The recent General Chapter of the worldwide Norbertine Order was truly a celebration of and for all the sons and daughters of St. Norbert. For only the second time in almost 900 years, this international gathering, celebrated every six years, was held outside Europe — and for the second time, it was held in De Pere, at St. Norbert Abbey and St. Norbert College. It was truly an honor to host the Order on such an occasion, to share with them our small piece of Norbertine life and ministry, and to hear and learn about the ministry of many others. This Chapter was the fifth I attended, and it will hold a special place in my heart and soul.

A Chapter does have its business agenda, and this year’s was realized and accomplished with great open conversation and debate. The Abbot General made his “State of the Order” presentation and summarized the reports on visits to each community. Changes were made to the Constitutions, commission reports were filed and discussed, and our daughter foundation, Santa María de la Vid in Albuquerque, was raised to the status of an abbey. Delegates, members of the sisters’ communities and representatives of the Order’s lay organizations made the two-week gathering a time of renewal and discovery, then returned home to continue discussions that are central to our Norbertine way of life.

The Abbot General named this General Chapter “The Day of Pentecost.” He says: *We are invited to meditate on this spiritual event and to reflect on this Pentecostal occurrence during these days: when we are together praying and celebrating the Eucharist, when we gather in groups and meetings, when we meet one another. And we will pray that the Holy Spirit will fulfill each of us with his Spirit, with his fire, with his love.*

*Bernard of Clairvaux has said: ‘You must first burn in yourself, then you can shine and illumine others.’ Only the one who is burning can kindle others.*

*Gary Neville, O.Prior.*
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Abbey Magazine is a biannual publication for the St. Norbert Abbey community that illumines life at the Abbey and welcomes readers into that life, mind and spirit.

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Norbertines traverse the St. Norbert College campus during this summer’s General Chapter.
At Our Lady of Lourdes Parish in De Pere, where I serve as pastor, our theme song is “All Are Welcome.” The parishioners chose it when two parishes merged to form our present one. With a rousing melody, it’s a feel-good song, our mission statement and marching orders.

It’s not easy to put into practice, though — to welcome “the other” who will shake things up and dismiss any sense of seniority or “squatter’s rights” to privilege or inflated influence.

But God’s universal invitation to life and holiness, extended to all in the ministry of Jesus through the hospitality of the Church, compels us. Such welcome of “the other” is at the heart of our Norbertine life — a life evolving as our Order grows to encompass greater diversity, locally and globally.

The recent worldwide meeting of Norbertines in De Pere revealed some of the challenges and blessings of diversity. We yielded to each other, hearing homilies and chanting psalms in French, German or Dutch instead of English, or going together to the unfamiliar ground of Latin for the sake of unity.

Translators ensured that no one was left out of deliberations. We came to understand each other’s music, sports, humor and tastes for food, beer and even strong cigars!

Beyond the superficial, we also experienced a deep, powerful sense of our connectedness, our common ground — more compelling than our differences — in our humanity, our Christianity and our religious profession as Norbertine brothers and sisters. It was a glimpse of Heaven!

The early Church grew because it reflected this unity, seen in Acts 4:32-33:

“The community of believers was of one heart and mind; no one claimed anything as their own; they held everything in common. With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was paid them.”

For us as Norbertines, greater diversity profoundly changes and enriches our life. It will challenge us, too, as Spanish-speaking candidates, second-career seekers and folks from other ethnic and cultural heritages cast their lot with us. A “new normal” will be called for. And we must be open to it — or our Community will perish!

No one person, group, culture or race has the inside track with God. We are all pilgrims, immigrants, “on our journey home, together, to God” (Rule of St. Augustine). To get to that Heavenly home, our life in Christ and Norbert calls us to risk the radical hospitality of Heaven, which always has room for “the other.”
Todos Son Bienvenidos

“Todos Son Bienvenidos” es el canto del cual tomamos el lema para la parroquia de Nuestra Señora de Lourdes en De Pere, donde yo desempeño el papel de Párroco. Los feligreses lo escogieron cuando dos parroquias se unieron para formar la parroquia actual. Este canto tiene una melodía vigorosa y es muy alegre, es nuestra declaración y modelo a seguir.

Sin embargo no es fácil de poner en práctica; el dar la bienvenida “al otro” quien podría parecer como una amenaza a nuestros derechos o privilegios.

Pero la invitación universal de Dios a la vida y santidad, extendida a todos en el Ministerio de Jesús por medio de la hospitalidad de la Iglesia — nos obliga ... Tal bienvenida al “otro” está al centro de nuestra vida Norbertina — una vida que se desenvuelve a la vez que la orden crece — para incluir mayor diversidad, a nivel tanto local como global.

Nuestra reciente reunión global Norbertina reveló algunos de los desafíos y bendiciones de la diversidad. Cedimos los unos a los otros, escuchando homilías, cantos y salmos en Francés, Alemán o Holandés en vez de en Inglés o prosiguiendo juntos al terreno algo desconocido del Latín para lograr mayor unidad.

Traductores aseguraron que nadie quedara excluido en las deliberaciones. Llegamos a apreciar los unos de los otros la música, los deportes, el sentido del humor y los diferentes gustos en cuanto a las comidas, las cervezas y aún los cigarros o puros.

¡Más allá de lo superficial experimentamos también un sentido profundo y poderoso de conexión, nuestro campo común — más comprometiente que nuestras diferencias — en cuanto a nuestra humanidad, nuestro Cristianismo y nuestra profesión religiosa como hermanos y hermanas Norbertinos! Fue como una ...

Probada de Cielo ...

La Iglesia primitiva crecía porque reflejaba esta unidad, como se ve en Hechos 4:32-33:

“La comunidad de creyentes era de un solo corazón y una sola mente; nadie reclamaba nada como suyo; tenían todo en común. Con gran poder los apóstoles daban testimonio de la resurrección del Señor Jesús, y se les demostraba gran aprobación.”

Para nosotros como Norbertinos, una mayor diversidad profundamente cambia y enriquece nuestra vida. Y nos sirve de desafío también, cuando candidatos de habla española, buscadores de una segunda carrera/profesión y personas de distintas herencias étnicas y culturales unen sus destinos con nosotros.

Se nos pedirá una forma nueva de ... “Lo Normal.” ¡Y tenemos que estar abiertos a esto — o nuestra Comunidad perecerá!

Ninguna persona, grupo, cultura, ni raza tiene la trayectoria privilegiada con Dios. Todos somos peregrinos o inmigrantes “en el camino a casa, juntos, hacia Dios” (Regla de San Agustín). Para alcanzar esa Casa Celestial, nuestra vida en Cristo y Norberto nos llama a arriesgar la hospitalidad radical del cielo, que siempre tiene lugar para “el otro.”
Peals of brass resonated through the pews and the scent of incense filled the air as hundreds of religious in white habit processed into the church at St. Norbert Abbey. Some smiled. Some waved. Some were solemn. All were of one purpose: to celebrate the opening Mass of the 2012 General Chapter of the Ordo Praemonstratensis – the Norbertines.

They had come from six continents and some 40 Norbertine foundations around the world to spend 14 days during July and August in the work called for by their Constitutions: “to give expression to and promote the bond of charity, the unity and the charismatic vitality of the entire Order” and to discuss “the experiences and contemporary questions of religious life and the apostolates of [their] communities.”

During their time in De Pere, Abbey Magazine was fortunate to sit down with three priests, a sister and a lay associate representing a spectrum of the Norbertine experience. Their answers to our questions offer a snapshot of an ancient international community that has endured and renewed itself through nearly 900 years of war, peace, political change and evolving needs.
Fr. Rudolf: Hamborn [Abbey] was founded in 1136. ... We were suppressed in 1806 by the government. We were quite a run-down noble abbey in 1806 with only four confreres surviving, and they were dispersed to their home parishes.

We were re-founded in 1959. There was [a] huge area of industrialization in the heart of Germany, and they wanted to make a diocese of this area where there were lots of miners and workers and steel workers and so forth. When the bishop was asked to form this [Diocese of Essen] ... he asked the Abbot General to send him some Premonstratensians.

Sr. Katalin: We had sisters in Hungary in the 12th century. But the Turks came to Hungary in the 16th century, and they stayed there for 150 years. At this time the order died out.

Our order was re-founded after a 300-year absence in 1927. ... The number of sisters at the beginning was three. ... By the time of the [communist] dispersion — by 1950 — the number of the sisters grew to 70. [After the end of communism in 1989] we had 35 sisters. From that time on, the old sisters died. And now we are eight in the order.

Frans: The Abbey of Averbode was founded in 1134 by the Abbey of Antwerp, which doesn’t exist anymore. The community was dispersed due to the French Revolution in 1797. ... In 1834, seven still surviving could restart the life of the abbey.

A great part of the building of the abbey was destroyed by the French and their collaborators. Since 1834 the community has grown, and the buildings were then restored. In 1942 the whole complex of the abbey ... was burned down. Everything was destroyed. They started again to build everything and to restore the old buildings.

Fr. Alessandro: A bishop from Brazil asked the Abbot General to send missionary priests — Norbertine priests — to help in parish life. The mother abbey, Park [in Belgium], sent three Norbertines.

One priest ... started a school. My community started with this school in 1948. In 2000 my priory became independent from Park Abbey.

Fr. John: We started from Tepla, Germany. It was in 1979. Our founding abbot ... wanted to start a branch of the Latin order of the Norbertines. We became an independent canonry in 2007.
Sr. Katalin: After the political changes when we started our common life in public, we wanted to go back to [our] roots. We knew that St. Norbert and his order has always been caring for the poor. We started in ’93 three day care centers for poor children from ages 6 through 14. We had 60 to 80 children in our day care center. We established a vocational training school in 1996, and now we have 500 pupils at our schools. These pupils come from very poor families with very bad social backgrounds.

Since 2006 we are running the social welfare center in the town as well. ... We also run a nursing home for elderly people with the six sisters.

Fr. John: We serve the poorest strata in society. In the educational field we serve at least 3,000 students in four schools. We also have a vocational training center. In the pastoral field we have five parishes, mostly in the mountains.

In the social field we have a program for the youth in which we concentrate on children who are in conflict with the law. ... We have a priest who has studied the law, and he has now been made a judge of the juvenile court.

Fr. Rudolf: We have a conglomerate of 30,000 people in one parish, formerly 12 churches, formerly 12 parishes ... with one of our confreres being the parish priest of the whole of Hamborn, which was a city in itself with 150,000 inhabitants.

Frans: Very important for Averbode is publishing activity, which is giving employment to many people — I think 100. We are specializing mainly in books about theology, spirituality, all these kinds of things, and also magazines for children, which are used from kindergarten on. That’s an important part of the income of the abbey, of course.

Fr. Rudolf: It never fails to impress the way Americans organize everything. ... Everything runs well and on time.

Fr. Alessandro: We are all together as a family — associates, sisters, contemplative sisters, active sisters. Norbertines around the world are one family for one work, working together to serve the Church, the people.

Fr. John: I sensed or experienced very much a desire, a thirst, for change, for renewal as an order. We stand to look forward. That’s a boost for me — to be hopeful for the future.

Frans: To experience the communio, as we call it, during prayer and the Eucharist and during meals and recreation — it’s amazing. I have told others it’s a grace, it’s a divine grace, to be here. It will give even more color to my life. I’m very grateful to the General Chapter, to the Abbot General and, in fact, to God.

What will you remember from this General Chapter?

READ MORE ONLINE
Want to learn more about Norbertine life beyond De Pere? You’ll find interviews with two sisters from cloistered Norbertine convents in California and the Netherlands at norbertines.org
A Circle of Communities

The Norbertine Order is best understood not as a top-down institution but rather as a community of communities that expands organically. Here, Fr. John Bostwick, O.Praem., explains how these communities remain both independent and connected.

Canonries
The primary unit of Norbertine life is the local, autonomous abbey or priory known as a canonry. A Norbertine does not profess his or her vows to the Order as an abstract institution but rather to the particular church and community of his or her canonry. A fully formed canonry takes the shape of an abbey, governed by its own chapter and led by an abbot. An independent priory, led by a prior, is also a canonry. Not all priories are independent, however. For example, the Priory of St. Moses the Black in Mississippi and St. Joseph Priory in De Pere are part of St. Norbert Abbey.

Circaries
Each canonry belongs to one circary for the purpose of mutual support and communication. In the past circaries were primarily geographical. In more recent years circaries have been organized along language lines. The English-speaking circary includes canonries in the U.S., the U.K., Ireland, Australia and India.

General Chapter
The General Chapter is an assembly of abbots, priors, superiors and delegates of each canonry, male and female. As the Order’s supreme authority, the General Chapter meets every six years to deal with matters of common concern to support the life and ministry of the canonries.

The Order grows organically, often in response to the needs of the larger Church. A canonry sends a group of members to establish a foundation. As the foundation takes root and develops stability, a reasonable hope for vocations, and financial independence, it matures and achieves independence as a canonry in its own right, first as a priory and finally as an abbey.

To use family life as a metaphor, the mother abbey is the homestead from which the kids go forth to establish their own families. The families are independent but are still bound together in relationships of affection and mutual support.

In this sense, St. Norbert Abbey is the “mother abbey” of two canonries: Daylesford Abbey in Pennsylvania, which became independent in 1963, and Santa María de la Vid Abbey which gained its independence in 2011 and was elevated to abbey status in 2012.
The Sunday before classes started at St. Norbert College this fall found me on campus for Convocation and the Mass of the Holy Spirit — the traditional opening of the school year. Cabrini from Admissions had saved me a spot, where I squeezed in next to Sarah, our director of music, and Billy from College Advancement. In front of us, the celebrant, Fr. Jay, took his seat, vested in red for the occasion.

It was hard not to be mindful of the last time the five of us had worshipped together — another day when the liturgical calendar had called for red. Fr. Jay served as our celebrant then, too, but this was in St. Petrikirche, not far from the site of Norbert’s own cathedral in Magdeburg, Germany. It was the last stop on our May tour of European abbeys and, in this parish church under the care of Magdeburg Priory, one of us served at the altar, others took turns at the lectern and the 22 of us, together in the otherwise empty church, allowed the Holy Spirit to move among us. It was the Feast of Pentecost.

Our tour of eight Norbertine foundations in Central Europe was the culmination of a year of study in which we focused on the Catholic intellectual tradition and the Norbertine roots of the college. Among the texts we had studied together was a 12th-century life of Norbert, a remarkable document that began as pure biography but that could not contain the man himself, who within a chapter or two sprang to life before us.

We continued to encounter the person of Norbert on the tour: At Doksany Convent in the Czech Republic, we stood under the enormous gingko tree planted where the saint’s earthly remains once had lain, and we prayed together at their ultimate resting place, Norbert’s tomb in Prague’s Strahov Abbey. Norbert’s image was everywhere in the abbeys we visited, and, in Magdeburg Cathedral, we gathered around what may be the only object still present to our senses that the saint himself laid hand on: the ancient porphyry font reclaimed from Norbert’s own church on that site.

But it was Norbert’s spirit we were particularly in quest of, and that we encountered everywhere. We felt a small shock of recognition when Abbot Michael of Geras Abbey in Austria mused the word *communio* in passing — the accent was foreign but the word came just as readily to mind for him as it does for us at our Norbertine college and abbey in the U.S.

And at Vrbové in Slovakia, we learned how the sisters maintained their common life under Communist rule. Their community had been dispersed — the novices sent back to their families, the professed sisters separated and sent to jobs in shops and fields. Though the nuns could no longer wear the habit, still they found one another again, rooming together in twos and threes, praying together before and after their secular workday and keeping the reserved Sacrament in the kitchen cupboard. Against all odds, new vocations actually increased during those years.

We saw in Central Europe that, wherever there are Norbertine foundations, they have prevailed against adversity and strife, fire and flood. Abbeys and convents themselves have, over the years, flourished, faded away, experienced rebirth — always remaining, at their heart, Norbertine.
At Magdeburg, for instance, where once Norbert reigned as archbishop, the priory now houses only three men — a small Norbertine outpost in the determinedly secular society of the former East Germany. But at Roggenburg, where some decades ago the current prior was the only religious, there is now a thriving community of 13 — confreres who, between them, administer a stunning restored rococo church, a school and an environmentally-conscious family center, guest house and restaurant.

One member of our group is now friends on Facebook with Fr. Ulrich of Roggenburg, and we have had other opportunities to stay in touch with our new connections in Europe. A couple of them will continue their English studies at the college, and many were in De Pere for the General Chapter of the Order, a summer gathering that took “Day of Pentecost” for its theme.

And, three months later, here were many of our group in the pews together once again — Old St. Joseph Church filled as it was with eager young faces about to embark on the remarkable four-year experience that is an undergraduate education. Again, we invoked the Holy Spirit. And, in his homily, campus pastor Fr. John defined communio for us once more — and, likely for the first time to his new student parishioners.

“We call the ever-present fire of God’s Holy Spirit at work within and among us, communio . . .” he said, “which is very simply, yet profoundly, the reality and experience of individuals in relation to and for one another expressed in community. Moreover, the almost 900-year-old Norbertine tradition imparts a powerful spiritual template — a truly common life.”

REVISIT THE TOUR ONLINE

While on the Norbertine heritage tour, our contributor, St. Norbert College editor Susan Allen, posted several entries to her ongoing blog, “A word from the editor,” found at http://home.snc.edu/susanallen. Her posts, beginning with one called “I slept like a bishop” that describes her stay at Belgium’s Leffe Abbey, enrich the tale she tells here.

True responsibility for virtually chronicling the European tour fell to Julie Friedman, who works in St. Norbert College’s Mission and Student Affairs division and who served as a photojournalist in the U.S. Army and the Wisconsin Army National Guard for 22 years. On her blog, found at http://home.snc.edu/juliefriedman, she offers photographs from each abbey visited along with day-by-day observations that evidence a developing spirit of communio within the travel group itself. Readers can pick up the story with her post “Oh, the places we’ll go!”
If someone you know may be interested in a purposeful life as a Norbertine priest or brother, please contact: Fr. John Tourangeau, O.Praem. email: vocations@norbertines.org phone: 920.403.3075

The first purpose for which you have come together is to live in unity in the house and to be of one mind and one heart on the way to God.
The Norbertine Center for Spirituality has experienced some significant changes these past few months. The Center’s director, FR. CONRAD KRATZ, O.PRAEM., suffered a stroke in June 2011. While his physical health has been compromised, his faith, humor and irrepressible spirit remain alive and well. Given his extraordinary gifts, Fr. Kratz will remain with the Center as director emeritus, serving as consultant to the staff and a member of the newly coordinated advisory board. He remains grateful for all the thoughts and prayers he has received during these challenging months and delights in having visitors.

The Center is pleased to announce the addition of a new staff member, FR. JAMES NEILSON, O.PRAEM. Fr. Neilson brings tremendous energy and creativity to the Center and is offering numerous presentations throughout the fall and winter months. He is a former professor of art who taught at St. Norbert College for more than 20 years and is recognized nationally, not only for his artistic talents but also for his ability to combine art and faith.

Members serving on the new CENTER FOR SPIRITUALITY ADVISORY BOARD who will support, assist and advise the Center for Spirituality staff include: RICH CURRAN, president, Parish Success Group; the REV. LEE GOODWIN, ELCA; ELIZABETH KOSTICHKA, Hispanic ministry formation facilitator, Diocese of Green Bay; SR. SHAWN MADIGAN, CSJ, professor emerita, St. Catherine University, St. Paul, Minn.; TONY PICHLER, lay ministry formation director, Diocese of Green Bay; FR. TIM SHILLCOX, O.PRAEM., pastor of Our Lady of Lourdes Parish, De Pere; KATHLEEN TILOT, pastoral minister, Prince of Peace Parish, Green Bay; and PAUL WADELL, professor of religious studies, St. Norbert College. Ex-officio members include Fr. Kratz and ABBOT GARY NEVILLE, O.PRAEM.


Lenten programming includes Saturday morning presentations beginning Feb. 16 as well as a two-part series on the STATIONS OF THE CROSS presented by Fr. Neilson on Feb. 26 and 28.

The Triduum retreat, FOOD, FIRE, WATER AND STORY: THE EASTER TRIDUUM, begins Holy Thursday, March 28. In five presentations, FR. ANDREW CIFERNI, O.PRAEM., internationally renowned liturgist, will explore the roots and meaning of the Passover of the Lord Jesus, which, although ancient in origin, provides a model for full human living today.

For additional information, or to receive a brochure, visit norbertines.org or call the Center at (920) 337-4315.
Two diocesan ministers and employees who have supported the priory from the beginning marked milestones in recent months. Janna Avalon, editor of the Mississippi Catholic, retired after 41 years. Rhoda Kalscheur, parish minister at Christ the King Catholic Church in Jackson, Miss., also retired after 41 years. Sr. Joellen Flynn, CSA, moved from Carthage, Miss., to the Sisters of St. Agnes motherhouse in Fond du Lac, Wis. She spent many years serving the black community in Carthage and Camden, Miss. Her immediate project is attending the 60th anniversary of ordination of her cousin, Fr. Bob Finnegan, O.Praem., the Order’s treasurer.

The annual St. Patrick’s Day priest dinner at St. Paul Catholic Church in Flowood, Miss., welcomed priests from across our 26-county diocese, including the Norbertines of St. Moses the Black Priory. The community participated in St. Norbert Abbey’s abbatial election and canonry Chapter in May. To close out the Year of the Eucharist, Fr. Onwuham Akpa, O.Praem., and Fr. Jeremy Tobin, O.Praem., attended Atlanta’s 17th annual Eucharistic Congress in June. The pair spoke to hundreds who visited their Norbertine display.

One visitor, Atlanta Archbishop Wilton Gregory, asked them to offer well wishes to the two Norbertine priests he ordained at St. Norbert Abbey shortly after becoming bishop — Fr. Richard Chiles, O.Praem., and Fr. Tim Shillcox, O.Praem., who celebrate their 25th anniversaries of ordination this year.

In June several Norbertines participated in both the bishop’s annual Mass and dinner for deceased relatives of priests and the Knights of Columbus appreciation dinner for Holy Savior Parish in nearby Clinton, Miss. Fr. Jeremy Tobin, O.Praem., continues his activity in numerous social justice enterprises and writing for various outlets. A selection of his articles are available at stmosestheblackpriory.org.

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The Norbertine Volunteer Community (NVC) has been involved with the garden since its inception three years ago. Through the cooperation of its volunteers, the Three Corners Neighborhood Association and Students in Free Enterprise (SIFE) from St. Norbert College, Noah’s project became a reality. Thanks to Noah’s own fundraising efforts and a Lowe’s grant to SIFE, 15 wheelchair-accessible raised garden boxes were added this year. “The whole reason these boxes were built and designed the way they were was to make it easier and more comfortable for all to be able to garden,” says Mommaerts. Located behind the NVC house on the northeast side of Green Bay, the garden exemplifies environmentally-conscious sustainable living, from composting to using rain barrels to collect runoff. Produce is donated to the Golden House Domestic Violence Shelter; the Manna for Life meal program; the Green Bay Fire Department, which has helped to provide water; the N.E.W. Community Shelter; and to those who help maintain the community garden. “The garden is a group effort,” says Mommaerts. “It’s literally taken on a life of its own. Kind of like a pumpkin plant, because they can get a little crazy!”

When good people come together, great things happen. On June 18, Green Bay Mayor Jim Schmitt held a press conference to commemorate a partnership project led in part by the Norbertine Volunteer Community (NVC): the creation and upkeep of a community garden. The event not only announced the expansion of the garden, but also recognized continued neighborhood involvement and the garden’s success.

Fr. James Neilson, O.Praem., originally approached NVC director Ellen Mommaerts about assisting Eagle Scout candidate Noah Berg with his proposed garden project. During a meeting with the scout coordinator, details were arranged. “In 15 minutes, we conceived of the raised garden boxes,” says Mommaerts. “It just kind of grew from there.” The NVC has been involved with the garden since its inception three years ago. Through the cooperation of its volunteers, the Three Corners Neighborhood Association and Students in Free Enterprise (SIFE) from St. Norbert College, Noah’s project became a reality. Thanks to Noah’s own fundraising efforts and a Lowe’s grant to SIFE, 15 wheelchair-accessible raised garden boxes were added this year. “The whole reason these boxes were built and designed the way they were was to make it easier and more comfortable for all to be able to garden,” says Mommaerts. Located behind the NVC house on the northeast side of Green Bay, the garden exemplifies environmentally-conscious sustainable living, from composting to using rain barrels to collect runoff. Produce is donated to the Golden House Domestic Violence Shelter; the Manna for Life meal program; the Green Bay Fire Department, which has helped to provide water; the N.E.W. Community Shelter; and to those who help maintain the community garden. “The garden is a group effort,” says Mommaerts. “It’s literally taken on a life of its own. Kind of like a pumpkin plant, because they can get a little crazy!”
News, Honors and Distinctions

FRATER MICHAEL BRENNAN, O.PRAEM., is teaching math and theology at Notre Dame Academy, Green Bay.

FR. ROWLAND DE PEAUX, O.PRAEM., received an honorary Doctor of Laws degree from St. Norbert College during the 2012 graduation ceremonies.

FR. JOHN TOURANGEAU, O.PRAEM., has been appointed pastor of St. Norbert College Parish.

FR. STEVEN VANDEN BOOGARD, O.PRAEM., has been appointed sacramental minister at St. Mary Parish, Maplewood, Wis.; St. Peter Parish, Rosiere, Wis.; and St. Hubert Parish, Lincoln, Wis.

JUDY TURBA has been appointed director of the Norbertine Center for Spirituality.

FR. DAVID MCELROY, O.PRAEM., has been appointed parochial vicar of St. Michael Parish, Keshena, Wis.; St. Francis Solanus Parish, Gresham, Wis.; and St. Anthony Parish, Neopit, Wis.

ABBOT GARY NEVILLE, O.PRAEM., was elected second definitor for the international Norbertine Order. He is one of the four counselors of Abbot General Thomas Handgrätinger, O.Praem.

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Norbertine Volunteer Community

AARON VAN TREECK, Sheboygan Falls, Wis., and KATE JESELNICK, Naperville, Ill., have joined the Norbertine Volunteer Community (NVC) for 2012-13. Van Treeck attended the University of Wisconsin-Platteville, and Jeselnick studied at the University of Illinois at Urbana-Champaign. Both felt called to spend time as post-graduate volunteers to serve others and to continue to grow in their Catholic faith.

The community-based, accessible living style of the NVC is proving to be a perfect fit for each. In August, Van Treeck and Jeselnick began their 11-month commitment as volunteers with a two-day formation retreat at St. Norbert Abbey, accompanied by NVC director ELLEN MOMMAERTS. Throughout their year of service, Van Treeck will work with a local food pantry and Jeselnick will involve herself in parish ministry with youth and adults.

www.norbertines.org

Vestition

PATRICK LAPACZ was vested in the Norbertine habit on Aug. 27 at St. Norbert Abbey during Solemn Vespers. Frater LaPacz will participate in the first-year Norbertine novitiate at the Holy Spirit House of Studies, the Norbertine house of formation in Chicago.

Profession of Simple Vows

On the Feast of St. Augustine, Aug. 28, FRATERS JACOB SIRCY and BRADLEY VANDEN BRANDEN professed Simple Vows at St. Norbert Abbey. The novices will live at the Holy Spirit House of Studies in Chicago, where they will prepare for the priesthood at Catholic Theological Union. To view a photo gallery of both events, visit norbertines.org.

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News, Honors and Distinctions
2012-13 Winter/Spring Calendar for St. Norbert Abbey

DECEMBER

1 – Advent Series: The Advent Message of Mary, Joseph and Simeon (Sr. Judy Miller), 9:15 - 11 a.m.
1 – World AIDS Day: Imagining Compassion through the Visual Arts (Fr. James Neilson), 3:30 - 4:30 p.m.
4 – Vatican II: A Personal Perspective (Fr. Roman Vanasse), 6:30 - 8 p.m.
8 – Advent Series: Images of Mary (Fr. James Neilson), 9:15 - 11 a.m.
16 – Taizé Prayer, Abbey Church, 7 p.m.

JANUARY

6 – Schola d’Arezzo Concert, Abbey Church, 2:30 p.m.
8 – We Believe: The Many Faces of Faith Series - Buddhism (Dr. John Holder), 6:30 - 8 p.m.
17 – Lectio Divina (Bishop David Ricken), 6:30 - 8 p.m.
19 – Morning of Spiritual Renewal for Women, 8 a.m. - 1 p.m.
20 – Taizé Prayer, Abbey Church, 7 p.m.
24 – Living and Believing in the Spirit: A Life of Passion and Abundance (Dan Holstead), 6:30 - 8 p.m.
31 – An Evening of Baroque (and Neo-Baroque!) Art, Music and Monastic Beer, 6:30 - 8 p.m.

FEBRUARY

2 – Points of Light for a Cancer Journey (Tom Bekkers, Marge Mattice, Fr. James Neilson), 9 a.m. - 3 p.m.
5 – We Believe: The Many Faces of Faith Series - Sikhism (Bhagwant Singh Balli), 6:30 - 8 p.m.
6, 13, 20, 27 – Wednesdays for Women (Sr. Shawn Madigan, Sr. Judy Miller), 10 - 11:50 a.m.
7 – Abbey Lecture Series: Organizational Theory and the Roman Catholic Church (Dr. Howard Ebert), 6:30 - 8 p.m.
16 – Stations of the Cross (Fr. Andrew Ciferni), 6:30 - 8 p.m.
17 – Taizé Prayer, Abbey Church, 7 p.m.
26, 28 – Stations of the Cross (Fr. James Neilson), 6:30 - 8 p.m.

MARCH

2, 9 – Lenten Series (Fr. James Neilson, Tony Pichler), 9:15 - 11 a.m.
5 – We Believe: The Many Faces of Faith Series - Judaism (Rabbi Shaina Bacharach), 6:30 - 8 p.m.
10-19 – Solemn Novena to St. Joseph
16 – Canon John Bruce Organ Concert Series (Christopher Houlihan), Abbey Church, 2 p.m.
17 – Taizé Prayer, Abbey Church, 7 p.m.
21 – Abbey Lecture Series: Engaging Our “Others” in Ecumenism and Interreligious Dialogue (Dr. Mara Brecht), 6:30 - 8 p.m.
28-31 – Food, Fire, Water and Story: The Easter Triduum (Fr. Andrew Ciferni), 4 p.m. Thursday through 10 a.m. Sunday

APRIL

2 – We Believe: The Many Faces of Faith Series - Islam (Imam Mohamed Zakarya), 6:30 - 8 p.m.
11 – Abbey Lecture Series: In Celebration of Vatican II (Panel Discussion) 6:30 - 8 p.m.
20 – Canon John Bruce Organ Concert Series (Michael Hey), Abbey Church, 2 p.m.
21 – Schola d’Arezzo Concert, Abbey Church, 2:30 p.m.
21 – Taizé Prayer, Abbey Church, 7 p.m.

The Norbertine Center for Spirituality winter/spring brochure will be available in mid November, with a complete list of programs/retreats. Please visit norbertines.org/programs.html to view listings online or call (920) 337-4315 to receive a copy.