Norbertine Spain: Preliminary Outline (August 28, 2012)

Brief Historical, Political, Social, and Religious Background

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A. Premonstratensian Beginnings (Castilla-Burgos): According to Eduardo Corredera, the famous Marist historian who researched Premonstratensian history in Spain, the lore about the foundation of the Premonstratensians in Castilla needs to be revisited with more research. The somewhat questionable version by the early Premonstratensian historians (Bernardo de Leon, José Noriega, and Jaime Caresmar) is that two young men, Sancho Ansúrez from Valladolid and Domingo, the son of the Count of Candespina, went off to study in Paris where they heard about the life and activities of Saint Norbert. At some time before 1126 they presented themselves at Premontre to be admitted to the Order. After being sufficiently trained and mature in the religious life and spirituality of the Order, they were sent back to their native land in the north of Spain which was being taken back from the Moors during the Reconquest. The first two foundations in Castilla were Ribolo-Torta (Retuerta), founded in 1145 by Sancho, and Monte Sacro, founded in 1144 by Domingo. Monte Sacro was later moved by Domingo and renamed as la Vid in 1162. Most of the Premonstratensian abbeys were in the center-Northwest regions with none being in the southern regions of the peninsula which were liberated in the later Reconquest period. Abbeys founded between 1160 and 1170 were double foundations for both men and women.*

B. Premonstratensian Beginnings (Aragón-Cataluńa): Marist Brother Eduardo Corredera relates that at the Council of Reims in 1148, Eugenio III asked some Christian princes to aid in the efforts of Ramón Berenguer IV of Barcelona to reconquer some cities in the Catalonian region from Moorish domination. The Premonstratensian abbot, Estéban of Monte Flabon, joined in the efforts at the siege of Lérida. As a reward for his efforts, Ramón Berenguer IV established a short-lived Premonstratensian abbey which soon dissolved. With similar intentions of founding a permanent abbey, the Count of Urgel, Armengol VII, offered land and other sufficient donations to reestablish a Premonstratensian abbey nearby which gave rise in 1166 to the famous abbey of Bellpuig de las Avellanas. At the very same time Guillem II, the Lord of Bellpuig, had petitioned Casadieu in France to send some religious to inhabit the new abbey.*

*Aldea Vaquero, Quintín; Marín Martínez, Tomás; Vives Gatell, José; eds. Diccionario de historia eclesiástica de Espańa. Tomo III, Instituto Enrique Flores. Madrid: Consejo Superior de Investigaciones Científicas, 1972, pp. 2021-2023 ("Premostratenses" por Eduardo Corredera)

C. Major Foundations Hispania: Castillian Language/Culture
(City, name, region, dates)

(Aguilar de Campoó) Santa María la Real: Palencia (1152-1835)
(Arenillas) San Pelayo: Palencia (1168-1573)
(Ávila) Espíritu Santo: Ávila (1171-1835)
(Bujedo) Nuestra Seńora de Candepajares: Burgos (1168-1835)
(Cerrato) San Pelayo: Palencia (1159-1835)
(Ciudad Rodrigo) Santa María de la Caridad: Salamanca (1165-1835)
(Ibeas de Juarros) San Cristóbal: Burgos (1146-1824)
(Madrid) San Joaquín: Madrid (1639-1835)
(Madrid) San Norberto: Madrid (1608-1835)
(Medina del Campo) San Saturnino: Valladolid (1178-1835)
(Retuerta) Nuestra Seńora: Valladolid (1145-1835)
(Salamanca) San Norberto: Salamanca (1568-1835)
(Segovia) Santa María de los Huertos: Segovia (1176-1835)
(Valladolid) Santa Cruz (San Norberto): Valladolid (1171-1835)
+(Toro) Santa Sofía: Zamora (1311-2012)
(Vid) Santa María: Burgos (1144-1835)
+(Villoria) Nuestra Seńora de la Asunción: León (1243-2012)

D. Major Foundations Gascuńa: Catalán-Basque Language/Culture
(City, name, region, dates)

(Bellpuig de las Avellanas) Santa María: Lérida (1166-1835)
(Urdax) San Salvador: Navarra (1210-1839)

E. Minor or Ephemeral Foundations

The minor or more transitory Norbertine foundations in Spain were primarily small priories, remnants of separated duplex abbeys, hospitals, parishes, or hermitages. Most were under the sponsorship of la Vid, Aguilar de Campoó, Retuerta, or Ibeas de Juarros in the northwest quadrant of Spain or Bellpuig in the northeast quadrant of Spain. Here is a list of the lesser or more short-lived foundations:

(Alba de Tormes) San Leonardo: Salamanca
(Artá) Mallorca: Balleares
(Benaberre) Nuestra Seńora de la Alegría: Huesca
(Brazacorta) Nuestra Seńora: Burgos
(Fondarella) San Nicolás: Lérida
(Fresnillo de las Dueńas) Nuestra Seńora de Coro: Burgos
(Fuente la Encina) Santa María Magdalena: Burgos
(Os de Balaguer) Nuestra Seńora de Aguilar: Lérida
(Porto) Santa Engracia: Navarra
(Reinoso de Cerrato) Santa Cruz: Palencia
(San Miguel de Gros) Zamora
(Sordillos) San Pablo: Burgos
(Tejo) Santa María: Santander
(Toledo) Santa Columba: Toledo
(Vallclara) Tarragona: Cataluńa
(Villamediana) Nuestra Seńora: Burgos
(Villa Pedro) Nuestra Seńora: Burgos
(Villa Mayor) San Miguel de Trevino: Burgos

F. Circaries (Hispania and Gascony)

For cultural, linguistic, and geographic reasons the abbey of Bellpuig kept aloof from its Castillian brothers and remained linked to the circary of Gascony in France. After the Spanish separation from Premontre and the international Order, Bellpuig recognized only the authority of the king and the pope. Triennial abbots elected by the Hispanic provincial chapters for Bellpuig never took office at the abbey but rather served as administrative assistants to the Reforming General residing at Retuerta. Bellpuig elected its own abbots internally.

G. Spanish Reform of the Order 1570+ (Felipe II)

Felipe II in Counter-reformational fervor took on the reform of all the old Orders including the Premonstratensians. Feeling that the Premonstratensians were in need of great reform due to supposed laxity, he put the matter in the hands of his favorite Order, the Jeronymites, who also followed the Rule of St. Augustine. Premonstratensian defects were exaggerated by the reformers, and many Premonstratensians were imprisoned while abbey properties were confiscated. The reform efforts had 11 basic manifestations and experiments persisting or appearing from time to time: triennial terms for the abbatial office, separation from the general chapters at Premontre, introduction of the Roman Rite, suppression of small abbeys, submission of the religious to the local bishop, adoption of a black monastic habit, creation of a theological house of studies at the University of Salamanca, establishing two new abbeys in Madrid, and creation of an independent Spanish congregation headed by a Reforming General living at the abbey of Retuerta.

H. Bourbon Enlightenment 1759-1788 (Charles III)

The general European cultural, political, and religious drift in the second half of the eighteenth century was reflected in Spain in an intellectual movement away from a divine right absolutist monarchy in league with a conservative Church establishment. The reformist Bourbons such as Charles II and Charles IV attempted to maintain their governmental positions yet move away from an inquisitorial orthodoxy toward a more enlightened rational reformism coming out of growing strains of anticlerical secularism. It is interesting to note that some religious Orders and communities were somewhat divided on the issue as to whether to join in moderate reform or whether to dig in their heels with the ancient regime of the past. Spanish Norbetines genearally seemed to be in the traditional camp. Always in need of more governmental financial resources, the later Bourbons also began looking tentatively at how the excessive wealth of the Church in land might be tapped to serve social and governmental needs. A few modest taxes on the clergy and Church property were inaugurated. In addition to clipping the wings of the church establishment on peripheral issues, there was the dramatic expulsion and

suppression of the Jesuits after 1767. Pious believers over the centuries had produced a staggering amount of land in religious mortmain (dead real estate) serving no public utility. Considering such ideas and acting on them fed the fires of the on-coming social turmoil rooted in the future French Revolution which would set all of Europe ablaze in a reformist and restructuring craze regarding religious communities.

I. Two Spains In Cultural Warfare (19th and 20th Centuries)

With the rational Bourbon reform of society and the cultural upheavals coming out of the of the French Revolution, Spain entered into cultural warfare and military civil war intermittently for two centuries. The fundamental nature of society was debated, and Spain divided into two waring philsosphical camps. The landed titled Conservatives wished to return to the good old days of religious privilege and social stratification before there were any thoughts of liberty, equality, and fraternity. The progressive capitalistic Liberals, however, felt with some justification that Spain had lost its way in a world of religious mysticism which made the country unable to compete with the powerful secular Protestant cultures of north Europe. In this world of fundamental disagreement about the role of religion in society, religious communities were suppressed by Liberal reform governments in 1809, 1820, and 1835 with brief restorations by Conservative governments in intervening years. The Liberals believed that the more Spain emphasized religion and orthodoxy, the weaker it became in defending its empire against secular industrial powers such as the emerging United States. With the loss of the last remnants of the empire (Cuba, Puerto Rico, Guam, and the Philippines) in 1898 at the hands of the Protestant upstart United States, the Spanish Liberals believed that their social analysis was validated. Furthermore, confiscation and nationaliztion of Church land and property was seen by the Liberals as a solution to 19th-century budgetary problems caused by the incessant Carlist Wars and military uprisings engendered by the lack of a cohesive social compact.

J. Napoleonic Revolutionary Ferment 1804-1812 (José Bonaparte)
The cultural civil wars between reforming Liberals and traditional Conservatives were accelerated by the French Revolution of 1789 and the roaming Napoleonic armies of the early 19th century as they invaded the Iberian peninsula to spread the liberty, equality, and fraternity of the revolutionary social experiment. Some Norbertine abbeys were destroyed in the battles of war; and between 1809 and 1810 José Bonaparte, the royal imposition on Spain, dissolved all Premonstratensian abbeys except the one in Valladolid. This was the first of the exclaustrations. The beautiful Saint Norbert Abbey of Madrid located in an old and cramped neighborhood was torn down in an attempt to create wider and more beautiful urban plazas and boulevards on the model of Paris. Additionally, the French Bonaparte clique may have had a special antipathy for the Premonstratensians due to their ancient French roots.

K. Conservative Restoration 1814-1820 (Fernando VII)
With the expulsion of the French interlopers, the sidestepping of the Liberal Constitution of Cadiz of 1814, and the return of the old conservative political world in the person of Fernando VII, the Premonstratensians tried to reestablish themselves and return to their old abbeys with some success despite the ravages of war and the human dislocation of their suppressed religious communities. In a number of cases, the damage to the old abbeys was too severe, and the Norbertines moved into available buildings in the proximity of the former abbeys. In a clearly anti-democratic and non-egalitarian mood, the motto of the Conservative restoration was: "Long live the chains!" The hope was to pretend that the French Revolution never happened and to try to move back to the old pre-revolutionary social, religious and political situations despite some elements of constitutional government. In churches many celebratory "Te Deums" were sung at the defeat of reforming liberalism. The great march backward rejecting the philosophy coming out of the French and American revolutions was manifested in the reestablishment of the Inquisition. Ferdinand VII indicated that religious communities could be assured that they would never be suppressed again if he had anything to say about it, but he did suggest they they should develop an active socially useful ministry rather than going back to cloistered inwardly-directed life styles.

L. Liberal Revolt and Reform 1820-1823 (Rafael del Riego)

As the Conservative reimposition ran its course, Liberal elements in the society and the military regained power in the government through a coup revolt by Colonel Riego. A new Liberal constitution was proclaimed, and religious Orders were suppressed for the second time in 1820 though their properties remained intact for the moment. With vestitions and professions prohibited, the religious Orders rapidly lost energy and focus. With the return of Liberal constitutionalism, the status of religious Orders and their properties became an issue for heated discussion again. There also was great ferment in the universities at this time with chairs of this or that field being abolished or reestablished depending on the intellectual and political philosophy of the government in power at any one time. One Norbertine professor between 1814 and early 1820s at the University of Salamanca,

Julián Alonso, was moved around like in a game of musical chairs from teaching one subject to another.

M. Return of Ominous Absolutism 1823-1833 (Fernando VII)

By 1823 the political pendulum swung wildly to the right again, and the Liberal constitution was overturned with the situation returning again in a conservative direction. Heavy-handed Conservative centralism attacked notions of Liberal federalism. The loss of empire in Latin America by 1824 further inflamed the social and political dislocation of the era. In this chaos many religious archives, libraries, and religious treasures were lost due to the general social confusion that led to excessive zealotry on all sides due to fundamental notions of government changing every few years. The inseparability of throne and altar was reinstituted. After 1823 religious communities tried to reestablish themselves as best they could in the new conservative environment, but their efforts were often quite feeble and ephemeral.

N. Decade of Liberal Regency 1833-1843 (María Cristina)
At the death Fernando VII in 1833, a problem of succession occurred between the tratitional religious faction of his brother, Carlos, and the reform-inclined military faction of his daughter, Isabel. This resulted in a series of battles and Carlist civil wars of succession over the years which further exacerbated the cultural ferment in Spain. A series of weak regency Liberal governments ruled in Madrid under the banner of Isabel II. Between 1836 and 1843 and due to the financial burdens of civil wars, one of the anticlerical Prime Ministers, Juan Alvarez Mendizábal, moved to sell all religious property for the benefit of the state coffers and for the encouragement of capitalistic development of the economy. In this situation great abbeys and monasteries of the past were sold and sacked of anything of value. They rapidly became piles of rubble in many cases within a short period of time. Local private owners sold many of the movable items to museums within Spain and abroad. Even the construction stones of the abbey buildings in many cases were used for construction of new secular edifices. In this period an inhuman and final third suppression of all religious Orders was the result of an attempt to create a modern society without any remnants of medieval religious clergy holding on to valuable lands and wealth. Premonstratesians like all other religious were given the choice of becoming secular clergy or just returning home to their families of origin after the final order of suppression in 1835. The government offered pensions to the members of the exclaustrated communities. Daily subsistence payments were in the following amounts:

4 Reales for priests and clerics in Holy Orders under 40 years of age 5 Reales for those between the ages of 40 to 60
6 Reales for those over 60 years of age
5 Reales for secularized nuns
4 Reales for nuns continuing in some form of group life

The lands and properties of the religious communities were offered in public auctions in Madrid, provincial capitals, or local towns between 1837 and 1867. Members of the Spanish nobility and capitalistic magnates with financial resources bought the lands to establish productive agricultural enterprises or supplementary estates. For instance, the big land purchaser for the Norbertine convent property in Villoria de Órbigo was Santiago Alonso Cordero; for San Norberto, Salamanca it was the Marqués de Castellanos; and for Nuestra Seńora de la Caridad Ciudad Rodrogo it was the Uhagón de Foxá family.

O. Moderation and Some Regression 1843-1874 (Isabel II, Amadeo I, First Republic)
Except for the Conservative biennial interlude 1854-1856, there was some moderation of anticlerical activity in the form of a partial suspension of the sale of religious properties and a return of some non-alienated goods to the secular clergy under the direction of cabinets of moderate political persuasion. A little indemnification to the clergy for the sale of religious property was also done. A slight tendency of a Thermidorian reaction was somewhat evident. The Concordat of 1851 between the Spanish government and the Vatican also signalled a future gradual return of some religious Orders that were involved in socially benefical activities such as education, health care, and training of clergy for the imperial colonies. One minor yet significant Liberal exception was made to the general suppression of religous Orders through the preservation of three religious houses in all of Spain. One of the three retained religious communities was the Augustinian seminary of Valladolid that was involved in training clergy for the Philippine missions. Interestingly, when those Augustinians needed a larger facility for a novitiate, the Liberal government of Isabel II gave permission for the acquisition of the empty Norbertine abbey of la Vid in 1865 where they have remained until the present day. Interestingly, Father Pedro Molero, the President of the exclaustrated Premonstrtensians of Spain, ceded la Vid in perpetuity to the Augustinians on June 7, 1874. A bit of anticlerical resurgence occurred again with the inauguration of the brief Liberal monarchy under the House of Savoy from 1870-1873 and the short-lived First Republic between 1873 and 1874. This was due to the activity of radical Liberals and the liberally-minded

sectors of the army under officers such as General Prim, leader of the Glorious Revolution of 1868.

P. Bourbon Restoration and Religious Revival 1875-1936+ (Alfonso XII, Alfonso XIII, Second Republic, Francisco Franco, Juan Carlos I)
With the end of the Liberal First Republic, the Liberal fury had begun to slacken under influence from some lingering Conservative Carlist political currents in the late 19th century and from the growing popularity of the political theory of dictatorial facism in the second quarter of the 20th century. Little by little some of the formerly suppressed religious communities returned to re-establish themselves in the emerging political environment, especially if the refounded communities provided active social benefit and ministries in education. Due to a dwindling number of surviving Spanish Norbertines as well as to their unattached status to rest of the Premonstratensian Order in north Europe, the Spanish Premonstratensians were unable to reestablish themselves in religious life. The last surviving Spanish Norbertine, José Llamas Mateux, a canon of la Vid, died in 1901. Other Orders were able to seek residency in empty former Premonstatesnian abbeys and restore them for their own religious use. For instance, such were the cases of the Augustinians settling at la Vid (1865), the Christian Brothers at Bujedo (1891) and the Marists at Bellpuig (1910). However, much seething anticlericalism, regionalism, and anarchism remained as strong undercurrents in Spanish society until they exploded once again with the proclamation of secular Second Republic in 1931 and in the brutally savage Civil War of 1936-1939. Thus a struggle between the traditional centralist Fascist Monarchists against the radical federalist Socialist Republicans renewed the great cultural divide and political polarization of Spain. Modern-day Spain after the end of the conservative Franco dictatorship which sprang from the Spanish Civil War is now in a more accommodating period of political and religious toleration under the influence of the reformist monarch, Juan Carlos. However, the old regionalist and philosophical differences do reappear from time to time, especially in the current period of economic crisis arising after 2010.

Q. Eleven Spanish Norbertine Bishops
Although the membership in Spanish Norbertine abbeys was never very high (e.g.. 350 in 1623 and 356 in 1754 according to Eduardo Corredera, "Premostratenses", p. 2023, source 1 below), they did provide a significant number of bishops in the Spanish hierarchy, especially overseas. Some Spanish Norbertines were also known for scholarship and teaching at the University of Salamanca. Securing the canonization of St. Norbert through efforts of their procurator in Rome was another of their significant accomplishments.

(Sources for fragmentary information on Spanish Norbertine bishops)

*Aldea Vaquero, Quintín; Marín Martínez, Tomás; Vives Gatell, José; eds. Diccionario de historia eclesiástica de Espańa. 4 tomos. Instituto Enrique Flores. Madrid: Consejo Superior de Investigaciones Científicas, 1972.
*Backmund, Norbert, "Los abades trienales de la Congregación Premonstratense de Espańa", Hispania sacra, Vol. 11, 1958, Instituto 'Enrique Flores' pages 427-478.
*de Engańa, S. I., Antonio, Historia de la iglesia en la América Espańola Desde el descubrimiento hasta comienzos del siglo XIX Hemisferio Sur. Biblioteca de autores cristianos. Madrid: La Editorial Católica, S. A., 1966.
*Esperabé de Arteaga, Enrique, Historia pragmática e interna de la Universidad de Salamanca, 1914
*Fernández Guardia, Ricardo; Weston Van Dyke, Harry. History of the Discovery and Conquest of Costa Rica. Google Books Result.
*Grassl, Wolfgang, A Culture of Place: An Intellectual Profile of The Premonstratensian Order, 2012
*"The Hierarchy of the Catholic Church Current and Historical Information About its Bishops and Dioceses" www.catholic-hierarchy.org
*"José Antonio Lacayo de Briones y Palacios." Wikipedia.
*Martin Viso, Ińaki, ed, Becerro del Monasterio de Nuestra Señora de la Caridad de Cuidad Rodrigo (Siglos XII-XIX) Centro de Estudios Mirobrigenses, C.E.C.E.L. Consejo Superior de Investigaciones Centíficas, Salamanca, 2007.
*Palmer, Steven Paul; Molina Jiménez, Iván. The Costa Rica Reader: History, Culture, Politics. Google Books Result.
*"Río San Juan Nicaragua" www.manfut.org/cronologia/s1700.html
*Zamácola y Jáuregui, Juan Domingo. Vida de Monseńor Manuel Abad Illana, Obispo de Arequipa, 1793. Estudio preliminar: Dr. José Antonio Benito Rodríguez. Arequipa: Centro de Estudios Arequipeños, 1997.

Manuel Abad y Illana: Tucumán (Argentina) 1764-1770, Arequipa (Perú) 1771-1780
Birth: Jan 1, 1713, Valladolid, Spain
Vestition: San Norberto, Valladolid (1726)
Studies: San Cristóbal de Ibeas, Universidad de Salamanca

Priestly Ordination: Ávila
Episcopal Ordination: Sep 2, 1764
Appointment Arequipa: Jun 17, 1771
Teacher: Universidad de Ávila, San Cristóbal de Ibeas de Juarros, San Norberto, Madrid, Universidad de Salamanca
Activities: General Chronicler of the Order, Correspondent with Jaime Caresmar about the history of the Premonstratensian houses in Spain, Definitor General, Mild-mannered, Strong devotion to Mary and to the rosary which he seldom had out of his hand, Memorized the entire Psalter, Great preacher, Translated religious and theology texts, Studied Hebrew and Greek, Departed to America from Cádiz with two confreres (D. Lucas Martínez de la Peńa and D. Sebastián Sande y Prieto) who served him as secretaries, Presided over the expulsion of the Jesuits from Tucumán, Did visitations in Tucumán, Embarked for Perú from Santiago de Chile, Reformed ecclesiastical practices in Arequipa, Founded a missionary college in Moquegua, Reformed the seminary college in Arequipa, Refused gifts, Got up at 4:00 A. M., Buried in the Cathedral of Arequipa
Death: Feb 1, 1780
Writings:
*Nuestros Héroes o individuos notables de la Orden; Historia del gran Padre y Patriarca San Norberto, 1755
*De rebus ecclesie Sancta Maria Bellipodiensis Avellanarum in Catalonia ordinis Canonicorum Regularium Sancti Augustini Premostratensium, libri VIII
Auctore Emmanuele Abad Illana, Doctore Salmantino; Vida y virtudes de la venerable Doña Manuela Ruiz que floreció en la misma ciudad, su autor el maestro Abad Illana

(Much further information on Abad y Illana is available in the biography from Arequipa listed above.)

Pedro Alcántara Jiménez: Ciudad Rodrigo (Spain) 1835-1843
Birth: Oct 20, 1782, Cantalapiedra, Spain
Episcopal Ordination: Nov 30, 1830
Activities: Vicar Apostolic of Montevideo, Uruguay, Aug 14, 1832-1843, Titular Bishop of Cinna
Death: Feb ?, 1843

Julián Alonso: Lérida (Spain) 1833-1844
Birth: Mar 8, 1773, Mota del Márquez, Spain
Episcopal Ordination: Jul. 25, 1833
Appointment Lérida: 24 Feb 1833
Activities: Abbot of San Norberto, Salamanca (1807-15) (1824-27) (1830-33), Vicar General of the Premonstratesian Congregation, Definitor (1815-18); Professor of theology and philosophy at the University of Salamanca; Prisoner in Montauban y Chaumont from 1810-1814 during the War of Independence against the French; Decorated by Fernando VII with the Cruz de Honor "Ob exilium pro Rege y Patria"; Conservative Carlist sympathizer who was arrested trying to flee to France; Removed from office; Deprived of his worldly goods and exiled to France by the Spanish government; died in Nice, France
Death: Feb 18, 1844

Rodrigo Antonio de Orellana: Tucumán (Argentina) 1809-1816, Ávila (Spain) 1818-1822
Birth: Oct 29, 1755, Medellín, Spain
Vestition: Santa María de la Caridad, Ciudad Rodrigo
Teacher: Universidad de Valladolid
Episcopal Ordination: Sep 10, 1809
Appointment Ávila: Dec 21, 1818
Activities: Abbot of Santa Cruz, Valladolid (1795-1798), Reforming General
Death: Jul 29, 1822

Bernardo Conde y Corral: Plasencia (Spain) 1858-1863, Zamora (Spain) 1863-1880
Birth: Aug 20, 1814, Leiva, Spain
Vestition: Nuestra Señora de Candepajares, Bujedo (1830)
Studies: Universidad Central de Madrid
Teacher: Seminario Conciliar de Ciudad Rodrigo
Episcopal Ordination: Mar 21, 1858
Appointment Zamora: Mar 16, 1863
Activities: Secretary and Provisor of the Diocese of Plasencia, Council Father at Vatican I, Helped to save the Premonstratensian convent of Villoria de Orbigo from destruction after the exclaustration, Musician, Champion of the poor in his dioceses, Conferred habits on Norbertine nuns at Bonlieu, France in 1869, Co-founder of the religious Order of Amor de Dios in Toro

Death: Mar 31 (or Jul 1), 1880

Juan de Galavís: Santo Domingo (Dominican Republic) 1731-1737, Santa Fe de Bogotá (Colombia) 1737-1739
Birth: Mar 9 (or May 13), 1683, Robledo de Gata, Spain
Vestition: Santa María de la Caridad, Ciudad Rodrigo
Teacher: Universidad de Salamanca
Episcopal Ordination: Apr ?, 1731
Appointment Santa Fe de Bogotá: Mar 3, 1738
Activities: Abbot of San Norberto, Madrid (1726-1729), Abbot of Espíritu Santo, Ávila (1720-1723), Reforming General
Death: Nov 14, 1739

Juan Benito Garrett y Arlovi: León (Nicaragua) 1708-1716
Birth: 1665, Agramunt, Spain
Vestition: Santa María de Bellpuig de las Avellanas, Lérida (1685)
Episcopal Ordination: Nov 16, 1710
Activities: Abbot of Bellpuig de las Avellanas, Lérida (1690-1693) (1696-1699) (1700-1703), Rejected by his confreres because of irregularities in his abbatial nomination and supposed despotic leadership, Fled to Madrid before being taken prisoner, Royal preacher at court to Charles II and Felipe V in Madrid, Accused some Spanish military of conducting illicit commerce with the English on the Nicaraguan coast, Armed a small fleet to subdue the Mosquito Indians and the zambos on the coast, Prohibited under pain of excommunication the use of funds from the religious brotherhoods for use in frivolous entertainments, Doubtful about the rebuilding of the missions destroyed by the Talamaca Indians because of supposed ignorance of the Recolectas and the excessive rigor of the Observantines, Preferred Jesuit style mission activity, Removed from his diocese for excessive military and political intigues
Death: Oct 7, 1716

Cristóbal Martínez de Salas: Panamá (Panamá) 1625-1640
Birth: 1572, Medina del Campo, Spain
Vestition: San Saturnino, Medina del Campo
Activities: Rector in Salamanca (1612-1615), Abbot of Santa María de los Huertos, Segovia (1621-1624), Visitor General
Death: Oct 22, 1640

José Esteban Noriega: Solsona (Spain) 1738-1739
Birth: May 22, 1684, Salamanca, Spain
Vestition: Santa María de la Vid, Burgos
Teacher: Norbertine College of Salamanca
Episcopal Ordination: Apr 20, 1738
Activities: Abbot of San Norberto, Salamanca (1723-1726), Abbot of Santa María de la Vid, Burgos (1726-1729), Reforming General with residence at Nuestra Señora de la Retuerta Valladolid (1732-1735), Order historian, Died on an Easter pastoral visit at Bellpuig de las Avellanas, Buried in the Cathedral of Solsona
Death: May 10, 1739
Writings:
*Chronicon Ordinis; Notitiae historicae et collectanea, a dictu abbate collata ad usum abbatis Ch. L. Hugo
*Dissertatio apologetica mariano-candida, in qua de constanti revelatione candidi habitus Premonstratensis per Deiparam, de Inmaculatae Conceptionis B.V.M. antiquo Premonstratensium cultu, de marianis ecclesiis et specialibus cultoribus Norbertinis, ad Rmum. Abbatem Lud. Carolum Hugo, ordinis historiographum, Sa. 1723
*Dissertatio historica de Sancto Dominico de Guzman, Ordinis Praedicatorum Patriarcha, canonico regulari Augustiniano-Premonstratensi, in observantissimo monasterio Sanctae Mariae de la Vid, Sa. 1723

Juan Pérez Carpintero: Comayagua (Honduras) 1701-1724
Birth: 1646, Brihuega, Spain
Vestition: Santa María de la Vid, Burgos
Episcopal Ordination: 1701
Activities: Abbot of San Norberto, Madrid (1699-1700), Abbot of Espíritu Santo Ávila (1690-1693), Built and dedicated cathedral in 1721, Royal visitator in surrounding dioceses, Reforming General of the Order in 1696
Death: May 12, 1724

Vicente Román y Linares: Canary Islands (Spain) 1817-1826 Seville (Spain) 1826-1835

Birth: Apr 3, 1770, Valladolid, Spain
Episcopal Ordination: Feb 16, 1817
Appointment Seville: May 6, 1826
Activities: Abbot of San Joaquín, Madrid (1814-1815), Abbot of San Norberto, Madrid (1815-1818), Auxiliary Bishop of the Canary Islands, Auxiliary Bishop of Seville, Titular Bishop of Dausara
Death: Mar 29, 1835

R. Spanish Norbertines in Higher Education

(Sources for fragmentary information on Norbertines Professors)

Aldea Vaquero, Quintín; Marín Martínez, Tomás; Vives Gatell, José; eds. Diccionario de historia eclesiástica de España. 4 tomos. Instituto Enrique Flores. Madrid: Consejo Superior de Investigaciones Científicas, 1972.

Backmund, Norbert, "Los abades trienales de la Congregación Premonstratense de España", Hispania sacra, Vol. 11, 1958, Instituto 'Enrique Flores' pages 427-478.

Dorado, Bernardo, Compendio Histórico de la Ciudad de Salamanca, 1985, P. 419-420.

Esperabé de Arteaga, Enrique Historia pragmática e interna de la Universidad de Salamanca, 1914.

Heredia, Beltrán de Cartulario de la Universidad de Salamanca, Vol 4, 1970, P. 244.

Ibercronox on line - Letra f

Kirkfleet, Cornelius James, The White Canons of Saint Norbert, 1943

Moral, Tomás, "Los Premonstratenses y Extremadura", (Coloquios históricos de Extremadura), 1971.

Between 1568 and 1570, the Premonstratensian house of studies was founded in the vicinity of the University of Salamanca in order to provide a serious environment for advanced study in theology and related fields. The abbot of Nuestra Señora de la Caridad near Ciudad Rodrigo, Fernando de Villafañe, bought property and assigned members of his abbey to be the founders. The founders were: Francisco de Melgar (Rector), Diego Sánchez (Priest), Rodrigo de Monroy (deacon).The founding rector, Francisco de Melgar, went on to abbatial service in the Hispanic triennial pattern at the following abbeys:

Nuestra Señora de Candepajares, Bujedo: 1576-1579
Santa María de la Caridad, Ciudad Rodrigo: 1572-1573, 1585-1588, 1591-1594
Santa María la Real, Aguilar de Campoó: 1579-1582

The first name of the foundation at Salamanca was Santa María de Premontré, and it was located in the parish of St. Thomas of Canterbury. Shortly thereafter the foundation moved near to the Hospital of the Passion of Our Lord Jesus Christ and renamed itself as the Colegio de Santa Susana. It remained there until 1626 when a river flood forced moving to safer site. By 1630 the community refounded itself as St. Norbert Abbey, Salamanca. Over the years, the Order provided students from abbeys all over the circary as well as a number of noted professors in various faculties of the university. The life of the foundation was closely linked to the functioning of the university.

Premonstratensian Faculty at the Universidad de Salamanca
It is somewhat difficult to know if the Norbetines were officially on the faculties of the University or just doing in-house teaching at our abbey of San Norberto in Salamanca. Here is an initial list of chaired professors meriting further research.

Manuel Abad y Illana, 1713-1780: Theology, St. Thomas, Law, Arts, St. Anselm, Duns Scotus
Julián Alonso, 1773-1844: Mathematics, Geography, Chronology
Joseph Bravo, ?-1677): ?
Lorenzo del Castillo, ?- ?: Exegesis (1724)
Bartolomé Echenique, 1646-1685: Philosophy (Reforming General)
Francisco Echeverría, 1690-Sep 27, 1740: Logic
Josef de Enseña, ?-?: Theology
Juan de Galavís, 1683-1739: Theology, Scripture

Alonso González de Apodaca, 1703-1779: Theology, St. Anselm, Scotus (1753-54), St. Thomas (1754-56), Durando (1765-6) (Reforming General)
Leonardo Herrera, St. Thomas ?-?:
Manuel Jacome, ?-?
Juan de Licea, ?- ? Scripture (Reforming General)
Luis Martínez Moreno, 1732- ?:
José Esteban Noriega, 1684-173: Theology (Reforming General)
Gregorio del Portillo, ?: ?
Alonso Prieto del Claustro, ?-?: Physics (1705-06)
José Tellado, ?-1693: Logic, Arts, Símulas (Reforming General)
Francisco de Zúniga, 1698 -1701: Logic, Arts, St. Anselm
Premonstratensian Faculty at the Universidad de Ávila:
Manuel Abad y Illana, 1713-1780: ?

Premonstratensian Faculty at the Universidad de Valladolid:

Rodrigo Antonio de Orellana, 1755-1822: Vísperas (Reforming General)

Premonstratensian Faculty at the Semanario Conciliar de la Ciudad Rodrigo:

Bernardo Conde y Corral, 1814-1880: ?

S. Spanish Norbertines Noted in Cultural History

In addition to the Spanish Norbertine presence in the episcopacy and in university chairs, a scattered glimpse of Norbertine activity can be seen in the worlds of historical research, preaching, writing, parish ministry, and general cultural endeavors. A few of their names can be found in the previously mentioned Diccionario de historia eclesiástica de Españá, in Memorial literario instructivo y curioso de la Corte de Madrid" (Junio 1786, Número XXX, Volume 8), p. 154-158, in on line searches, and in brief notes or footnotes in printed sources available in the archives of St. Norbert Abbey. Four of the most famous Norbertines in this category comprise the famous *Escuela histórica avellanense* (Daniel Finistres, Jaime Caresmar, Jaime Pascual, and José Martí) who were associated with the Catalán abbey of Bellpuig. Of course, Backmund is a primary source of information on those Norbertines who were also abbots (Backmund, Norbert, "Los abades trienales de la Congregación Premonstratense de Españá", Hispania sacra, Vol. 11, 1958, Instituto 'Enrique Flores' pages 427-478.) Here is a partial list indicating real possibilities for serious future research on Spanish Norbertines.

Ambrosio Bautista de Abreu (?-1677 or 1680): Born in Guarda, Portugal of Portuguese nobility; Professed of Medina del Campo; Spiritual director of Frederico García; First abbot of San Joaquín, Madrid (1639-42); Four-time abbot of San Norberto, Madrid (1648-51), (1654-57), (1660-63), (1670-72); Abbot of Medina del Campo (1675-77); Belpuche abbot 1663-66); definitor (1651-54); Book censor of the Inquisition in Toledo 1640-1641; Buried in San Norberto, Madrid; Rejected patriotic nationalism in favor of a concept of universal Catholic citizenship; Favored war against all non-believers and heretics; Writings:
*Discurso breve de las miserias de la vida y las calamidades de la Religión Católica
*Manual de Sacerdotes, en el que se discurre brevemente sobre las obligaciones de esta profesión y de la del Predicador
*Discurso en que se prueba que es más seguro camino que la sanidad, la enfermidad y su tribulación para conseguir la vida eterna (Madrid 1635)
*Vida y hechos de su hijo espiritual de V. P. Frederico García

Francisco Amell (1724-1790): Five-time triennial abbot of Bellpuig de las Avellanas (1757-60), (1763-66), (1769-72), (1777-80), (1786-89); Abbey archivist

León de Aranibar (?-1616): Professed of Urdax; Abbot of Urdax (1591-00), (1607-13); Reforming General (1614-15); Reporter of witchcraft in the area of Urdax and Zugurramurdi leading to burnings at the stake

Fernando de Aranda: (?-1448): Abbot of San Pelayo de Cerrato (1422-29) and la Vid (1445-48); Judge Inquisitor for all of Spain (1430-40) appointed by Henry IV; Canon of la Vid; Blamed for the ruin of several of the Premonstratensian abbeys in Spain

Pedro de Arburu (?-?): Professed of Urdax; Tortured for heresy

Juan Bueno de Arévalo (?- 1735): Professed of San Norberto, Madrid; Abbot Belpuche (1702-05); Medina del Campo (1732-35); San Norberto, Madrid (1717-20); San Norberto, Salamanca (1706-08), (1720-23); Procurator of the Congregation in Rome (1708-11); Buried in San Norberto, Madrid; Writings:
*Sermones varios

Tomás de Avellaneda (?-1672): Professed of la Vid; Abbot of Ávila (1652-54); Huertos (1639-42); la Vid (1636-39), (1642-45); Definitor (1634, 1648); Developer of the library of San Norberto, Madrid with addition of 2,000 books

Felipe Bernal (1597-1654): Born in Logroño; Professed of Ibeas de Juarros; Theology teacher; Definitor of the Spanish Premonstratensians, Abbot of San Norberto, Madrid (1615-18), la Vid 1618-21), Ibeas de Juarros (1636-39), (1648-51; Reforming General (1627-30); Secretary General (1630-33) Resident and procurator in Rome defending the notion of the monastic rather than a canonical nature of the Spanish Norbertines, Promoter of the adoption of the black monastic habit for the Spanish Norbertines; Promoter of separation from Premontre; Appointed calificador of the Inquisition in 1628; Writings:
*Sentencia de S. Thomás en favor de la Inmaculada Concepción de la Virgen Madre de Dios, (Burgos 1627)

José Bravo de Villalobos (?-1678): Abbot of Salamanca (1663-66); Professor at the University of Salamanca; Definitor (1660-63); Buried in San Norberto, Madrid; Writings:
*Oración evangélica (Preached at the colegial church of Logroño after the publication of a brief by Alexander VII favoring the cult of the Immaculate Conception)
*Crónicas de la Religión Premonstratense
Gerónimo Calderón (?-1593): Professed of la Vid; Outstanding reformer of the Premonstratensians in Spain; Provincial (1579-82), (1585-88), Abbot of la Vid (1571-73), la Caridad 1591-93), Aguilar de Campoó (1576-77), Ibeas de Juarros (1577-79); Bishop elect of Napoles who died before being consecrated

Jaime Caresmar (1717-1791): Secular and religious historian and copious writer; Member of the Real Academia de Bellas Artes de Barcelona; Teacher of theology and philosophy at the Abbey of Bellpuig de las Avellanas; Abbey and regional archivist especially at the episcopal archives in Barcelona where he worked for 16 years; Triennial abbot of Bellpuig 1754 and 1766; Writings:
*Carta al barón de la Linde
*Vestuti codices manuscripti

Bernabé Ceballos Campuzano (?-August 31, 1778): Professed of Retuerta; Reforming General (1762-65), (1774-77); Abbot of Salamanca (1753-56); San Norberto, Madrid (1759-62), (1765-68), (1777-78); Definitor (1750-53), (1756-59), Theologian of His Majesty in the Real Junta de la Concepción 1778; Buried in San Norberto, Madrid

Juan Duque de Colmenares (?-?): Born in Carrión de los Condes; Appointed Inquisitor General by the Catholic Kings; Coulcelor to King Ferdinand; Abbot of Aguilar de Campoó: Abbot of Retuerta; Vicar general and visitator of the Order in Spain; Died in Medina de Pomar on October 4, 1511; Theology professor; Doctorate in theology from the University of Salamanca

Francisco Duval (?-Jul 24,1670): Professed of Retuerta; Reforming General (1663-66); Abbot of Ávila (1648-51); la Vid 1654-57); Valladolid (1660-63), San Joaquín (1666-69), San Norberto, Madrid 1669-70); Secretary General (1657-60); Buried in San Norberto, Madrid ; Writings:
*Vida Apostólica, muerte y traslación del Patriarca S. Norberto, Fundador del Orden Cándido y Canónico-Premonstratense & c. La religión Premonstratense, sus preeminencias, prerrogativas, esencias y antigüedad (Madrid 1667)
*Exposición de la Regla de S. Agustín. Questiones políticas morales regulares, 2 tomos (Valladolid, 1666)
*Operis Morales tomus primus, in quo maeria omnium sacramentorum novae legis, tam in genere quam in specie explicatur, pro instructione Confessorum & penitentium (Valladiolid 1660) (Madrid, 1672)
*Censuras, Actos humanos, Preceptos del Decálogo
*Santos y hombres venerables de la religión Premonstratense

Juan de Estrada y Gijón (?-Jan 17, 1679): Professed of Huertos; Abbot of San Norberto, Salamanca (1654-57); San Norberto, Madrid (1672-75) (Preacher at the royal court; Buried in San Norberto, Madrid; Writings:
*Sermones varios (Madrid, 1661)
*Panegíricos predicados a diversos asuntos (Madrid 1666)

*Sermones para las fiestas mayores y menores de Quaresma, y para los días de semana Santa, Tres Tomos, (Madrid 1670)
*Sermones para las fiestas de la Purísima Virgen y Madre de Dios María Santísima nuestra Señora, (Madrid, 1672)
*Arte de predicador la palabra de Dios, (Madrid 1667)
*La respuesta que en nombre y de orden del Rey D. Felipe IV dio a la Sereníssima República de Venecia sobre el culto de la Inmaculada Concepción de nuestra Señora

Daniel Antonio Finistres Monsalvo (1702-1744): Abbot of Bellpuig de las Avellanas (1728-33); Historian and archivist of his abbey and the Catalán region; Promoter of Catalán culture; Resident in Madrid for a period of time

Diego Gavilán Vera (?-?): Professed of Nuestra Señora de la Caridad; Writer; Translator from Portuguese of Discurso contra los judios published in 1631

Federico García (?-1631): Professed of la Caridad; Writer of works on morality; Buried in San Norberto, Madrid

Juan Gómez de Casasola (?-1643): Professed of la Caridad; Abbot of la Caridad (1627-30), (1637-39); Huertos (1624-27); Salamanca (1633-36); Three-time definitor; Writings:
*Historia de Ciudad Rodrigo

Juan González de la Cuesta (?-?): Professed of Aguilar de Campoó; Abbot of Aguilar (1648-51), (1658-60); Bujedo (1645-48), (1660-63); la Caridad (1654-55); Ibeas de Juarros (1675-77); Villa Mayor (1657-58); Definitor (1651-54): Skilled architect

Manuel Herrera de Tordesillas (?- Jul 7, 1675: Professed of Ávila; Abbot of Ávila (1651-52); San Joaquín (1645-51); San Norberto, Madrid (1639-42), (1652-54), (1657-60), (1664-66); Definitor (1630-33); Buried in San Norberto, Madrid; Reforming General (1654-57); Writings:
*Manual Premonstratense
*Ritual Premonstratense
Bernardo de Leon (?-Aug 28, 1627): Professed of la Vid; Historian; Abbot of la Vid (1624-27), San Norberto, Madrid (1627); Representative of the Spanish Norbertines in Rome; Prior of San Norberto, Madrid 1610; Teacher of Estéban de Noriega; Writings:
*Chronica de la Orden

José Llamas Mateux (?-1901): Last Spanish male Norbertine; Canon of la Vid

Gabriel de Llano y Otáñez (?-Sep 30, 1768): Professed of la Vid; General preacher of the Order; Abbot of Medina del Campo (1756-59); Abbot la Vid (1759-62); Definitor (1744-47), (1762-65)

Josep Martí (1732-1806): Historian and archivist; Disciple of Jaime Caresmar; Abbot of Bellpuig de las Avellanas (1795-01; Writer of regional religious history: Writings:
*Diccionari de terms bárbars o antiquants de la llengua catalana
Juan Martínez (?-Feb 5, 1594): Professed of Medina del Campo; Reforming General (1591-94); Abbot of Medina del Campo (1582-85), (1585-88), 1588-91), (1594); Principal figure in the Spanish reform of the Order; Procurator General of the Congregation in Rome where he obtained the canonization of St. Norbert

Cristóbal Melgarejo de Alarcón (?-Sep 4, 1659): Abbot of San Joaquín (1657-59); Procurator general in Madrid; Calificador of the Inquisition

Miguel Merino (?-?): Professed of Aguilar; Abbot of Aguilar de Campoó (1642-45); Ibeas (1645-48) San Norberto, Salamanca (1648-51); Reforming General (1651-54); Calificador of the Inquisition in Valladolid; Member of the Supreme Council of the Inquisition

Juan Bautista Miguelena y Bengoechea (?-?) Vested 1782 at la Vid; Last triennial reforming general and abbot of Retuerta (1833-35); Abbot of Villamayor (1792-95), (1830-33); la Vid (1807-15), la Caridad (1818-24); Subprior of la Vid ((1815-18) (1827-30); Definitor of the congregation

Pedro Molera (?-?) President of the Premonstratensians of the exclaustrated Spanish congregation; Signed over la Vid to the Augustianians in perpetuity in 1874

Juan de Ogańa (?-1188): Early founder of Pemonstratensian house of Bellpuig el Viejo; Unofficial public cult in his honor

Cristóbal Oliveros Camisión (?-1721): Writer of sermons, eight of which were published; Buried in San Norberto, Madrid; Reforming GeneralJerónimo de Ońa (?-1624): Theologian, Student of the works of St. Teresa: Abbot of Aguilar de Campoó (1603-06), (1615-18); la Caridad (1624-27); la Vid (1612-15); Rector in Salamanca (1597-00), (1606-09); Visitator General (1611)

Juan Pacheco (?-?): General preacher of the Order from the Abbey of San Norberto, Madrid

Jaime Pascual (1736-1804): Historian and doctor of canon Law; Abbot of Bellpuig de las Avellanas (1789-91); Numismatist; Distinguished preacher

Manuel de Paz (?-?): Author of a musical textbook; Scholar of plain chant

Pedro Rijoles (?-?): Cardinal; Abbot of la Caridad (1507-10)

Diego Rodríguez Mendo (?-1806): Born in Zarza la Mayor; Vested at San Norberto, Valladolid; Abbot of la Caridad (1798-01); Editor of the Becerro of la Caridad; Reforming General (1804-07)

Manuela Ruiz (?-?): Terciaria of San Norberto, Valladolid

Juan Plácido Salgado y Navoa (?-?): Archivist of la Caridad; Condemned by the Inquisition of Cartegena de las Indias (Colombia) in 1688; Recanted under torture and confined for life in Seville; Imprisoned for formal heresy by the Inquisition in a secret prison in 1689 due to his teaching that charity and alms giving were sufficient to save one's soul despite concubinage and grave sins

Josef Sánchez (?-?): Parish pastor associated with the Abbey of la Caridad around 1809

Antonio de la Torre (?-?): Prefect of the Spanish Premonstratensians; Founder and triennial abbot of San Joaquín 1642; Writings:
*Tratado de las fundaciones de los monasterios de nuestra Orden
Luis Tineo de Morales (1620-1693) Professed of Retuerta; Poet and man of letters; Lecturer in liberal arts and theology; Official court theologian and royal preacher; Studied at the universities in Salamanca and Ávila; Literary interactor with the famous Mexican nun, Sor Juana Inez del Cruz; Writings:

T. Reforming Abbots General of the Spanish Congregation Serving as Triennial Abbots of the Abbey of La Retuerta

List compiled from information in the Becerro de Santa María de la Caridad and Memorial literario instructivo y curioso de la Corte de Madrid (Junio 1786, Número XXX, Volume 8, p. 141-143) (Google on-line books)

1601 Francisco Garrido (Retuerta) (First Reforming General of Spain)
1603 Diego Mendieta (Villa Mayor de Treviño)
1606 Bernadino López (Vid)
1609 Juan Terreros (Villa Mayor de Treviño
1612 Juan de Licea, died (Segovia)
Juan de Aranibar, completed term (Urdax)
1615 Felipe de Quintanilla (Villa Mayor de Treviño)
1618 Bernadino López (Vid)
1621 Antonio de Ona (Aguilar de Campoó)
1624 Felipe de Quintanilla (Villa Mayor de Treviño)
1627 Felipe Bernal (Ibeas de Juarros)
1630 García Álvarez Osorio (Ávila)
1633 Joseph de Acevedo (Vid)
1636 Juan de Cornejo (Ciudad Rodrigo)

1639 Manuel de la Torre (Madrid: San Norberto)
1642 Francisco Real (Segovia)

(The following 3 do not appear confirmed in the Becerro of La Caridad.)

1645 Pedro de Velasco, resigned (?)
Manuel de Robles, resigned (?)
Fernando de Salzes, completed term (?)
1645 Juan Carillo de Acuńa (Vid)
1648 Miguel de Miranda y Solís (Ciudad Rodrigo)
1651 Miguel Merino (Aguilar de Campoó)
1554 Manuel de Herrera Tordesillas (Ávila)
1657 Miguel de Miranda y Solís (Ciudad Rodrigo)
1660 Juan de Salces y Quevedo (Valladolid)
1663 Francisco Dubal (Retuerta)
1672 Juan Sande de Requejo (Ciudad Rodrigo)
1675 Juan Julián (Aguilar de Campoó)
1678 Francisco Ramírez (Retuerta)
1681 Joseph Tellado (Madrid: San Norberto)
1684 Bartolomé Echenique, died (Urdax)
Manuel García, completed term (Retuerta)
1687 Joseph de Ocampo (Cuidad Rodrigo)
1690 Manuel Mancio (Villa Mayor de Treviño)
1693 Juan Girón (Madrid: San Norberto)
1696 Juan Pérez Carpinteros (Vid)
1699 Alonso Prieto (Valladolid)
1702 Manuel de Torres (Retuerta) (Madrid: San Norberto?)
1705 Juan Montero, died (Madrid: San Joaquín)
Juan Bautista Alemán, completed term (Urdax)
1708 Christóbal Oliveros Camisón (Ciudad Rodrigo)
1711 Pedro Ramos (Retuerta)
1714 Juan Bautista Alemán (Urdax)
1717 Lorenzo del Castillo (Ibeas de Juarros)
1720 Manuel Ximénez (Bujedo)
1723 Juan Galavís (Cuidad Rodrigo)
1726 Juan de Mayora (Urdax)
1729 Norberto Durán (Ciudad Rodrigo)
1732 Joseph Estéban de Noriega (Vid)
1735 Domingo de Armentía (Bujedo)
1738 Francisco Echevarría, died (Urdax)
Francisco Muela y Castro, completed term (Vid)
1741 Alonso Barbadillo (Valladolid)
1744 Mateo González (Vid)
1747 Joseph de la Encina, died (Retuerta)
Miguel Rodríguez y Ximénez, completed term (Segovia)
1750 Manuel Diez de Soto (Bujedo)
1753 Diego Martínez de Soto (Villa Mayor de Treviño)
1756 Alonso González de Apodaca (Retuerta)
1759 Juan González de Apodaca (Bujedo)
1762 Bernabé Ceballos Campuzano (Retuerta)
1765 Bartolomé Barreneche (Urdax)
1768 Alonso González de Apodaca (Bujedo)
1771 Gerónimo Gómez Flores (Ciudad Rodrigo)

1774 Bernabé Ceballos Campuzano (Retuerta)
1777 Francisco Martín Vázquez (Ciudad Rodrigo)
1780 Juan Bautista Bengochea, died (Urdax)
Lorenzo López Asenio, completed term (Vid)
1783 Juan Manuel de Frabega, died (Ibeas de Juarros)
Manuel Fernández, completed term (Bujedo)
1786 Leonardo Herrero (Aguilar de Campoó)

(The following 8 appear only in the more current Becerro of La Caridad.)

1789 Nicolás García (Vid)
1792 Blas de Linares de Saavedra (Aguilar de Campoó)
1795 Manuel Echevarría (Bujedo)
1798 Antonio Sota (Vid)
1801 Rodrigo Antonio de Orellana (Ciudad Rodrigo)
1804 Diego Rodriguéz Méndo, died (Valladolid)
José de Enseńa, completed term (Urdax)
1807 Leonardo Herrero (Aguilar de Campoó)

(With the French invasion and the successive suppressions and restorations, the triennial terms became somewhat irregular between 1810 and 1830. Acccording to Norbert Backmund, these are the final reforming generals. Houses are not listed.)

1811-14 Vacant
1814 Juan Miguel Calo (?)
1815 Juan Baez Villaroel (?)
1818 Pedro Domínguez Solís (?)
1824 José Soto (?)
1827 Julian Alonso (?)
1830 Pedro Seisdedos Flores (?)
1833 Juan Batista Miguelena (?)

U. Abbeys of Vestition and Profession of the Reforming Generals
12 Vid

11 Ciudad Rodrigo

11 Retuerta

9 Urdax

6 Bujedo

6 Villa Mayor deTreviño

6 Aguilar de Campoó

4 Madrid: San Norberto

4 Valladolid

3 Ibeas de Juarros

3 Segovia

2 Ávila

1 Madrid: San Joaquín

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10 Unknown (1645 and 1814-1833)