

FIRSTFRUITS

*"These are the ones who follow the Lamb wherever He goes.
They have been ransomed as firstfruits of the human race for God and the Lamb."* [REVELATION 14:4]



"Christ our Paschal Lamb has been sacrificed"

— 1 CORINTHIANS 5:7

"In Christ are fulfilled the prophecies about the Redeemer, Who shall be a suffering Messiah, led as a Lamb to the altar of sacrifice, and at the same time the Lion of Judah, vanquishing His enemies in the triumph of His Resurrection." [St. Augustine, Sermon 14]

Ecce Agnus Dei - Behold the Lamb of God [JOHN 1:29]



ABOVE: Three panels of the "Ghent Altarpiece" by Hubert and Jan van Eyck, 1432, at the Cathedral of St. Bavo in Ghent, Belgium. Pictured are Christ the King Enthroned, surrounded by the Blessed Virgin Mary and St. John the Baptist

ON THE COVER: Detail of the panel "The Adoration of the Mystic Lamb" also contained in the "Ghent Altarpiece"

The Resurrection of Our Lord Jesus Christ The Solemnity of Solemnities 2014

Beloved Confreres, Parents, Family, Benefactors and Friends,
Alleluia! Resurrexit Dominus! Alleluia!

As we rejoice with you in the glorious Resurrection of Our Lord and Savior Jesus Christ, and His eternal victory over sin and death, may we always have the grace to remember the infinite price of that redemption: *"You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver and gold, but with the precious blood of Christ, like that of lamb without blemish or spot."* [1 PETER. 1:18-19]

The image of Jesus as the Paschal Lamb ever captivates our minds and hearts. Reflecting on this icon of the Lord, we find ourselves drawn to that prophetic announcement of St. John the Baptist: *"Behold the Lamb of God, who takes away the sin of the world!"* [JOHN 1:29] When we consider the reality contained within these few words, are we not left with a deep sense of awe at the Holy Spirit's inspiration of the Forerunner? Perhaps because the Agnus Dei has become so familiar to us, we may forget that these words were spoken before the onset of Jesus' public ministry, and three years before His Passion. In proclaiming Jesus as the Messiah—the Lamb of God—he was revealing what had lain hidden throughout the law and prophets, as Jesus would later

explain to the two disciples on the road to Emmaus and his chosen Eleven (LUKE 24:25-27, 44-47). For in these few words, the Baptist announces: Jesus is the long-awaited Messiah and Redeemer, who comes to save us not by strength or with force, but in obedience to the Father's Will, through an infinite and eternal Sacrifice of Love, as a meek and humble Lamb in the form of the Suffering Servant, prefigured by the sacrifice of the Passover lamb, for *"without the shedding of blood there is no forgiveness of sins"* [HEBREWS 9:22]. We are thus brought to the heart of the Paschal Mystery, to the true Paschal Lamb.

During this Easter season of joy, we wish to thank you once more for your loving prayerful and material support. And ever mindful that Jesus *"loved us so much that, sinless Himself, He suffered for us sinners the punishment we deserved for our sins, let us fearlessly acknowledge, and even openly proclaim, that Christ was crucified for us; let us confess it, not in fear but in joy, not in shame but in glory!"* [St. Augustine, Sermo Guelferbytanus 3, Liturgy of the Hours, Monday of Holy Week]. We are all sinners, as Pope Francis reminds us, and if we say we have no sin, we deceive ourselves [cf. 1 JOHN 1:8], so let us admit this reality and call upon our loving Lord Jesus, the Lamb of God who has taken away the sins of the world! May He be praised for ever!

In the Risen Jesus Christ,

Mother Mary Augustine O. Praem.

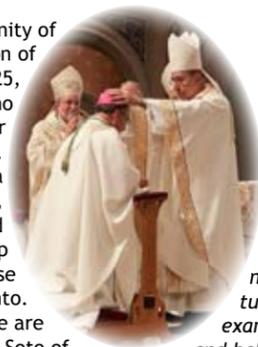
Mother Mary Augustine, O. Praem.,
and the Norbertine Canonesses of the Bethlehem Priory of St. Joseph

ARCHIVE PHOTO 2011
Solemn Profession and Elevation of Our Canonry
at the Cathedral of St. John the Baptist, Fresno, CA



As administrator of the Diocese of Fresno, after the death of Bishop John Steinbock, then-Msgr. Myron Cotta (farthest left, at altar) concelebrates at the Mass of Erection of our Canonry and the solemn profession of the first nine canonesses

On the Solemnity of the Annunciation of the Lord, March 25, 2014, our Fresno diocese's Vicar General, Msgr. Myron J. Cotta (here kneeling), was consecrated Auxiliary Bishop of the Diocese of Sacramento. Pictured above are Bishop Jaime Soto of the Diocese of Sacramento as principal consecrating bishop and our Bishop Armando Ochoa of the Diocese of Fresno as one of the co-consecrating bishops.



Referring to Mary's "Fiat" in the Annunciation of the Lord, the new Bishop Cotta said: *"Just as nothing was impossible for Mary, nothing is impossible with God's help. Let us turn our eyes to Mary, as we look to her as an example of saying "Yes" to God. She has assisted and helped me along the way. I call on her now more than ever in my ministry as auxiliary bishop"* (www.diocese-sacramento.org).

Your Excellency, we assure you of our prayers as you begin this ministry, with hearts full of gratitude for your friendship in Christ and generous support of our community.



"The Annunciation" by Jan van Eyck c. 1434-1436

ARCHBISHOP TIMOTHY P. BROGLIO OF THE ARCHDIOCESE FOR THE MILITARY SERVICES, USA VISITS OUR MONASTERY

Prayer of the Archdiocese for the Military Services

www.milarch.org

"Almighty God and Father, look with love upon our men and women in uniform and protect them in their time of need. Give them health and stability and allow them to return to their loved ones whole and unshaken. Be with their families and sustain them in these uncertain times.

Grant strength and peace of mind to the Veterans who have given their best for the country they love. Support them in infirmity and in the fragility of old age. Teach us to remember their sacrifices and to express our gratitude.

Manifest your tender care to those in the Military Academies who prepare for future service and to those who serve our Nation far from home. Teach us to remember the sacrifices of those whose efforts contribute to ensuring our way of life.

Bless and multiply the priests who minister to the faithful of the Archdiocese for the Military Services. Reward their generosity and keep them faithful.

Hear us as we present our prayers to You through Christ our Lord."



His Excellency, Archbishop Timothy P. Broglio, concelebrates the Holy Sacrifice of the Mass for us, with our friend, Rev. James Dowd, C.Ss.R., military chaplain for those serving at the China Lake military base, and our provost, The Very Rev. Alphonsus Mary Hermes, O.Praem. (not pictured)

A LIFE ORDERED TO THE REMEMBRANCE OF GOD

At the end of March, we welcomed our long-time and special friend, Rev. Gabriel O'Donnell, O.P., to our monastery for the first time. Drawing upon his extensive experience of cloistered communities, Fr. Gabriel's advice and assistance, prayerful support and encouragement were invaluable in helping St. Michael's Abbey to establish and form our community in the late 1990's.

Focusing especially on the early monastic tradition, Father emphasized in the conferences he gave us that the entire monastic life is ordered to the continual remembrance of God. The various religious observances (e.g., silence, fasting, penance, daily chapter, the habit, etc.) and the constant proclamation of God's Word are efficacious signs, forming us to dwell habitually in God's presence. The power of the observances to transform us flows from the Sacred Liturgy, in which God Himself acts here and now, and grants to each of us the graces we individually need. Relying on Him, we must strive to practice a habitual renunciation of thoughts that distract us from God and His Will for us, in order to follow the inspirations of the Holy Spirit. Also elaborating upon the essence of our canonical vocation as being deputed by Holy Mother Church to the solemn celebration of the Sacred Liturgy, Father described it as *"purely doxological"* and *"quintessentially ecclesial,"* further declaring: *"You are deputed, by the Church, to give glory to God, purely and simply because God deserves to be given glory."*



ARCHIVE PHOTO 1997
New Haven, CT

Confrere Rev. Thomas Nelson, O.Praem., of St. Michael's Abbey consults with Rev. Gabriel O'Donnell, O.P., regarding the new foundation of future Norbertine Canonesses



ARCHIVE PHOTO 1997
Dominican Monastery of Our Lady of the Rosary, Buffalo, NY



As postulants, our first five sisters meet with our Pater Abbas, The Right Rev. Eugene J. Hayes, O.Praem., and Fr. Gabriel, O.P., together with Mother Rose, O.P., Prioress, and Sr. Mary Gemma, O.P., Novice Mistress, of the Dominican Nuns in Buffalo, NY, where the Nuns would graciously welcome "the five" a few short months later for their "canonical year" of novitiate. (You might be asking yourself: "Where's Mother?" Mother is taking the photo!)

ARCHIVE PHOTO 1997
Dominican Nuns of the Monastery of Our Lady of the Rosary,
Buffalo, NY



Our dear Dominican Nuns in whose monastery the "the five" spent their "canonical year" of novitiate in 1998-1999

“Hail, our King! Son of David! Redeemer of the World!

Whom the prophets foretold would come as savior to the House of Israel;
for the Father sent You as the saving Victim into the world.

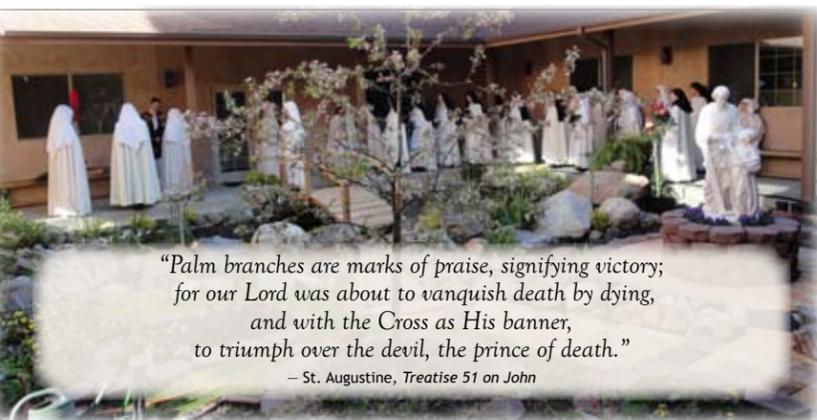
Whom all the holy ones from the beginning of the world awaited, and now we sing:

Hosanna to the Son of David; blessed are You who have come in the name of the Lord! Hosanna in the highest!”

— From the Palm Sunday Antiphon at the Unveiling of the Cross

PALM SUNDAY

The Palm Sunday Liturgy begins with the blessing of palms followed by the procession into Holy Mass, each participant carrying their blessed palm, solemnly commemorating Christ’s triumphal entry into Jerusalem.



“Palm branches are marks of praise, signifying victory; for our Lord was about to vanquish death by dying, and with the Cross as His banner, to triumph over the devil, the prince of death.”

— St. Augustine, *Treatise 51 on John*



The Sisters lead the Palm Sunday procession into Holy Mass



Our provost, The Very Rev. Alphonsus Mary Hermes, O. Praem., blesses the palms



“Lord Jesus,
when Your side was pierced,
there flowed out blood and water,
the marvelous symbol
of the whole Church;
through Your death,
burial, and resurrection,
bring life to Your Bride,
the Church.”

— From Vespers Intercessions,
Liturgy of the Hours,
Holy Saturday

In the readings and chants of the Palm Sunday Mass, the Church turns her gaze to the Man of Sorrows, who in a few days will pour out His Blood on the Cross for our redemption. No longer do the crowd’s cries of Hosanna resound; instead, we chant Psalm 22, “But I am a worm and no man, scorned by men despised by the people.”



“The Triumph of the Church...and the Fountain of Life” by Jan van Eyck, 1430

“I SAW WATER FLOWING FROM THE TEMPLE, FROM THE RIGHT SIDE, ALLELUIA, AND ALL TO WHOM THIS WATER CAME WERE SAVED AND SANG: ALLELUIA, ALLELUIA.”

— cf. EZEKIEL 47

“The Gospel records that when Christ was dead, but still hung on the Cross, a soldier came and pierced His side with a lance and immediately there poured out water and blood. Now water was the sign of Baptism and the Blood, of the Holy Eucharist. The soldier pierced the Lord’s side, he breached the wall of the sacred temple, and I have found it the treasure and made it my own. So also with the Lamb; the Jews sacrificed the Victim, and I have been saved by it... Beloved, do not pass over this mystery without thought; it has another hidden meaning which I will explain to you. I said that water and blood symbolized Baptism and the Holy Eucharist. From these two sacraments the Church is born; from Baptism, the cleansing water that gives rebirth and renewal through the Holy Spirit...Since these symbols of Baptism and the Eucharist flowed from His side, it was from His side that Christ fashioned the Church, as He had fashioned Eve from the side of Adam.”

— From St. John Chrysostom, *Catecheses 3*, Liturgy of the Hours, Good Friday

NORBERTINE PASCHAL VESPERS



Paschal Vespers, during which we solemnly process to the Holy Water Font and are blessed with holy water, is a time of thanksgiving for and of re-committment to the grace of our Baptism. As Norbertines, we celebrate Paschal Vespers daily during the Octave of Easter and then on each Sunday throughout the Easter Season.



THE LAMB OF GOD, OUR EUCHARISTIC LORD

“The Holy Eucharist is the glory of your Order. Your Order is gloriously Eucharistic and Eucharistically glorious.”
— Pope Pius IX to Abbot General Gummarus Crets, O. Praem.

When, on the banks of the Jordan, John the Baptist saw

Jesus coming towards Him, He cried out: “Behold, the Lamb of God, Who takes away the sin of the world” [JOHN 1:29].

These same words are repeated at every celebration of the Sacrifice of the Holy Mass, when the priest invites us to approach the altar: “Behold the Lamb of God, behold Him who takes away the sins of the world. Blessed



are those called to the supper of the Lamb.” Jesus is the true Paschal Lamb Who freely gave Himself in sacrifice for us, and thus brought about the new and eternal covenant in His Precious Blood. [cf. LUKE 22:20]



Mercy and justice kiss in the very heart of Our Savior

Homily preached at the Bethlehem Priory of St. Joseph

by Rev. Thomas Nelson, O.Praem. of St. Michael's Abbey, Executive Director of the Institute of Religious Life
April 7, 2014 - Season of Lent, Week V, Monday – Mass Readings: Susanna [DANIEL 13] & the Adulterous Woman [JOHN 8:1-11]

Today's Gospel is that of the woman caught in adultery. It is usually read on the Monday of the Fifth Week of Lent, along with the story of Susanna, in the book of Daniel. And there are similarities between the two stories, but significant differences.

Susanna was a beautiful Jewish woman married to a wealthy man, and in her village were two corrupt judges who lusted after her. So they devised a plan to seduce her. They hid in her enclosed garden, and when she came out to take a bath, they approached her and threatened her – that she should lay with them, or else they were going to accuse her of sinning with another man.

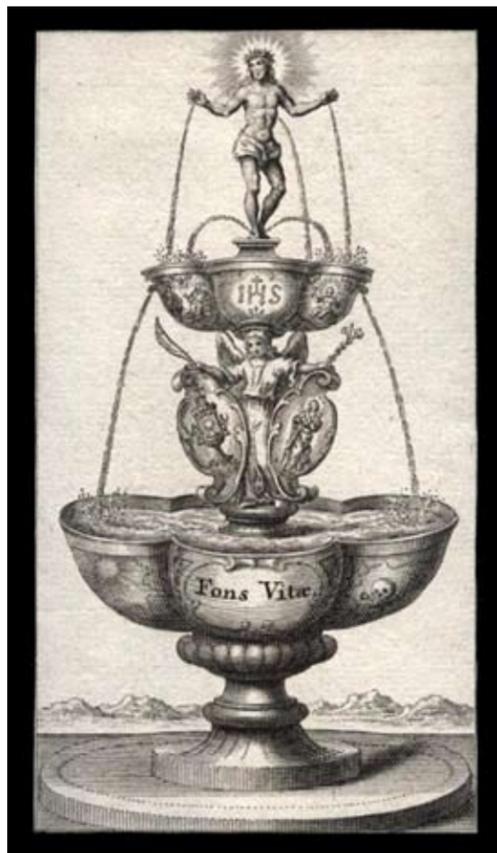
Susanna, being innocent, and fearing God more than man, refused their request and cried for help. When others came, the two corrupt judges lied, and said that she was laying with a young man too strong for them to capture. So Susanna was taken to court for the crime of adultery because of the lies of the two corrupt judges, and she was condemned to death by stoning, according to the Law of Moses.

At that time, her hero approaches! Daniel cries out, "I'm not guilty of shedding innocent blood!" And all turned to him and asked him to explain. So they returned to court and, through the wisdom of the prophet Daniel and his fine sense of justice, the truth was brought out. Susanna was spared the stoning, her innocence was proclaimed, and the two corrupt judges were punished. So Daniel delivers an innocent and virtuous woman from the injustice and the abuse of scoundrels.

It was Daniel's sense of justice and love for virtue which motivated him to put his neck on the line. And we all admire that. This often happens in our own court systems. I know of a woman who was unjustly accused of child abuse of her own children. It was her husband who was abusing the children. It went to court but because his family was well connected in the city with lots of money, she was convicted and could no longer see her children. She appealed the case and got a very good lawyer, with a fine sense of justice and wisdom. And through his wisdom and fine sense of justice, he was able to overturn the verdict. So the woman called him "My Daniel." My Daniel – he was like the prophet Daniel from the story of Susanna. There's something admirable about those who fight for justice.

But the Lord is ever more admirable. He reaches out, not towards the innocent in the dispensation of justice... but toward sinners, to show them mercy, teaching us that mercy, in a certain sense, transcends justice, because the woman who was placed before Him caught in adultery was not innocent; she was guilty. She was a sinner. She violated the order of justice in a very serious way, and according to Divine Justice revealed in the Law of Moses, she was deserving of death. So a lover of justice would naturally seek her just punishment, so that the debt to justice can be repaid. So they throw the woman caught in adultery before the Just One, the Lord.

"Dear Brothers and Sisters,
The joy of consecrated life necessarily passes through participation in the Cross of Christ. This is how it was for Mary Most Holy. Hers is the suffering of the heart that is one with the Heart of the Son of God, pierced by love. From this wound God's light flows and also from the suffering, sacrifice and self-giving of consecrated people who live through their love



According to the Law, she should be condemned. The Lord does not deny justice, He merely says: "Let he who is without sin cast the first stone." [JOHN 8:7] Then they all go away one by one, until she is left alone with Jesus. And Jesus says to her: "Woman, where did they all disappear to? Has no one condemned you?" She answers, "No one, Sir." And Jesus says, "Nor do I condemn you. You may go, but from now on, sin no more." So Merciful Love was bestowed upon her. She was forgiven her great offense and was set free from her debt to justice. But what about the order of justice? The order of justice was disrupted! So any lover of justice would insist that the debt must be paid, and the penalty is death.

The Book of Hebrews, the New Testament teaching, says: "There is no forgiveness of sins without the shedding of blood" [HEBREWS 9:22]. Yes, we want the forgiveness of sins. We want mercy, but mercy has a price. Someone has to pay the debt owed to justice. And there we have Our Lord, the Redeemer. He bought back the woman's soul. She was released of the debt because the Lord Jesus took it upon Himself. He paid the penalty. He suffered, and died.

In an unspoken conversation between Jesus and this woman, Jesus was saying to her, "You go and sin no more. I will pay the price for your release. I will die for you, that you may live." And that conversation Jesus really has with each and every one of us, because we are all sinners.

"Mercy and justice kiss," as the psalm [cf. PSALM 85:11] says. They embrace one another in the very Heart of the Savior. He is able to show such great mercy because He paid the price to justice. Mercy does not cancel out justice, it transcends justice. It's the higher law of the Gospel.

There are certain layers of Gospel teaching. There are foundational teachings, and then there are higher teachings. The foundational teachings are laid down for us in the Old Testament, and they're founded principally upon the virtue of justice. And so Jesus reaffirms all of the moral precepts of the Old Testament. They're foundational; they can never be done away with.

But the higher teachings of the Gospel touch upon the order of mercy. God is willing to forgive our sins. But to forgive does not cancel out justice. Someone must pay the debt. That is why the Book of Hebrews says: "There is no forgiveness of sins without the shedding of blood" [HEBREWS 9:22].

But whose blood? The Blood of the Redeemer. This is far greater than Daniel. Jesus was able to show such mercy, and yet, validate justice. Because He was willing to shed His Blood. That is the reason for the Passion of Jesus. Justice is satisfied so that mercy can be bestowed. Now we all stand before the Lord, not as the innocent Susanna, but like the guilty adulteress. And at Mass we stand before His Cross. We witness what our sins did to Jesus, what it cost Him to forgive us. So let us go away, and put into effect, the words He told the woman in the Gospel: "From now on, sin no more" [JOHN 8:11].

for God and for others, that shines the very light that evangelizes nations. On this feast, I express in a special way to you, consecrated people, the hope that your lives may always have the flavor of evangelical parresia, so that in you the Good News may be lived, witnessed to, and proclaimed and may shine out as a word of truth [cf. Apostolic Letter Porta fidei, n.6]. Amen."

– Pope Benedict XVI, Homily on the occasion of the World Day of Consecrated Life 2013



We would do well today to ask the Lord to give to each of us this 'sense of the sacred,' this sense that makes us understand that it is one thing to pray at home, to pray in Church, to pray the Rosary, to pray so many beautiful prayers, to make the Way of the Cross, so many beautiful things, to read the Bible...The Eucharistic celebration is something else. In the celebration we enter into the mystery of God, into that street that we cannot control: only He is the unique One, the glory, the power...He is everything. Let us ask for this grace: that the Lord would teach us to enter into the mystery of God."

– Pope Francis, Homily, February 10, 2014



Even the humblest task, offered with love in union with Jesus' Sacrifice, can become an act of worship...

Morning Offering

O Jesus, through the Immaculate Heart of Mary, I offer You all my prayers, works, joys, and sufferings of this day in union with the Holy Sacrifice of the Mass throughout the world. I offer them for all the intentions of Your Sacred Heart, in reparation for sins, for the reunion of all Christians, and in particular, for...



A panel of the "Ghent Altarpiece" by Hubert and Jan van Eyck, 1432

"Fusing harmoniously with the gestures, the images, the aromas, the colours and every other sign proper to the liturgical language, music also participates, then, in that simply beauty, noble and transcendent, that can touch the mind, spirit and heart and raise marvel, desire for God, and charity towards neighbors."

– Sacred Music: 50 Years After the Council, 7

A Day Spent with God	
OUR HORARIUM (OR SCHEDULE)	
12:00 am	Midnight prayer (Matins)
6:00 am	Morning prayer (Lauds) & Angelus
6:30 am	Martyrology & Chapter
7:15 am	Adoration of the Blessed Sacrament & Mid-morning prayer (Terce)
8:20 am	Benediction
8:30 am	The Holy Sacrifice of the Mass
10:00 am	Work, Class, or Study
11:45 am	Mid-day prayer (Sext), Angelus & Rosary
1:00 pm	Mid-afternoon prayer (None)
1:30 pm	Grand Silence - prayer, rest, exercise, etc.
2:30 pm	Work, Class, or Study
5:15 pm	Evening prayer (Vespers) & Angelus
5:45 pm	Lectio Divina
6:30 pm	Supper, followed by Recreation
8:00 pm	Night prayer (Compline)
9:00 pm	"Lights Out"

The Rule of St. Augustine notes that a Sister can gauge to what extent she has advanced in the perfection of charity by her readiness to put her self-interest aside for the sake of the common good of the community [Ch. 5, n. 2]. Each Sister has assigned tasks: it may be tending to the sacristy or caring for the animals, the cooking, cleaning, sewing, gardening, choir duties, teaching, accounting, even answering the door, etc.



Some of our work includes... accounting ✦ administration ✦ archiving ✦ correspondence & thank you's ✦ logging prayer requests, prayer enrollments ✦ phones & reception ✦ Bethany Guest House ✦ gift shop ✦ apothecary ✦ artisan cheese-making ✦ sacred vestments ✦ wreaths ✦ bees/honey ✦ chickens, baby cows & goats, cats & dogs ✦ preparing the Liturgy ✦ sacristy ✦ class & study ✦ library ✦ preparing for teaching classes ✦ cleaning ✦ cooking & dishes ✦ housekeeping ✦ ironing & laundry ✦ sewing & mending ✦ building ✦ maintenance & upkeep ✦ firewood ✦ gardening, harvesting, mowing, planting, lavender, pruning ✦ ...and more!

OUR CURRENT PRESSING FUNDING NEEDS: OVER \$1 MILLION FOR MILKING PARLOR MODIFICATIONS & LAND

We are grateful to all of you who have helped to make our convent expansion project a reality, and we thank you in advance for your prayers and material help with our current pressing funding needs, for which we will have to raise over \$1 million:

1. We are in the process of addressing additional requirements for our milking parlor and the surrounding areas. These modifications are necessary to receive the licenses/permits for our now-required Grade A dairy for producing our cheese.
2. The purchase of our land from St. Michael's Abbey.

Your tax-deductible* monetary gift, of whatever amount, will continue to make a difference in our lives:

1. Make checks to: "Norbertine Canonesses" (Memo: "Expansion & Land Fund")
2. Donate via PayPal on our website: www.norbertinesisters.org for on-line credit card donations

* We are a 501(c)(3) religious non-profit organization.



THE NORBERTINE CANONESSES OF THE BETHLEHEM PRIORY OF ST. JOSEPH
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We are very grateful to Rev. Michael Cox and the parishioners of our local St. Malachy's Church for their generous donation for a new internet booster (we had been on dial-up until last year), which allows us to preserve our cloistered life while facilitating quicker access for our various needs—such as our dedicated e-mail prayer request line and retrieval of pertinent news for prayer (we do not utilize television, newspapers, magazines, radio, videos, etc.). These needs also include administrative and gift shop uses, long-distance education classes for our Sister-formators, our website for discerners and others interested in learning about our Norbertine way of life, etc. As cloistered canoneses, our internet use is limited to these specific purposes and certain Sisters designated by Mother, in order to foster the spirit of recollection and contemplative silence, which is so essential to our life of prayer and intercession for the needs of the world [Cf. *Verbi Sponsa*, n. 20].

- BETHANY GUEST HOUSE -
 Sharing with you the Norbertine charism of prayer and hospitality



For parents visiting from afar, for those discerning religious vocations, for anyone seeking a time of

more intense prayer and solitude...it's for you.
 (Day visits and overnight stays are possible.)

Call now to schedule your visit and for details (weather, dress, etc.): (661) 823-1066

ST. NORBERT MEDAL & STATUE

Please see our website, www.norbertinesisters.org, to learn more about the medals and statue of St. Norbert especially commissioned by the Norbertine Canoneses, available through our gift shop.



THE NORBERTINE CANONESSES' MONASTERY GIFT SHOP



Welcome to our gift shop.

Our hours are: 10:00-11:30am & 2:30-5:00pm daily except Friday, when we close at 4:15pm.

Our inventory includes religious goods & books; home-made biscotti, jam, honey, & apothecary items; aprons, baptismal baby blankets; & dried flower, calligraphy & other greeting cards. Ask about our gift certificates & prayer enrollment cards.

CORRECTION REGARDING THE CHRISTMAS 2013 NEWSLETTER:

We are happy to report that the Norbertine Abbey of Roggenburg, Germany, is alive and well.

SACRED VESTMENTS

If you are interested in purchasing our vestments made by the Sisters, please contact us at: (661) 823-1066 or e-mail at MotherMaryA@aol.com



To learn more about our cloistered contemplative Norbertine way of life, make prayer requests, inquire about our vestments, gift shop, or Bethany Guest House, you are welcome to phone (661) 823-1066 or email us: pray_req@cybersurfers.net or MotherMaryA@aol.com. (If you do not receive an acknowledgement of your message, please resend it or call.) Also, please kindly help us update our address & email database by sending us your current information!

Please check www.norbertinesisters.org for the downloadable version of this newsletter.

May God reward you for helping to build this first North American foundation of Norbertine canoneses!