fr. Saverio Cannistrà". The script is cursive and fluid, with the first letters of "Fr." and "Cannistrà" being capitalized and prominent.

Saverio Cannistrà, OCD
Superior General

Canonical Visitation of Fr. Donald Kinney, OCD, Provincial Delegate, April 21, 2012



Chasuble Hand-made by a Nun of the Discalced Carmelite Monastery of Sacramento Diocese



17 September 2009
Saint Albert of Jerusalem

To the Provincial Superiors, Provincial Delegates and members of the Secular Order,

My Dear brother and sister Carmelites,

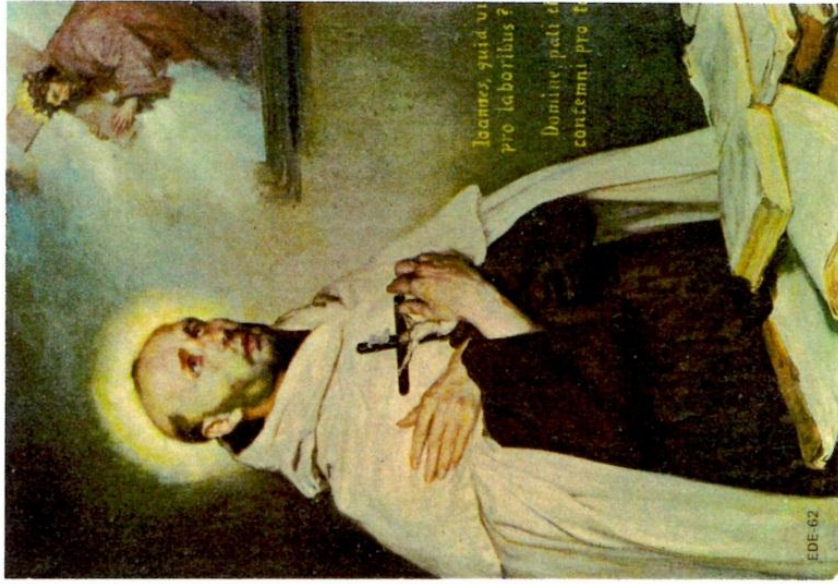
The General Definitory is happy to present the Ratio Institutionis of the Secular Order of the Discalced Carmelites. The text of this Ratio was developed over the period of the previous sexennium by the General Secretariat for the Secular Order. It was presented in substance to the General Chapter of Fatima in April of this present year. The Chapter members made some suggestions. After incorporating the suggestions in the text, it was presented to the General Definitory. The Definitory also made some amendments to the text and approved the English translation of final version in June of 2009. During the summer of 2009 careful attention was paid to the Italian, Spanish and French translation. All of these texts have now been finalized.

A Ratio Institutionis is not in itself a formation programme. Each jurisdiction of the Order is responsible for the design and application of its own programme of formation. The Ratio is a document which seeks to present the fundamental principles that guide the process of formation, the philosophy behind the formation of the members of the institute. Formation is done in the name of the Order in each of its territories and jurisdictions. There is always, and there must be, a local flavour to the formation given in the local community. As there is always, and there must be, a general direction that guides the formation. This document presents those guiding principles.

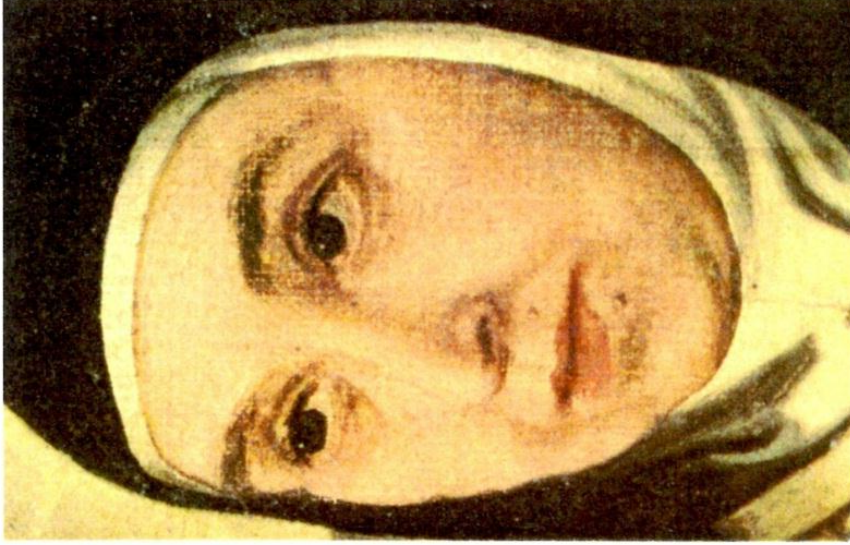
The document comes in two main parts. The first part, from numbers 1 to 93 is the Ratio, accompanied by two sections. The first section contains those numbers of the Constitutions which touch on the theme of formation. The second section is a presentation of principles to help in the discernment of the vocation to the Secular Order. The second part is a model of a developed programme of formation. It is offered as a model. Each jurisdiction of the Order is responsible for developing its own programme of formation. Any Province that has already developed a programme and has submitted it to the General Definitory for approval will substitute its own programme in the place of this model.

I present this Ratio Institutionis in the name of the General Definitory with the sincere hope that it will guide the members of our Secular Order to a deeper appreciation of their call to holiness in love of God and service to the Church.

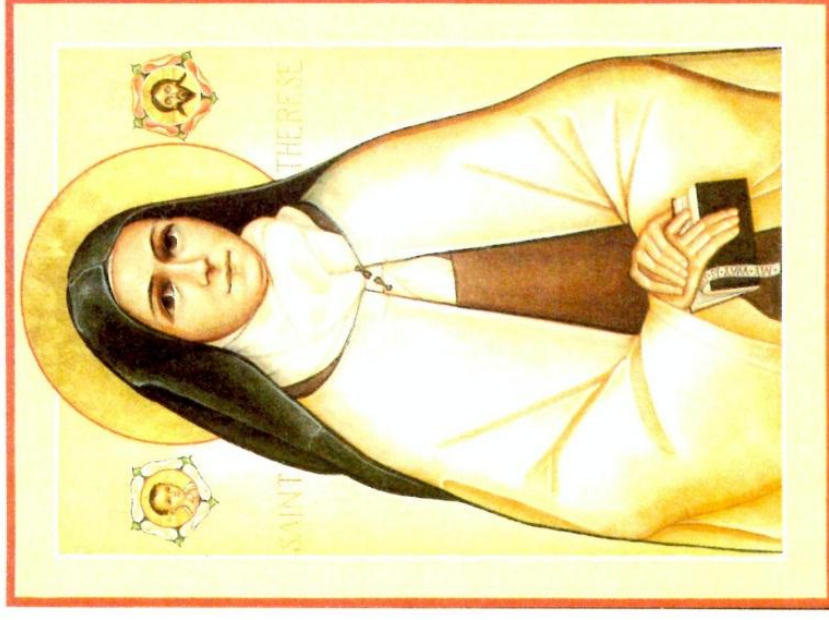
Saverio Cannistrà, OCD
Superior General



St. John of the Cross, OCD
1542 - 12/14/1591
Declared Doctor of the Church 8/24/1926
by Pope Pius XI
Known as the "Mystical Doctor"



St. Teresa of Jesus, OCD
3/28/1515 - 10/15/1582
Declared Doctor of the Church 9/27/1970
by Pope Paul VI
1st Woman Doctor of the Church



St. Theresa of the Child Jesus & the Holy Face, OCD
1/2/1873 - 9/30/1897
Declared Doctor of the Church 10/19/1997
by Pope John Paul II
3rd Woman Doctor of the Church

In November 1540, St. Teresa's brothers Lorenzo and Jeronimo left for America. In January 1546, 4 brothers fought in Peru; her brother Antonia died from battle wounds; her brother Agustin left for America. In 1549, the 3 brothers fought in battle against Pizarro in Peru. In 1557, her brother Rodrigo died in battle in Chile. In August 1575, Lorenzo returned from America, and St Teresa writes of his assistance with the Foundations. He died in June 1580. (*The Collected Works of St. Teresa of Avila, Vol III*, pgs 83-91, Kieran Kavanaugh, OCD and Otilio Rodriguez, OCD, ICS Publications 1985.)

In July 1585, 11 Carmelite Friars were part of an armada of 30 ships that sailed to Mexico. Fr. Peter of the Apostles, who knew St. Teresa and St. John of the Cross and who had survived the second Congo expedition, was one. In November the Friars arrived in Mexico City. In January 1586 they held the first Provincial Chapter. In May 1602, Sebastiano Vizcaino sailed from Mexico *under protection of Our Lady of Mount Carmel* to map the coast up to Cape Mendocino. Entering and naming San Diego in November, Vizcaino erected a tent and the First Mass in California was celebrated ("Carmel in Mexico and California in the Sixteenth and Seventeenth Centuries," James Geoghegan, OCD, *Carmelite Digest*, Fall 2002, pg 10-26.)



Original Statue of
Our Lady of Mount Carmel
that accompanied the
Vizcaino Expedition, 1602



FIRST MASS IN CALIFORNIA

FOURTH CENTENARY
1602-2002

"One soul is worth a thousand worlds."

Fr. Antonio de la Ascension, OCD
Chaplin and Cartographer on the
Vizcaino Expedition, 1602

Icon written by Brother Claude Lane, OSB
Mount Angel Seminary, Oregon
Cover Story, Carmelite Digest Fall 2002



3339 MASSACHUSETTS AVENUE, N.W.
WASHINGTON, D. C. 20008-3687

APOSTOLIC NUNCIATURE
UNITED STATES OF AMERICA

October 2, 1989

My dear Sisters:

As I prepare for the meeting of the National Conference of Catholic Bishops, held this year in Baltimore to commemorate the bicentennial of the establishment of the hierarchy in the United States, I am pleased to note another beautiful celebration: the two-hundredth anniversary of the foundation of the first Carmel in this country. In anticipation of this joyful jubilee, I have the distinct privilege of conveying to all of you the heartfelt greetings and prayerful good wishes of His Holiness Pope John Paul II.

When one reflects upon the tremendous growth of the Church in the United States, one must conclude that it has come about not only because of heroic dedication and generosity on the part of so many bishops, priests, religious, and laity, but, first and foremost, because of singular supernatural assistance. This grace is the result of prayer, and so it is most fitting that the Holy Father should express admiration, esteem, and affection for those consecrated women who have devoted themselves ceaselessly to the apostolate of prayer, solitude, community and penance for the praise of God and the salvation of souls. Ever since Bishop John Carroll welcomed your foremothers to the first Carmel at Port Tabacco in 1790, your witness has been essential for the growth of the Kingdom in this nation. It is his fervent hope that this bicentennial celebration will deepen your commitment to your unique charism, and result in even more heavenly blessing for God's children in the United States.

As a sign of his spiritual solidarity, the Holy Father extends to all of you his Apostolic Blessing, granted through the intercession of Our Lady of Mount Carmel and St. Teresa of Jesus. To the felicitations of His Holiness, allow me to add my own good wishes.

Sincerely in Christ,

Giuseppe

Apostolic Pro-Nuncio



Association of Mary Queen of Carmel
Carmel of Maria Regina
1790 - 1990



Joannes Paulus P.P. II



CASA GENERALIZIA
CARMEELITANI SCALZI
CORSO D'ITALIA, 38 - 00198 ROMA
TEL. 06/6 896.578 - 890.969

15 October, 1989

Reverend Sister Miriam of Jesus, O.C.D.
Coordinator
Association of Mary Queen of Carmel

Reverend and dear Sister Miriam,

Peace and hope in the Lord!

I greet with gratitude and joy the appearance of Carmel in the United States of America: 1790-1990 which the Association of Mary Queen of Carmel is publishing to commemorate the Bicentenary of the first foundation of the Discalced Carmelite Nuns in the United States.

This small book will be welcomed by friends of our Order throughout the United States and by all those who love the history of the Church in your country. Through its pages they will discover or discover anew that Carmel has been a presence in the Church of the United States since its very beginnings.

This book enshrines a living memory. Mother Agnes of Santa Clara used to say that she knew a nun who had known a nun who, as a child, had been dandled on the knees of George Washington. But the living memory of your communities goes back well beyond George Washington. Many of your communities are the heirs of the "English Mothers" and of the "two Annes" and, through them, of Holy Mother Teresa herself. Others trace their spiritual descent from Holy Mother through Mexico, through France, and through China and Malaysia.

The story of each community reflects a living memory of fidelity to a common charism of a contemplative friendship with Christ and of spiritual oblation for the sake of his Spouse the Church. That charism took root in the local churches of the different peoples who have contributed to the making and reshaping of the people of the United States and of the American Church. It has flowered time and again in the strong and true friends of Christ who live in these "dovecots of Our Lady."

It is my hope that the readers of this book may feel something of that love and of Jesus' friendship for them.

Fraternally yours in Christ,

Fr. Felipe Sainz de Baranda
Fr. Felipe Sainz de Baranda, O.C.D.
Superior General



INTRODUCTION

Carmel in America had its genesis only a few years after St. Teresa established the first monastery of the reform, San Jose in Avila, Spain.

In 1570, two remarkable women, Ann de Lobera and Ann Garcia, entered the Carmel of San Jose. They were destined to carry the Teresian heritage and spirit into France, then to Flanders in the Spanish Netherlands. From Flanders nearly two centuries later, a small group of Carmelites (three Americans, one Englishwoman) would set out for Maryland to found the first Carmel in the United States.

The name Ann runs as a leit motiv through the history of these years. First there were Venerable Ann of Jesus de Lobera and Blessed Ann of St. Bartholomew Garcia who in 1604, just twenty-two years after the death of St. Teresa, with four companions established the first French monastery of Discalced Carmelites at Paris. Two years later, Ann of Jesus and a few nuns moved on to Flanders to be once again under the direction of the Carmelite Fathers. With the warm welcome and support of Archduke Albert and his consort Isabella, they settled in the royal city of Brussels.

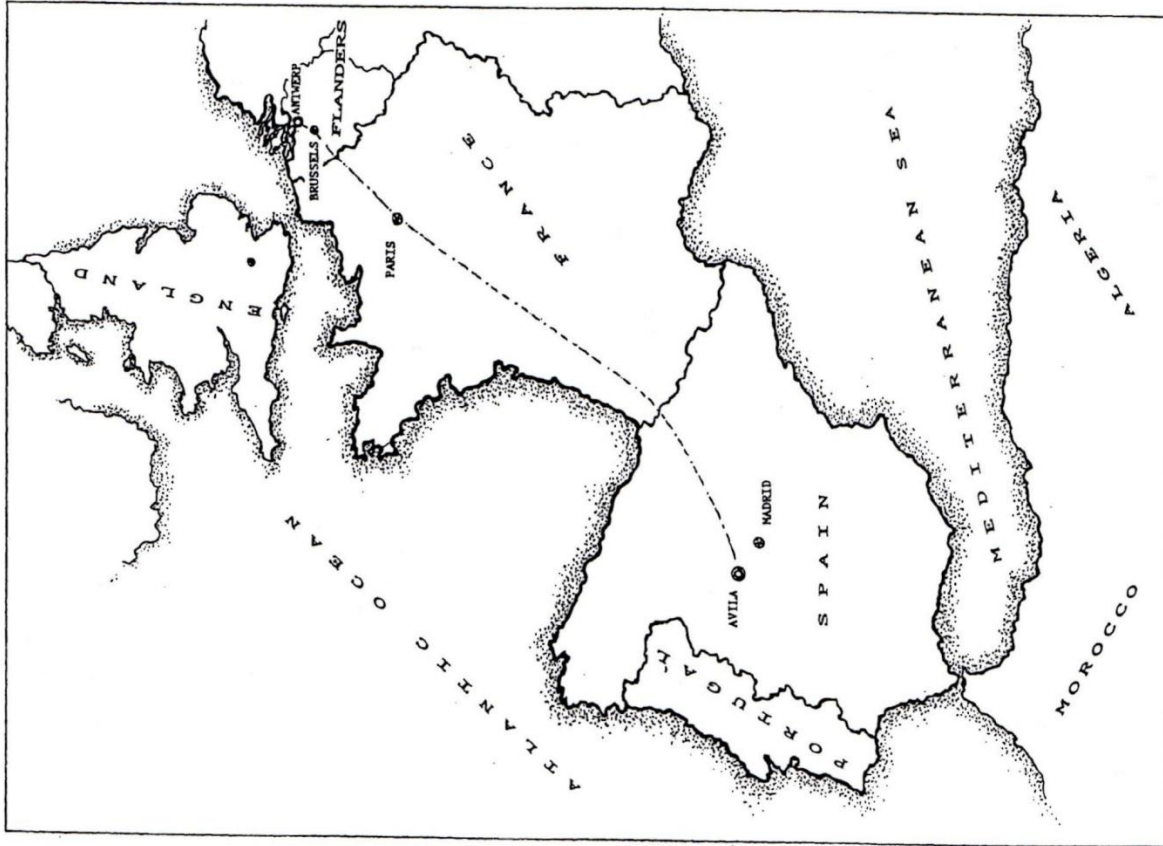
Ann of St. Bartholomew followed them to Flanders in 1611, taking up residence in Mons, a foundation of the Carmel at Brussels. At this time, Ann of Jesus was making preparations to found in Antwerp. Ann of St. Bartholomew was sent there as first prioress in 1612, taking with her Ann of the Ascension Worsley, the first Englishwoman to become a Teresian Carmelite. The religious persecution in their homeland had sent many English Catholics across the channel. A number of these settled in the Lowlands. From their ranks came numerous vocations to the Carmelite life.

In her turn Ann of the Ascension was sent from Mechlin where she had gone to help establish a new monastery, to found the Carmel for Englishwomen at Hopland-Antwerp.

Another Ann, Ann of Our Lady Harcourt, became first prioress of the English Carmel at Hoogstraeten founded from Hopland-Antwerp in 1678. Although her death followed only a few weeks after she took office, the final stepping stone to America had been put in place.

So it was that Mary Brent (1734-84) and Ann Matthews (1732-1800), like seven other Anglo-American women in the eighteenth century, left Southern Maryland and crossed the Atlantic Ocean to fulfill their desire of becoming Carmelites.

- 1



From *Carmel in the United States of America: 1790 to 1990* by the Discalced Carmelite Nuns of the Association of Mary, Queen of Carmel. The Queen's Press, 1990.

Sister Mary Margaret of the Angels (Brent) received the habit in the English-speaking Carmel of Antwerp in 1751 and Sister Bernardina Teresa Xavier of St. Joseph (Matthews) was professed in Hoogstraet Carmel in 1755. History credits these two American women, whose families had been in the Maryland colony for over a hundred years, with the first dreams and plans for the establishment of not only Carmel, but religious life for women in the original thirteen colonies.

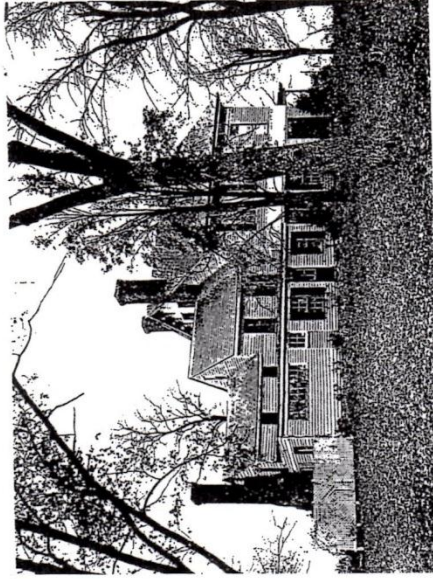
Mother Mary Margaret Brent was elected prioress of Hopland-Antwerp in 1778 but died in 1784 six years before she could return to her native land as prioress of the new Carmel. Thus it fell to Mother Bernardina, who was prioress in Hoogstraet from 1774 to 1790, to lead the new foundation. With her went her two American nieces, Sister Mary Eleanora of St. Francis Xavier (Susanna Matthews) and Sister Mary Aloysia of the Blessed Trinity (Ann Teresa Matthews). They had entered Hoogstraet after the Revolutionary War between England and its colonies and were recently professed (1784). These three were accompanied by an Englishwoman, Sister Clare Joseph of the Sacred Heart (Frances Dickinson), who was professed in the Antwerp Carmel in 1774 and was to become, on the death of Mother Bernardina in 1800, the second prioress of the infant community until her own death in March, 1830. Also making the trip with the nuns was the chaplain of Antwerp Carmel, Father Charles Neale, another Anglo-American, who had been a Jesuit until the Society's suppression and was a cousin of Mother Mary Margaret Brent and grand-nephew of Mother Bernardina Matthews. He, too, was truly a founder of Carmel in America. He gave his entire patrimony to the nuns and was not only their chaplain until his death, but also directed the running of the farm on which the nuns supported themselves for forty-one years. Another ex-Jesuit, Father Robert Plunkett, who was later to become the first president of Georgetown University, was the final member of the group on the journey back to Maryland.

The sea voyage from the Netherlands to America took two and a half months. The group of six, dressed in secular clothes, left Europe on May 1, 1790 aboard a frigate called "The Brothers." A long, unexpected detour brought them to Tenerife in the Canary Islands where they remained from May 23 to May 28. Although they suffered from seasickness, discomfort, and poor, scanty food, they landed safely in New York on July 2, 1790, and arrived at their final destination in Charles County, Maryland by sloop on July 11.

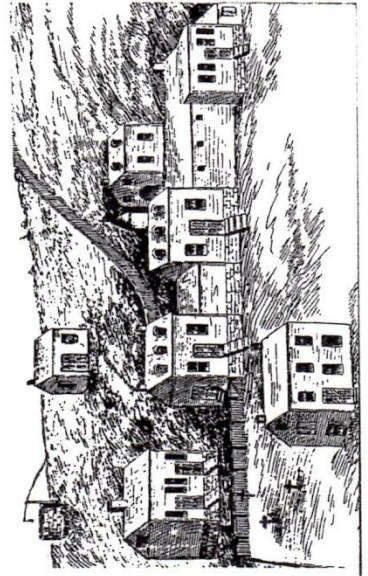
Birthplace of Carmel
in the United States:
Port Tobacco, Maryland

First site of the
Baltimore Carmel
1790-1831

Mother Clare Joseph
One of the foundresses

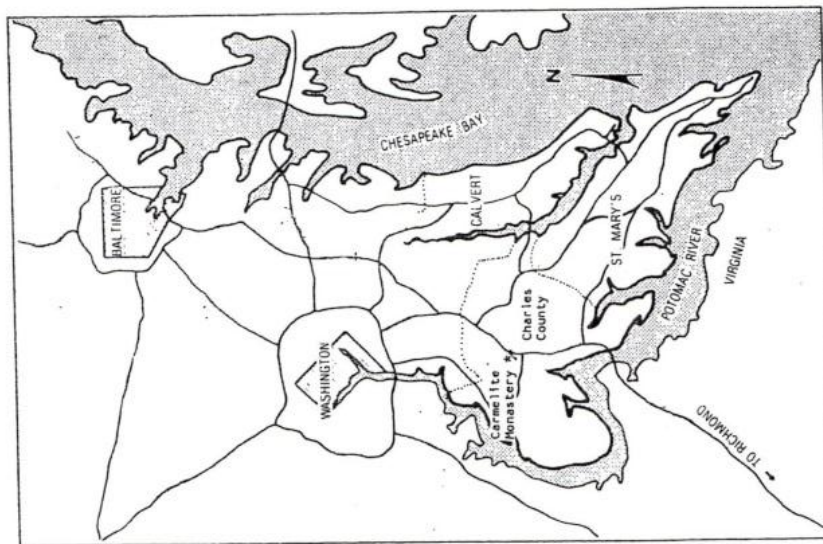


Temporary home
at
Chandler's Hope

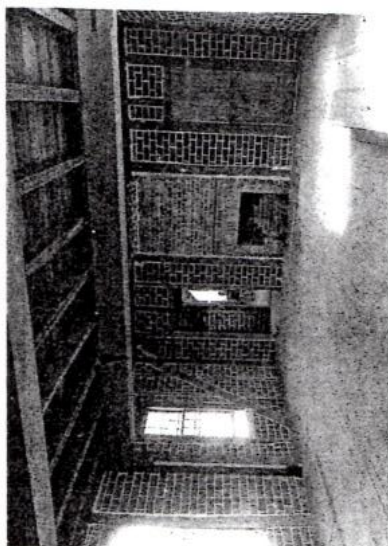


Sketch of
first American
Carmel, 1790

These are the people who began Carmel in the United States in 1790. These four women are the foundresses of Baltimore Carmel, the oldest Carmelite community in this country, the first community of religious women in the original thirteen states. From this source, Carmel spread throughout the country. Now two hundred years after its beginnings in Southern Maryland there are more than sixty-five Carmelite monasteries in the United States. Over two-thirds of these communities trace their origins to Baltimore Carmel.



Map of Charles County, Maryland

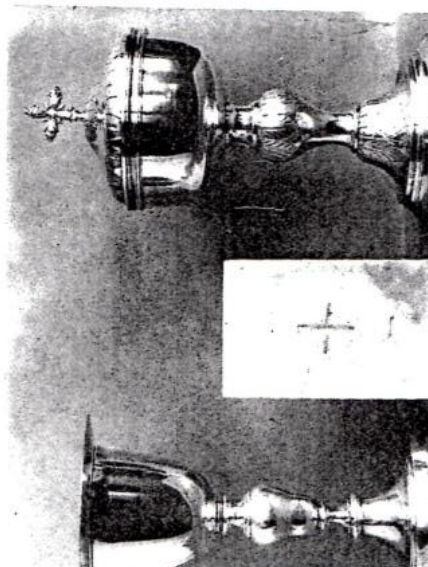
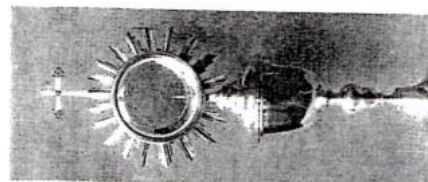


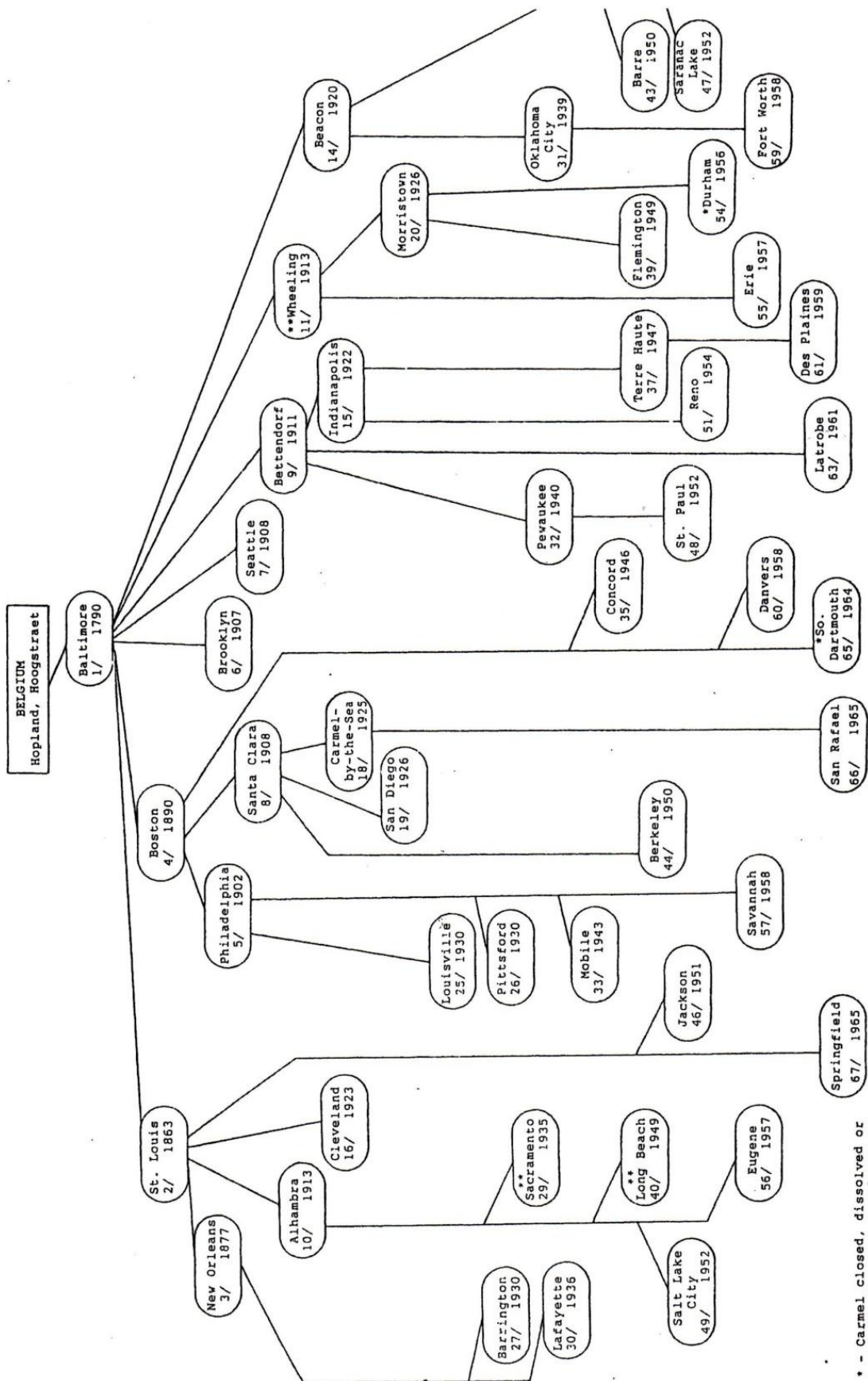
Interior of one of the rooms

An original plank bed, bureau and chair



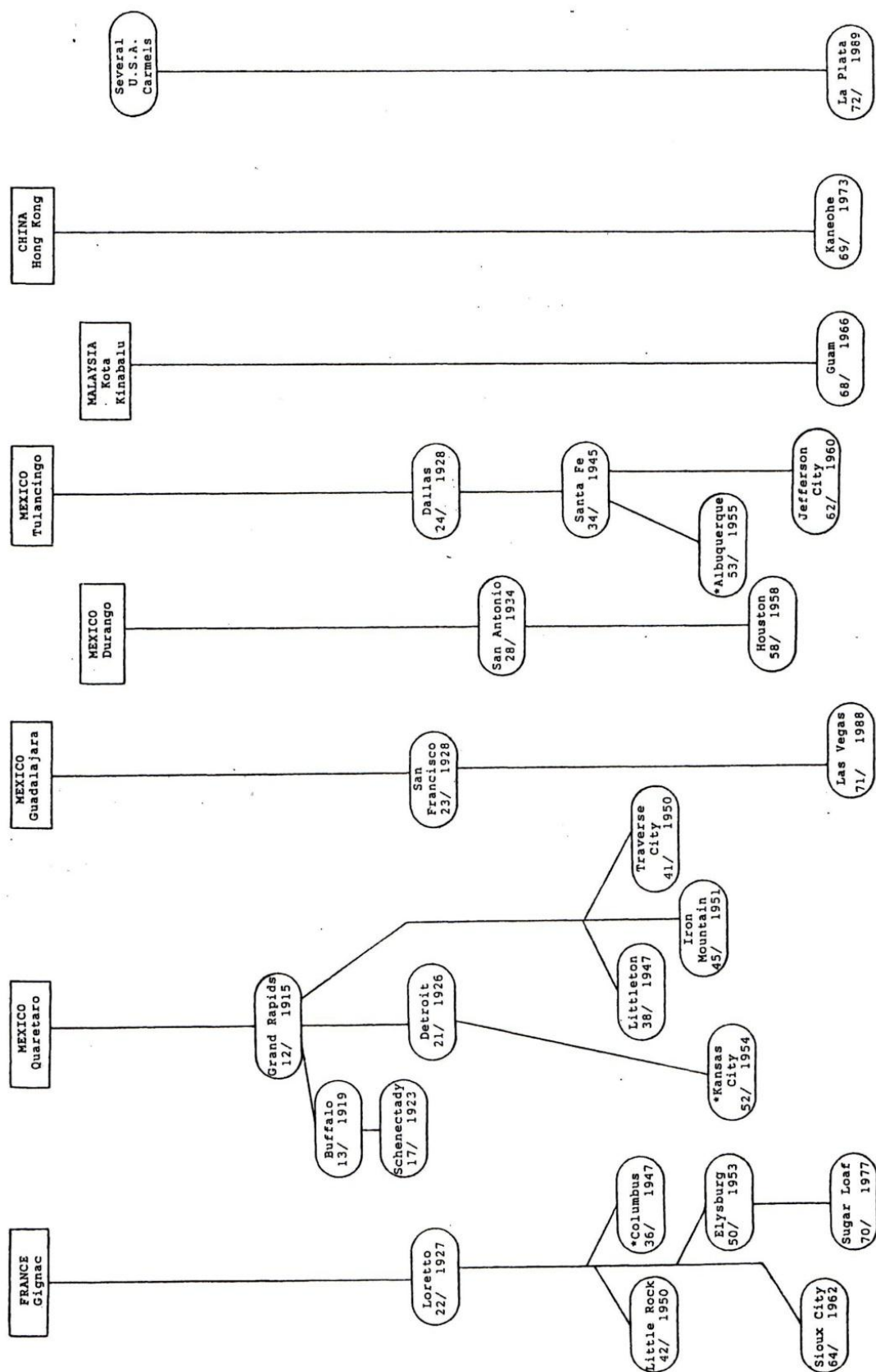
Original ciborium, altar stone, chalice, and monstrance preserved by the nuns in Baltimore Carmel

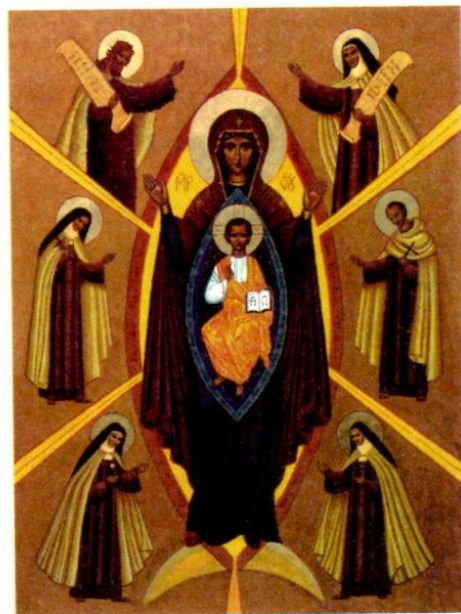
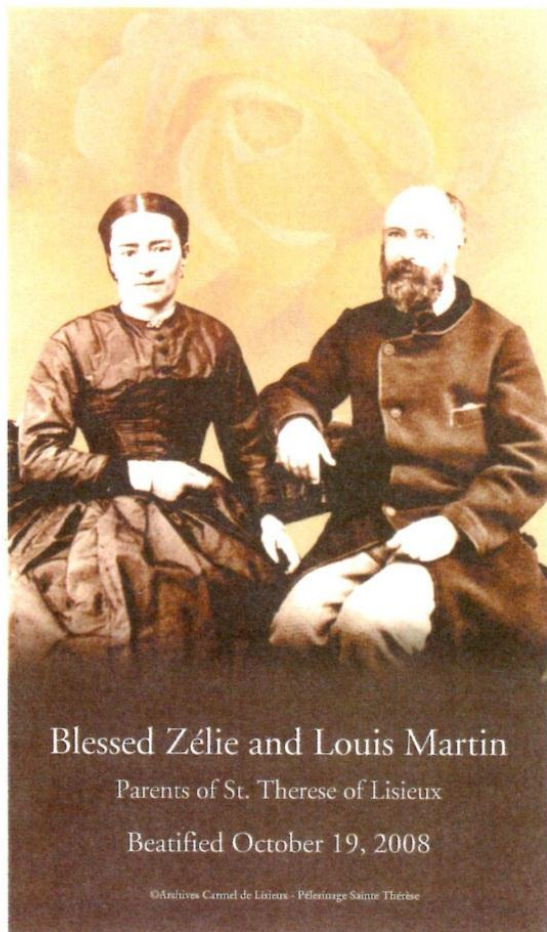




* - Carmel closed, dissolved or withdrawn from O.C.D.

** - Carmel moved





*Secular Order of Discalced Carmelites
of the
Blessed Virgin Mary of Mount Carmel
and the
Holy Mother St. Teresa of Jesus
Sacramento, California*

**March 3, 1962 – March 3, 2012
50th Anniversary**

Bounteous Virgin Mary, Mother of God and Glory of Mount Carmel, we are members of your family; endow us with your own virtues and bring us safely to the Holy Mountain, Christ the Lord.

Holy Mother St. Teresa of Jesus, light of the Church, teach us the way of perfection and lead us to the eternal mansions where Christ has His home.

Father, may the prayers of the Blessed Virgin Mary, Mother and Queen of Carmel, and the example and the teachings of St. Teresa of Jesus bring us to union with You, and the Son, and the Holy Spirit now and for all eternity. Amen

*Prayer of the Secular Order of Discalced Carmelites
of the Blessed Virgin Mary of Mount Carmel
and the Holy Mother St. Teresa of Jesus*