

Saints and Blesseds of the Premonstratensian Order

January 14

St. Godfrey of Cappenberg, * c. 1097, † January 13, 1127

Godfrey took his lineage from the Counts of Cappenberg in Westphalia, who were related to the Salians and Staufers. After his participation in the siege and destruction of Münster, Westphalia, in 1121, together with his brother Otto, he handed over the fortress of Cappenberg to St. Norbert on May 31, 1122. This was done contrary to the desires of his father-in-law, Count Frederick of Arnsberg. This resulted in the first foundation of the Premonstratensian Order in Germany. Further provostries developed on Godfrey's properties in 1123 at Ilbenstadt (Wetterau) and in 1128 at Varlar near Coesfeld (Westphalia). His wife Judith and his sisters Godberg and Beatrice entered the house of canonesses at Cappenberg. Around 1200 this women's cloister was moved to Oberndorf near Wesel. After the death of Count Frederick both brothers were vested in the white habit in 1124. At Cappenberg Godfrey set up a hospital for the poor and needy. Here he himself actively shared in the work. In 1125 Norbert called his follower to Prémontré, where he was ordained an acolyte, and later to Magdeburg. Due to reasons of health Godfrey soon had to return to Ilbenstadt where he died on January 13, 1127 not even 30 years old.

Relics: Cappenberg and Ilbenstadt

Approbation of cult: In 1614 for Cappenberg, January 22/March 8, 1728 by Benedict XIII.

Representation: as a count/knight, as a Premonstratensian, with crown laid aside, model of a church, bread basket and skull, kneeling before an angel with cross and crown, an orb at his feet, with scepter and a garland of pearls, with an appearance of the child Jesus who places a crown on him.

February 4

St. Frederick of Mariengarde, Abbot, * unknown, † March 3, 1175

Frederick was the son of a poor widow from Hallum (near Leeuwarden/Friesland). Very early his vocation to the priesthood was recognized. He received instruction in Latin until he was able to begin the study of Holy Scripture in Münster. After finishing successfully, he worked first as a teacher before he was ordained to the priesthood. Afterwards he served as vicar and later as pastor of Hallum. His goal was to establish a hospital there as well as to found a monastery. After he had lived for a period of time with the Premonstratensians of Marienweerd in order to train himself in monastic life, he gathered some companions around him and along with them in 1163 founded the abbey of Mariengarde dedicated to the Mother of God. At first men and women lived there together, but later the Premonstratensian nuns moved to neighboring Bethlehem (today: Bartlehiem). Frederick remained abbot, pastor of Hallum and rector of Bethlehem in a personal union. While in the Premonstratensian convent of Bethlehem, Frederick fell ill and returned to Hallum. Here he celebrated his last Mass in the same church in which he had also celebrated his first Mass. After the liturgy he returned to the abbey where he died on March 3, 1175 surrounded by his confreres.

Relics: Lefte

Approbation of cult: January 22/March 8, 1728 by Benedict XIII.

Representation: as an abbot, founder and builder, with flowers in his hands and an image of Mary.

February 10

Bl. Hugh of Fosses, Abbot, * c. 1093, † February 10, c. 1164

When Hugh joined Norbert he had been the court chaplain to Bishop Burchard of Cambrai. Previously he was a cleric in the chapter of canons of his home town Fosses-la-Ville near Namur. He met St. Norbert on March 26, 1119 in Valenciennes. He was especially attracted by Norbert's ideal of a radical following of Christ and soon became his right hand and deputy in the leadership of the mother abbey of Prémontré. After the founder of the Order was appointed archbishop of Magdeburg, the confreres chose their prior Hugh after 1128 as the first abbot of Prémontré. He built the abbey church and the convent buildings. To maintain unity among the numerous foundations of Norbert, he called a meeting of the superiors of all the houses; from this there later developed the general chapter. In addition he drew up the first Statutes and the first ceremonial book of the Premonstratensian Order with its liturgical regulations, as well as having the life of St. Norbert put into writing. Thanks to Hugh an arrangement was set up which made it possible for the young Order to continue through the centuries. He is considered the organizer and first abbot general of the Premonstratensians; he had an essential part in the inner consolidation and the rapid flourishing of the Order. Under his direction it grew to over 100 monasteries. In 1161 Hugh resigned after 33 years as abbot of Prémontré and died on February 10, presumably in the year 1164.

Relics: Rome

Approbation of cult: July 13, 1927 by Pius XI.

Representation: as a member of the Order with cowl, as abbot, with chalice and almutium, with a model of a church, book of the Statutes/liturgy, in encounter with Burchard and Norbert, presented by Norbert to the Resurrected Christ.

February 17

St. Evermode of Ratzeburg, Bishop, * unknown, † February 17, 1178

After listening to a sermon of St. Norbert in Cambrai, Evermode joined the itinerant preacher in 1120 at a still youthful age. He became one of the most faithful disciples of Norbert; he presumably accompanied him to Antwerp, later to Magdeburg and remained his travelling companion until Norbert's death. In the Premonstratensian monastery of Gottesgnaden near Magdeburg, which was founded by Norbert in 1131, Evermode served first as vice-provost and provisor, then from 1134 as provost. From 1138-1154 he was provost in Magdeburg and established four new monasteries: Havelberg, Jerichow, Quedlinburg and Pöhlde. In 1154 he was entrusted with the re-established diocese of Ratzeburg that had been destroyed in the uprising of the Wends in 1066. With the help of a few confreres whom he brought with him from Magdeburg, Bishop Evermode changed the already established cathedral chapter into a Premonstratensian chapter. Because of his successful missionary activity among the predominantly pagan Wends, he is also called the "Apostle of the Wends" and the "Light of Saxony". His diocese was well organized. In Ratzeburg he began around 1165 with the building of the present cathedral as well as laying the foundation stone for the later city. Evermode died, old and frail, on February 17, 1178.

Relics: none available

Approbation of cult: March 20/April 12, 1728 by Benedict XIII.

Representation: as bishop, preacher to the Wends, with holy water sprinkler and shattered chain, with confreres at the death bed of St. Norbert.

April 26

St. Ludolph, Bishop, Martyr, * unknown, † March 29, 1250

Ludolph was a Premonstratensian canon in the episcopal church at Ratzeburg and for some time held the office of provisor there. In 1236 he was appointed bishop of Ratzeburg. He lived such a strict cloistered life with his confreres in the shadow of the cathedral that the monastery had the nickname “carcer ordinis” (prison of the Order). Ludolph put his entire energy into the service of the church, in that he preached and undertook pastoral visits. He is considered the co-founder of the monastery of Rehna in Mecklenburg. Pope Innocent IX entrusted him likewise with several political missions. His most difficult test as bishop must have been the conflicts with state authorities. Prince Albert of Saxony-Lauenburg, the “Bear of Saxony”, took over several properties that belonged to the cathedral. Ludolph put up resistance, at which Albert had him thrown into prison and tortured. Conscious of the unpopularity of this action, Ludolph was released after a long imprisonment. He was brought to Prince John of Mecklenburg where he found refuge with the Franciscans of Wismar. Ludolph died on March 29, 1250 as a consequence of his imprisonment. He is venerated as a martyr for the rights and freedom of the Church.

Relics: Hamborn

Approbation of cult: March 20/April 12, 1728 by Benedict XIII.

Representation: as bishop, healing a young man with arrows in his head, in prison, with instruments of torture (rack, whip, axe, lance, sword and tackle hook) and palm of victory, with the appearance of Evermode and Isfried.

May 24

St. Herman Joseph, * c. 1150, † presumably April 4, 1241

Herman from the City of Cologne already entered the Premonstratensian monastery of Steinfeld around 1162 as a youth. He was sent to Mariengarde in Friesland for his studies. After his ordination to the priesthood, the great devotee of Mary tended to the spiritual care of sisters’ communities as well as duties in the sacristy and refectory of the abbey. While tending to this handwork he developed an extraordinary interior life and received mystical graces. Herman, admired because of his visions and ecstasies, but also mocked and tormented by illness, received the nickname “Joseph” from Mary in a mystical marriage. The canon of Steinfeld composed several hymns in honor of the Mother of God, a commentary on the Song of Songs and poetry about St. Ursula and her companions – all in emotional style which made him a truly talented person. Herman Joseph is one of the first who expressly honored the heart of Jesus and indeed in an authentic mysticism which was nourished from Holy Scripture. In addition to his attitude toward penance, humility and deep spirituality, he was also well known for his skill in making and repairing clocks. During Lent 1241 the elderly Herman went to the nearby convent of Cistercian nuns at Hoven near Zülpich, where he died on Easter Thursday (presumably on April 4, 1241).

Relics: Steinfeld

Approbation of cult: January 22/March 8, 1728 by Benedict XIII and August 11, 1958 by Pius XII.

Representation: as a Premonstratensian with Mary and the Child Jesus, with apple, lily, chalice with roses, chalice, key and writing instruments, as a child extending an apple to the child Jesus, at the mystical betrothal with Mary (handing over a ring),
at a vision of the heart of Jesus.

June 6

St. Norbert of Xanten, Founder of the Order, Archbishop, * c. 1180, † June 6, 1134

Norbert, in lineage from the lords of Gennep, was a canon of the Collegiate Church of St. Victor in Xanten. He was ordained to the order of subdeacon without seriously being concerned about his life as a cleric. Around 1108-1109 we find him as court chaplain to Archbishop Frederick of Cologne and before 1110 to the Emperor Henry V whom he accompanied to Rome. There, much fury was raging over the investiture crisis. On May 28, 1115 he was – according to the report in Vita A – thrown from his horse by a bolt of lightning in a storm while riding to Vreden. This brought about a radical conversion. Filled with a great love for Christ, he dedicated himself completely to the Gregorian Church Reform which had as its goal a renewal of the *vita apostolica*. Therefore, in December 1115 on one and the same day he was ordained to the diaconate and priesthood and in the following period was on his way as an itinerant preacher. In the monastery of St. Gilles in 1118 Pope Gelasius II granted him permission for this. At the desire of Pope Callistus II, and with the support of Bishop Bartholomew of Laon, Norbert, together with several companions, laid the foundation for the Order of Prémontré through their profession on Christmas Day 1121. The Order spread rapidly throughout all of Europe. They promised to live according to the direction and manner of the Apostles as well as the Rule of Augustine. For the habit Norbert chose unbleached wool and not black material – he wanted his men to be witnesses of the resurrection like the angels at the tomb of Jesus Christ. The celebration of Mass stood at the center of their day, furthermore the founding generation exhibited a deep reverence of Mary the mother of God whom they chose as the patroness of the first church. In addition to the canons, there also lived at Prémontré many lay brothers and sisters who cared for the accommodation of the poor and pilgrims in the Hospice. After Norbert had handed over the direction of the community to Prior Hugh of Fosses, he set out anew in order to preach and to gather companions for his reform movement. There arose foundations in Antwerp, Cappenberg, Cuissy, Floreffe, Laon and other places. The new Order begun by Norbert was confirmed on February 16, 1126 by Pope Honorius II.

The year 1126 signified a decisive point in the life of the itinerant preacher, for he was appointed archbishop of Magdeburg at the Imperial Diet held in Speyer. On July 18, 1126 Norbert entered his Episcopal city barefoot and in penitential garb. Much work awaited him there. Of importance was to clear up abuses and to revoke the alienation of church property. Norbert began his work without delay, among which the reform of the clergy was his first goal. He brought confreres from Prémontré to Magdeburg and entrusted to them the church of “Unserer Lieben Frauen”; in addition he founded Premonstratensian monasteries at Gottesgnaden and Pöhlde. As shepherd of his diocese he adjusted the Order life of his confreres more to the task of ministry rather than retreat from the world after the style of Prémontré. In only eight years as bishop he was not able to realize all his plans. And so after his death, his confreres in the Order strove to further his mission work with the Wends. The last years of his life were marked by political activity in service of the Church and the emperor. He intervened to restore peace between Emperor Lothair III and Pope Innocent II. He showed himself to be a staunch defender of Pope Innocent against the antipope Anacletus. In 1132, as acting archchancellor for Italy, he accompanied King Lothair to Rome for his imperial coronation. He fell ill on this journey, probably from malaria. Norbert was still able to bless the Holy Oils on Holy Thursday, yet he celebrated his last Mass on Easter Day while seated. On June 6, 1134 the founder of the Premonstratensian Order died in Magdeburg, his episcopal city. His bones were brought from Magdeburg to the Abbey of Strahov (Prague) in 1626/1627.

Relics: Strahov/Prague

Approbation of cult: July 28, 1582 by Gregory XIII.

Representation: as a Premonstratensian (sometimes with cowl) and archbishop, with a monstrance, chalice (with spider), gospel book and olive branch, with Tanchelm or a devil in chains at his feet.

June 15

St. Isfried, Bishop, * c. 1115, † June 15, 1204

Isfried, a canon of the Abbey of Cappenberg and from 1159 the first provost of Jerichow and builder of its Romanesque abbey church, became bishop of Ratzeburg in 1178 and thus the successor of St. Evermode. In this position he gained merit for the building of the cathedral and setting up parishes and further he fostered the Christianization of the lands of the Wends. Being himself of a strong penitential mindset, he showed himself to be a gentle judge toward the Wends who revolted and sought to convince them through his preaching. In 1190 he visited the Abbey of Floreffe near Namur, which had been destroyed by fire. He succeeded in persuading the confreres to return after they had been scattered in all directions for a year and a half; he restored the monastery and consecrated seven altars on one day. Likewise in 1190 he blessed the Romanesque church of Postel and in 1194 that of Rolduc. In the conflict between the imperial Staufer Party and the papally minded Welf Party, in spite of threats, he sided with the defeated Henry of Saxony and Bavaria to whom he had previously sworn allegiance. Against the intrigues of Emperor Frederick and his vassal Bernard of Anhalt, he defended the rights of his people. Isfried died at almost 90 years of age on June 15, 1204.

Relics: none available

Approbation of cult: March 20/April 12, 1728 by Benedict XIII.

Representation: as a canon with a glass of wine and a book, as a bishop, healing the eyes of a youth, standing on a figure on the ground.

July 9

St. Adrian, Martyr, * c. 1528, † July 9, 1572

and St. James Lacoupe, Martyr, * c. 1542, † July 9, 1572

Adrian Jansen with the epithet "Becan", because he was from Hilvarenbeek (Brabant), entered the Premonstratensian Abbey of Middelburg in the Netherland's Province of Zeeland in 1544. He worked as novice master and chaplain. Around 1560 he became pastor in Agterkerke and in 1572 pastor of Monster. Adrian was a model minister in his parish which already included several Calvinists. In 1572 the "Geusen" attacked the parish house and abducted Adrian and his confrere James Lacoupe, who worked as assistant in Monster. An Augustinian and a Dominican, eleven Franciscans and four diocesan priests suffered the same fate. With beating, insults and the screaming of the crowd they were forced to go through the streets and undergo severe interrogation during which they defended the real presence of the Eucharist and the primacy of the papacy. They were refused food, mistreated and cruelly tortured; finally they were brought to Gorcum (today: Gorinchem) and hanged.

James Lacoupe, from Oudenaarde (Flanders), was also a canon of Middelburg Abbey. In 1566 he went over to the Reformation, became a protestant pastor and wrote against the Catholic Church. His father and his brother, who was likewise a Premonstratensian of Middelburg, were able to convince him to return to his monastery a few months later. After five years of penance in the Abbey of Marienweerd, Abbot Nicholas van den Burcht assigned him to the position of assistant in Monster in 1572. Together with his pastor Adrian Jansens he suffered a martyr's death on July 9, 1572.

Relics of the Martyrs of Gorcum: Gorcum, Brussels and Averbode

Approbation of cult: November 24, 1675 by Clement X and June 29, 1867 by Pius IX.

Representation: as Premonstratensians, with a noose, at the gallows, with a tiara, a chalice, a monstrance, a book and palm of victory.

July 14

Bl. Hroznata, Martyr, * c. 1170, † July 14, 1217

Born around 1170, the Bohemian nobleman Hroznata, after the early death of his father, was brought up by his sister Wojslawa who lived in Cracow. Once again in Bohemia the gifted young man married, but shortly thereafter he lost his wife and his son. In place of the promised participation in a crusade to the Holy Land he founded in the year 1193 the Premonstratensian Abbey of Teplá and around 1202 the sisters' convent of Chotěšov. Later he himself became a member of Teplá. Tradition tells us that he was vested in the white Premonstratensian habit in Rome by Pope Innocent III. Because of his vast experience in financial questions, Abbot John appointed him his representative and administrator of the property. With full power Hroznata set about caring for the affairs of the abbey. Because of this he was taken prisoner by the enemies of the abbey and incarcerated in Hohenberg on Fichtel-Mountain (or Alt-Kinsberg near Eger) and held for ransom. In prison where he was tortured, the well-known founder of the monastery and zealous Premonstratensian, the faithful administrator and uncompromising defender of his abbey died of starvation on July 14, 1217.

Relics: Teplá

Approbation of cult: September 16, 1897 by Leo XIII.

Representation: as a Premonstratensian with a model of a church, at an appearance of Mary, with iron chains and shackles, in prison, a crown on his head or at his feet, in death throes, with palm of victory.

August 13

Bl. Gertrude, * probably September 29, 1227, † August 13, 1297

Gertrude was the daughter of Landgrave Louis of Thuringia and Hessen, who died during the seventh crusade a few weeks before her birth, and his wife St. Elizabeth. Faithful to a vow her mother made while she was still pregnant, the child was entrusted to the Premonstratensian convent of sisters at Altenberg (municipality of Solms) near Wetzlar, where she was brought up and then entered the convent. Although Elizabeth also died in 1131 a few years after the birth of Gertrude, the community of Altenberg always remembered her visits during which the Landgravine used to spin wool and knit with the sisters. At the age of eight Gertrude was able to attend the canonization of her mother in May 1235 in Marburg. At the age of twenty-one she became the third superior of Altenberg in 1248. From her inheritance she erected the convent's gothic church as well as houses for the poor and infirm, in which she was actively engaged. Gertrude was an ardent supporter of the crusade movement and of the introduction of the Feast of Corpus Christi which was already celebrated in Altenberg in 1270. As a woman of penitence and mortification she had the charism of reconciling people at odds with one another. Gertrude died of a serious illness on August 13, 1297 at the age of 69 after 49 years as superior.

Relics: Altenberg

Approbation of cult: January 22/March 8, 1728 by Benedict XIII.

Representation: as a Premonstratensian with a rochet, almutium and abbess's staff, with a lion, lily, cross, instruments of suffering, key, book and tiara, with an appearance of the child Jesus with a cross who is placing a crown of thorns on her.

August 30 (in Poland: September 1)

Bl. Bronislava, * c. 1203, † August 29, 1259

The noble Bronislava, from Kamien (Silesia), entered the Premonstratensian convent of Zwierzyniec in 1219. She lived there for 40 years. She was a relative of the Dominican Saint Hyacinth, at whose death on August 15, 1257 she saw in a vision how Mary led him into heaven. Her fervent prayer and her contemplation on the passion of Jesus Christ and her veneration of the Holy Cross impressed her contemporaries very much. During her life time the Tartars twice destroyed the city of Cracow and the region together with the monastery; they left behind a trail of misery. In addition the plague raged through Europe these years. Bronislava, supported by her fellow sisters, was always an “angel of comfort” for the poor whom she helped spiritually and materially – thus she distributed food, clothing and medicine. The cross was her help and protection, and so she is frequently depicted as praying before Jesus who shows her the cross with the words: “Your cross is my cross; my glory will also be yours.” In all her distress Bronislava never lost hope; frequently she retired for prayer to the solitude of Sikornik Hill near Cracow where she died on August 29, 1259.

Relics: Zwierzyniec/Cracow

Approbation of cult: August 23, 1839 by Gregory XVI.

Representation: as a Premonstratensian with veil and lily, as praying before the cross of Jesus.

October 13

Bl. Peter Adrian Toulorge, Martyr, * May 4, 1757, † October 13, 1793

Born in Muneville-le-Bingard (Normandy), the diocesan priest Peter-Adrian Toulorge was vicar of Doville in December 1782. There he experienced the great zeal of his Premonstratensian pastor, Jacques-François Le Canut, with whom he was frequently a guest in the Premonstratensian Abbey of Blanchelande. Peter-Adrian joined the abbey, inspired by the ideal of St. Norbert. After the Civil Constitution for the Clergy was passed, the canon served in the surrounding parishes. When he heard about the law of August 26, 1792, whereby all priests who practiced their ministry publicly and had not taken the oath to the revolutionary government were condemned to deportation, he thought that this applied to him and decided to leave for the English Isle of Jersey. While there, he realized his error, returned at the first opportunity and continued to practice his ministry in secret. In September 1793 he was arrested and convicted. The Tribunal was convinced of his short stay in Jersey, but had no proof for this. After some hesitation he decided to tell the whole truth, in spite of the danger to his life – he knew that basically he was being persecuted as a Catholic priest. The night before his death he wrote three impressive letters; one ended with the words: “I wish you God’s blessing, on the evening before my martyrdom.” Peter-Adrian Toulorge died on October 13, 1793 in Coutances by the guillotine and was shortly thereafter honored as a “Martyr of the Truth”.

Relics: none available

Beatification: April 29, 2012 by Benedict XVI.

Representation: as a Premonstratensian, with guillotine and Gospel Book.

October 20

Bl. James Kern, * April 11, 1897, † October 20, 1924

Francis Alexander Kern from Vienna became a soldier in 1915 and returned from the First World War severely wounded. He was vested in the Premonstratensian Abbey of Geras on October 18, 1920. Frater James was ordained to the priesthood on July 23, 1922 and worked as a committed minister in the parishes around Geras. He viewed the excruciating pain due to his war wounds as atonement for the aberrations of a confrere who shortly before had founded the Czech National Church. At his first Mass James Kern said that “the passion would follow this Palm Sunday”. His sermons came from his heart and touched his listeners; the charisma and the authentic life of the “good Father James” fascinated people. In 1923 three of his ribs had to be removed under local anesthesia. His way of the cross began. He spent a few months in Merano to recuperate. After his return to Lower Austria he took up his ministry activity again but his condition worsened. Once again he was brought to the hospital where he had to suffer a great deal. On October 20, 1924, the day planned for his solemn profession, he was operated on for the last time. James Kern died at midday as the bells rang for the Angelus: “Receive me, O Lord, and I will live” – this he would have sung three times at his profession.

Relics: Geras

Beatification: June 21, 1998 by John Paul II.

Representation: as a student, soldier and Premonstratensian, with a thorn-crowned heart, as giving a blessing.

October 26

St. Gilbert, Abbot, * unknown, † June 5, 1152

On the advice of Ornifius, the Premonstratensian abbot of Dilo, Gilbert, a knight from the high nobility of the Auvergne, took part in the second Crusade (1147-1149) which St. Bernard had preached in Vézelay and which was led by the French King Louis VII. This crusade ended, however, in a military disaster. As a survivor of this perilous undertaking Gilbert, together with his wife Petronilla and his daughter Ponzia, decided to dedicate himself to God and enter a monastery. He gave part of this substantial fortune to the poor and established the convent of sisters at Aubeterre, in which his wife and daughter entered. After he had become a Premonstratensian in Dilo, Gilbert founded the Abbey of Neuffontaines and became the first abbot there around 1151. Following the model of St. Norbert he set up a hospital which quickly became well-known because of the miracles that occurred there. Penitent and charitable he cared for the many suffering people himself. Seriously ill children especially were brought to him. After he laid hands on them he returned them healed to their parents. Gilbert died on June 5, 1152 exhausted from penance and hard labor.

Relics: none available

Approbation of cult: January 22/March 8, 1728 by Benedict XIII.

Representation: as a Premonstratensian with outstretched hand and people in need, as abbot and builder or consulting with architects, with a model of a church/monastery, as giving a blessing, with attributes of service in battle at his feet.

November 14

St. Siard, Abbot, * unknown, † November 13, 1230

Siard came from a noble Frisian family and studied in the monastery school of Mariengarde, where St. Frederick was abbot at that time. It was here that probably before 1175 he asked for admittance into the novitiate. After 20 years of life in the monastery he was elected as the fifth abbot of Mariengarde. Nothing in his daily behavior distinguished him from his confreres, neither habit nor food and living conditions. Therefore as a good leader he directed his monastery on the material as well as the spiritual level. Mariengarde became a flourishing abbey. Whenever Siard went on a journey he always took along a large basket of bread in order to share his provisions with the poor. He had the charism to be able to pacify hatred and reconcile feuding parties. Siard companioned his confreres in their manual labor, especially in the fields. Under the direction of their abbot the Premonstratensians of Mariengarde recited the psalms while they harvested. To the confreres who had to leave the house he wished them three things: a happy journey, a peaceful stay and a good return. After 36 years as abbot, Siard ended his earthly journey on November 13, 1230.

Relics: Tongerlo, Windberg and Leffe

Approbation of cult: January 22/March 8, 1728 by Benedict XIII.

Representation: as an abbot, handing out bread from a basket to the poor and pilgrims, with a scourge, cross and palm of victory.



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