

Biographical Dictionary of Stigmatics

- Aiello, Elena (1923, 1895–1961)
A.L.C. (1944, 1927–)
Alonso López, Josefina (1941, 1893–1977)
Amalia de Jesús Flagelado (Aguirre, Amalia) (1928, 1901–1977)
Amann, Helene (1920, –)
Amengual Campaner, Margalida (1918, 1888–1919)
Andriani, Maria Rosa (1820, 1786–1848)
Anonymous (1838, 1822–)
Anonymous (1950, 1933–)
Anonymous of Bordeaux (1885, –)
Anonymous Carmelite nun (1851, –)
Anonymous of “D.” (c.1917, –)
Anonymous of Doizieux-St-Just (c.1870, –)
Anonymous (French hospital) (1830, –)
Anonymous of Guriezo (c.1926, –)
Anonymous of Hennebont (1896, –)
Anonymous of Le Puy-en-Velay (1891, –)
Anonymous of Madrid (c.1945, –)
Anonymous of Molinos (c.1933, –)
Anonymous of Ochsenfeld (c.1880, –)
Anonymous of San Genesio (c.1845, –1855/60)
Anonymous of Syracuse (1930, –1950)
Anonymous of Vinalmont (1873, –)
Arenare, Angela (1834, 1816–1857)
Ascione, Maria Carmela (1818, 1799–1875)
Asunción Galán de San Cayetano (Galán, Asunción) (1899, 1867–1901)
B., Irene (1927, 1902–)
Bandini, Maria Caterina Giuliana (1831, 1798–1841)
Bárbara de Santo Domingo (Jurado Antúnez, Bárbara) (1869, 1842–1872)
Barone, Adelina (1930, 1912–2000)
Barone, Febronia (1869, 1856–1878)
Bartenhauser, Elisabeth (c.1840, 1813–)
Barthel, Françoise (1852, 1824–1878)
Beck, Louise (1846, 1822–1879)
Bellard, Raymonde (1913, 1901–)
Beller, Karoline (1845, 1830–)
Bergadieu, Berguille (1874, 1829–1904)
Bernard, Emilie (c.1874, 1855–1874)
Bertho, Philomène (c.1875, 1851–1933)
Betrone, Pierina (1935, 1903–1946)
Biagini, Maria Luisa (1798, 1770–1811)
Billoquet, Laurentine (1881, 1862–1936)
Blavignac, Marie (1936, 1889–)
Boisseau, Jeanne (1857, 1797–1871)
Bolognesi, Maria (1942, 1924–1980)
Bonnenfant, Raymonde (1931, 1907–1973)
Bordoni, Maria (1850, 1824–1863)
Borgoems, Beatrix (c.1841, –)
Bouquillon, Bertine (1822, 1800–1850)
Brenti, Rosa (1819, 1790–1872)
Brígido Blanco, Afra (1945, 1928–2008)
Brogner, Marie (–, still alive in 1885)
Calvat, Mélanie (1836, 1831–1904)
Campana, Santina (1943, 1929–1950)
Campion, Regina (c.1850, 1815–1874)
Canori Mora, Elisabetta (1814, 1774–1824)
Carafa della Spina, Maria Rosa (1888, 1832–1890)
Carboni, Edvige (1911, 1880–1952)
Casoli, Elisa (1936, 1900–)
Catanea, Giuseppina (1932, 1894–1948)
Chopin, Symphorose (1957, 1924–1983)
Cianci, Pietro (1929, 1901–)
Cilissen, Marie (1883, 1850–)
Clair, Victoire (1845, 1811–1883)
Clément xv (Collin, Michel) (c.1950, 1905–1974)

- Clément, Caroline (1847, 1825–1887)
- Comoglio, Teresa and Giuseppina (c.1891, 1843–1891; 1891, 1847–1899)
- Courage, Michelle Catherine (1918, 1891–1922)
- Covarel, Théotiste (c.1873, 1836–1908)
- Crozier, Antoine (c.1888, 1850–1916)
- D'Ambrosio, Maria Grazia Giuseppa (c.1802, 1782–1826)
- de Geuser, Marie-Antoinette (1915, 1889–1918)
- de Nicolay, Pauline (1855, 1811–1868)
- De Troia, Genoveffa (c.1920, 1887–1949)
- Dévenaz, Sédulie (c.1890, 1859–1940)
- Di Mauro, Adelaide (1926, 1890–1932)
- D.L.M. (1945, –)
- Dumerin, Thérèse (1894, 1847–1905)
- Élisabeth de la Croix (Doussot, Noémie) (1875, 1832–1896)
- Emmerick, Anna Katharina (1812, 1774–1824)
- Evolò, Natuzza (1938, 1924–2009)
- Fenouil, Célestine (1866, 1849–1918)
- Ferrero, Maria Consolata (c.1912, 1885–1916)
- Ferro, Rosina (1876, 1851–1912)
- Firrao, Maria Agnese (c.1815, c.1800–1855)
- Fiechtner, Anna (1839, 1808–)
- Filljung, Catherine (1883, 1848–1915)
- Filzinger, Apollonia (1824, 1801–1827)
- Flesch, Elisabeth (1873, c.1821–)
- Gachon, Antonine (1886, 1861–1945)
- Galgani, Gemma (1899, 1878–1903)
- Galles, Maria Gertrud (1852, c.1834–)
- Ganseforth, Grete (1943, 1926–1996)
- Gardi Cricca, Teresa Luisa (1804, 1769–1837)
- Gattorno, Anna Rosa (1862, 1831–1900)
- Gherzi, Angela Maria (1782, 1742–1800)
- Ghezzi, Ancilla (1822, 1808–1876)
- Giacobetti, Maria (1919, 1902–1974)
- Giardino, Angelo (1949, 1906–1974)
- Gilli, Pierina (c.1946, 1911–1979)
- Göbl, Anna Maria (1923, 1886–1941)
- Gómez Martín, Josefa (1923, 1901–1924)
- Güttler, Ferdinand (c.1875?, 1829–1898)
- Habermeier, Margareta (c.1862; 1854–1875)
- Hecht, Viktoria (1869, 1840–1890)
- Heigny, Firmin (1824, 1793–1859)
- Hellegouarch, Françoise (1895, 1874–1898)
- Hendrickx, Isabella (1874, 1844–1874)
- Henle, Anna (1887, 1871–1950)
- Hupe, Angela (1863, –)
- Isabel del Santísimo Sacramento (García Suelto y Pantoja, Isabel) (c.1866, 1832–1902)
- Isacchi, Angela and Teresa (c.1850, 1827–1895; c.1850, 1831–1890)
- Izquierdo, María Pilar (c.1936, 1906–1945)
- Jahenny, Marie-Julie (1873, 1850–1941)
- Jalhay-Munzbach, Marie (1865, 1807–1881)
- Jung, Clara (1939, 1887–1952)
- K., Elisabeth (1932, –)
- Kempnaers, Henri (1933, 1893–)
- Kinker, Anne Marie (1798, 1783–1812)
- Lasa, Josefa (1931, 1913–)
- Lateau, Louise (1868, 1850–1883)
- Lazzeri, Maria Domenica (1834, 1815–1848)
- Lebouc, Madeleine (Lair Lamotte, Pauline) (c.1895, 1853–1918)
- Lionetti, Raffaella (c.1950, 1918–1991)
- Llimargas Soler, Ramona (c.1930, 1892–1940)
- Lorger, Magdalena (1778, 1734–1806)
- Lucila González María de Jesús (González, Lucila) (1931, 1908–1936)

- Madame Miollis (Cartier, Thérèse-Joséphine) (1836, 1806–1877)
- Madame Royer (Challan-Belval, Édith) (1870, 1841–1924)
- Madame X. (c.1940, c.1910–)
- Madre Cándida de San Agustín (Córdova Pozuelo, Cándida) (c.1850, 1804–1861)
- Madre Sacramento (López y Burguillos, María Florencia Trinidad) (1868, 1834–1879)
- Madre Speranza (Alhama Valera, María Josefa) (c.1920, 1893–1983)
- Mamma Ebe Giorgini, Gigliola Ebe (1945, 1933–)
- Manca, Gavina Beatrice (1936, 1910–1979)
- Mancini, Marianna (1852, c.1808–1865)
- Manetti, Teresa (c.1875, 1846–1910)
- Mangano, Lucia (1920, 1896–1946)
- Marella, Giovanna (1800, 1770–after 1807)
- Marfuggi, Paolina (1931, 1890–)
- María Amparo del Sagrado Corazón de Jesús (Delgado García, María Amparo) (1930, 1889–1941)
- María Ana de Jesús Castro (Castro, Ángeles) (1900, 1882–1904)
- Marie de Jésus du Bourg (du Bourg, Anne-Rose-Joséphine) (1811, 1788–1862)
- Marie de la Croix (Nault, Maria) (1933, 1901–1999)
- Marie Saint-Augustin de Jésus (Ruel, Marie-Catherine) (c.1838, 1801–1874)
- Marie-Colette du Sacré Cœur (Duchet, Marie-Augustine) (1897, 1857–1905)
- Marie-Xavier de Réquista (Bel, Jeanne) (1868, 1843–1926)
- Marie-Marthe Chambon (Chambon, Françoise) (1866, 1841–1907)
- Marra, Teresa (1913, 1883–)
- Massart, Marie-Thérèse (1873, 1851–)
- Mastacchini, Maria Lilia (c.1907, 1892–1926)
- Matarrelli, Palma (1858, 1825–1888)
- Mela, Itala (1937, 1924–1957)
- Menéndez, Josefa (1920, 1890–1923)
- Mohr, Ursula (c.1825, c.1800–c.1855)
- Molari, Angela (1844, 1821–1887)
- Mónica de Jesús (Cornago Zapata, Basilia) (1908, 1889–1964)
- Moock, Arthur Otto (1935, 1902–)
- Moriconi, Ester (1913, 1875–1937)
- Mrazek, Bertha / Marasco, Georges (c.1922, 1890–1967)
- Napoleoni, Giulia (c.1840, 1819–1851)
- Navarro, Narcisa (c.1880, –)
- Nerbollier, Marie-Louise (1885, 1859–1908)
- Neumann, Therese (1926, 1898–1962)
- Nezzo, Renata (1914, 1894–1925)
- Niglutsch, Crescenzia (1836, 1816–1885)
- Noblet, Marie-Thérèse (1913, 1889–1930)
- Olazábal, Ramona (1931, 1915–1975)
- Padre Pio / Forgione, Francesco (1918, 1887–1968)
- Palminota, Teresa (1920, 1896–1934)
- Pantusa, Maria Concetta (1936, 1894–1957)
- Parlavecchia, Gaetana (c.1865, c.1850–)
- Parsi, Madeleine (1903, 1884–1928)
- Pazzafini, Maria Cesira (c.1913, 1896–1964)
- Périé, Pauline (1860, 1838–1915)
- Perschl, Anna (1840, –)
- Petit, Berthe (c.1900, 1870–1943)
- Pfister, Barbara (1890, 1867–1916)
- Philipp, Katharina (c.1910s, 1900–1980)
- Piccarreta, Luisa (1881, 1865–1947)
- Pickenhahn, Helene (c.1933, –)
- Pirini, Angelina (1938, 1922–1940)
- Planson, Marie-Claire (c.1830, 1808–1832)

- Poli, Teresa/Maria Teresa del Cuore di Gesù (c.1775, c.1750–)
- Pozzi, Laura Teresa (1932, 1910–1944)
- Prosperi, Gertrude (1847, 1799–1847)
- Put, Rosalie (1890, 1868–1919)
- Putigny, Marie-Catherine (c.1826, 1803–1885)
- Reus, Johann Baptist (1912, 1868–1947)
- Robin, Marthe (1930, 1902–1981)
- Ruess, Bärbl (1947, 1924–1996)
- Rumèbe, Joséphine (Rumèbe, Marie-Jeanne) (1855, 1850–1927)
- S., Hedwig (1930, –)
- Salvagnini, Lina (1919, 1896–1940)
- Schäfer, Sabine (1878, c.1862–)
- Schäffer, Anna (1910, 1882–1925)
- Schmit-Klaer, Lucie (1916, 1854–1924)
- Schneider, Julie “Emilie” (post-1845, 1820–1859)
- Schnelle, Johanna (c.1931, –)
- Schnitzelbauer, Therese (c.1842, –)
- Schuhmann, Maria (1853, 1823–1887)
- Schulten, Elisabeth “Salesia” (1909, 1877–1920)
- Schwester Maria Lucia / Sophia Halwax (ante-1885, 1836–1885)
- Segerer, Centa (1934, 1906–1953)
- Serra Pes, Maria Rosa (1801, 1766–)
- Sœur Olive (Danzé, Olive) (1926, 1906–1968)
- Sœur Saint-Bernard de la Croix (Huguenele, Angélique) (1840, 1820–1847)
- Solari, Teresa (1868, 1822–1908)
- Sor Patrocínio (Quiroga y Cacopardo, María Josefa de los Dolores) (1829, 1811–1891)
- Sotgiu, Leontina (1916, 1882–1957)
- S.P.V. (1948, 1902–)
- Starace, Maria Maddalena (c.1870, 1845–1921)
- Steiner, Teresa (c.1835, 1813–1862)
- Strobl, Hieronyma (c.1840, –c.1869)
- Taigi, Anna Maria (c.1808, 1769–1837)
- Tamisier, Rosette (1849, 1816–1899)
- Tarallo, Maria Grazia (1906, 1866–1912)
- Tartaglino, Maria (1925, 1887–1944)
- Taubenberger, Theresia (1839, –)
- Tekotte, Marianne (1844, –)
- Thaller-Von Schönwerth, Mechtild (c.1890s, 1868–1919)
- Valtorta, Maria (1945, 1897–1961)
- Van den Broek, Maria (1915, 1891–1928)
- Van den Dijck, Léonie (1940, 1875–1949)
- Van den Plas, Maria (1935, c.1920s)
- Vandenputte, Marthe (1918, 1891–1967)
- Vangioni, Maria (c.1890, 1877–1944)
- Veraci, Crocifissa (1792, 1749–1822)
- Veronesi, Teresa (c.1950, 1870–1950)
- Vigneronne, Alfred (c.1933, –)
- Viñals, Gloria (1933, c.1916–)
- Vingerhoedt, Catherine (c.1900, 1855–1932)
- Visser, Dora (1843, 1819–1876)
- von Mörl, Maria (1834, 1812–1868)
- von Posch, Bertha (c.1865, 1843–1872)
- Wallraff, Helena (ante-1800, 1755–1801)
- Weiss, Eleonore “Maria Fidelis” (1919, 1882–1923)
- Winter, Theresia (1844, 1822–)
- Yvonne-Aimée de Malestroit (Beauvais, Yvonne) (1924, 1901–1951)
- Zancajo, María Luisa (1940, 1911–1954)
- Zangàra, Maria Rosa (c.1890, 1844–1914)
- Zeller, Katharina (1844, –)
- Zentner, Walburga (1830, –)
- Zuster Rumolda / Van Beek, Maria (1922, 1886–1948)

Aiello, Elena (1923, 1895–1961)

Elena Aiello was born in 1895, in Montalto Uffugo, southern Italy (Cosenza, Calabria). She was sick for most of her childhood. In 1908, she had a Marian apparition. On 18 August 1920, she entered the Institute of the Sorelle del Preziosissimo Sangue. However, as a result of an accident and an unsuccessful operation, she was declared unfit for monastic life, and left the cloister without taking vows.

Stigmata appeared on her body in March 1923 and remained until her death, with blood flowing from many wounds on her forehead at 3 P.M. on 2 March 1923. The event was subsequently repeated on Fridays. Aiello was visited by the doctors Turano and Milano. On another Friday (23 March), wounds appeared on her hands, feet, knees, right arm and side, remaining visible for weeks. The news of her stigmatization quickly spread and she was considered a “living saint.” Curious devotees, but also doctors and sceptics, visited her, and she became a religious celebrity of great national interest. On 18 April 1924, after an ecstatic episode, stigmata reappeared in the presence of many witnesses (we have the chronicle of Aristide de Napoli and medical reports). According to the doctors Turano and Fabrizio, Aiello was a hysteric, while Dr Matteo Caracciolo considered her case scientifically inexplicable. Dr Battista Molezzi agreed with him and wrote a positive report (finding no psychosomatic illness or disorder) to the Archbishop of Cosenza, Roberto Nogara (1938). An investigation by the Holy Office was opened against her but was never concluded.

In 1928, Aiello founded the Order of Minim Sisters of the Passion of Our Lord Jesus Christ (offering assistance to orphans) and, in 1949, she finally took her perpetual vows. She became very popular during the 1940s for her political prophecies and also wrote several letters to Mussolini, in which she announced the divine punishment of the dictator if he did not keep Italy out of the war and submit to the Pope (they were published in 1956 in the national newspaper, *Giornale d'Italia*).

She died in Rome on 19 June 1961, and her funeral was a public event attended by thousands of devotees and the faithful. On 14 September 2011, she was beatified by Pope Benedict XVI in Cosenza.

De Napoli, Aristide, 1978. *Elena Emilia Santa Aiello: la “Monaca Santa” di Montalto Uffugo*. Cosenza: SATEM, 1978.

Spadafora, Francesco. *Suor Elena Aiello. La Monaca Santa*. Rome: Citta nuova, 1964.

Speziale, Vincenzo. *Suor Elena Aiello. Profeta di Dio: vita, opere, scritti della venerabile madre*. Trent: Reverdito Stampa, 1995.

Speziale, Vincenzo. *Dio scrive a Mussolini: le profezie del 2000 per l'Italia e per il mondo negli scritti della monaca santa venerabile madre Elena Aiello*. Udine: Segno, 1996.

Speziale, Vincenzo. *Le profezie della beata madre Elena Aiello*. Udine: Edizioni Segni, 2014.

Toteda, Giovanna. *Suor Elena Aiello l'umile serva della tenerezza di Dio: ricordi, testimonianze e disegni*. Cosenza: Progetto 2000, 2013.

A.L.C. (1944, 1927–)

A.L.C. was born in Badajoz in 1927. In 1944, the Jesuit father Carlos M. Staehlin examined the wounds on her hands and side. She did not carry the stigmata on her feet.

Staehlin, Carlos M. *Apariciones*. Madrid: Razón y Fe, 1954, 164.

Alonso López, Josefina (1941, 1893–1977)

Josefina Alonso López was born in Zamora in 1893 and was the youngest of five sisters. Her father was a physician. After his passing in 1931, Josefina and two unmarried sisters became teachers and opened a private infant's school in their home, until 1939, when one of their cousins died and they inherited all his possessions. Josefina was always very pious and was especially devoted to Jesus of the Sacrament and the Virgin Mary. She had a rich mystical life, full of alleged visions and spiritual communications. In order to join the Lord in his redemptive mission, Josefina offered herself as a "victim soul," willing to suffer in atonement for the sins of humankind.

Around 1940, Father José Muñoz Luengo became her confessor. He asked her to record all her mystical experiences in writing. Between 1941 and 1943, Josefina kept a diary but this went unnoticed until 1977, after her death. When her niece, Purita Alonso, found it, she gave it to Josefina's last confessor, Father David de las Heras, who compared Josefina's mystical experiences with those of Saint Teresa de Ávila. Recognizing the exceptionality of the material, Father David transcribed Josefina's writings in 1986, and they were finally published in 1992.

In the diary, we can read about Josefina's suffering in sharing the Passion of Christ. It seems that Josefina did not understand very well what she was going through: "In general, this painful expression that Jesus has, this way of seeing him covered with blood, as if I saw him with my own eyes, leaves in my soul and even in my own organism an unexplainable something" (cited in Heras, *Una mística*, 63). Although Josefina received the stigmata, they were always invisible. For example, while having a vision of the crown of thorns, Josefina experienced a deep pain in her forehead. This "supernatural suffering" was combined with the wounds that Josefina inflicted on herself through mortification. It is probable that such phenomena continued until the end of her life. However, Josefina always kept quiet about her mystical experiences and never shared them with anyone. It is possible that her diary might be just a small hint of the graces received.

Heras, David de las. *Una mística seglar del siglo XX. Josefina Alonso López (1893–1977)*. Ávila: Francisco López Hernández, 1991.

Amalia de Jesús Flagelado (Aguirre, Amalia) (1928, 1901–1977)

Amalia Aguirre was born in 1901 in Ríos (Galicia). Her parents immigrated to Brazil searching for a better life, but Amalia did not join them immediately. As she was very

pious and devoted to charity, she decided to stay in Spain, taking care of the sick during the Great Flu pandemic. She finally left for Brazil in July 1919. There, she followed her religious vocation and nourished her devotion for the Passion of Christ and charity. In 1928, she co-founded, with Bishop Francisco Von Campos Barreto, a religious congregation in Campinas (Sao Paulo), which was called the Missionaries of Crucified Jesus. She took the religious name of Amalia de Jesús Flagelado. The congregation was both contemplative and active. The members could retain their secular dress and mix with citizens, helping the poor. Amalia lived in the community house in Campinas until 1953, when she was transferred to the House of Our Lady of the Apparition in Taubaté (Sao Paulo), where she died in 1977. Her life was especially devoted to poor children and widows. She carried visible stigmata and was venerated for this phenomenon, although she was better known for another extraordinary event.

This event occurred in November 1929, when a man asked for her help. His wife was sick and doctors thought that nothing could be done. Amalia asked Jesus to heal the woman. Jesus allegedly told her to ask "Our Lady of the Tears" and to repeat a prayer with him. As a consequence a new devotion was born. A miraculous healing was supposedly received by the sick woman, leading to the great popularity of the Missionaries of Crucified Jesus and Our Lady of the Tears devotion. Four months later, in March 1930, Amalia claimed to have witnessed the apparition of the Virgin wearing a violet tunic and a white veil, and carrying a special rosary. She allegedly told Amalia that Jesus had asked her to give this "rosary of the tears" to their congregation. She said that the rosary would help the congregation in the conversion of sinners and the possessed. She added that every grace asked using the rosary would be granted. According to Bishop Francisco Von Campos Barreto, innumerable favours were obtained thanks to the Our Lady of the Tears rosary. Today, the devotion continues to spread in Brazil and elsewhere around the world.

Lemos Pinheiro Franco, Maria Aparecida. *Serva de Deus – Irmã Amália*. Taubaté: Alaúde, 1985.

Amann, Helene (1920, –)

On 20 October, Helene Amann, the housemaid of Father Maximilian Schneider, started to experience the invisible wounds, while Christ allegedly "spoke" through her. In the first two years very few people knew about her, but in 1922 her story gradually became known and laypeople and the clergy heard about her gifts. The Bishop of Rottenburg responded by organizing a commission of religious and medical experts, who concluded that her visions, prophecies and ecstasies were not of supernatural origin. On 27 June 1924, the bishop announced this decision to the clergy and advised them to explain this to the faithful if they thought this was necessary.

Keppler, Paul Wilhelm von. "Kirchliches Urteil über die Vorgänge in Hausen Dek. Riedlingen." *Kirchliches Amts-Blatt für die Diözese Rottenburg*, 11.8 (28 June 1924): 141. Trier. Bistumsarchiv Trier, B111.12, 10 Bd.3e; Causa Göbel Nebenakten von 1924–1930.

Amengual Campaner, Margalida (1918, 1888–1919)

Abandoned the day of her birth, Margalida Amengual Campaner (1888–1919) was adopted by a peasant family from Costitx, an isolated village in Mallorca's interior. Extremely pious, she attempted to join a convent but was rejected because of her poor health. Margalida became a Franciscan tertiary and was said to spend several hours a day meditating over the Passion. In her small library, she kept a book on the life of the stigmatized Italian mystic Gemma Galgani (1878–1903), canonized in 1940. Her spiritual father removed the book from the library after the onset of some extraordinary phenomena. In July 1918, Margalida started to have severe difficulties swallowing and began a period of inedia. Allegedly, for six months she was only nourished by the Eucharist and by ice mixed with sugar and cinnamon. On Friday, 9 August, the stigmata became visible on her hands. From then on, Margalida relived the Passion every Friday until her death. The ecstasies always started with the first stroke of the church's bell at midday. On several occasions, people from Costitx stopped the church clock to see if Amengual would "miss the ecstasy," but her sufferings began at the exact same hour.

The Bishop of Mallorca charged Reverend Nicolás Saggese and Canon Antonio Sancho with an investigation. Along with them, several physicians examined the case. Different reports are preserved at the diocesan archive in Palma de Mallorca. All of the reports deny fraud and judged the phenomena to be authentic. Saggese advocated the supernatural and divine origin of the events; but he also indicated that he was ready to "change his mind" under the "least indication of the ecclesiastical authorities" (ADM, 13.1). During the last months of Margalida's life, the news of her ecstasies spread across Mallorca by word of mouth. The testimonies of visitors contributed to the legitimation of the phenomena. According to the physician, Sebastián Amengual, who was one of the first to examine the stigmata, the events had been witnessed by hundreds of people, including "physicians, lawyers, priests, illustrious people with different points of view, old men and young, sceptical with regard to the acceptance of the mentioned phenomena" (ADM, 13.1).

Margalida's popularity was such that Saggese forbade her to receive any visitors, something she accepted with pleasure. From then on, those who could not obtain an ecclesiastical authorization to witness the "Friday agonies" at Margalida's house had to content themselves with observing the mystic at church – where she allegedly levitated once during prayer. During her ecstasy, what impressed the visitors most was

her facial expression. In the words of a group of visitors: "We saw that her expression was of anguish. It is not possible to describe it. Was it a resigned angst? It cannot be qualified as such. It was a deeply intense anguish; but with an expression of peace and softness ... There is no '[Mater] Dolorosa' with such an expression" (ADM, 13.1).

Margalida Amengual exhibited this ecstatic appearance after she died. Her corpus incorruptus was exhibited for ten days at the church's chapel in Costitx and was visited by around 80,000 people from Mallorca and Spain. She was buried carrying a certificate written in Latin by a local committee of theologians. In it, they described Margalida's charismata to ensure that her story would not be lost for future generations, and that her body would be easy to identify in the case of exhumation. In 1969, to commemorate the 50th anniversary of her death, the diocese of Mallorca put forward her cause for beatification and Margalida's grave was moved from the cemetery to the parish in Costitx; a rare privilege for a lay woman. She was declared Venerable in 2008 by Pope Benedict XVI.

Duran, Miguel. *Impressions i notes biogràfiques de na Margalida de Costitx, Terciària Franciscana i Maria dels Sagraris Calvaris*. Inca: Imp. Durán, 1919.

Munar Ramis, Juan Bta. *Margarita de Costitx: Datos Biográficos de la Sierva de Dios Margarita Amengual Campaner (a) Cativa 1888–1919*. Palma: Imp. SS. Corazones, 1969.

Palma de Mallorca, Axiu Diocesà de Mallorca (ADM), Margalida Amengual, 13.1.

Andriani, Maria Rosa (1820, 1786–1848)

Maria Rosa was born in Francavilla Fontana, in the province of Brindisi, on 22 January 1786. From childhood she showed extraordinary devotion to the Passion of Christ and dedicated her suffering to him. When she was five years old, she fell seriously ill with smallpox. One year later, her martyrdom, through invisible stigmata, was announced to her in a Marian apparition.

She wanted to become a nun but her parents only permitted her to join the Franciscan Order as a tertiary (1808). Her first spiritual father was Giuseppe Gerardi.

On 8 June 1820, she dreamt of a mystical crucifixion. Five rays of fire radiated from the Cross and hit her body. From that day onwards, she displayed the Five Holy Wounds, which were permanently visible until her death (and the crown of thorns). The pains were more intense during Christian feasts, especially during the Easter period. She described this mystical experience to her confessor, who observed her wounds and testified that they bled and that her hands and feet had been pierced through.

On 15 October 1824, she experienced the transverberation of the heart of St Teresa of Avila, and from that moment onwards the mystical phenomenon occurred every year. Other extraordinary phenomena that she experienced include blood that she wept from her right eye (like Teresa Neumann), inedia for 28 years, and intense ecstasy

accompanied by violent self-flagellation (during one of these episodes she tore some bones from her side).

She died on 10 September 1848 at the age of 62. She was not very popular, and was overshadowed by her contemporary, Palma Matarrelli, the stigmatic of Oria.

Jurlaro, Rosaio. "Rosa Maria Andriani, mistica francescana dell'Ottocento in Francavilla." *Miscellanea Franciscana Salentina: rivista di cultura dei Frati minori di Lecce* 24 (2008): 95–103.

Anonymous (1838, 1822–)

In 1840, the physician and Trappist monk J.C. Debreyne received a letter from a chaplain concerning a girl interned in a religious hospice located in the north of France. The girl was 18 years old and had been experiencing alleged mystical phenomena for about two years. She claimed to have received, while in a trance, bits of sugar and roasted apples that "appeared" in her hands. In addition, she carried the stigmata on her chest and on her feet. Every Friday, drops of blood allegedly flowed from the wounds. To ensure that the wounds were not self-inflicted, they stitched a piece of fabric around her feet. On Friday, the fabric appeared stained with blood.

According to the chaplain, the girl was not a saint and seemed to be feeble-minded. He was convinced that she was faking because the phenomena began to disappear once he and other priests stopped paying attention to them. Debreyne agreed with the chaplain that it was neither a divine miracle nor the work of the Devil, but a human trick. He argued that the girl probably enjoyed being worshiped. With regard to the stigmata, he proposed a physiological explanation and concluded the girl was a liar and a deceiver.

Debreyne, Jean-Corneille. *Essai sur la théologie morale*. Paris: Librairie Poussielgue, 1868, 353–362.

Anonymous (1950, 1933–)

In 1950, the spiritual director of a 17-year-old girl contacted the Jesuit father Carlos M. Staehlin to examine her stigmata. Staehlin concluded the girl suffered from a dermatological illness.

Staehlin, Carlos M. *Apariciones*. Madrid: Razón y Fe, 1954, 165–166.

Anonymous of Bordeaux (?) (1885, –)

Religious woman, probably from Bordeaux. She bled from the forehead and the cheeks (1885).

Binet-Sanglé, Dr. *La Folie de Jésus*. 3rd ed. Paris: A. Maloine, 1911, 275.

Anonymous Carmelite nun (1851, –)

We have only sparse references to this case of a lay sister (*sœur converse*) in a Carmelite cloister in Tournai. The information we have stems from the report of a medical examination conducted on 19 April 1851 at the request of the bishop, Mgr Labis. At the time, the sister already had the “odour of sanctity.” She exhibited stigmata on her hands, feet and head, especially during Holy Week or on feasts in honour of the Passion. When in ecstasy, she witnessed Christ’s Passion. A second examination occurred in 1852, concluding that the condition of the sister was caused by the way she meditated, inspired by a particularly large crucifix. She was sent to another cloister where she did indeed recover and could eventually return to her own cloister.

Leuven, Kadoc, Jezuïeten, 4.2.6. Archives of individual Jesuits, Ludovicus Boeteman, 1194. Dossier Louise Lateau, Report on 19 April 1851 and 1852.

Anonymous of “D.” (c.1917, –)

We have only minimal information on this alleged stigmatic, not even her name or location (only that of one of her devotees, from Bottrop). Believers seem to have called her the “chosen one” (“Auserwählte”) and praised her exceptional humbleness and heroic courage for offering herself as a victim for others. She had visions and carried the invisible stigmata and lived through Christ’s Passion (from 1917?). Her life, in her words, was like that of Jesus: filled with mockery and contempt. Not even her father confessor could understand her mystical life and forced her to lead an active life.

München. BSB, Nachlass Lama, Friedrich von (1876–1944), Ana 445, letter to von Lama, 16/2/29 from Bottrop in W.

Anonymous of Doizieux-St-Just (c.1870, –)

Around 1870, in a Franciscan monastery in the village of Doizieux-St-Just, not far from Lyon, one of the sisters started to experience some strange mystical phenomena. The events were witnessed by the parish priest, the vicar and the religious sisters of the community. The Franciscan nun was reported to have received stigmata. Her hands and feet were allegedly pierced by nails, which seemed to appear and disappear in front of the eyes of the parish priest. He attempted to “remove the nails,” but the stigmatic would cry out in pain. Two “real” thorns were present in her forehead, where the wound representing the crown of thorns was located. She also carried a wound on her side.

The stigmata bled a lot, but not regularly. Apparently, there were no special days, such as Friday – day of the Passion – on which the wounds bled more frequently. Many witnessed her sufferings and are said to have heard the strokes of flagellation on her body, along with “angelical singing” in her bedroom. The stigmatized nun allegedly

received the Eucharist from her guardian angel, as a miraculous Communion. She also witnessed apparitions of the Virgin Mary and the Infant Jesus. Although her sisters did not see the apparitions, they said that the room was brightened and impregnated by a sweet odour after Jesus and the Virgin had "left."

Other miraculous phenomena were attributed to this Franciscan stigmatic. For example, she was said to levitate or to make objects disappear or levitate around her, such as a statue of the Virgin or a rosary. She was also said to be able to read the minds of others, to frequently fall into ecstasy and to suffer from diabolical attacks. During her "chemin de croix," little flames allegedly floated in the air surrounding her. Moreover, she was reported to live in a state of inedia.

The ecclesiastical authorities were reluctant to believe in the authenticity of the phenomena. Local clergymen examined the case, concluding that the events were a result of a diabolical intervention. The reasons given were: 1) the phenomena were sometimes childish; 2) the stigmatic seemed to have stolen some money from the community; 3) she was not indulgent when someone doubted her condition; 4) at times she had been discovered committing a fraud; 5) while in ecstasy, her "supernatural dialogues" were trivial; 6) she refused to visit the doctor, and 7) when given the alternative to either go to the doctor or abandon the religious community, she decided to quit the convent.

After she left, the Franciscan sisters did not hear of her again; however, they were concerned that she would try the same thing in another religious community. The clergymen who examined her concluded that she was the victim of a voluntary pact with the Devil. In her absence, the convent seemed to be haunted by mysterious phenomena during the night. The Catholic ultramontane journalist and writer, Roger Gougenot des Mousseaux (1805–1876), author of *Mœurs et pratiques des démons* (1865), attempted to convince the sisters to give him the manuscript concerning the "false stigmatic's possession," but they refused in order to avoid spreading the story and receiving bad publicity.

Tournai, AST, Louise Lateau, B2 Affaires diocésaines (Mgr. Dumont), 4. Enveloppe: Lettres et documents trouvés chez M. Deschamps 1875 (P. Séraphin Passioniste: 1/1/1872).

Anonymous (French hospital) (1830, –)

"Hysterical" woman from an unknown French hospital with ecstasies and blood sweating (1830).

Binet-Sanglé, Dr. *La Folie de Jésus*. 3rd ed. Paris: A. Maloine, 1911, 272.

Anonymous of Guriezo (c.1926, –)

Notes from the journal of William A. Christian (17 September 1976):

In Guriezo a woman received the stigmata about 50 years ago. The parish priest believed her, and the two of them retired to a high, isolated hamlet, where they live together. He goes out, does errands, shops. She stays in except for Good Friday, when she goes down to the parish church and confesses and receives communion, her hands in bandages. People get upset because she takes so long to confess. When a village woman died, the priest who lives with the stigmatic came to give his pésame to her son, saying "It's a shame that she went to hell." As a result that priest is in bad odor with the woman's family.

Anonymous of Hennebont (1896, –)

All we know about this case is that Dr Leissen, from Hennebont (Morbihan), sent a report to the *Bulletin de l'Académie de Médecine* about a female stigmatic he had examined (1896). It appears the report was not published.

Bulletin de l'Académie de Médecine, série 3, 36.47, (1896): 747.

Anonymous of Le Puy-en-Velay (1891, –)

On 2 August 1891, Mother Marie-Ignace Melin wrote a letter to the Jesuit father Louis-Etienne Rabussier, with whom she had co-founded the *Congrégation des religieuses de la Sainte Famille du Sacré Cœur*. Marie-Ignace had been charged with the examination of a female stigmatic in the congregation's convent in Le Puy-en-Velay. The spiritual director of the stigmatic had sent her to the convent on a retreat. Stigmata appeared on the girl's hands every first Friday of the month. Marie-Ignace gave the girl gloves to cover the wounds and prayed to the Lord to make them disappear. She noted that the girl had difficulties in submitting herself to God's will and concluded that she was being fooled by the Devil. The stigmata eventually disappeared, but the girl was not admitted into the novitiate of the congregation of La Sainte Famille du Sacré Cœur.

Leperche, Émilie. *Mère Marie-Ignace Melin. Fondatrice et supérieure générale des Sœurs de la Sainte Famille du Sacré-Cœur*. Lyon: Libr. du Sacré-Cœur, 1942, 361–363.

Anonymous of Madrid (?) (c.1945, –)

During the 1940s or the 1950s, the Jesuit father Carlos M. Staehlin examined someone (a man or a woman, we don't know), who bore a wound on his/her side. The wound bled every Friday.

Staehlin, Carlos M. *Apariciones*. Madrid: Razón y Fe, 1954, 164–165.

Anonymous of Molinos (c.1933, –)

In autumn 1933, in a hamlet called Molinos close to Orihuela in the province of Alicante, an alleged stigmatic was attracting public attention. The woman had spent eight years bedridden and displayed the wounds of Christ. Devotees and curious people visited her daily. In exchange for a small donation, she offered “holy water,” which was supposed to cure all illnesses. She also had the alleged gift of divinations and spoke to people about their future. The Bishop of Orihuela either did not know about the stigmatic, or did not wish to restrict her cult.

“Desde Orihuela. En Molinos hay una santa,” *El Luchador*, 5 October 1933.

Anonymous of Ochsenfeld (ante 1880, –)

The only thing we know about the Alsatian stigmatic is that she was the aunt of a certain Father Vögeli (or Vögtli). She lived in Ochsenfeld near Mülhausen and she willingly “sacrificed” herself to increase the number of priest vocations. Their number seems to have been exceptionally high in that region. She died in the 1880s.

München, BSB, Nachlass Lama, Friedrich von (1876–1944), Ana 445, letter of P. Felix Lieber, Asal 31/5/30.

Anonymous of San Genesio (c.1845, –1855/60)

The woman known only as the “Anonymous of San Genesio” was born in San Genesio, in the province of Bolzano, probably in the first half of the nineteenth century. She was the daughter of a shoemaker and one of the Tyrolean stigmatized virgins. She experienced ecstasy and stigmata, and despite being blind, claimed to see angels. She died some time between 1855 and 1860.

Imbert-Gourbeyre, Antoine. *La stigmatisation*, ed. Joachim Boufflet. Grenoble: Jérôme Millon, 1996.

Anonymous of Syracuse (1930, –1950)

In a letter of 8 October 1931, Vicar General Msgr Giovanni Musumeci informed the Holy Office and asked for advice about a case of alleged stigmatization that took place in Syracuse (Sicily). In 1930, a woman (her name is not mentioned in the sources) had claimed to be a saint and to have received the impression of the visible stigmata on her hands, feet and chest, as well as the crown of thorns.

We do not know much about her life. She was born in Syracuse at the beginning of the twentieth century, and when around 20 years old, she married and had a son. After her husband’s death, she retired to a contemplative life, leaving her son with her

parents and wishing to live in a cave sanctuary. The religious authorities denied her permission, so she went to Messina, where she was welcomed into the seclusion of a monastery. After a while, however, she began to exhibit strange phenomena and also wished to reform the convent, so the nuns decided to remove her. The anonymous mystic returned to Syracuse, where she claimed that the Lord wanted her to found a new cloistered monastery.

Her fame spread throughout the city, especially after the appearance of stigmata. On 18 April 1930, a Good Friday, she bled from the Five Holy Wounds and received the crown of thorns. These supernatural phenomena were considered authentic by her spiritual father, some other members of the local clergy and the faithful. The vicar, however, was very sceptical, considering them a sign of hysteria and a fabrication. He sent a letter to the Holy Office and the congregation stating that he did not believe in the phenomenon, so would keep her under strict observation and would not allow the approval of her foundation. She died around 1950.

ACDF, (Dev.V.1932) 3050/1931, n.5.

Anonymous of Vinalmont (1873, –)

The only references to this stigmatic can be found in some derisive articles in Belgian newspapers. *La Meuse* was one of the first journals to report on the case on 20 November 1873, while *L'Écho du Parlement* and *L'Indépendance Belge* reprinted the same report two days later. The stigmatic was said to be located in Vinalmont near Huy and compared to Louise Lateau. She was allegedly attracting the attention of the French clergy, who wanted to take her to France and put her on display, as miracles such as hers did not have much success in Belgium.

Anonymous S.t. *La Meuse*, November 20, 1873, 2.

Arenare, Angela (1834, 1816–1857)

Angela Arenare, or Maria Giuliana del Santissimo Sacramento, was a mystical nun born in Naples on 23 February 1816. She grew up in a bourgeois family and, as is sometimes the case with other Italian stigmatics (actually it appears as a literary *topos*), already had extraordinary experiences in childhood. At the age of five, Angela saw the Madonna with the Child Jesus for the first time and they predicted her future: she would become a religious and a spiritual wife of the crucified Christ (bridal mysticism).

At the age of 18, following her religious wish and the intervention of her spiritual father, Angelo Coppola, she enrolled in the Third Order of the Servants of Mary. The young woman, one of the many “domestic nuns” found across southern Italy, spent her days praying incessantly, undertaking mortifying practices and participating in

Christ's Passion. In 1834, stigmata appeared on Fridays on her hands, feet and side, while she felt the sting of the crown of thorns on her head. Father Vincenzo Maria Longo became her new confessor in 1838 and accompanied the mystical woman in her decision to leave the world for the cloister. On 23 June 1842, she entered the monastery of Santa Monaca of Resina (popularly called "Mantellate") and ran the *cursus honorum* until she became the abbess. Her stigmata, which had become invisible, as she had requested, and other supernatural phenomena (prophetic faculties, bilocation, ecstasies, mystical marriage, spiritual communion) attracted many faithful who considered her a "living saint." As early as 1836–1837, Angela was worshipped by the people for having eliminated cholera from the city and for having miraculously cured many people by "absorbing" their maladies into herself.

Maria Giuliana died in Resina at the age of 41, on 25 October 1857. The canonical process was introduced by Tommaso Pedicini in 1898 and on 23 March 1827 she was declared Venerable. Her remains, initially conserved in the monastery, were transferred to the Church of St Pietro in Majella in 1953, while a relic of her uncoagulated blood is preserved in St Girolamo (another Neapolitan church).

Tagliatela, Gioacchino. *La vita della serva di Dio Suor Maria Giuliana del SS. Sacramento nata Arenare. Scritta dal P. Gioacchino Tagliatela dell'Oratorio di Napoli*. Naples: Tipografia e Libreria Festa, 1885.

Ascione, Maria Carmela (1818, 1799–1875)

Maria Carmela Giuseppa Ascione, better known by her religious name Maria Luisa of Jesus, or the popular nickname "Monaca Santa," was born into a wealthy Catholic family on 28 February 1799, in the district of Barra (Naples). Despite her limited education, she was able to write 45 biblical commentaries and over 1,500 letters under divine inspiration.

At the age of 17, she entered the Benedictine monastery of Donnaromita, but due to illness returned home six months later. Her inner life subsequently became very deep, rich with visions and divine revelations. At Christmas 1818, the Christ Child appeared to her, asking her to participate in his crucifixion. In her biographies, this event appears to be an interior mystical experience, rather than physical and visible (invisible stigmata). After she recovered from her illness, she completed her novitiate in the Olivella monastery of Naples, and in 1820 took the religious habit with the name of Maria Luisa of Jesus.

A new illness forced her to return home until 1824. However, between 1825 and 1839, Maria Luisa was the Mother Superior. In 1830, Christ revealed her mission: she was to abandon the contemplative life in order to establish a new charitable institution. In 1833, she wrote the rules of this institution under the inspiration of St Philomena.

The rumour of her mystical gifts and of her prophetic and healing powers spread beyond the convent and numerous pilgrims visited her daily. She was invoked as a protector by the Neapolitans during the cholera epidemic in 1836.

On 8 May 1840, in the popular neighbourhood of Saint Lucia, she opened the first home of the *Serve di Maria Santissima Addolorata e di Santa Filomena*, and a few years later the second (1851) and the third (1852). At the age of 36, by the order of her father director Luigi Navarro, she began to write a commentary on the sacred text, dictated by a divine voice. The first books were printed by the Dominican fathers of Imola and obtained the consent of Bishop Mastai Ferretti, the future Pope Pius IX. Her biblical exegesis continued after the death of Navarro (1863) under the supervision of the Dominican father, Alberto Radente (who convinced her to enrol in the Third Dominican Order in 1867).

She died in Naples on 10 January 1875, and her body was displayed for three days to allow her followers to pay their last respects. Her cause for beatification, which is still open, is promoted by the Dominicans.

Boccardo, Giuliana. "Maria Luisa Ascione e le illustrazioni sulla bibbia". In Claudio Leonardi et al., eds. *La bibbia nell'interpretazione delle donne*. Florence: SISMEL, Ed. Del Galluzzo, 1999, 147–168.

D'Ortona, Celestina. *Madre Luisa di Gesù Ascione*. Naples: Stella Mattutina, 1975.

Esposito, Salvatore. *L'ascolto ... Cenni biografici della Serva di Dio Suor Maria Luisa di Gesù. Fondatrice delle Suore di Maria SS. Addolorata*. Naples: Tip. A. D'Alessandro, 1987.

Esposito, Salvatore. *Lettere per ogni stagione. Epistolario di Suor Maria Luisa di Gesù*. Naples: Tip. A. D'Alessandro, 1990.

Radente, Alberto. *Vita ed intelligenze spirituali della Serva di Dio Suor Maria Luisa di Gesù scritte dalla medesima, terziaria professa dell'Ordine di San Domenico e fondatrice del Pio Istituto di Maria SS. Addolorata e di S. Filomena*. Naples: Stab. Tip. Dell'ancora di Giovanni Pisanzio, 1883.

Asunción Galán de San Cayetano (Galán, Asunción) (1899, 1867–1901)

Asunción Galán was born in 1867 in Montanchez (Extremadura). Her parents separated five months after her birth. Her mother was hard on her during her childhood, during which she was feeble and suffered from tuberculosis. From a young age, she was very pious, and from the age of eight she practised mortification exercises, such as sleeping without a duvet or walking with chickpeas in her shoes. At the age of 15, she received the Holy Communion every day, an uncommon habit at that time. Her acts of penitence became harsher every year; for example, Asunción began sleeping on the floor.

In 1886, the priest from Fregenal recommended her to the Augustinian sisters of the village. Asunción Galán took her vows in July of that year, adopting the religious name of Asunción Galán de San Cayetano. In 1888, she started to suffer from several illnesses: vomiting blood, and having difficulties eating and breathing. She tried to soothe her pain through prayer and decided to completely give herself up to God. She told her confessor that she wanted to become a saint at any price and explained her mortification programme to him: she would start a period of inedia, wear a spiked belt and pray all night to begin with. However, her confessor advised her to abandon her regime due to her physical feebleness. She ignored his advice and secretly continued with her plan.

Along with her devotion to the Eucharist, Sister Asunción was devoted to the Passion. She performed her Via Crucis exercises daily, reflecting on the Holy Wounds. In her meditations, she asked Jesus to allow her to experience the physical and psychic pains of the Passion. Allegedly, her prayers were answered during the Holy Week of 1899. From then on, she felt the aching stigmata in her flesh, but the wounds were never visible. On 16 February 1900, she experienced the transverberation or spiritual wounding of the heart, a phenomenon especially related to St Teresa de Ávila. The last years of her life were marked by anaemia and tuberculosis. She died peacefully on 23 June 1901.

Fariña, José Agustín. *Vida de la sierva de Dios sor Asunción Galán de San Cayetano*. Barcelona: Librería Católica Internacional, 1924.

Gutiérrez Macías, Valeriano. *Mujeres extremeñas: I. Vidas de perfección, mujeres temple y damas de América*. Cáceres: Gráficas Cervantes S.A, 1977.

B., Irene (1927, 1902–?)

Apart from some fragmentary information from a newspaper article, we have little information on this case (and thus no idea of how it ended). The stigmatization of the young Munich girl, Irene B., seems to be an addition to the larger Konnersreuth story (see Therese Neumann). Irene, 25 at the time, went to see the famous stigmatic out of curiosity and seems to have been moved by the event. Soon, the first signs of change could be perceived: she became extremely pious, started hearing voices and had panic attacks. While medication stopped her from panicking, she started to have visions, felt connected to God and claimed not to be able to walk. Stigmata developed on her palms.

Anonymous. "Ein Opfer Konnersreuther Wunderglaubens. Irene B ..., eine jünge Münchnerin, erkrankt nach einem Besuch bei der 'Resl' an Hysterie und empfängt Stigmata an den Händen." *Regensburger-Echo*, October 7, 1927.

Bandini, Maria Caterina Giuliana (1831, 1798–1841)

Maria Caterina Giuliana Bandini was born in Florence in 1798. As a child she wanted to become a nun, refusing marriage proposals and attempting to enter several monasteries in the city. However, she did not have a dowry or good health, which prevented her from realizing her wishes. She was forced to live a “mixed life” between the domestic sphere and philanthropic activities.

She engaged in numerous penitential practices, including self-flagellation, fasting, and corporal and spiritual mortifications. She also alternated periods of prayer and devotion with charitable activities, especially for the ill, orphans and the elderly. In 1828, under the direction of her spiritual father, Luigi Giannelli, priest of the Santissima Annunziata’s basilica in Florence, she became a tertiary of the Servants of Mary.

In 1831, at the age of 33, Maria Caterina developed the visible signs of the Crucifixion on her body. Her desire to participate in the pain of the Saviour became real through the wounds on her hands, feet and chest. For years, she and the old spiritual father attempted to hide the charismatic gift, but the news began to spread to the city, where she was considered a “living saint.” Her fame led the curia to open an investigation.

Indeed, in 1838, the vicar archbishopric of Florence, Msgr Francesco Grazzini, opened a diocesan investigation to discover the truth. The inquiry was conducted with the participation of the Provincial Father of the Servants of Mary, Michele Francesco Strigelli, who attempted to protect Giannelli (his brother), but considered Maria Caterina a woman suffering from hysteria and with a fervent imagination. The investigation was concluded without a severe sentence. Her stigmata were considered to not be a divine gift and she was forced to live a secluded life, but apparently many contemporaries continued to believe in her.

Maria Caterina Bandini died in 1841 at the age of 43. Some followers requested that a process of beatification be opened, but the curia did not give permission.

Florence, Archdiocesan Archive Mons. Minucci, busta 26, fasc. 14, cc. 3–6.

Bárbara de Santo Domingo (Jurado Antúnez, Bárbara) (1869, 1842–1872)

Bárbara Jurado Antúnez was born in 1842, in the Cathedral of Sevilla, known as La Giralda. Her father was the bell ringer and lived in the tower. For this reason, Bárbara is also known as the Daughter of La Giralda. As a child, she was very pious and when only six years old, she told her mother that she wanted to be a Capuchin. She was said to have learned to read, write and play the cathedral organ by herself. In 1859, aged 17, she entered the Dominican Order in the Madre de Dios monastery and took the religious name of Bárbara de Santo Domingo. Her sisters admired her for her virtues, including poverty, humility, chastity, piety and a great devotion to charity and God. Her spiritual

father was José Torres Padilla, popularly called El santero (The saint maker), because he was the spiritual director of many nuns who died with a reputation for sanctity, such as Madre Sacramento – another stigmatic – and Sor Ángela de la Cruz, who was canonized by Pope John Paul II.

Bárbara's mystical life was full of graces. In compensation, she allegedly suffered from extremely painful attacks from the Devil. She used to submit herself to long periods of fasting and mortification. During episodes of ecstasy, she emanated a sweet odour, similar to that attributed to saints. She had frequent visions of the crucified Christ and was especially devoted to the Passion. In these visions, Jesus covered her with blood from his wounds. According to Bárbara, the wounds symbolized the imperfections of her sisters in the monastery. She also wrote profusely about her mystical life and her diaries can be consulted in a biography written by Paulino Álvarez (1889). There, Bárbara de Santo Domingo explains how she suffered from stigmata, especially from the crown of thorns and from a "nail" that was stuck in her heart. Such wounds especially affected her after 1869, until her death in 1872; however, they were never visible.

It is said that Bárbara de Santo Domingo died by offering herself for another. On 5 November 1872, she was taking care of one of the sisters who was severely ill with typhoid fever, when she offered her life to God in order to heal her. The sister recovered but Sor Bárbara was infected and died from the illness shortly after, with a reputation for sanctity. Her body was exhibited for eight days without showing any signs of corruption. Her funeral was resplendent and drew the attention of many laypeople who venerated her. In 1877, her grave was opened in order to bury her in the re-taken Madre de Dios monastery, from which the nuns had been expelled during the 1868 revolution. Her corpse was said to still be uncorrupted. The cause for her beatification is in progress.

Álvarez, Paulino. *Vida de la Sierva de Dios Sor Bárbara de Santo Domingo*. Palencia: Imp. de Santo Domingo, 1889.

Campa Carmona, Ramón de la. *Las biografías de la Sierva de Dios Sor Bárbara de Santo Domingo Jurado Antúnez*. Oviedo: Memoria Ecclesiae, 2006.

González-Reigada, Margarita. *La hija de La Giralda: Sierva de Dios Sor Bárbara de Sto. Domingo Jurado Antúnez*. 2nd ed. Sevilla: Convento de las Dominicas de Madre de Dios de Sevilla, 2002.

Ortiz Urruela, José Antonio. *Vida de la Sierva de Dios Sor Bárbara de Santo Domingo*. Sevilla: Tipografía de El obrero de Nazaret, 1888.

Zapata García, Miquel, O.P. *La hija de La Giralda, Sor Bárbara de Santo Domingo Jurado y Antúnez: una figura sevillana injustamente olvidada*. Sevilla: Guadalquivir, 1999.

Barone, Adelina (1930, 1912–2000)

Adelina Barone, simply known as Lina, was born in Fiumefreddo Bruzzo, in the province of Cosenza in 1912. She expressed the desire to become a nun from childhood and wanted to enter the Franciscan monastery in her small town. Shortly before entering the monastery at the age of 18, she suffered serious spiritual pains during Easter week of 1930, and on Good Friday (18 April 1930) she started to sweat blood. The visible stigmata were displayed on the palms of her hands as well as on her feet, while she also bore the chest wound and the crown of thorns. Over Easter, the pains disappeared, and while the wounds remained visible, they stopped bleeding.

The phenomenon compromised her admission to the convent. The abbess, however, asked for advice from higher religious authorities. According to biographers, she was received by Pope Pius XII and he encouraged her to hide the extraordinary signs that she bore on her body. However, a file containing information on the Barone's case is kept at the Congregation for the Doctrine of the Faith and the attitude of the cardinal inquisitors certainly did not seem to be inclined to recognizing the divine nature of her graces. As there was no explicit condemnation, she was permitted to become a nun, taking the name of Dolores. After the first event of 1930, Adelina prayed to the Virgin to make the stigmata invisible. While they were hidden throughout most of the year, they would become visible during Easter week and especially on Good Fridays.

In the late 1950s, Sister Dolores lived in several residences, travelling between Rome and Naples, then settling in the Roman locality of Castellaccio. There, using donations from supporters, she opened a nursery school and a centre for the training of young girls, run by the Franciscan Sisters of the Sacred Heart.

Other mystical phenomena characterized her life. These included frequent dialogues and Marian visions, ecstasies, prophecies and healing powers. She became well known in her community especially for the latter. Every September, Dolores went on a pilgrimage to Lourdes and while travelling in the train, made graces and intercessions to the devotees. Adelina died in Rome on 10 October 2000.

Correnti, Santi. *Donne di Sicilia: la storia dell'isola del sole scritta al femminile*. Catania: Tringale, 1989.

De Angelis, Laura. *Suor Dolores: Dono di Dio*. Tavagnacco: Edizioni Segno, 2012.

Barone, Febronia (1869, 1856–1878)

Febronia Barone, better known by the name of Suora Veronica Barone or "L'Estatica Cappuccina," was born on 16 December 1856 in Vizzini, a small town in the province of Catania (Sicily).

From her childhood she manifested extraordinary gifts. At the age of five, the Christ Child appeared to her in a vision. He had a lily in his right hand and the crown of

thorns in the left, prophesying her future of chastity and suffering. Illness, visions of saints and divine healings followed. On 3 October 1861, having fallen ill several days earlier (leprosy), St Veronica Giuliani (stigmatized Capuchin saint) cured her in a mystical way. Ten years later, St Veronica and St Francis saved her again from what doctors declared was her imminent death.

At the age of seven, Veronica had her first ecstatic episode in church. The Capuchin, Giuseppe Sammartino, became her spiritual father. Ecstasy and visions alternated with illnesses, inedia and her apparent death at various times. These extraordinary events were observed by local religious men who, after an investigation and experiments excluded the possibility of illness (initially they assumed she was in a trance or was having an epileptic-hysterical seizure) or fraud.

The descriptions of her stigmata and their appearance are not clear. On Fridays, especially during Lent, she felt the pain of the Crucifixion between midday and 3 P.M. She would start meditating, fall into ecstasy and reproduce scenes of the Via Crucis, holding her arms and feet in a similar position to the crucified Christ. Strange black marks were visible on her hands, but it appears that they did not emit blood. Instead, her eyes, ears, nose and head (crown of thorns) would bleed. These phenomena were reported on 13 September 1869 (vision of Christ crucified) and on the Feast of Corpus Christi in 1871, when she remained in bed for two days suffering the Passion.

On 9 July 1871, she enrolled in the Third Order of Saint Francis. Other supernatural gifts were added: mystical marriage (22 January 1876) and communion (8 April 1876), demonic attacks, liberation of the souls in Purgatory, as well as prophetic and healing powers. She also foretold her own death, which occurred on 5 January 1878.

In November 1907, the first stage of the diocesan process for beatification was held in Vizzini. Those who appeared before the religious authorities testified about many miracles. Recently, the association of the Friends of Sister Veronica Barone was founded to promote her worship and open a new phase in her beatification process.

Da Castelbuono, Raimondo. *Suor Veronica Barone terziaria francescana, 1856–1878: breve schizzo d'una vita crocifissa*. Vizzini: Convento dei Frati Cappuccini, 1976.

Da Vizzini, Beniamino. *Il volo d'un angelo: Suor Veronica Barone da Vizzini (16 dicembre 1856–5 gennaio 1878)*. Turin: L.I.C.E. R. Berruti & C., 1936.

La Scala Da Mazzarino, Pio. *L'estatica cappuccina: suor Veronica Barone, 1856–1878*. Catania: Stabilimento tipografico industriale, 1906.

Puglisi Lo Magno, Giuliano. *Brevi cenni sulla vita di suor Veronica Barone, terziaria francescana*. Ragusa: Vinc. Criscione Tip. Edit., 1901.

Scribanti, Pio Giuseppe. *L'adoratrice di Gesù sacramentato, suor Veronica Barone da Vizzini, terziaria cappuccini (1856–1878)*. Rome: Desclee e C., 1913.

Bartenhauser, Elisabeth (c.1840, 1813–?)

Elisabeth Bartenhauser's story is inextricably linked with that of other ecstatic women from Waakirchen (in Upper Bavaria) during the Vormärz and with the local priest Weinzierl, who acted as their spiritual guide and promoted a religious life focused on the Passion of Christ among other activities. Elisabeth was the daughter of peasants from Gaissach, and was a sick and impoverished servant when she arrived in Waakirchen in 1839 (at the age of 26). Weinzierl let her stay in his house and in January 1840, she suddenly started to go into ecstasy and "sweat" blood. Although the priory was somewhat isolated, the phenomenon did not remain secret for long. Many regarded Elisabeth as a "saint." Others in the village were more critical, however, and serious discussions commenced. The question was brought before the Tegernsee district court after the president of the Upper Bavaria district accidentally saw the girl covered in blood praying in the midst of a group of women when he was on an inspection visit (28 September 1840). Weinzierl did not like the attention that Elisabeth drew and told her to put an end to her visionary episodes. The phenomenon did indeed stop shortly afterwards, as did the interest of the government. Afterwards, she seems to have lost her "saintly" reputation and was looked upon with pity or critically (in the same region two years later, the cases of Theresia Taubenberger, Maria Fiechtner and Theresia Schnitzelbauer also drew the interest of the authorities).

Gißibl, Bernhard. *Frömmigkeit, Hysterie und Schwärmerei*. Frankfurt am Main: Peter Lang, 2004, 56–8.

München, AEM, Realia 923a, Erscheinungen-Einzelfälle, 1839–1845, Bartenhauser.

München, Staatsarchiv, AR 1020/10, Act des königlichen Landgerichts Tegernsee. Umtriebe des Pfarrers Mathias Weinzierl in Waakirchen betr. 1842/44.

Barthel, Françoise (1852, 1824–1878)

Françoise Barthel was born in Andlau in February 1824. For 20 years, Doctor Taufflieb, from Barr was at her side and frequently examined her. He published many articles in medical journals as well as leaving an unpublished manuscript about Barthel, which unfortunately seems to be lost today. Before being favoured by supernatural phenomena, Barthel suffered from many sorts of painful and strange illnesses. In March 1851, she allegedly witnessed the apparition of Saint Joseph, who told her that she would be cured thanks to the Virgin's intercession. After the miraculous healing, Barthel is said to have received divine messages about her future mission and sufferings in the name of God. Every time she received the sacraments, a sweet odour allegedly invaded her room.

On 17 March 1852, she had a vision of Jesus on the Cross and asked him to share his pain. The following day, she began to experience the pain of the Passion and of the flagellation. During another vision, she was allegedly told to suffer for the souls

of those in Purgatory. All these events became publicly known very quickly, and in August, the bishop established a commission to examine the mystic, who moved to a charitable house in Strasbourg during the investigation. According to Dr Taufflieb, the physicians, rather than clarifying the matter, manipulated the girl and forced her to confess that she was mentally troubled. Françoise allegedly confessed with the intention of returning home. It seems that the physicians were unable to discover fraud.

After a few months, the miraculous phenomena began again in November 1852, lasting until Barthel's death in 1878. Dr Taufflieb and others witnessed her reliving the Passion while in ecstasy. She bled especially from the wound representing the crown of thorns. Sometimes the blood was projected a certain distance. After the stigmatization, the Lord allegedly comforted her with a vision. During the flagellation, Barthel suffered from convulsions and her body appeared to be covered in scars. While she relived the crucifixion, her arms were extended, her feet remained next to each other and her chest was arched. Her facial expression denoted extreme pain. Sometimes, blood flowed from her hands, feet, chest and eyes. Little by little, her body lost its rigidity and she would appear to be dead.

Françoise Barthel was in frequent communication with the souls in Purgatory. The first soul that she liberated was that of her father. To save his and other souls, she was allegedly driven in spirit to Purgatory by her guardian angel. It is said that, in one month, Barthel was able to save 76 souls. According to witnesses, when a soul in Purgatory came asking for her help, the door from her apartment would be violently opened by an invisible force. Barthel was often burnt by the souls who solicited her from the flames of Purgatory. Although the parish priest of Andlau acknowledged Barthel's mysticism, she was treated as a fraud by most people, and especially by the Bishop of Strasbourg, Mgr Raess. In December 1853, he prevented her from receiving the sacrament unless she was severely ill. Apparently, the bishop did not approve of Barthel's personality, which was extroverted and a little exhibitionist. Today, Françoise Barthel seems to be forgotten.

Imbert-Gourbeyre, Antoine. *La stigmatisation*, ed. Joachim Boufflet. Grenoble: Jérôme Millon, 1996.

Laurentin, René and Sbalchiero, Patrick, eds. *Dictionnaire des "apparitions" de la Vierge Marie*. Paris: Fayard, 2012.

Maître, Jacques. *Mystique et féminité. Essai de psychanalyse sociohistorique*. Paris: Les Éditions du Cerf, 1997.

Beck, Louise (1846, 1822–1879)

Louise Beck was born in 1822 in Altötting, the daughter of a pharmacist and forensic physician. As a child, she had visions of her guardian angel, saints and souls from Purgatory. She was educated by the English Sisters in Burghausen and wanted to enter

the cloister but her father deemed her unfit. Her friendship with the Protestant count Clemens von Schaffgotsch ended, probably in 1854, in a miscarriage. However, prior to this, in the Holy Week of 1846, depression, sexual illusions and somnambulism led Louise to a nervous fever, cramps and convulsions, while a cross-shaped wound developed on her left side. There is no mention of wounds on her hands and feet (but there are testimonies that she was also stigmatized in this way). She was also plagued by evil spirits. In March 1847, the situation changed, as Louise, whose confessor was the head of the Redemptorists, P. Ritter Franz von Bruchmann, started to have visions concerning the cloister of the Redemptorists, which was under threat of being dissolved. Louise had a vision of a lady, identified as Juliana, the deceased wife of Bruchmann. He and some of his fellow paters saw the ghost, the “mother” as they called it, as their guardian ghost and mediator with the Virgin. Those who believed in her were called “children of the Mother” (“Kinder der Mutter”), who obeyed the “Higher Guidance” (“Höhere Leitung”). Their number grew (among noble women and leading Church authorities), although fervent opposition developed within and outside the order. Messages from above mostly came through letters that Louise answered at night when she was in an ecstatic state, and through a sort of spiritualist conversation, during which Louise voiced the higher guidance’s instructions. Nevertheless, in the eyes of Carl Schmöger – one of her spiritual guides and confessors – it was Louise’s reparatory suffering that made her meaningful to the world (he had published some of Brentano’s manuscript on Anna Katharina Emmerick.) Common fraud was never alleged, although hysteria combined with somnambulism was considered.

München, AEM, *Realia* 3820.

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Weiß, Otto. *Weisungen aus dem Jenseits? Der Einfluss mystizistischer Phänomene auf Ordens- und Kirchenleitungen im 19. Jahrhundert*. Regensburg: Pustet, 2011.

Bellard, Raymonde (1913, 1901–)

Raymonde Bellard was from the village of Bussus-Bussuel (Somme). Her case of “autostigmatization” echoed through the press towards the end of 1913. It is said that one day, while aged 12, Bellard was trying to solve a mathematics problem at school when she felt something like pins and needles hurting her arm. When she looked at her arm, she saw that the solution to the problem had been imprinted on her flesh. From that day on, other figurative stigmata appeared on her skin. Curious people, as well as physicians, began to visit Bellard at her house. The figurative wounds were usually of trivial content. For example, the drawing of an aeroplane appeared on her flesh on a day in which a plane had flown over the village. Stigmata notwithstanding, Bellard

was reported to have the gift of divination. When people asked a question, the answer supposedly appeared on her skin.

At this point, her fame reached Paris, attracting the attention of the general press. Her portrait appeared in newspapers such as *Le Matin* and *Le Journal*. The journalists interviewed prominent doctors such as Joseph Babinski, looking for a natural explanation for the phenomena. The latter alleged that Bellard was a fraud; a trickster similar to spiritualist mediums such as the Italian, Eusapia Palladino. *Le Matin* charged three physicians with an investigation. They concluded that Bellard was a “dermographe,” meaning that consciously or unconsciously she produced the imprints on her skin using her nails or a sharp object such as a hairpin. They remarked that the inscriptions only appeared in places that Bellard could reach with her right hand. After this declaration interest dissipated and Bellard was quickly forgotten. Only the journal *L'Écho du Merveilleux* tried to keep the case alive, but without great success.

Barby, Henry. “Une visite à l'Enfant aux stigmates.” *Le Journal*, 17 November 1913.

Faral, R. “Le cas de Raymonde Bellard. Autostigmatisme ou simulation?” *L'Écho du Merveilleux*, 17.406 (1913): 353–356.

“La petite fille aux stigmates.” *Le Matin*, 27 November 1913.

“Phénomène étrange. Sur la peau d'une fillette s'inscrit ce qu'elle pense ou devine.” *L'Ouest-Éclair*, 17 November 1913.

Vidal, Henri. “Les stigmates d'une petite fille de douze ans.” *Le Matin*, 16 November 1913.

Beller, Karoline (1845, 1830–?)

Karoline Beller was born on 11 November 1830. Her father died before she was one year old and her mother remarried, leaving her to be raised by her grandfather, a former shepherd. On 28 March 1845, Karoline became ill (cramps) and while the physician could initially treat her, the condition deteriorated until, by the end of the month, she could no longer speak. From 2 May onwards, she no longer ate and on 16 and 17 May, the first traces of blood were visible on her face. On 18 May, there were traces on her hands and feet. The rumour spread in Lütgeneder and soon there were visitors even from outside the village. Thousands of people from all social classes came to see her, but after two weeks the public spectacle was stopped, although the discussions lasted for months. Newspaper articles and a small booklet were both the products and promoters of the continuous stream of visitors. An artist from Warburg was also invited to create a portrait of Karoline (1000 copies were produced in Kassel).

Newspaper articles document the failed attempts to transfer Karoline to Warburg for a physical examination. The physicians and authorities encountered vehement protest (among other reasons because Karoline was already under the medical supervision of State approved physicians). The originally spontaneous mobilization of the Catholic population soon became more organized, while at the beginning of June,

two physicians travelled to Lütgeneder and began questioning her before undertaking an examination. Karoline's hands and feet were "sealed" ("versiegelt") and no new traces of stigmata were detected. One of the physicians, Pieper, pleaded for Karoline's removal from the unhealthy religious atmosphere, in which she was surrounded by masses who wanted to see her. Before the order to transfer her (by gendarmes) could be executed, Karoline was allegedly healthy again. Nonetheless, on 6 June, Karoline was taken from Lütgeneder and images of her were confiscated. As the doctors could not find a medical explanation, Karoline was put in isolation in a hospital from 9 June, and on 19–20 June she confessed to everything they asked. On the same day, however, she wrote to her pastor and godmother that she had confessed under pressure. After 15 months, she was allowed to leave the hospital, but on the condition that she went to stay with her mother in Borgentreich and did not return to Lütgeneder.

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Jacobi, Walter. *Die Stigmatisierten: Beiträge zur Psychologie der Mystik*. München: Bergmann, 1923, 46.

Muhs, Rudolf. "Die Stigmata der Karoline Beller. Ein katholisches Frauenschicksal des Vormärz im Spannungsfeld von Volksreligiosität, Kirche, Staat und Medizin." In *Wunderbare Erscheinungen: Frauen und katholische Frömmigkeit im 19. Und 20. Jahrhundert*, edited by Irmtraud Götz von Olenhusen, 83–130. Paderborn: Schöningh, 1995.

Bergadieu, Berguille (1874, 1829–1904)

Marie Bergadieu, better known as Berguille, was born in 1829 in Loupiac-de-la-Réole (Gironde), not far from Bordeaux. Her parents were farmers and, in 1850, she married a farmer named Bernard Jousseau, taking his surname. They finally settled in Fontet, a small village near Loupiac. They had three children: one girl and two boys. Unfortunately, they lost their daughter and one of their sons, which caused them great pain. Berguille Bergadieu was almost illiterate. She worked hard in the fields and as a cleaning lady. In 1836, a serious stomach illness, described by her biographers as cancer, started to develop, making her bedridden.

In April 1873, her illness worsened and she stopped eating. However, someone brought her "holy water" from Lourdes and after drinking it she allegedly witnessed the apparition of the Virgin and became convinced that she would recover. The priest of Fontet attributed the vision to high fever. However, the Virgin supposedly appeared to Bergadieu more than 30 times in the following ten months. Such apparitions usually took place during ecstasies in which Bergadieu prophesized about the future of France. She announced the upcoming arrival of King Henri V, Count of Chambord, Legitimist pretender to the throne. Her prophecies echoed those by other royalist countryside stigmatics and visionaries, such as Mélanie Calvat (1831–1904) and Marie-Julie Jahenny

(1850–1941), with whom she was in “spiritual contact.” Curious visitors started to arrive at Fontet. Despite Bergadieu’s claims, Henri v never ruled in France.

In spring 1874, Bergadieu started to experience the suffering of the Passion. The pain continued every Friday, and small stigmata, almost imperceptible, formed on her hands and feet. Several physicians examined the mystic with scepticism, believing that hysteria and hallucinations were behind the miraculous phenomena. Although Bergadieu was never acknowledged by the Church, she gained the support of some priests, such as Father Daurelle, whose book, *Les événements de Fontet* (1878), was censored by the diocesan authorities of Bordeaux. As in other unauthorized stigmatic cults, such as that of Marie-Julie Jahenny, most of Bergadieu’s supporters were laypeople. The royalist journalist Adrien Péladan (1815–1890) published many of Jahenny and Bergadieu’s prophecies. However, while Jahenny’s cult survived, and today one can visit her house, which was turned into a living museum and shrine, Bergadieu has been forgotten. After 1880, nothing was said about the mystic and prophetess, as if the phenomena had simply ceased. Bergadieu died in Fontet in 1904.

Bordeaux, Archives diocésaines de Bordeaux (ADB), dossier Marie (Berguille) Bergadieu.

Daurelle, Abbé. *Les événements de Fontet d’après les principes de St. Thomas*. Rome: Imprimerie de Rome, 1878.

Ferrand, Camille. *La vérité touchant Berguille la voyante de Fontet*. Bordeaux: L. Coderc, 1874.

Péladan, Adrien. *Dernier mot des prophéties*. Nîmes: Chez l’Auteur, 1880.

Portets, V. de, *La résurrection de Berguille*. Lyon, Paris: Librairie Pontificale, 1875.

Bernard, Emilie (c.1874, 1855–1874)

Emilie Bernard, the “stigmatic of Antwerp,” died in May 1874 at only 19 years of age. With her father working in Brussels and her mother dead, she grew up in the care of her aunt, both working as bleachers. At the age of 16 a series of illnesses set in: she stopped menstruating, had hallucinatory fits and “hysteria,” started bleeding from the nails of her fingers and toes and – in a later phase – from her eyes. In the final stages of her illness, she had a heightened sensibility and stopped eating. While she was not exceptionally pious, she did claim to have seen the Virgin, who gave her Christ’s blood as nourishment.

Her case was discussed at the Belgian Royal Academy of Medicine (in June 1874). She seems to have attracted attention only for a brief period due to the refusal of the vicar to call her symptoms a supernatural event, the briefness of her illness and the diagnosis of a “diathèse hémorragique,” postulated by Desguin. Her case was compared to that of Louise Lateau, pointing to her miserable childhood, weak condition, and nervous attacks with hallucinations.

Darquenne, Roger. "L'Académie de médecine piégée par le cas Louise Lateau." *Haynau* 3 (1992): 43–57.

Desguin. "La stigmatisée d'Anvers." *Bulletin de l'Académie Royale de Médecine de Belgique* 8 (1874): 857–865.

Bertho, Philomène (c.1875, 1851–1933)

Philomène Bertho was born in Binic (Côtes-d'Armor) in 1851, into a humble family of Breton sailors. She had one brother, a sailor, and two seamstress sisters. Bertho remained bedridden for years, almost paralysed after falling into the harbour. It is not clear when she began to experience the pain of the Passion, but by 1880 she was a well-known stigmatic in Binic. The wounds on Bertho's body were deep and bloody. She carried the crown of thorns, a wound of the right shoulder, flagellation marks, the wound of the holy lance and of the nails in the hands and feet.

The priest of Binic supported her, although he was cautious about sharing his opinions. He visited Bertho frequently to comfort her during her painful ecstasies, when the sacred wounds bled abundantly, especially on Fridays. Although many people in Binic believed in the phenomena, others accused Bertho and her family of fraud and exploitation. However, her fame gradually increased, as sailors arriving at the port of Binic or foreigners arriving on the coast visited the stigmatic and spread the news. Many physicians examined her, judging the phenomena to have a natural origin.

In 1885, Count Alexandre de Sczey-Montbéliard, an officer from the French artillery, arrived in Binic with his family to convalesce near the sea. They heard about Bertho and asked the priest to authorize a visit to her. The priest accepted but asked for discretion and calm. The officer had many injuries from his years of service. When Bertho saw him she allegedly got out of bed and cried tears of blood. After several visits, Bertho and the officer fell in love and decided secretly to enter a spiritual marriage.

Count Alexandre de Sczey-Montbéliard recounted the time in a chapter of his book, *Le lion: synthèse et analyse*, called "La genèse d'une inspiration mystique" (1906–1908). One day, he returned to Binic with his pregnant wife to show Bertho the product of his "supernatural love" for her. However, Bertho could not bear this and sent the Devil to him. From that day on, the officer allegedly began to suffer attacks.

Probably thanks to the reading of *Le lion*, Philomène Bertho attracted the interest of Louis Massignon (1883–1962), a French Catholic scholar who was an expert in Islam. Massignon was fascinated by stigmatics, especially by Anna Katherina Emmerick, to whose grave he made several pilgrimages. On 8 July 1926, Massignon visited Philomène Bertho at Binic. Unfortunately, little is known about this visit. Bertho died some years later, in 1933. In a letter announcing her death, it is said that "she died well resigned and when the priest gave her the last sacraments blood flowed from her [holy] wounds" (FLM, Box 119).

Paris, Bibliothèque Nationale de France (BNF), Richelieu, Fonds Louis Massignon (FLM), Box 119.

Scey-Montbéliard, Alexandre de. *Le lion. Synthèse et analyse*. Vol. 4. Besançon: La Solidarité, 1906–08.

Betrone, Pierina (1935, 1903–1946)

Pierina Betrone, or Sister Maria Consolata, was born in Salluzzo on 16 April 1903, in the province of Cuneo (Piedmont). In the following year, she moved to Turin with her family, where her parents opened a bakery and a restaurant. Pierina had a normal childhood until the age of 13, when she heard voices that invited her to follow a religious life.

After becoming a member of Catholic Action, she decided to become a Salesian sister in 1924. This attempt failed, but Pierina did not give up, and on 17 April 1929, she entered the monastery of the Capuchin nuns of the Ausiliatrice in Turin, taking the name of Maria Consolata. In 1934, after her profession of perpetual vows made on 8 April, “Padre X” became her spiritual guide, and the following year forced her to keep a diary.

On 30 March 1934, during one of her many divine visions, the Lord communicated her mission to her: to suffer the Passion of Christ for the redemption of the Church and its faithful. After a period of hesitation and spiritual exercises, the nun accepted the role of “victim soul” on 16 September 1935, thus receiving the invisible stigmata and undergoing the mystical marriage (25 September).

Her only concern was to ensure that no one was aware of her deep mystical life and, above all, the paranormal phenomena. For this reason, she prayed to the Lord that her stigmata be invisible and spiritual, with Christ confirming that they would be like those of St Catherine of Siena rather than those of St Francis and would remain secret.

In 1939, Maria Consolata was transferred to the new Capuchin monastery of Moriondo, in Moncalieri. At that time, she increased her devotional practices and the mortification of her body for the redemption of the sins of war. In particular, she prayed for her country and the Church, increasingly devastated by the Second World War. Her health deteriorated due to continual fasting, mortifications and insomnia. The sisters attested that after 1943, her body was slowly being consumed, until her death on 18 July 1946 in the monastery of Moriondo.

Risso, Paola. *L'amore per vocazione. Suor Consolata Betrone*. Milan: Ancora Editrice, 2001.

Sales, Lorenzo. *Il cuore di Gesù al mondo. Dagli scritti di suor Consolata Betrone*. Moncalieri: Edizione Extracommerciale, 1948.

Sales, Lorenzo. *Suor Consolata Betrone*. Milan: Edizioni Paoline, 1965.

Biagini, Maria Luisa (1798, 1770–1811)

Maria Luisa Biagini was born into a poor family from Lucca on 14 March 1770. At the age of five, she had a vision of Christ and the Virgin, deciding to devote herself to the religious life. On 11 January 1788, she became a Franciscan nun in the monastery of Saint Micheletto in Lucca, and one year later she took vows to join the Poor Clares (11 January 1789).

Illness was a constant factor in her life. Amenorrhoea, paralysis and, finally, cancer seem to have brought her to the verge of death, but on 4 October 1796, she had a Marian grace. Both miracle and apparition were recognized by a diocesan process.

Maria Luisa suffered temptations and diabolical possessions. From 6 April 1798, she had visible stigmata. As she told her father confessor, she had a vision of Christ in which he ordered the archangel Raphael to pierce her body with a dart in order to open the Holy Wounds. The stigmata reappeared at other times in her life, especially during “Fridays of Passion,” and they were accompanied by ecstasy, fainting and catatonic states of unconsciousness. Blood flowed from her hands, feet, side and front. Pietro Martelli, her doctor, reported that blood sometimes gushed from her head, although there was no wound (the crown of thorns was not always visible). At other times, painful wounds could be seen on her body and her limbs would be stiff, imitating the Crucifixion.

On 4 April 1807, the blood that flowed from her body drew the image of a heart with eight points, while Father Martelli saw blood coming out of her chest which took the form of a heart pierced by swords. On 7 April 1808, a Good Friday, after having a vision of the suffering Virgin, her heart oozed blood. During this period, she also received visible stigmata.

She prophesied her own death before the suppression of her monastery (due to the secularization policy of the time). Maria Luisa died in her cell on 29 March 1811 at the age of 41. The local people considered her a “living saint” for her numerous mystical gifts: stigmata, Marian apparitions, graces, clairvoyance, knowledge of divine and occult things and her intercession for souls in Purgatory. Healings and miracles were also attributed to her. She is venerated as a servant of God by the Catholic Church.

Aesaris, Lapis. *Fior di passione. La serva di Dio suor Maria Luisa Biagini, clarissa del monastero di san Micheletto in Lucca*. Lucca: Tip. Artigianelli, 1948.

Anonymous. *La serva di Dio suor Maria Luisa Biagini religiosa clarissa: cenni biografici*. Florence: Tip. E. Rinaldi, 1930.

Mezzetti, Raffaele. *Vita di Suor Maria Luisa Biagini Lucchese, religiosa conversa del second'Ordine di S. Francesco. Cenni storici del canonico Raffaele Mezzetti tratti dalle memorie del March. Cesare Lucchesini e da altri documenti*. Lucca: Tipografia G. Giusti, 1864.

Billoquet, Laurentine (1881, 1862–1936)

Laurentine Billoquet was born in Sauchay, close to Dieppe (Seine-Maritime), in 1862. She was very pious and suffered from feeble health from childhood. At the age of 12, she had her first vision of the Virgin Mary. In one of her “supernatural dialogues” with the Virgin, Laurentine was told that “the Cross is the path to salvation.” In June 1881, during the Pentecostal feast, she felt a deep pain in her hands, side and feet. The pain persisted over five days and on June 9 stigmata appeared on her skin.

Laurentine then began a period of inedia and at the end of August she received the crown of thorns, with the Holy Wounds opening every Thursday night and bleeding until Friday afternoon. She prayed to God to make them disappear because she did not want to become an “object of public curiosity.” Indeed, after the stigmatization, many of the curious began to visit her house. Some people felt edified in the presence of Laurentine and kissed the Holy Wounds. It is said that Billoquet’s parents and sisters received everyone with pleasure, and never accepted money in return.

Albert Murphy, the family doctor, examined the stigmatic with a committee of physicians from Dieppe and a priest from Paris. Laurentine’s spiritual father, Pierre Sénateur Gauger, parish priest of Sauchay, advised her to make sure that the physicians saw the stigmata bleed. After the inquiry, the committee concluded that the phenomenon was a fraud. Laurentine, they said, was a hysteric who took pleasure in simulation and in being admired. They published a report in the press (see Ball, “La stigmatisée”) without citing Laurentine’s name; however, the news spread quickly and many letters from people concerned with the case arrived at the diocese of Rouen. Some agreed with the physicians’ conclusions, while others argued that Billoquet’s spiritual father was behind the fraud.

Despite the controversies, Laurentine received support from priests of nearby parishes, who asked their parishioners to visit the stigmatic and experience the edification. In 1882, she visited Bacqueville, a village close to Sauchay, probably invited by the parish priest. Her visit was announced in the press as if it was a spectacle. Billoquet also maintained a close relationship with Ferdinand Hermier, parish priest of Bellengreville. In his diary of 1884–1885, he mentions several figurative stigmata that appeared on Laurentine’s body, depicting a cross or a holy chalice with the Host. Imprints of these stigmata on tissues are kept at the Diocesan Archives in Rouen, sent by some visitors to the diocese after Billoquet’s death.

In 1885, a Marchioness organized a trip to Lourdes for Laurentine, expecting her to recover her health. Three years later, Laurentine joined a Franciscan community in Deauville-Trouville; however, the Bishop of Bayeux, Mgr Hugonin, opposed the move and expelled her from the community. In his opinion, Laurentine was “a hysteric and not a saint; she may be dangerous” (cited in Maître, *Les stigmates*, 105). After being disqualified by the episcopal authorities, Billoquet moved to Dijon under the pseudonym of Estelle Mary and became a clairvoyant.

In Dijon, she fascinated Canon Jean-Baptiste Bizouard. Between 1903–1904, under Laurentine's influence, the canon plotted against Mgr Le Nordez, the Bishop of Dijon, accusing him of being a Freemason. The problem, it seems, was that Mgr Le Nordez was favourable to the Third Republic. The Holy See asked him to resign. However, the French authorities judged the event as an intrusion and broke its diplomatic relationship with the Holy See in 1904 – a year later, the separation of Church and State took place in France. Laurentine died in Dijon in 1936 with a contested reputation.

Ball, Benjamin. "La stigmatisée de S." *L'Encéphale*, 1 (1881): 361–368.

Maître, Jacques. *Les stigmates de l'hystérique et la peau de son évêque. Laurentine Billoquet (1862–1936)*. Paris: Anthropos, 1993.

Rouen, Archives Diocésaines de Rouen (ADR), Affaire Laurentine Billoquet, 791.

Blavignac, Marie (1936, 1889–)

Marie Blavignac was born in 1889. In 1936, at the age of 47, she began to have visions of a saintly monk, Venerable Father Pierre Borie (1808–1838), who was her grand uncle. Borie had died a martyr, decapitated while a missionary in China, and was later beatified. When Blavignac "saw" him for the first time, she was a shepherdess and a mother, her visions occurring while she led her flock in the fields surrounding the village of Brive-la-Gaillarde (Corrèze), where a devotion of piety and martyrdom concerning Father Borie had persisted in the community.

As proof of the apparition, Marie Blavignac allegedly received the stigmata, with the wounds visible and bleeding from time to time. While the Bishop of Tulle initiated an inquiry, the conclusions were not made public. One day during Mass, a drop of blood allegedly appeared on Father Borie's portrait in the church of Brive-la-Gaillarde. The people from the village installed a cross on the site of the apparitions and hundreds of pilgrims began to arrive, with Blavignac falling into ecstasy in front of the crowd. Nothing else is known about this stigmatic or about the apparitions of Father Borie. The enthusiasm, it seems, quickly faded.

A. de P ... "En Corrèze une paysanne prétend avoir vu des apparitions troublantes." *Le Figaro*, 16 Novembre 1936.

Bounaix. "En présence d'une foule émue la visionnaire est tombée en extase." *L'Intransigeant*, 26 Novembre 1936.

"Church officials to prove 'return from the dead' of monk to shepherdess grand-niece." *Winnipeg Tribune Friday*, 6 November 1936.

Boisseau, Jeanne (1857, 1797–1871)

Jeanne Boisseau was born in 1797 in the village of La Barillère. Her parents were poor and she was orphaned at the age of six, with one of her aunts taking her to live in a

village close to Boussay. Jeanne became a farm labourer and later worked in several households. At the age of 14, she was bitten by a rabid dog, almost paralysing her legs and obliging her to use crutches. She claimed that these and other physical pains were cured through prayer. Once, while she was very sick, Boisseau asked the priest to bring her some relics of Father Joseph Guérin (1838–1860), whose alleged miracles were well known in the region. She put one relic in her mouth and, shortly after, she appeared to recover completely.

In 1857, after Lent, she started to feel the pains of the Passion and received the stigmata. She bled especially from the side wound in her body but did not reveal it to anyone for two years. Her friends said that she was always extremely sad on Thursdays and Fridays, preferring to be left alone. Sometimes she asked them to read her books about the Passion, and liked to have long conversations about the sufferings of Christ.

In February 1861, she became very ill and the physician said she would not survive. During the first Friday of Lent of that same year, a wound appeared on her forehead in front of several witnesses. In the following weeks – always on Friday – blood started to flow from her hands, feet and the side of her body. The news spread and many people from the surrounding areas visited Jeanne's house. Thousands of visitors marvelled at the bleeding wounds every Friday. During her ecstasy, Boisseau remained conscious but could not speak.

Alarmed by the number of visitors, the police informed the public prosecutor of France and on the orders of the civil authorities, a physician examined Boisseau's wounds in the presence of the priest of Boussay. Unfortunately, we do not know what the doctor concluded. What is certain is that the priest was opposed to Boisseau and described the phenomena as the product of an "epileptic illness" supposedly suffered by Jeanne following the incident with the rabid dog.

In May, Boisseau's wounds bled almost everyday and the crowd of the curious became larger. She retired to another house and the prosecutor of France asked the police to examine her, in particular on Fridays before three in the afternoon – the time that the ecstasies finished. On one occasion, a police officer visited the stigmatic and asked her friends to clean the blood from her wounds, but they refused, alleging their belief in the supernatural origin of the phenomena. While many people continued to assemble around the house, the crowd gradually decreased over time. Jeanne Boisseau carried the wounds until her death in November 1871.

Binet-Sanglé, Dr. *La folie de Jésus. Son hérédité, sa constitution, sa physiologie*. 3^{ème} ed. Paris: A. Maloine, 1911.

Imbert-Gourbeyre, Antoine. *La stigmatisation. L'extase divine et les miracles de Lourdes. Réponse aux libres-penseurs*. Clermont-Ferrand: Librairie Catholique, 1894.

Nantes, Archives Historiques du Diocèse de Nantes (AHDN), Fonds Marie-Julie Jahenny, 5F2/91.

Nantes, AHDN, Archives Épiscopales, Paroisses: série EVPAR / Boussay.

Roberdel, Pierre. *Marie-Julie Jahenny la stigmatisée de Blain, 1850–1941*. Montsûrs: Résiac, 1987.

Bolognesi, Maria (1942, 1924–1980)

Maria Bolognesi was born in Boraso, in the province of Rovigo, on 21 October 1924, the daughter of a single mother who later married in 1930. Her youth was marked by extreme poverty, hard work in the fields and illness. From June 1940, diabolical attacks began to occur. She could no longer pray, see a priest or attend Mass. In summer 1941, her parents asked the parish priest of San Cassiano (her new place of residence) and the Bishop of Rovigo to bless their daughter, and then took her to a hospital for a psychiatric examination, but doctors did not note any psychological disorder. Her illness continued until her miraculous healing in January 1942.

On 1 April 1942, Maria had her first vision of Jesus. He asked her to suffer through his Passion (invisible stigmata), and in return he gave her a ruby ring (symbol of the future visible stigmata) and the ability to read and write (she was illiterate). On the following day, she confessed her vision to the spiritual father, Bassiano, who gave her the task of keeping a daily spiritual diary (kept until 1967). On 2 January 1944, she had another vision, this time Christ granted her the gift of sweating blood, which she did every Friday at 3 P.M., managing to keep this phenomenon hidden thanks to the complicity of a Mrs Piva (Maria had moved into her home). She was ridiculed and insulted by the townspeople for her pious life (she wore a black tunic). On 5 March 1948, she was violently attacked by three men but no one believed her, instead the villagers denounced her for criminal simulation (she was acquitted in October 1948). In 1950, she left the small town and moved to Rovigo, where she was hosted by different families.

During Lent of 1955, Maria was in Sicily. On 1 April, as announced in 1942, the Holy Wounds became visible on her body. On 7 April, she went on a pilgrimage to San Giovanni Rotondo and on the following day, Good Friday, she received the complete stigmata (all five wounds). Returning to Rovigo, Maria started her mission of evangelization in many hospitals and in 1967 opened a care home. Her health deteriorated after 1971, and she was hospitalized for a long time.

Maria died in Rovigo on 30 January 1980. Her cause for beatification was opened ten years after her death, and on 7 September 2013 she was declared Blessed.

Giacomini, Giuseppina. *Maria Bolognesi: donna silenziosa della carità*. Rovigo: Centro studi amici Maria Bolognesi, 1991.

Sartori, Tito. *Maria Bolognesi: vita, esperienze mistiche, spiritualità*. Rome: Città Nuova, 1994.

Sartori, Tito. *Storia di un processo: imputata Maria Bolognesi*. Rovigo: MB, 2003.

Sartori, Tito. *Il volto trasfigurato di Cristo nell'esperienza mistica di Maria Bolognesi*. Rovigo: MB, 2004.

Bonnenfant, Raymonde (1931, 1907–1973)

Raymonde Bonnenfant was born in 1907 in the department of Loire Atlantique, into a working class family. She received a religious education and took her first Communion in 1918. She had a complex relationship with her mother, who, unlike her father, did not support her. Following the illness of her younger brother, who died in 1913, her parents made Raymonde and her other brother ask for charity every Thursday. Around 1920, she contracted tuberculosis. In 1922, she was admitted to a sanatorium, but was released after less than a year because she was judged incurable. Raymonde then decided to make a pilgrimage to Lourdes, where she was allegedly miraculously healed, and thanks to the intercession of a nurse in Lourdes, Raymonde began to work in a château close to Nantes in 1924.

In 1928, Bonnenfant joined the sisters of the Sacred Heart in Issoudun, but a few months after her arrival, she allegedly had a vision that told her to leave. Apparently, she had a divine mission to “save the priests.” Bonnenfant wanted to live a more contemplative life and attempted to undertake her novitiate with the Calvairiennes in Poitiers, known for their mortification practices, but she was not accepted. She then began to work with a family in Paris, close to a chapel that was under construction, the “Crypte du Saint-Esprit,” which had three priests in charge, “Les Prêtres de la Miséricorde.” There, Bonnenfant met her spiritual father. During the Holy Week of 1931, while she was at the office of her spiritual director, she received the stigmata for the first time. It is not clear if the wounds were visible or not. In the following year, on 15 May, Bonnenfant allegedly entered into a mystical marriage with Jesus. Due to this miraculous event, she would receive the name of Marie du Christ. From then on, her spiritual director allowed her to wear a necklace containing wafers to receive the sacraments whenever she needed to be close to Jesus. Over the coming years, following her spiritual director, Bonnenfant would travel to places such as Algiers, Rome and New York, and continued to work in France as a housemaid. In 1935, Jesus allegedly promised her that “they” would go to Jerusalem – she travelled there “mystically” during the Christmas of 1937.

Before the Second World War, Bonnenfant obtained her nursing certificate, a job that she took on during the war. Shortly afterwards, her mission would appear more clearly to her. She founded the Missionaries of Nazareth in Landreville, where she became the Mother Superior Marie du Christ. Her modest foundation consisted of three priests, three brothers and two sisters. On 31 October 1959, they pronounced their vows. Bonnenfant then made a pilgrimage to the Holy Land, before returning to her religious family with whom she spent fifteen years. They lived in silence, solitude and poverty and prayed for the priesthood and for priests who were in trouble. In these last years, Marie du Christ suffered from multiple illnesses, which immersed her in pain. She died in November 1973. Although her foundation seemed to disappear for some time, in 2008 a new house of the Missionaries of Nazareth opened in Landreville to continue the mission of their predecessors.

- Boufflet, Joachim, Peyrous, Bernard, Pompignoli, Marie-Ange. *Des saints au XX^e siècle: pourquoi?* Paris: Éditions de l'Emmanuel, 2005.
- François de l'Assomption, R.P. *Mère Marie du Christ. La vie d'une grande mystique au service du Sacerdoce.* Montsûrs: Résiac, 1978.
- François de l'Assomption, R.P. *Mère Marie du Christ. Épouse de Jésus-Crucifié.* Tome II, Montsûrs: Résiac, 1981.
- Lohat, François. *Raymonde Bonenfant, sœur Marie du Christ, racontée par ses premiers Fils spirituels,* Montsûrs: Résiac, 1989.

Bordoni, Maria (1850, 1824–1863)

Maria Tiberini was born in 1824, in San Lorenzo in Campo, a small village in the municipality of Fossombrone, in the current province of Pesaro-Urbino. When she was an adolescent she did not attend Mass, but dressed in men's clothes and led a libertine life. However, it is said that Caterina Baldini, an alleged witch and seer, put a curse on the girl under the orders of an unrequited lover. Despite this, Maria married Luigi Bordoni in 1845 (who died in September 1846) and had a son, Ridolfo. However, the curse continued its work and she became ill.

In summer 1850, the news of her demonic possession spread through the city. The bishop, Msgr Ugolini, opened a diocesan investigation and sent the woman to the monastery of the Capuchin friars of Fossombrone (from July to September 1850), where she was cured and exorcised. Soon, the scandal of an ambiguous relationship between her and some of the friars spread and Maria was sent home.

On 19 February 1851, in the church of Fossombrone, the faithful gathered at Mass saw blood dripping from a crown of thorns which had appeared on Maria's head. The "Laico Filippino," as reported in Vatican sources, wrote a report of the episode and drew her portrait, spreading these images within the diocese. Her stigmata, ecstasies, prophecies and alleged miracles attracted popular attention and divided the community between the faithful and sceptics.

The new bishop, Msgr Fratellini, was one of her supporters. For this reason, when the Holy Office sent him a complaint from a citizen about the Bordoni case, he defended the woman and the Capuchin fathers. In June 1851, however, he opened an investigation and forbade pilgrims to visit Maria, but this attempt failed.

Anonymous denunciations continued to arrive at the Vatican, so the inquisitorial fathers wrote to the Bishop of Fossombrone and the Archbishop of Urbino ordering that the alleged mystic be isolated and visits halted, but the bishops did not take sufficient restrictive measures and her fame continued to spread. Thus, on 1 July 1853, the Vicar General of Fossombrone denounced the situation to the inquisitor father of Pesaro, accusing the local clergy of complicity as well. An investigative process was opened and there was positive collaboration between the local and central courts.

On 29 August 1853, Maria and the priest's supporters were arrested. After long interrogations, all confessed and abjured. Maria said she invented the wonders and self-fabricated the stigmata. She was sentenced to isolation in the monastery of St Maria Maddalena of Pesaro, where she died in 1863.

ACDF, (C 4) h-i, 1846, n.173 and ACDF, M.D. MD 1863, Md. 041 (1863), 35.

Borgoems, Beatrix (c.1841, –)

Not much is known about this stigmatic from Veldwezelt, except that the book that was published about her (*Wonderbaar of miraculou beschrijf van Beatrix Borgoems te Veldwezelt/Wonderful and miraculous description of Beatrix Borgoems in Veldwezelt*) triggered a response from the ecclesiastical authorities. At the request of the apostolic administrator of Roermond, J.A. Paredis, on 7 March 1841 the pastor and dean of Venray, P. Verheggen, sent a letter to all the pastors of his deanery instructing them to reject the supernatural origin of the events and forbade the parishioners to buy or read the booklet.

Brouwers, J. "Een gestigmatiseerde te Veldwezelt?" *G.O.S.S.U.-Tijdingen* 3 (March–April 1973): s.p.

Bouquillon, Bertine (1822, 1800–1850)

Marie Bertine Bouquillon was born in 1800 in Saint-Omer (Pas-de-Calais). Very pious, her religious vocation started at the age of 16 in a charitable house. Her devotion to Jesus was so strong that she rejected a marriage proposal from a rich businessman. In April 1822, Bertine took her vows at the charity hospital and convent of Saint-Louis. In September of the same year, she witnessed the apparition of sister Joseph, of the same convent, who had died in July. The apparitions continued and Bertine accepted the task of sharing sister Joseph's pain, who was allegedly stuck in Purgatory.

In October, Sœur Bertine received the stigmata for the first time. Blood flowed from her hands and feet, and the crown of thorns appeared on her forehead. The Mother Superior of the convent informed Mgr de La Tour d'Auvergne, Bishop of Arras, who set up a committee of physicians and theologians to investigate the events. After verifying Bertine's mental and physical health, the bishop argued in favour of the supernatural origin of the phenomena. Soon, curious visitors started to arrive in Saint-Omer, hoping to meet the stigmatic. However, the visits were forbidden by the ecclesiastical authorities and Bertine's sisters were advised not to talk about the events.

Bertine Bouquillon willingly accepted the mandate of the Church. She carried the stigmata for the rest of her life and spent 28 years hiding them from others. It is said that the wounds bled every Friday and during important religious feasts. After her

death in 1850, a journalist recalled how, in 1822, when rumours about Bertine started to circulate among the population, the ecclesiastical authorities were able to prevent laypeople from witnessing the extraordinary phenomena.

Binet-Sanglé, Dr. *La folie de Jésus*. 3rd ed. Paris: A. Maloine, 1911.

Curicque, J.-M. *Voix prophétiques* (Vol. 1&11). 5th ed. Paris: Victor Palmé, 1872.

Curicque, J.-M. *Sœur Bertine, la stigmatisée de Saint-Omer: ses relations avec les Âmes du Purgatoire, ses stigmates et ses prophéties (1800–1850)*. Paris: Victor Palmé, 1872.

Brenti, Rosa (1819, 1790–1872)

Rosa Brenti, also known by her religious names of Teresa del Santissimo Sacramento or Rosa Teresa, was born in 1790, in Tredozio, a small town in the province of Forlì-Cesena, and was the founder of the Dominican Sisters of the Holy Sacrament and co-founder of the Emiliani Institute.

From 1811, she experienced numerous apparitions of the crucified Christ, during which he called her to lead a religious life. On 1 January 1812, Rosa entered the Dominican convent in Tredozio and on 1 March 1813 she was confirmed. There, on 9 April 1819 (a Good Friday), she received visible stigmata on her hands, feet and side for the first time. The mystical phenomenon, along with the bloody crown of thorns, reoccurred in the following years, especially during Lent and on the main Catholic feasts. On 15 October 1819, the feast of St Teresa of Avila, she experienced the transverberation of the heart. Her inner life was full of other divine gifts such as bilocation, prophetic abilities, discernment of spirits, mystical marriage, hyperthermia and ecstasies.

After ten years of teaching in Borgo San Sepolcro, Rosa founded the order of the Dominican Sisters of the Holy Sacrament in 1822. In the previous year, Giuseppe Maria Emiliani, a rich nobleman from Faenza, had bought a large building in Fognano on the request of the parish priest Don Giacomo Ciani, with the intention of opening a nunnery and an educational institution. Rosa became a co-founder and the head of teachers of the Emiliani Institute in 1824.

She did not have a good relationship with the powerful Cardinal Fesch, Napoleon's maternal uncle, because of his Jansenist political position. She did, however, establish a deep friendship with the Bishop of Imola, Giovanni Maria Mastai Ferretti (according to malicious gossip she was his secret lover), who was a staunch defender of her institute and the reputation of the "holy nun," often visiting the institute. The two most important visits were in 1846 before his election (prophesied by Rosa), and in 1857 before Italian Unification. She was one of several prophets and mystics who supported the pontificate of Pius IX, helping to spread his ideas against secularization and modernity. She died in the Dominican convent of Fognano at the age of 82 in 1872.

Abrescia, Domenico M. *Rosa Teresa Brenti: una donna per la società e per la Chiesa*.

Rome: Città Nuova, 1993 (2nd edition).

Cantagalli, Gioacchino. *Una grande mistica del secolo XIX: la Madre Suor Rosa Teresa*

Brenti del SS. Sacramento, figlia di Maria Santissima, fondatrice dell'Istituto del SS.

Sacramento in Fognano Ravenna, 1790–1872. Bologna: Luigi Parma, 1936, 2 vols.

Olivieri Secchi, Sandra. *Suggestioni tridentine nel pensiero e nell'opera di Rosa Brenti*.

Padova: Centro stampe Maldura, 1978.

Suor Rosa Teresa Brenti: testimonianze. Faenza: Tipografia faentina, 1990.

Brígido Blanco, Afra (1945, 1928–2008)

On 27 May 1945, coinciding with the end of the Second World War, two young girls from the Spanish village of La Codosera (Extremadura), on the border with Portugal, allegedly witnessed the apparition of the Virgin Mary in the fields of Chandavila. From then on, the chestnut tree where the girls saw the Virgin became a site of devotion. Many people saw a connection between this event and the Marian apparition witnessed by a group of children in Fatima (Portugal) in 1916–17. Thousands of pilgrims from both Spain and Portugal started to visit the “holy chestnut” in Chandavila. A shrine was built at the location, as occurred in Fatima. Every 27 May, there is a pilgrimage to commemorate the event. As noted by William A. Christian (“Holy people,” 107), Marian apparitions usually occur in villages without active shrines. Thus, such apparitions fill the “empty spaces” left by the Church and allow funding to be obtained to build new sites of devotion.

Afra Brígido Blanco was born in La Codosera in 1928. She was 17 years old when the apparition took place. As did everyone in her village, she frequently visited Chandavila expecting to see the Virgin. On one occasion, she allegedly received a secret message from the Virgin, who also told her that she would live a life full of suffering. On Monday, 22 July 1945, Brígido was praying at the church when she had a vision of the crucified Christ and experienced intense pain. After her ecstasy, she fell to the floor, imitating the Crucifixion. Stigmata became visible on her hands. From then on, Afra suffered from the Five Holy Wounds but not the crown of thorns. The wounds on her hands and feet were said to perforate the flesh from one side to the other. The wound in the side of her body was also prominent.

The stigmata especially bled on Fridays. Several physicians attempted to cure the wounds without success. However, the open flesh never entered a stage of putrefaction and the blood was said to emanate a soft perfume, as do the bodies of saints. With the spread of the news, hundreds of people started to visit the stigmatic, coming not only from Spain and Portugal but also from Italy and America. In addition, some priests went to La Codosera to examine the phenomena. It is said that Afra Brígido carried the stigmata at least until 1953, but little is known about her life after that time. Apparently,

she worked in a hospital in Madrid and devoted her life to charity. She died in 2008 after a long illness.

Arias, Pascual and Un sacerdote. *La Codosera (Badajoz) – Vidente de la Santísima Virgen*. Madrid: Gráficas Matesanz, 1953.

Christian, William A. "Holy people in peasant Europe." *Comparative Studies in Society and History*, 15.1 (1973): 107–114.

Cueva, José de la. *Los prodigios de La Codosera*. Madrid: Orellana, 1945.

Stahlin, Carlos María. *Apariciones*. Madrid: Editorial Razón y Fe, 1954.

Brogner, Marie (ante 1885?, –)

The little we know about Marie Brognier is that her spiritual guide was P. Durand, master of novices of the Fathers of the Holy Sacrament in Brussels, who brought her into contact with Eugène Prévost (1860–1946), future founder of the Sacramental Fraternity, whose Eucharistic and victim spirituality she influenced. She did not eat (apart from the Holy host) for 24 years. After each Communion she experienced an ecstasy similar to that of Maria von Moerl (on her knees, hands folded on her chest). She was not well known and led a secluded life.

Imbert-Gourbeyre, Antoine. *La stigmatisation* (1894) edited by Joachim Boufflet. Grenoble: Millon, 1996, 530.

Lapointe, Georges. *Le père Eugène Prévost (M.E. de la Croix 1860–1946)*. Paris: Libraire du Bon Pasteur, 1951, 49–50.

Calvat, Mélanie (1836, 1831–1904)

Mélanie Calvat was born in 1831 in Corps (Isère). She was the fourth of ten children in a poor family. Mélanie was unable to attend school or receive a religious education, and was illiterate. According to her, at the age of five she had a vision that took her to Calvary where she allegedly received the stigmata. Sometimes the wounds bled, especially on Fridays and during Lent, but most of the time she carried a small scar. Mélanie was very careful and did not show the wounds to anyone. Father Combe, who invited Mélanie to stay in his parish of Diou in 1899, was upset that she was late for Mass on some days, and so one day he surprised her at her house. Mélanie did not have the time to hide the bleeding stigmata, which was the reason why she was sometimes late.

However, Mélanie would become more renowned for another prodigious event. From a young age, she had to leave the family house to work as a farmer. On 19 September 1846, she was grazing cows with Maximin Giraud in the surroundings of La Salette when they allegedly witnessed the apparition of the Virgin, who transmitted a secret to each of them. In 1847, an ecclesiastical inquiry affirmed the reality of the phenomena. Pilgrims began to visit the site of the apparition. Some reported

miraculous cures obtained due to the intercession of the Virgin of La Salette. The Archbishop of Lyon was hesitant about the phenomena and asked Mélanie and Maximin to tell him the secrets they had received from the Virgin. Mélanie only agreed once they assured her that the texts with the secrets would be sent to Pius IX, as indeed happened in July 1851. Apparently, the Vatican also judged the apparition to be true. La Salette immediately became renowned in France and elsewhere. The two seers were continuously interrogated and sometimes menaced by anticlerical activists. Mélanie began to be venerated as a saint, as would occur to Bernadette Soubirous (1844–1879) in Lourdes, during the Marian apparitions in 1858.

After the miraculous events, Mélanie was taken to a convent in Corenc, close to Grenoble. In 1851, at the age of 20, she took the habit under the religious name of Marie de la Croix, and in the following years, began to prophesize about an alleged Freemason conspiracy in France. Her prophecies were well received by French royalists looking to restore a “Catholic kingdom.” Although the bishop tolerated Mélanie’s royalist sympathies, he was afraid that her political opinions would endanger the cult of Our Lady of La Salette. Thus, in 1855, Mélanie joined the Carmelites in Darlington (England) to avoid causing more political turmoil. While she returned to France in 1860, to a congregation in Marseille, she did not stop causing trouble and continued to disobey her superiors.

In 1867, she settled in Castellamare (Naples), where she lived for 17 years. There, she wrote down the secret she had received from the Virgin, which included Mélanie’s promise to found a religious institution. The secret was officially published in November 1879, with the imprimatur of the clergy in Naples, under the title *L’Apparition de la Sainte-Vierge sur la montagne de La Salette*. The publication was very controversial. The Holy Office expressed their dissatisfaction and the Vatican included the publication on its Index of Prohibited Books. Ignoring her enemies, Mélanie continued her journey to different places and visited the site of the apparitions in La Salette one last time in 1902, two years before her death. Debates about Mélanie’s secret continued for many years after her passing.

Calvat, Mélanie. *Vie de Mélanie. Bergère de la Salette. Écrite par elle-même en 1900. Son enfance (1831–1846). Introduction par Léon Bloy (4ème édition)*. Paris: Mercure de France, 1919.

Combe, Abbé. *Le secret de Mélanie, la bergère de la Salette, et la crise actuelle*. Rome: Jonquières et Dati, 1906.

Verdunoy, Abbé. *La Salette. Histoire Critique*. Paris: Beauchesne, 1906.

Campana, Santina (1943, 1929–1950)

Santina Campana was born in Alfedena, in the province of L’Aquila, on 2 February 1929, into a very Catholic family (she had two brothers who became priests and three sisters

who were nuns). As a child she had already declared her desire to suffer for Christ and the Church, as had St Theresa and Antonietta Meo (a very popular heroine at the time). Shortly after her Communion, which took place on 11 June 1936, Santina started wearing a cilice for the mortification of her body, especially during Lent and Good Friday. At the age of seven, she observed complete fasting for the duration of Lent and made the Via Crucis on a daily basis.

In August 1943, her physical and spiritual sufferings continued (she received the gift of invisible stigmata due to having made the vow to be a sacrificial victim). In June 1945, she applied for admission to the Sisters of Charity of St Jeanne Antide Thouret. They accepted her request and on 1 October 1945 she left for Rome. She was just under 17 years old. In 1946, she confirmed her vow of sacrificial victim, undergoing episodes in which she would sweat blood.

On 10 July 1947, Santina was forced to abandon the religious life due to an incurable disease (tuberculosis). She was hospitalized in Rome and then in Pescina (in the province of L'Aquila) also assisted by the bishop, Msgr Domenico Valerii, one of her supporters. She died in Pescina on 4 October 1950.

Meaolo, Gaetano. *Santina Campana. Fioretti di un'anima*. Rome: Edizioni Agiografiche, 1962.

Campion, Regina (c.1850, 1815–1875)

Regina Campion (Maria Veronica was her religious name) was born in 1815 in San Michele di Piave, in the province of Treviso. She had a serene childhood and developed the desire to become a nun. Her parents only gave their permission when she was 29, as it was only then that they could give her the required dowry. Finally, she entered the monastery of Jesus and Mary of the Serve di Maria Eremitane Scalze in Venice on 30 December 1844. She passed the period of probation successfully and, after three years as a novitiate, on 28 January 1847, she became a nun, taking the name of Suora Maria Veronica del Beato Alessio Falconieri (her profession of solemn vows was on 7 March 1848).

During her life, she had many divine apparitions (especially of the Virgin Mary, crucified Christ and saints), including the Ecce Homo tied to a column. A mystical voice informed her that she would receive the visible signs of the Passion on her hands, feet and side and the crown of thorns. However, she prayed to receive the grace of hidden wounds. Every Friday, she suffered the mystical Crucifixion with Jesus Christ, having ecstasies, visions and invisible stigmata.

She died on 16 January 1874 at the age of 59. Her remains were transferred to the Monastery of Carpendo (Mestre) on December 1980, while her beatification process appears to have been interrupted.

Anonymous. *Vita di suor Maria Veronica del B. Alessio Falconieri, Conversa Professa fra le Monache Serve di Maria Eremitane Scalze nel monastero detto del Gesù e Maria in Venezia*. Venice: Tip. Emiliana, 1887.

Cimiero, Tiziano. *Suor Maria Veronica Campion: appunti per una biografia*. Vicenza: Cooperativa tipografica operai, 1980.

Canori Mora, Elisabetta (1814, 1774–1824)

Elisabetta was born in 1774, into an aristocratic family. She received a Catholic education at the Augustinian monastery in Spoleto. She wanted to enter a monastery as her sister had done, but ultimately decided to take care of her parents.

On 10 January 1796, she married Cristoforo Mora, a lawyer from a rich Roman family, with whom she had two daughters, Marianna (1799) and Maria Lucina (1801). Despite an initial period of happiness, the marriage soon entered a crisis: her husband had a mistress and squandered the family's patrimony. In this context of poverty and suffering, Elisabetta demonstrated extraordinary Catholic virtues, as testified by priests and contemporaries.

In 1807, she became a tertiary of the Trinitarian Order, taking the name of Giovanna Felice. Her biography recounts many mystical experiences, especially under the spiritual direction of Ferdinando of St Luigi. These included Marian apparitions (beginning in 1803), episodes of ecstasy, the gift of prophecy (especially concerning papal and Church figures), stigmata (1814), thaumaturgical power, mystical marriage (1816) and bilocation. While attending Mass in St Carlino alle Quattro Fontane, she met Anna Maria Taigi, another mystical woman with invisible stigmata. Many documents are still preserved in the archive of this church, including her spiritual diary (covering the period from 1807 until her death).

She wrote that on Holy Friday 1814 she had been transported to Mount Calvary to be mystically crucified. Visible stigmata appeared on her hands, feet and left shoulder, but she prayed to God to receive invisible signs. Every Friday, Elisabetta mystically suffered through the Passion. She also received the transverberation of the heart (1815) and experienced a mystical marriage with Jesus Christ (1816), converting her husband as well.

She was considered a religious celebrity by contemporaries because of her prophecies and especially her healing powers. In 1816, a priest gave her an "Ecce Homo" painting that started to work miracles and graces. Her home became a place of pilgrimage, with Pope Pius VII authorizing her to transform her room into a chapel to celebrate the Mass.

Anonymous. *Abrégé de la vie admirable de la servante de Dieu, Elisabeth Canori Mora, romaine, du tiers-ordre des Trinitaires Déchaussés. Dédié aux mères de famille*. Paris: Sarlit, 1869.

Boullan, Joseph-Antoine. *Vie de la servante de Dieu Elisabeth Canori Mora*. Paris: Bureau des Annales de la sainteté, 1870.

Canori Mora, Elisabetta. *La mia vita nel cuore della Trinità: diario della beata Elisabetta Canori Mora sposa e madre (1774–1825)*, edited by Luigi Filosomi. Vatican City: Libreria Editrice Vaticana, 1996.

De La Providence, Calixte. *La vénérable Anna-Maria Taïgi et la servante de Dieu Elisabeth Canori-Mora*. Paris: V. Sarlit, 1870.

Carafa della Spina, Maria Rosa (1888, 1832–1890)

Maria Rosa was born into an aristocratic Neapolitan family on 16 April 1832. Her father was Giuseppe Carafa della Spina, Duke of Traetto. In accordance with her social status, she had a wealthy childhood and received a classical education.

She had wanted to become a nun, but due to her parents' opposition she had to wait until their deaths before joining the Third Order of Saint Francis (25 March 1871). In 1875, she joined the Apostleship of Prayer, of which she was a promoter. In the following year (1876), she met Caterina Volpicelli (1839–1894), another Neapolitan mystical woman, stigmatic and founder of Ancelle del Sacro Cuore. Maria Rosa joined Volpicelli's foundation in 1877. She was in contact with important religious men of the archdiocese, among which the archbishop, Sisto Riario Sforza, and she had various spiritual directors: Domenico Cannola, Vincenzo Atella (Clerks Regular of the Mother of God) and Vito Maria (Alcantarine).

Despite her illness, she engaged in many activities for the new religious institute. She was a teacher and secretary and also engaged in the social apostolate. In 1888, she went to Rome with Volpicelli and had a private audience with Pope Leo XIII.

She combined a deep contemplative life with her public and charitable activities based on the cult of the Sacred Heart, and underwent many mystical experiences, such as ecstasy, visions and stigmata (invisible). In 1888, Maria Rosa had a vision that changed her life. She recounted that she had been taken by Christ to Purgatory to see the damned souls. This mystical experience allowed her to understand the importance of the cult of the Sacred Heart and the Passion: "blood" was an instrument for the redemption of sinners. In the same year (1888), visible signs of the Passion appeared on her body, but later became invisible. She suffered the inner pains every Friday in Lent and offered herself for the salvation of souls.

After a long illness, Maria Rosa Carafa died at the age of 58 in Naples, on 2 May 1890. On 28 August 1907, she was declared Venerable by Pius X and in the following years her remains were buried in the Sacred Heart Shrine.

Anonymous. *Compendio della vita della serva di Dio, Maria Rosa Carafa dei duchi di Traetto, Ancella del s. Cuore di Gesù*. Naples: Stab. Tip. Michele D'Auria, 1901.

De Giovanni, Giuseppe Maria. *Cenni biografici della ven. Rosa Carafa dei duchi di Traetto*. Naples: Tipografia pontificia M. D'Auria, 1914.

Carboni, Edvige (1911, 1880–1952)

Edvige Carboni was born in Pozzomaggiore, in the province of Sassari (Sardinia), on 2 May 1880. According to her biographers, at the moment of her birth an extraordinary light entered the room and impressed a cross on her chest, which remained visible throughout her life. At the age of five, she started to receive the divine gifts and made a vow of chastity. Edvige wanted to become a nun, but was prohibited from doing so because she had to take care of her many brothers.

She had various confessors and spiritual fathers (Luigi Carta, Giovanni Solinas, Angelico Fadda and Ignazio Parmeggiani as ordinary directors; and fathers Manzella, Salvatore Corongiu and Salvatore Deriu as extraordinary confessors) and the support of important religious men (the Bishops of Sassari, Cagliari, Alghero and the Passionist Fathers of Rome). Her mystical experiences became more frequent and numerous (including episodes of ecstasy, levitation, bilocation, mystical communion, prophetic and thaumaturgical powers, diabolical attacks), attracting the attention of various people. The stigmata appeared for the first time between 1909 and 1913, probably on Friday, 15 July 1911. According to her diary and other documents submitted in her cause for beatification, Christ appeared while she was praying and pierced her body with rays of light coming from his wounds (stigmata and crown of thorns). The stigmata on her hands were visible until 1929, then becoming invisible (the wounds remained open on her feet and side, as seen in the photographs after her death). Family and local community members were divided between supporters and critics. According to the religious authorities, her stigmata were not related to illness or fraud.

Her house became place of pilgrimage (a special room for visitors was built in 1922) and many considered her a "living saint," although many others criticized her. Assunta Oppes had denounced Edvige to the civil authorities in 1922 and later to the religious authorities, which led to the opening of a diocesan investigation by Msgr D'Errico (her supporter). This was finalized on 8 November 1925, completely exonerating Edvige.

In 1929, the situation in her home town became untenable, so she and her sister and father moved to Lazio. They settled in Rome in 1938, where Edvige continued to receive many extraordinary gifts, such as invisible stigmata, demonic attacks and bilocation to the war front, Soviet countries and China (she offered her redemptive suffering to oppose the war and Communism).

She died in Rome on 17 February 1952. Her cause for beatification is supported by the Passionist Fathers of Rome and the association of the faithful for Edvige Carboni.

Ciomei, Fortunato. *La Serva di Dio Edvige Carboni. Una testimonianza cristiana delle virtù evangeliche*. Alghero: Padri Passionisti, 1986.

Ciomei, Fortunato. *Lettere e diario spirituale della Serva di Dio Edvige Carboni*. Alghero: Padre Passionisti, 2003.

Madau, Ernesto. *Ti chiami Edvige. Devi essere l'effigie della mia passione. Biografia e Spiritualità della Serva di Dio Edvige Carboni, secondo i documenti del processo*

Romano ed Extra della Postulazione dei Passionisti della Scala Santa di Roma e aggiornamenti del "Comitato Ester Carboni". Rome: C.E.I., 2006.

Casoli, Elisa (1936, 1900–)

The details of Elisa Casoli's life are very scarce. She was born in Milan in 1899 or 1900. Her father was a railway stationmaster and died in the 1920s. Elisa, while working in a pleasure house, met a gentleman from Ascoli Piceno, who convinced her to follow him. For this reason, at about the age of 20, she and her widowed mother moved to Roseto degli Abruzzi in the province of Teramo. She was the man's lover for many years (he was divorced) and also had other relationships, and unsurprisingly was judged unfavourably by the local community. It was also rumoured that she was a fortune teller and seller of magical "dust," including cocaine.

Elisa's dissolute life ended in spring 1936, when she went on a pilgrimage to San Giovanni Rotondo. She claimed that a meeting with Padre Pio of Pietrelcina had triggered a profound conversion. She abandoned her illicit relationships and began to practise long periods of prayer and fasting. Moreover, she would have visions of the Madonna and Christ, who impressed the visible stigmata on her body (which would bleed especially on Tuesdays and Fridays).

On 23 June 1938, Elisa wrote a letter to Pope Pius XI asking that Padre Pio become her special spiritual father because he was the only one who could understand her mystical life, and could thus administer her soul better than her ordinary father. Elisa also wrote that the Lord wanted her to become a saint and therefore the clergy had to help her along this path.

Her request was forwarded to the Holy Office, and the inquisitorial father wrote to the Bishop of Teramo requesting that Elisa be visited and given a prudent spiritual father, as well as recommending her to a doctor specialized in nervous disorders. Even the local parish priest considered her hysterical and overly enthusiastic. He complained about how she sought publicity, spreading her alleged phenomena by talking with friends and neighbours. The last reports of her concern measures communicated to the local clergy from the Vatican at the end of 1938. Her case it seems, fell into oblivion and we do not know when and where Elisa died.

ACDF, *Dev.V.* 1938, n.21, 336/1938.

Catanea, Giuseppina (1932, 1894–1948)

Giuseppina Catanea, known by the religious name of Maria Giuseppina di Gesù Crocifisso, or simply Pinella or the "Holy Nun," was born in Naples on 18 February 1894, into a noble and Catholic family.

In 1912, Giuseppina was struck down by tuberculosis and spinal meningitis, remaining severely paralysed. Despite the disabling illness and opposition from the family,

on 10 March 1918, she joined the community of St Maria ai Ponti Rossi, founded by her sister, Antonietta and by a Carmelite father, Romualdo of Sant'Antonio (her spiritual father). On 26 June 1922, a wonder took place. Pinella touched the relic of Saint Francis Xavier and, after receiving him in a vision, was immediately healed. The miracle, as it was called by the Neapolitan people, attracted great attention and she started her apostolate, preaching Christian values to the people and taking care of the sick and the poor.

Even during her long illness, Giuseppina had offered her suffering to the Lord, and after recovering her health, she wished to continue suffering both physical and spiritual pains (invisible stigmata). She considered her illnesses (along with mystical experiences such as ecstasies and visions) as divine gifts, as they had allowed her to participate in the redemption of the Church and humanity. During the Second World War, she increased her penance and opened her monastery to many pilgrims who wanted to meet her (they believed in her thaumaturgical powers).

In 1932, the Holy See officially recognized the monastery, integrating it into the Second Order of the Discalced Carmelites, and Giuseppina could finally take her perpetual vows and the religious name of Giuseppina Maria di Gesù Crocifisso (6 August 1932). On that occasion, she declared that she wished to become the living image of Jesus, mystically crucifying herself. In 1945, she was elected an abbess of the community, a sign of the great respect held for her in the religious community.

Maria Giuseppina died on 14 March 1948, leaving an autobiography (1894–1932) and a diary, written at the request of her spiritual father, Romualdo, as well as numerous letters of correspondence with the faithful. Her body lay uncorrupted for many days and was visited by many of the faithful, who called her the “holy nun.” In the same year, the Archbishop of Naples opened the process for her beatification and on 1 June 2008 she was declared Blessed.

Anonymous. *Serva di Dio suor Maria Giuseppina di Gesù Crocifisso carmelitana scalza*.

Naples: Carmelo dei SS. Teresa e Giuseppe, 1972.

Truzzi, Claudio. *Lo dico a Gesù*. Rome: OCD, 2008.

Chopin, Symphorose (1957, 1924–1983)

Symphorose Chopin was born in 1924 in Courrières (Pas-de-Calais), but lived in Rueil-Malmaison (Haut-de-Sein), within the Paris region. She was the oldest daughter of a very humble family and was forced to work from a young age to help her family – her father was an unemployed miner. Symphorose rarely frequented school and was practically illiterate. Her mother remarried after the death of Chopin's father. Although Symphorose venerated her mother, she always had a tumultuous relationship with her family, including her stepfather. She was the victim of physical abuse, including an attempted rape by her father when she was only seven years old.

Chopin was very pious and said to be protected by the Virgin Mary. During the Second World War, her stepfather abused her badly, breaking her spine and leaving her paralysed. During the 1950s, Symphorose Chopin suffered from tuberculosis and was put into a sanatorium. These years were marked by miraculous healings, inedia, prophecies, levitation and the exaltation of a mystical life. It seems that she received the stigmata for the first time during the Holy Week of 1957 and carried the wounds until her death. They were visible during Holy Friday and remained invisible the rest of the year, although the pain persisted.

Her neighbours offered to pay for a pilgrimage to Lourdes and she travelled there in 1958. Chopin allegedly came face to face with the Virgin and the Crucified Christ, who healed her. She wanted to hide the miracle, but the nurse that assisted her spread the news. Despite being cured of the paralysis and tuberculosis, she continued to suffer from multiple illnesses afterwards, including cancer. The physicians called her “*trompe-la-mort*,” an expression used to describe someone who cheats death and miraculously escapes from it. At the hospital, she gave hope to her ill companions and survived numerous surgical interventions. There she also met her spiritual father, Father – later Monsignor – André Combes, a specialist in Saint Thérèse de Lisieux and future professor at the Institut Catholique and the Université de Latran.

As with many stigmatics, Chopin felt she was part of a redemptive mission for humanity, which she pursued outside the religious life. In 1969, Chopin’s spiritual father died and she felt lost. At her mother’s house, still ill, she started receiving visits from numerous people, both secular and religious men and women, seeking advice, but never welcomed visitors on Holy Friday, when the stigmata were visible. Her fame spread within conservative circles of French aristocratic society. Henri d’Orléans, Count of Paris and candidate for the throne of France, asked her about French political future and Symphorose assured him that France would continue to be republican.

She died alone in a hospital in 1983 – as she had predicted – with a reputation of sanctity among many people. Her grave is still a site of popular devotion, where her followers discreetly leave flowers and come to ask for graces. In February 2012, the Association Symphorose initiated the process to promote a cause of canonization before July 2013 – the 30th anniversary of Symphorose Chopin’s death. The cause is now open and under ecclesiastical deliberation.

Association Symphorose (Paris).

Boufflet, Joachim, Peyrous, Bernard, Pompignoli, Marie-Ange. *Des saints au XX^e siècle: pourquoi?* Paris: Éditions de l’Emmanuel, 2005.

Cianci, Pietro (1929, 1901–)

We do not have much information about the life of Pietro Cianci either before or after one episode in 1929. However, his case is quite original in the Italian context, and for this reason, it is important to include his brief story.

Pietro was born in 1901 in Roccamonfina, in the province of Caserta. He was a carpenter by profession and for this reason he was given the task of making a cross for the church of the friars of the Madonna dei Lattani's sanctuary. While he was attaching a portrait of the Ecce Homo to the cross, Pietro noticed that the painting had begun to bleed real blood. On the night of 30 January 1929, he had a vision of the crucified Christ, who was wounded by an arrow in his hands, feet and chest. Awakened by the pain, the carpenter saw open wounds on his own body that were bleeding profusely.

The news spread quickly in the small village, thanks also to the support of the friars, and his home was visited by pilgrims. However, physicians and civil and religious authorities all denied the divine nature of the phenomenon, considering it a case of self-suggestion or fraud.

After a brief period of national fame, with articles written in the major Italian newspapers, the life of Pietro returned to anonymity.

Corriere della Sera, 1/2/1929, 4.

Cilissen, Marie (1883, 1850–?)

Marie Cilissen had been sick for seven years before she was miraculously cured on 30 June 1883, after drinking water from the grotto at Lourdes. This was the start of a series of phenomena, and on 30 September of the same year, she claimed to have seen the Virgin. Other visions followed, in which Mary asked her to encourage the priests to pray for the sinners. When Marie's pastor told her that he did not really believe what she was saying, the visions stopped for 6 to 7 months. However, the visions returned and this time they were combined with extreme physical suffering on Thursday evenings and throughout the night, with her being covered in blood in the morning (hands, feet, side and front). About a month after the stigmata first appeared, Marie started to suffer on Fridays as well and she had visions of hell. She stopped eating.

Her case seems to have attracted attention for only a short period of time (6 months), despite the curé apparently being convinced of the truth of her visions, stigmata and inedia.

Liège, AEL, Doutreloux, C. *Affaires religieuses*, 13. *Croyances et cas particuliers* (1883).

Clair, Victoire (1845, 1811–1883)

Victoire Courtier (1811–1883) was born in Coux, a small village in the commune of Privas. She was married to a carpenter and took his surname, Clair. They had two daughters, but the older died at a young age. In 1832, her husband also passed away after being crushed by a tree. Victoire suffered a nervous breakdown as a result, experiencing the same crisis every year on the anniversary of her husband's death. After this tragic event, Victoire began to experience supernatural phenomena, such as visions of

Jesus and the Virgin Mary, as well as diabolical attacks. Many witnesses claimed that she levitated during the ecstasies.

Between 1845 until the early 1860s she suffered from the stigmata. The wounds especially bled on Fridays, disappearing after the trance without leaving a scar. Soon, Victoire started to be considered a living saint in Privas, where the news about the phenomena spread quickly. Curious men and women arrived at Coux wishing to meet the stigmatic; however, Father Combes, the local priest, prevented Victoire from receiving any visits. A woman stood outside the stigmatic's front door every Friday to discourage visitors, and while some asked for the Father's permission, he always denied it. The privileged few who did witness the phenomena – Victoire's friends and family – were constantly interrogated by others.

A woman from Privas who was an intimate friend of Victoire transcribed her ecstatic messages for fourteen years (1849–1863), giving the manuscript, consisting of two notebooks, to the local priest. A partial copy was sent to the engineer and psychological researcher Albert de Rochas (1837–1914) on his request. Rochas pointed out the absence of information and studies about Victoire Clair, probably due to the fact that the village priest wanted to hide the phenomena. As argued by Imbert-Gourbeyre (*La stigmatisation*, 562), a retrospective study of this stigmatic would offer a great contribution to the history of mysticism.

Apte, Maurice. *Les stigmatisés. Thèse pour le doctorat en médecine*. Paris: Jules Rosset, 1903.

Imbert-Gourbeyre, Antoine. *La stigmatisation. L'extase divine et les miracles de Lourdes. Réponse aux libres-penseurs*. Clermont-Ferrand: Librairie Catholique, 1894.

Rochas, Albert de. "Un cas de stigmatisation." *Annales des Sciences Psychiques*, 13, (1903): 1–15.

Clément xv (Collin, Michel) (c.1950, 1905–1974)

Michel Collin was born in Béchy (Moselle) in 1905. His father was a seminarist who failed to become a priest due to his feeble health. Collin's mother also wanted to enter the religious life, but she followed the advice of a priest, who told her that she would be blessed by her children. In his childhood, Collin had a picture of Pope Pius x in his bedroom. Following his mother's desire, he became a seminarist, and while his religious education was difficult, encountering many obstacles, he completed it in Marseille, Saint-Quentin and Lille, during which time he lost his parents. On 28 April 1935, he gained his priesthood and began working in different parishes, although always finding himself in disagreements with his superiors. From his early days, he developed his mystical life. One night, he was allegedly "transported" to Calvary, where he offered himself up to God.

In 1942, during the Second World War, Michel created an army of Crusaders that he called St Michel's Knights. At the time, he received the support of other stigmatics, such as Therese Neumann (Germany) and Denise Marquis (Switzerland). In addition, Padre Pio sent him a telegram encouraging his apostolic mission; however, the telegram was eventually confiscated by Father Hervouët, Collin's director, who – as Collin prophesized – abandoned him. After the liberation of France from the Germans, the FTP movement (Francs-tireurs et partisans), created in 1941 by the French Communist Party, sent Collin and two of his followers to a concentration camp in the forest of Tronçais when they refused to join a “movement against God.” They were released after 50 days.

In the following years, Michel Collin continued his apostolic mission in France, Italy and Spain. He founded the Ligue des Droits de Dieu and continued to be supported by Padre Pio and other clergymen. On 7 October 1950, he was allegedly “transported” to the Supreme Pontificate, where he found himself surrounded by all the popes and the bishops in Paradise. While there, the sacred Trinity named him “Pontiff of all Pontiffs, King of all Kings,” giving him “universal powers” to save and sanctify the world. It was from this divine encounter that Michel Collin received the name of Clément xv and became the new anti-Pope. Although Pope Pius xii did not condemn him, on 11 January 1951, the Holy Office made public his secularization and excommunication. From then on, Clément xv would be persecuted by the majority of the clergy, as well as by the Catholic press. Even Padre Pio withdrew his endorsement.

During these years of suffering, he allegedly joined Jesus on the Cross and received the stigmata. However, he prayed for the wounds to be made invisible. By the end of his life, the pain of the wound representing the crown of thorns supposedly made him blind. Abandoned by the Church, Clément xv continued to celebrate Mass in private. He founded a new Church which he called the *Église Rénovée*, surviving from donations. In November 1960, he was offered a property in Clémery to establish his “Petit Vatican.” Soon, the civil powers took an interest in the case. Apparently, several people had accused Clément xv of fraud. On 20 June 1962, he was put in temporary detention and interrogated by the public prosecutor. However, he was released nine days later.

Nevertheless, the legal persecution continued. When a judge asked a psychiatrist to examine Clément xv, the latter refused and went into exile in Belgium. In his absence, he was sentenced to ten months prison and a fine of 15,000 francs. He finally decided to return to France to face justice. On 6 March 1965, he was tried by the Tribunal de Grande Instance de la Seine in Paris. The renowned lawyer Maurice Garçon was one of his attorneys, and Clément xv was acquitted of all charges of fraud, but was forced to pay a fine. Returning to his life in the “Petit Vatican,” he excommunicated many of his enemies, including Pope Paul vi, whom he named the anti-Pope. He died in 1974

without leaving a successor, although some, such as the Canadian Grégoire XVII (1928–2011), have claimed this title.

Delestre, Antoine. *Clément XV. Prêtre lorrain et pape à Clémery*. Nancy: Presses Universitaires de Nancy, 1985.

Œuvre des apôtres de l'amour infini et de Notre-Dame du Magnificat. *Clément XV, Pape de Fatima*. Clémery: Petit Vatican, 1979.

Clément, Caroline (1847, 1825–1887)

Caroline Clément was born in 1825 in the village of Andilly (Meurthe-et-Moselle). Her parents were peasants and small merchants. They had six children: five girls and one boy. Caroline was one of the youngest. She was never married and lived with her parents, apart from some time at boarding school during her adolescence. From the age of seven, she started to have problems with her vision, and was sometimes forced to remain in the dark. She also started having visions of the Infant Jesus and the Virgin Mary, to whom she was very devoted.

Caroline felt that her life was not gracious enough. At age 15, she began to meditate on the Christian virtues to prepare her conversion. She wanted to impose mortification practices on herself, but she was not sure how to do so. While her religious education continued, Caroline Clément started to take the Eucharist more frequently, and claimed to receive many graces from the Blessed Sacrament. It was during the Holy Communion that she felt most united with Christ, and her love for Jesus led her to wish to join his suffering on the Cross, so she started praying to other stigmatized mystics, such as Saint Catherine of Siena.

The mystical marriage with Jesus began when Clément was around 20 years old. She made a vow of chastity and doubled her mortification practices. She also claimed that Jesus had revealed the mysteries of the Cross to her. Like many stigmatics, Clément thought that her mission was to become an expiatory victim for the sinners and the souls in Purgatory – a mission that she allegedly began in May 1847. She shared this religious passion with two of her sisters, Louise and Madeleine. Together, they looked for ways to offer themselves up to the Lord. In 1848, after many “infructuous” confessors, Caroline found her spiritual director in Father Cauzier, priest of Colombey.

It is not clear whether Clément carried the stigmata, although most people argue that she did. Clément used to cover her forehead, saying that she felt as if spines were being pressed against her skin. From her first years of martyrdom until her death, she carried a visible wound on her side. According to some witnesses, the wound was about one finger wide. Some physicians examined it, admitting that they could not cure it completely, although they could treat it. Other witnesses allegedly saw the stigmata on her hands, but they were very faint, like a blue-black mark on her skin.

Caroline had other charismata, such as the ability to know people's secret thoughts and feelings (kardiognosis) and the gift of prophecy. She started to build a reputation for sanctity, sustained by popular devotion. Her reputation spread by word of mouth, and many people visited her in her room, where she lived a secluded life, rarely leaving her bed. Others (including children) wrote to her and prayed with her. She allegedly converted many "lost souls," fostered miraculous healings and became the spiritual mother of some.

After her death due to an illness in 1887, a large crowd from Andilly and the surroundings mourned her body. Her room was preserved as it was and a spontaneous cult started to build around her house and grave. Many graces were attributed to Caroline after her passing. Although some clergymen acknowledged her sanctity, in the eyes of the diocesan authorities, the miraculous favours were not consistent enough to open a cause for beatification.

Henry, René. *Histoire d'une âme victime. Caroline Clément (1825–1887)*. 2nd edition. Paris: Téqui, 1932.

Comoglio, Teresa (c.1891, 1843–1891)

Comoglio, Giuseppina (1891, 1847–1899)

The sisters Teresa and Giuseppina Comoglio not only shared the same family and choice of life as "domestic nuns," but both offered themselves as "victim souls" for the redemption of humanity, founded the brotherhood of the Adorazione Quotidiana Universale Perpetua (Everyday Universal Perpetual Adoration) and had received invisible stigmata.

Teresa, the oldest, was born in Turin on 27 June 1843 and Giuseppina was born four years later on 17 March 1847. Their father had been an old widower, and their mother his second wife. She was a very pious woman who, after his death (on 13 October 1848), invoked the protection of Mary for her infant daughters. Thus, Teresa and Giuseppina grew up in a very devout environment, consisting of daily prayers, novenas, the worship of saints, the Sacred Heart devotion and the Passion. The story of the Madonna del Pilone marked their childhood: their mother told them that the Virgin had given her some coins at a time of extreme poverty. When they reached adulthood, they received permission from the religious authorities to transform their home into their "general quarters," in which they had meetings with the faithful and devotees.

The Comoglio sisters wished to become nuns, but their poverty and precarious health prevented them from attaining their goal. Thus, they decided to live in society as "lay nuns," combining their florist business with charitable activities and religious practices. On 14 November 1883, they enrolled in the Third Order of Saint Francis in the Church of St Thomas in Turin, and on 1 November, they joined the confraternity of

the *Fraternità di San Tommaso*. Their spiritual director, the Jesuit father, Enrico Vasco, invited them to live in the parish house. In 1870, the sisters created the confraternity of the *Adorazione Quotidiana Universale Perpetua*, initially a private movement which was criticized (accused of fanaticism), but in 1892 the Archbishop of Turin approved and supported it.

Both offered themselves as sacrificial victims and in return received various mystical phenomena, such as ecstasy, visions, divine revelations and invisible stigmata (verified “empirically” after their deaths). Teresa considered the illness that led to her death on 2 June 1891 as a sacrifice for the redemption of sinners; while Giuseppina displayed strange phenomena for another eight years afterwards (including a statue of the Madonna who operated wonders), creating suspicions and rumours. She died on 2 May 1899. The two sisters shared the same destiny even after death: in both cases their bodies were examined in an autopsy. As determined by the doctors Bonelli and Ballario, their hearts both had a wound, a visible sign of their inner stigmata and of the transverberation of the heart.

On 30 January 1930, their remains were transferred to the Church of St Thomas in Turin and in 1941 their cause for beatification was introduced. The Comoglio sisters are worshiped by the Church as servants of God.

Manni, Mariano. *Le Sorelle Teresa e Giuseppina Comoglio*. Turin: St Tommaso, 1932.

Sandigliano, Giovanni. *Due gigli: Teresa e Giuseppina Comoglio*. Turin: L.I.C.E. R. Berruti & C, 1933.

Santarelli, Antonio Maria. *Beatificazione e canonizzazione delle serve di Dio Teresa e Giuseppina Comoglio del Terz'ordine di s. Francesco: articoli per il processo ordinario informativo sulla fama di santità, sulle virtù e miracoli delle predette serve di Dio*. Turin: M.E. Marietti edit. Tip., 1929.

Courage, Michelle Catherine (1918, 1891–1922)

Michelle Catherine Courage was born into a humble family in St-Étienne. Her father was a labourer and her mother was very pious. From her childhood, Michelle Catherine received a religious education. At the age of seven, she assumed her religious vocation, writing in her diary: “I will be a saint, never mind if I die from it.” Her unique desire was to join Jesus during the Holy Communion and she offered herself up to God to achieve her aim. At 13, she finished school and began working for her aunts. She gave the money she received to the Church and the poor. At the age of 15, she took a vow of virginity and another of victim soul, with the permission of her spiritual father. She began practising mortification exercises, but was careful to hide them from her parents.

Meanwhile, her health began to deteriorate. In 1913, she made a pilgrimage to Lourdes in the company of another sick girl. During their stay there, Michelle Catherine prayed to the Virgin for the recovery of her friend. The girl was cured almost

instantaneously, while Michelle Catherine remained bedridden for more than three years. During that time, she was allegedly nourished only with water and a few drops of ether. Finally, on 25 March 1917, she felt an immense strength overcome her and she was able to get out of bed. Her family interpreted this event as a miraculous healing.

Michelle Catherine wanted to join the Carmelites in Lisieux, a desire that was never fulfilled. However, she was supposedly favoured with extraordinary graces. On 7 June 1918, the Feast of the Sacred Heart, she renewed her vow of victim and on the same day she received the stigmata and joined Jesus during the Holy Communion. While contemplating the Crucifixion, her hands and feet were allegedly pierced. The wounds were visible, but small and difficult to see. Moreover, the stigmata on her hands were in the interior of the palms, making them easier to hide. She eventually received the crown of thorns. The Holy Wounds bled almost every Friday. Unable to join a cloister, Catherine lived a secluded mystical life. In January 1922, she became terribly ill and died a month later. Many people visited her body in the three days before the funeral, and several miraculous favours were allegedly received by those who prayed to her.

Courage, Michelle Catherine. *Michelle Catherine Courage: journal spirituel*. Toulon: Impr. Mouton-F.Cabasson, 1929.

Covarel, Théotiste (c.1873, 1836–1908)

Françoise-Théotiste Covarel was born in 1836 in La Rochette, into a family of seven children. She worked as a domestic servant and became a Franciscan tertiary. Her fame began as a seer, having witnessed the apparition of the Virgin around 22 times in Saint-Jean-de-Maurienne (Savoie) between August 1873 and July 1874. She received many messages from the Virgin condemning the sins of the priests of the parish; thus, in the same line as the apocalyptic prophecies of La Salette (1846), which also rebuked priests. Her visions followed those of another seer called Cantianille Bourdois, who was said to be possessed by the Devil and to free souls in Purgatory through such possession. The visions received the support of some clergy in the diocese – including, it seems, the Bishop, Mgr Vibert – who wrote a favourable report about the apparitions after an investigation. Their conclusions were contested in an anonymous brochure entitled, *Les visions de Théotiste Covarel* (1875).

Covarel would sometimes fall into an ecstasy after witnessing the apparition of the Virgin. On Fridays, she was said to feel the pain of the crown of thorns and to “hear” the blood dripping around her, but the wounds remained invisible. Soon, people from the region came to Saint-Jean-de-Maurienne to learn about the messages from the Virgin and witness Covarel’s suffering. Her room was turned into a sanctuary where pious objects were allegedly blessed by the Virgin thanks to Covarel’s intercession. In 1875, at the request of the local administration, a doctor examined the stigmatic and declared her mad, and she was taken to an asylum in Bassens. However, some of

her supporters contested the case, including a legitimist lawyer, Benjamin Daymonaz, who published a promotional brochure attacking the doctor and promoting Covarel. The doctor accused them of slander and they were forced to pay fine. Following the scandal, Mgr Vibert was forced to resign in 1876. The affair appears to have been subsequently forgotten.

Anonymous. *Les visions de Théotiste Covarel ou nouvelles extravagances dans le diocèse de Maurienne*. Roanne: Impr. Roannaise, 1875.

Daymonaz, Benjamin. *La séquestration de Théotiste Covarel et le vol d'un évêché de France en plein dix-neuvième siècle*. Paris: Bertin, 1876.

"Faits divers," *Le Rappel*, 18 September 1875, 3.

"Gazette des tribunaux," *Le Figaro*, 20 January 1877, 2–3.

Lunier, L., "L'Affaire Covarel," *Annales médico-psychologiques*, 35.17 (1877): 312–320.

Multon, Hilaire, "Catholicisme intransigeant et culture prophétique: l'apport des archives du Saint-Office et de l'Index," *Revue historique*, 304/1 (2002): 109–137.

Crozier, Antoine (c.1888, 1850–1916)

Antoine Crozier was born in Duerne (Rhône) in 1850, but his family moved to Lyon shortly afterwards. At the age of 13, he felt that God was calling him. Around 1867, he began to attend a religious seminar in a village close to Lyon. However, in 1870, with the start of the Franco-Prussian War, he returned to Lyon to help his family with its business: the commercialization of a popular natural remedy called Toile Miraculeuse or Toile Souveraine. The economic benefits of this enterprise would sustain the charitable activities that Crozier would organize in his future religious life.

In 1877, he was ordained as a priest and after two years departed for Rome to complete his doctorate in theology. Back in France, in 1882, he undertook chaplaincy services in a Carmelite parish close to Saint-Etienne (Loire), where he became the spiritual father of the mystic Antonine Gachon (1861–1945). Gachon received the stigmata and witnessed the apparition of Jesus of the Sacred Heart for the first time in 1883. Crozier's relationship with her inspired him to found the Union dans le Sacré-Cœur et pour le Sacré-Cœur, an association where no registration was required and that aimed to promote the love of Jesus. This Union eventually inspired another association, the Union des Frères et Sœurs du Sacré-Cœur de Jésus, founded by his friend, Father Charles de Foucauld (1858–1916), a few years later. In 1883, Antoine Crozier met his second spiritual daughter, Sédulie Dévenaz (1859–1940), from Lyon – also a stigmatic. Along with Antonine Gachon they formed a "mystic trinity," united through prayer.

Around 1888, Crozier became concerned with the moral and physical pains that he seemed to suffer every Friday. They were especially prominent in his hands, feet, right side of his body and forehead. On 10 January 1901, while he was receiving the Eucharist, his internal wounds emerged and stigmata became visible. He prayed to God, asking

for his wounds to become invisible, wishing to hide the marks of the divine. While his prayers were answered, he suffered from the pain of the stigmata everyday until his death in 1916 after several years of illness.

Bernard-Marie, (Frère). *Le Père Crozier, l'ami stigmatisé du Père de Foucauld*. Paris: Éd. du Chalet, 1988.

Foucauld, Charles de. *Correspondances lyonnaises (1904–1916)*. Paris: Éd. Karthala, 2005.

D'Ambrosio, Maria Grazia Giuseppa (c.1802, 1782–1826)

Maria Grazia was born in Naples on 19 February 1782. At the age of three, she was in the care of her aunt, a Dominican nun. In her childhood she showed a particular inclination to the spiritual life, and at the age of seven she was called the “little saint.” She wanted to become a nun, but her parents did not give their permission because they wanted her to marry a rich man. In 1795, she was forced to leave the Dominican monastery.

In 1802, at the age of 20, she entered the Franciscan Order as a tertiary under the Rule of the Alcantarines Friars, taking the name of Maria Crocifissa delle Cinque Piaghe di Gesù Cristo. Her devotion to the Passion was not limited to worship and prayers, as she also felt the pain of invisible stigmata during her long periods of contemplation.

She would pray every night on the balcony of her house in full view of witnesses. She was highly devoted to various cults, including the Child Jesus, the Mater Dolorosa, the Holy Trinity, Christ crucified, the Passion and the Holy Family. Maria Grazia prayed for the salvation of the Church, for Pius VII in exile and for the souls in Purgatory. When the Pope returned from his Napoleonic captivity, he gave her some reliquaries to thank her for her “intercession” with God. Neapolitans considered her a charismatic leader, asking her advice and using her as an arbitrator in disputes.

When her illness deteriorated and she became paralysed and bedridden, a private oratory (dedicated to the Holy Trinity) was built in her house to celebrate Mass and receive the Eucharist.

She died at the age of 43 on 16 December 1826. She was initially buried in the Church of St Agostino alla Zecca in Naples, but was transferred to the Church of Saint Lucia al Monte on 16 December 1846.

Her cause for canonization was introduced on 28 July 1848. On 21 July 1855, the process held in the diocese of Naples was approved by the Holy See and on 14 May 1896 she was declared Venerable by Pope Leo XIII.

Anonymous. *Cenni sulla vita della venerabile serva di Dio suor Maria Crocifissa delle Piaghe di Gesù Cristo, terziaria professa alcantariana*. Naples: Tip. Napoletana 1891.

Frungillo, Rosario. *Vita della serva di Dio suor Maria Crocifissa delle Piaghe di Nostro Signore Gesù Cristo Terziaria francescana dell'Ordine di S. Pietro d'Alcantara*. Naples: Stamperia reale, 1850.

de Geuser, Marie-Antoinette (1915, 1889–1918)

Marie-Antoinette de Geuser was born in Le Havre in 1889, the oldest child of a family of twelve children. One of her paternal uncles was a canon and became Marie-Antoinette's confessor. From her maternal family, one of her aunts was a member of the Carmelites, which remained the closest religious order to her spirituality.

Marie-Antoinette had suffered health problems since she was young. In 1906, she almost died from appendicitis. In September of the same year, she allegedly witnessed the apparition of Jesus, leading to what she described as her conversion. From then on, she started reading texts by mystic Carmelites such as Saint Juan de la Cruz and Saint Thérèse de Lisieux. In October, she decided to follow her religious vocation. She first attempted to join the Carmelite sisters in Le Havre. However, her plan was not successful due to her feeble health, which prevented her from living in a convent, as well as a domestic accident that immobilized her mother, obliging Marie-Antoinette to take care of her.

Despite not enjoying a fully religious life, Geuser was committed to her mystical vocation and practised self-mortification regularly. From the age of 11, after her first Communion, she was said to receive many supernatural gifts. She was especially devoted to the Mater Dolorosa and the Eucharist, and was fascinated by the idea of having “God inside us.” Between 1910 and almost until her death, she corresponded with many Carmelite sisters, receiving the religious name of Marie de la Trinité from one of them. Nevertheless, she is especially known for a nickname she chose herself, *Consummata*, sometimes signing her letters as such.

In 1914, *Consummata* again suffered from deep pains, supposedly unexplained by medicine, which forced her to take to her bed. Around 1915, she started having continuous visions of the Passion of Jesus. After several months of contemplation, she received the stigmata on her hands, feet and side, but the wounds remained invisible. In a 1916 letter to her spiritual father and uncle Anatole de Grandmaison, she wrote: “Jesus has reassured and comforted me by showing himself crucified in me more evidently than ever, making me feel his wounds in my body, along with his Glory in my soul” (de Geuser, *Lettres*, 184). *Consummata*'s correspondence, which has been translated into various languages – including Spanish, Italian, Dutch and Portuguese – constitutes a valuable contribution to Carmelite spirituality, which may have been even more significant if she had not asked her younger brothers to burn many of her papers after her death on 22 June 1918.

de Geuser, Marie-Antoinette. *Consummata: vie et notes spirituelles, publiées par le P. Plus. Réédition*. Toulouse: Apostolat de la Prière, 1946.

de Geuser, Marie-Antoinette. *Lettres au Père Anatole de Grandmaison, S.J., son directeur*. Paris, Beauchense: Impr. Folloppe, 1977.

de Nicolay, Pauline (1855, 1811–1868)

Pauline de Nicolay was born in 1811 into an aristocratic family of marquises. She had four sisters and five brothers. From the age of four, Pauline allegedly experienced visions of the Virgin Mary and of her guardian angel. In 1824, she went to the boarding school of the Sacred Heart in Paris, where she lived during the 1830 revolution. At the time, King Charles X, senior in the Bourbon line, was forced to abdicate and was replaced by Louis-Philippe I. Pauline's father, a loyal and close supporter of Charles X, could not deal with the situation and went into exile in Switzerland with the family. They rented a château close to Fribourg before moving to Geneva. Meanwhile, Pauline was sent to the Sacred Heart boarding school in Milan.

Pauline de Nicolay wanted to follow a religious life, but her parents discouraged her. However, they finally accepted her will and Pauline took her vows in 1843 in Turin. Unfortunately, her feeble health was not compatible with the life in a convent, and five years later she returned to her family in Geneva. In 1854, she joined the Third Order of Saint Francis. From then on, she began her life as a pilgrim. In France, she visited places such as Ars and La Salette. According to her spiritual father, Jacques Rado, on 15 August 1854, Pauline de Nicolay was admitted into the First Order of Francis of Assisi on the island of Malta, a privilege never granted to a woman. This information has not been certified and we still consider Pauline a Franciscan tertiary.

In December 1854, in Rome, Pope Pius IX authorized her to go to Palestine. While she was waiting to depart, she made a pilgrimage to Loreto, where she received the stigmata for the first time on 17 September 1855, on the Feast of the Holy Wounds. She kept this secret; even her family did not understand why she always asked them to send mittens. One day, while she was staying in an Italian convent of the Claretian sisters during Pentecost, one of the sisters saw Pauline's wounds. However, apart from this event, only Pauline's confessor and perhaps a few others ever witnessed the stigmata.

Pauline de Nicolay departed for Palestine in 1856. There, she continued her pilgrimages and focused on her spiritual life. During her travels, she wrote many poems, some regarding the stigmata. In 1859, she arrived at Emmaus (Al-Qubeiba), where, according to the New Testament, Jesus revealed himself to two of his disciples after his resurrection. Pauline decided to rebuild the sanctuary of Emmaus, the ruins of which were in the hands of the "unfaithful." She obtained permission from Pius IX and bought the property in 1861, hoping to build a Franciscan church and convent, as well as a house

for pilgrims. However, she died in 1868 due to an illness, without seeing her dream completed. After her death, her family donated a great amount of money to finish the work. Today, the Franciscan Sanctuary of Emmaus is still a site of pilgrimage.

In 1869, Father Rado sent a letter to Pius IX describing Pauline's charismata, including the stigmata. The Pope ordered a process of beatification to start in 1869. In 1933, the De Nicolay family provided several documents regarding Pauline's life, although they did not want to be involved in the cause for beatification. Today, the process is still open, but Pauline de Nicolay seems to be forgotten.

Danemarie, Jeanne. *Une croisée solitaire, Pauline de Nicolay*. Paris: B. Grasset, 1954.
Sodar de Vaulx, Marie. *Les splendeurs de la Terre Sainte: ses sanctuaires et leurs gardiens*. Paris: Bloud et Barral, 1889.

De Troia, Genoveffa (c.1920, 1887–1949)

Genoveffa De Troia was born in Lucera (Apulia) on 21 December 1887, into a family living in poor economic conditions. Even as a child she was sickly, and at the age of four a wound appeared on her right leg. Over the years, the injuries spread around her body and a supernatural voice told her that the illness was incurable. Genoveffa offered her sufferings to the Lord, accepting her body as that of the crucified Christ, plagued for the redemption of the Church. Her desire to become a nun could not be fulfilled because the illness forced her to be bedridden until the end of her life.

In her case, it was granulomatous disease, also known as Hand-Schüller Christian's disease, which explained her "stigmata." Similar to other stigmatics, however, was her will to offer herself as a victim for the redemption of the sins of humankind, considering herself as a "divine tool," and numerous pilgrims visited her house daily. Her room was transformed into a religious chapel, in which devotees asked for her graces, intercession and prayers. In 1925, the Capuchin friar, Angelo da Sarno, became her spiritual director and confessor until her death. On 2 January 1931, she entered the Franciscan Order as a tertiary. Her reputation as a "living saint" grew as her physical martyrdom intensified, the wounds spreading everywhere and ever deeper, lacerating her flesh. Her head also appeared to be marked by the crown of thorns, pierced by many small holes.

Genoveffa died of the incurable disease on 11 December 1949. Her remains were moved to the Church of the Immaculate Conception in Foggia on 25 April 1965. After the successful conclusion of the diocesan investigation, her cause for beatification was submitted to the Congregation for the Causes of Saints, and on 7 March 1982, Pope John Paul II declared Genoveffa Venerable. In 1985, an association dedicated to her was created to spread her fame and to continue her humanist initiatives. In 2012, there was renewed recognition of her remains and the beatification process appears to be proceeding positively.

Da Matrice, Emilio. *Il segreto della vita, Genoveffa de Troia*. Foggia: L. Cappetta e F., 1957.

Da Riese, Fernando. *La serva di Dio Genoveffa De Troia: su un letto per il mondo senza confini*. Padua: Edizioni laurenziane, 1974.

Gargiulo, Carmine. *Il segreto della vita: Genoveffa De Troia*. Foggia: Cappetta, 1957.

Gargiulo, Carmine. *Genoveffa umile fiore*. Foggia: Tip. Leone, 1959.

Triggiani, Leonardo. *La neo-venerabile Genoveffa De Troia*. Foggia: Centrografico Francescano, 1997.

Dévenaz, Sédulie (c.1890, 1859–1940)

Sédulie Dévenaz was a spiritual daughter of the stigmatized clergyman Antoine Crozier (1850–1916). Along with Antonine Gachon (1861–1945), another spiritual daughter of Crozier, they formed a mystic trinity united through prayer and sharing the suffering of the Passion.

Little is known about Sédulie. She died in 1940, more than 80 years old. In Lyon, she joined a female Roman Catholic community, similar to a religious charity house, which received the approval of the diocesan authorities. The vicar general charged these women with the benevolent assistance of poor seminarians. They worked several days a week at the archbishopric, helping the seminarians in different labours.

Dévenaz was the soul of this group. She was favoured by many extraordinary graces, including stigmata, though we do not know if she carried the wounds internally or on her flesh. Apparently, there was a canonical inquiry in this regard, but we do not know the results. She died abandoned and forgotten in the Institut de Jésus Souverain Prêtre, under the religious name of sister Marie-André de la Croix.

Bernard-Marie, (Frère). *Le Père Crozier, l'ami stigmatisé du Père de Foucauld*. Paris: Éd. du Chalet, 1988.

Foucauld, Charles de. *Directoire. Texte de 1909–1913, publié avec un avertissement [de Louis Massignon], des variantes et 7 annexes*. Paris: Éditions du Seuil, 1961.

Maillet, Paul. *Un ami du père de Foucauld: le père Crozier, 1850–1916*. Lyon: E. Vitte, 1948.

Di Mauro, Adelaide (1926, 1890–1932)

Adelaide di Mauro, or Sister Chiara Francesca di Gesù Agonizzante, was born in Syracuse (Sicily) on 5 July 1890. Her parents ignored her desire to become a nun and forced her into an arranged marriage, celebrated on 11 June 1910. From this union, three sons were born, and only one, Alfredo, survived his mother. In 1918, her husband died and with widowhood, Adelaide's contemplative life, already strong, became increasingly intense. While waiting to become a nun, under the direction of the Capuchin, Samuele Cultrera, she attempted to isolate herself from the world (she lived in extreme poverty in the Grottasanta cave). In her region and among the clergy, many believed

she was mad (due to numerous episodes of ecstasy in church). In 1920, she became a tertiary in the Franciscan Order and on 14 September 1924 entered the Poor Clares of Messina. Initially, Adelaide arranged for her son to live at an orphanage directed by Annibale di Francia, but later organized for him to be raised by her sister, Virginia.

At the end of her novitiate, Adelaide took the name of Chiara Francesca di Gesù Agonizzante, although she did not take perpetual vows. On 21 June 1926, in addition to ecstasy, visible and imitative stigmata were displayed on her body. In the letters addressed to her spiritual father, the sequence of her martyrdom emerges. Every Thursday, she would fall into an ecstatic state of deep inner pain, which physically manifested in the appearance of the wounds, while copious amounts of blood would come from her hands, feet, chest and head. On Friday afternoons, she emulated the Via Crucis, at the end spreading her arms and clasping her feet together as if she were crucified on an invisible cross. On many occasions, her body levitated and she also underwent the mystical communion. These strange phenomena led the abbess to remove her from the monastery on 21 February 1929.

The last years of her life were spent in various religious institutes, from which she was expelled because of her mystical phenomena. The clergy and others were divided between supporters and detractors, declaring her either insane or a "living saint." On 13 September 1932, at the age of 42, the "holy nun" died, but her fame and alleged miracles survived. As a result, on 16 July 1983, the archbishop, Calogero Lauricella, opened the beatification process.

Cannarella, Giuseppe. *Suor Chiara di Gesù Agonizzante (Adelaide Di Mauro) 1890–1932*.

Syracuse: Marchese, 1951.

Gori, Samuele. *Una vittima del Sacro Cuore. Suor Clara Francesca di Gesù Agonizzante (Adelaide Di Mauro † 1932)*. Rome: Tipografia Agostini, 1974.

D.L.M. (1945, –)

D.L.M. was a married woman and a mother of three. During summer 1945, she began to relive the Passion in front of the curious, congregated around a chestnut tree. Although it is not specified, the site was probably the fields of Chandavila, close to the village of La Codosera (Badajoz), where Afra Brígido Blanco (also a stigmatic) and other seers witnessed the apparition of the Virgin near a chestnut tree in 1945. A seer described how D.L.M. relived the Passion: "[God] crucified her on the chestnut, two big tears ran over her cheeks and she leaned her head just like the Lord; afterwards, the people kissed her hands" (cited in Staehlin, *Apariciones*, 166). The Jesuit father, Carlos M. Staehlin, who also witnessed the events, considered that D.L.M. was pretending.

Staehlin, Carlos M. *Apariciones*. Madrid: Razón y Fe, 1954, 166.

Durnerin, Thérèse (1894, 1847–1905)

Thérèse Durnerin was born on 31 December 1847 into a large and pious family in Paris. She was devoted to Jesus from a very young age, taking her first Communion in 1859. After the death of her father – a physician – in 1868, she started suffering from health problems that forced her to live in seclusion for a decade. During the 1870s, she lived through the famine and the bombs of the Franco-Prussian War and through the social challenges of La Commune. At that time, she decided to become an expiatory “victim soul” for the Lord.

In December 1883, Jesus allegedly promised Thérèse that she would soon experience stigmata. Many years would pass until the realization of this promise. During that time, she published a successful series of prayers contributing to the cult of the Sacred Heart, whose main sanctuary was edified in Montmartre after the 1870 war. On one night in 1888, while in an ecstatic state, Thérèse wrote the booklet *L'Hostie et le Prêtre* (*The Host and the Priest*), aimed at promoting devotion to the Eucharist Heart of Jesus. The booklet was printed in five editions and around 200,000 copies were distributed around the world.

Durnerin became a member of the Third Order of Saint Francis and started developing an interest in popular stigmatized laywomen in France. In 1890, she visited Marie-Julie Jahenny (1850–1941) of La Fraudais and two years later, after some insistence, she met Marie-Louise Nerbollier (1859–1908) in Diémoz. She witnessed the “Friday agonies” of these stigmatics among other curious people and devotees. Thérèse would repeat these visits over the years, in combination with her pilgrimages to Marian apparitions sites such as Lourdes and Tilly. Around 1894, she finally received stigmata, as promised by Jesus. However, the wounds were invisible. Her stigmatization remained unknown to almost everyone.

In 1890, Durnerin founded the Société des Amis des Pauvres (Friends of the Poor Society), a society of apostolic life aiming to sanctify its active members, attract poor families into the Catholic faith and offer them a religious education through catechism. The headquarters of the society were located at 181 rue de Charonne, Paris. Despite her feeble health, Thérèse was devoted to this society until her death on 7 April 1905. She died with a reputation of sanctity. Many favours were attributed to her after her death. Her society, however, seems to have disappeared.

Anonymous. *La Société des Amis des Pauvres*. Bar-le-Duc: Impr. Saint-Paul, 1932.

Hamez, Henri-Marie. *Une hostie vivante. Thérèse Durnerin, fondatrice de la Société des Amis des Pauvres (1848–1905)*. Bar-le-Duc: Impr. Saint-Paul, 1908.

Lavaille, Mgr. *Thérèse Durnerin: fondatrice de la Société des Amis des Pauvres (D'après des documents inédits) (1848–1905)*. Bar-le-Duc: Impr. Saint-Paul, 1926.

Élisabeth de la Croix (Doussot, Noémie) (1875, 1832–1896)

Noémie Doussot was born in Épernay (Marne) in 1832 into a family of intellectuals. Her father was a follower of Voltaire and her mother a disciple of Rousseau. God and Catholicism were not a topic of affection in her family. It was her older brother, Gaston, who secretly taught Noémie the Pater Noster and the Ave Maria when she was eight years old. At ten, she attended a Mass for the first time and had a vision of the Infant Jesus and the Virgin. At the age of 16, she decided to follow her religious vocation. Despite the opposition of their parents, both Noémie and Gaston entered the religious life. Attracted by the contemplative life, she joined the Carmelite sisters in Nevers, while Gaston joined the Dominican brothers. Under the religious name of Élisabeth de la Croix, Noémie became a founder of the Barefoot Carmelite houses in Fontainebleau, Merville and Épernay. She attempted to convert her father without success, and when he died, she asked God to let her suffer in the name of her father's soul in Purgatory.

From the end of 1868, Élisabeth de la Croix decided to become a "victim soul" for the glory of the Pope, the Church and France. She exercised mortification on herself, such as flagellation, and inscribed the name of Jesus and a large cross on her chest. She kept these wounds open by sprinkling salt and vinegar on them. In 1875, her penitence was rewarded when Élisabeth de la Croix was said to have received stigmata. The wounds remained invisible all her life. She was also said to enjoy other graces, such as witnessing frequent apparitions of Jesus and the Virgin Mary or having "supernatural dialogues" with souls in Purgatory. Her most cherished devotions were the Passion, the Sacred Heart of Jesus, the Eucharist and the Virgin. She wrote an Act of Contrition and an Act of Consecration to Jesus in her own blood. The original documents were buried with her. During a spiritual retreat in 1883, she allegedly underwent a mystical marriage with Jesus. After a serious illness in 1887, her mystical experiences became even richer. She died in Fontainebleau in 1896.

Dictionnaire de spiritualité ascétique et mystique. Tome IV. Première partie, Eadmer-Escobar. Paris: Beauchesne, 1960, col. 578–580.

Marie-Joseph du Sacré-Cœur. *Le P. Doussot, dominicain, et la mère Élisabeth, carmélite, sa sœur*. Paris: Plon-Nourrit, 1911.

Emmerick, Anna Katharina (1812, 1774–1824)

Anna Katherina Emmerick is one of the most famous stigmatics of the nineteenth century. She was born in the region of Münster, in Flamschen near Coesfeld on 8 September 1774, as the fifth of nine children. Her family of small farmers (Kötter) was rather poor and Anna Katharina only attended school for four months, as she had to support the family (herding cattle). She first became a dressmaker but discovered another calling. In spite of her poverty, with the help of friends she entered the Augustinian cloister Agnetenberg in Dülmen in September 1802. Almost ten years later, in 1812, the cloister was forced to close due to the new secularization laws (in 1811,

the new King of Westphalia, Jerome Bonaparte, suppressed the religious orders). Anna Katharina was already quite ill at the time and found a place to stay with the widow Roters, who lived near the cloister. Initially, she was employed as the housekeeper of abbé Lambert (a French clergyman in exile) but after only a few months, she became bedridden. Her sister Gertrud took over the household and cared for her. During her stay there, she started to display visible stigmata, and as soon as the rumour spread, the curious and faithful attempted to see her. In the following year she also stopped eating. The Church had her case examined between 10 and 19 June 1813, by 16 men who guarded her every minute. They concluded that no fraud could be detected. In October 1813, Anna Katharina moved to a quieter location in the house of Franz Limberg on Münsterstrasse. Her room, at the back of the house, was more difficult to access but her loyal visitors, such as the famous writer Clemens Brentano and the poet Luise Hensel, easily found their way.

From 7 to 29 August 1819, Anna Katharina was subjected to a rather harsh medical examination by a State commission (ordered by the Prussian government). To the horror of her fellow citizens, Anna Katharina was taken from her home and observed and questioned in isolation. No fraud could be detected. In August 1821, Anna Katharina moved to the house of Clemens Limberg, where she died on 9 February 1824. The stigmatic from Dülmen was already famous during her lifetime. Her fame increased through the books of Clemens Brentano, who sat by her bedside (1819–1824) and recorded her visions in *Das arme Leben und bittere Leiden unseres Herrn und Heilandes Jesu Christi* (*The Dolorous Passion of Our Lord Jesus Christ*, published in 1833).

Her grave and the Emmerick House created in her honour (with one of her rooms preserved in its original state) have been visited by numerous pilgrims. She was beatified on 3 October 2004.

Engling, Clemens. *Unbequem und ungewöhnlich. Anna Katharina Emmerick – historisch und theologisch neu entdeckt*. Würzburg: Echter, 2005.

Engling, Clemens. “Anna Katharina Emmerick – Ein kommentierter Lebenslauf.”

In *Anna Katharina Emmerick- ihre mystische Existenz aus nachmoderner Sicht*, ed. Clemens Engling, Herman Flothkötter and Johannes Heling, 11–22. Münster: Dialogverlag, 2007.

Hümpfner, Winfried. “Emmerick, Anna Katharina.” In *Neue Deutsche Biographie*, volume 4, 483–484. Berlin: Duncker & Humblot, 1959.

Evolo, Natuzza (1938, 1924–2009)

Fortunata Evolo, better known as Natuzza, was born in Paravati di Mileto (Calabria) on 23 August 1924. Her father emigrated to Argentina before her birth and started a new family. Her mother had occasional relationships for financial reasons. In childhood, Natuzza had a number of mystical experiences. When she was five, she started engaging in divine dialogues, while at the age of ten (after a Marian vision) strange

scars appeared on her wrists and feet, then spread to the right shoulder, chest, knees and head.

At the age of 14, while she was working as a maid for an aristocratic family, she experienced “apparent death.” Extraordinary events multiplied during these years, including ecstasy, bilocation, dialogues with her guardian angel and the dead, diagnosis of diseases and healing powers.

In 1938, visible and epigraphic stigmata would appear. The most evident wounds were not in the palms of her hands and feet (as in almost all other stigmatics), but on her wrists and ankles. In addition to the crown of thorns and the wound on her side, she had wounds in sacred shapes (crosses, a holy face, angels, Madonna) on her knees, forearms and face and when her blood came into contact with fabric, prayers, hymns or religious names written in different languages would appear. The stigmata only appeared during Lent, increasing two weeks before Easter and having their climax on Good Friday, after which they would slowly disappear.

On 29 June 1940, Natuzza received confirmation from the bishop, Paolo Albera. During the Mass, everyone saw a large cross of blood appear on her back. The bishop asked the opinion of Father Gemelli, who suggested it was a hysterical syndrome. The young stigmatic wanted to be a nun but no one would accept her because of her strange phenomena. Thus, on 14 August 1943, she married (she had five children).

Considered a “living saint,” she was visited by thousands of pilgrims during her life and became a national media celebrity. Numerous doctors wrote reports to support her mystical experiences (which were scientifically inexplicable). The clergy was divided between opponents and those in favour, while the position of the Italian Committee of the Paranormal (CICAP) was more critical. On 13 May 1987, she founded the association of Cuore Immacolato di Maria for the care of the elderly, orphans and those with disabilities.

Natuzza died on 1 November 2009. The diocesan phase of her beatification is already closed. The Congregation for the Causes of Saints will decide the next part of the process.

Mesiano, Francesco. *I fenomeni paranormali di Natuzza Evolo*. Rome: Edizioni mediterranee, 1974.

Stanzione, Marcello. *Natuzza Evolo: le stimmate, la Madonna e l'Angelo custode*. Milan: Gribaudi, 2015.

Turi, Anna Maria. *Natuzza Evolo: etnografie, bilocazioni e guarigioni spirituali della mistica di Paravati*. Rome: Edizioni mediterranee, 1995.

Fenouil, Célestine (1866, 1849–1918)

Céleste Fenouil, known as Célestine, was a young woman from Manosque (Alpes-de-Haute-Provence), born in 1849. She was said to having received stigmata from the age

of 17. Initially, her mother allowed visitors and doctors to examine the case, but at some point, she became concerned that they would either send her daughter to a convent or an asylum, and restricted almost all visits. Around 1874, at age 25, Célestine stopped eating for two or three months. During this period, she remained bedridden in the family home.

Dr Dauvergne, a dermatologist from the Manosque hospital, was able to examine Célestine four or five times. He considered that Célestine's deprivation corresponded with other cases of hysteria that he had witnessed, while the alleged stigmata were nothing more than a cutaneous disease. The wounds opened every Friday until three in the afternoon, when they started to disappear, leaving only minor traces in the following days. She carried all the sacred wounds on her hands, feet, side and the crown of thorns.

While some people saw a miracle in Célestine, others only saw amusement. Local clergymen who had witnessed the phenomena did not make a public statement. Though Dauvergne was sure that the wounds were the result of an illness, he was unable to find the cause. He told himself that Célestine's exalted imagination was possibly responsible for causing a physiological response – the bleeding – as had been concluded in the case of the Belgian stigmatic Louise Lateau (1850–1883). Dauvergne regretted that Célestine's mother no longer allowed visits, preventing science from shedding light on “this natural affection or this sacred mystery” (“Des maladies,” 136).

Dauvergne, Dr. “Des maladies de la peau qu'il est difficile de spécifier et de classer,” *Annales de Dermatologie et de Syphiligraphie*, 8 (1877): 110–136.

Ferrero, Maria Consolata (c.1912, 1885–1916)

Maria Consolata Ferrero, or Benigna Consolata, was born in Turin in 1885, into an aristocratic and religious family, which granted her a solid classical education. In her case, illness and miraculous healing were reported during her infancy.

In 1898, she met Father Luigi Boccardo, who became her spiritual director until she entered a convent. Despite her young age, the clergyman taught her ascetic penitential practices and to how to experience deep mystical events. The first of these was a spiritual communion with a divine figure, followed by conversations with Christ. Throughout her life, Maria Consolata heard the voice of God, which revealed divine messages, prophecies about future events and her mission: to live in a cloister far from the world, record dictated messages and offer herself as a sacrificial victim for the sins of humankind (especially for the atrocities of the First World War).

Father Luigi believed in her and for this reason supported her work. In 1902, he ordered her to write a spiritual diary in which she should note all her supernatural dispositions. He also chose the monastery of the Visitation Sisters (or the Visitandine) in Como for her.

On 30 December 1907, Maria entered the monastery and on 5 November of the following year took the name of Benigna Consolata. On 28 November 1912, she took her solemn vows. In the cloister, she had a privileged relationship with the abbess and with a new spiritual father, Msgr Alfonso Archi. Her mystical experiences became deeper and more evident in the convent as she underwent mystical visions and conversations, prophecies, ecstasy and invisible stigmata. She wished to suffer for the redemption of the world and to die for this purpose. On 4 July 1915, she prayed to “exchange” her life for the end of the First World War, and died a victim soul on 1 September 1916 at the age of 31.

After her death, spiritual directors began to spread her fame. In 1923, the process of beatification was opened, while in 1928, Father Boccardo wrote a volume recording her mystical experiences. However, it was censored.

Cerruti, Gaetano. *Breve vita della serva di Dio suor Benigna Consolata Ferrero della Visitazione di S. Maria in Como*. Como: Scuola tip. Casa Divina Provvidenza, 1939.

Ferro, Rosina (1876, 1851–1912)

Rosina Ferro was born in Villareggia (Turin) on 14 May 1851, into a poor family of farmers. She had a serious learning problem and was ridiculed by neighbours and some relatives. At the age of 15, an epileptic illness set in and in the following year her mother died.

In 1875, she had a first Marian apparition, in which the Virgin Mary showed her heart pierced by seven swords (a small devotional chapel was built on the site with a painting of the vision). Rosa asked for a thorn in her heart so she could participate in her suffering. In 1876, the Marian apparitions occurred daily between 24 June and 5 November. They took place in her room and in the garden of the parish house in the presence of the priest Luigi Tonso and thousands of witnesses. The news of the “miracle” quickly spread, turning Rosina into a celebrity, being regarded as a “living saint” by some and hysterical and possessed by others. The number of pilgrims and visitors increased every day: on 16 August there were more than 8,000 people, including the mayor, the public security authorities, police and several clergymen. There were some episodes of violence, but the police stopped those who wanted to hurt Rosina. During the apparitions, numerous miracles were witnessed, such as healings or exceptional visions.

During the apparition on 7 October, the Virgin told her to confide to her spiritual father that she had the side wound and that she would receive the visible stigmata in the following week. On Friday, 13 October, she had another Marian apparition, with the stigmata appearing afterwards. The crucifix in her room also started to bleed. Luigo Tonso sent two reports of the extraordinary events to the Bishop of Ivrea, Msgr Luigi Moreno and the authorities decided to examine the case. Rosina was sent to Rome,

where she was interrogated and judged positively, also being granted an audience with Pius IX.

She returned to Piedmont but could no longer live in Villareggia due to strong local pressure, so she decided to move to Tina (she worked for Father Rossi, her confessor for 20 years) and then to Turin, where she died on 19 February 1912, in the care of a few nuns and pious friends. Every Friday, she had suffered the pain of the Passion and bled, as did the chalk statue of the crucified Christ present in her room (two statues were confiscated by religious authorities).

Anonymous. *Leggenda medievale in pieno secolo decimonono e vigesimo ossia cenni biografici di Rosina Ferro da Villareggio*. Trino: Tip. A. Ronza, 1922.

Anonymous. *Due gemme nascoste. Rosina Ferro da Villareggia Canavese, Actis Alebina Domenica La Santina di Vallo*. Caluso: Società Editrice Internazionale Scuola Tipografica D. Bisco, 1925.

Tonso, Luigi. *Relazioni sull'apparizione della Madonna Addolorata in Villareggia, anno 1876* (edited by Gioacchino Mellano). Turin: Opera diocesana Buona Stampa, 1990.

Fiechtner, Anna (1839, 1808–?)

Anna Fiechtner, born on 11 February 1808, was the first of the women from the Waakirchen area to display extraordinary phenomena (the others were Elisabeth Bartenhauser, Theresia Taubenberger and Theresia Schnitzelbauer). She worked on her brother's farm. However, in 1839, she started to go into ecstasy on Fridays, drawing little attention at first. Only after the other cases of women from the town reached the public eye did Anna become the subject of a medical examination ordered by the district court (October 1842). The physician in charge, Dr Krämer, did not believe it was a case of fraud, but thought her ecstasies might be the result of a nervous disposition. After a second examination in 1844, she received medical and religious care.

Gißibl, Bernhard. *Frömmigkeit, Hysterie und Schwärmerei*. Frankfurt am Main: Peter Lang, 2004, passim.

München, Archiv Erzbistum München und Freising, Realia 923 a/Erscheinungen – Einzelfälle 1839–1845.

Filljung, Catherine (1883, 1848–1915)

Catherine Filljung (1848–1915) was from what is today the French region of Lorraine, but which was then annexed by Germany. She was the daughter of a humble family who worked in the agricultural sector. In her religious life, she took the name of Marie Rose de Jésus and joined the Dominican Order in the convent of the Carmelites. After becoming ill, she was forced to abandon the convent and moved to Biding. In

March 1873, while ill, she allegedly witnessed an apparition of the Virgin. Although Catherine's mother tongue was German, the Virgin spoke to her in French.

In Biding, Filljung founded a religious orphanage for girls called the Institut de l'Immaculée Conception, receiving large amounts of money from clergymen favourable to her cause. Nevertheless, the sum received could not sustain the functioning of the orphanage and Catherine built up a debt of around 100,000 francs. She would later be accused of fraud. Catherine's ecstasies produced many political prophecies about France and Germany. As in the case of other mystics of her time, such as Marie-Julie Jahenny (1850–1941), she spoke during the ecstasy and those with her transcribed the inspired messages. Among other graces, Catherine carried the stigmata. The wounds became visible during Holy Friday of 1883 and continued to appear every Friday until her death. Like many stigmatics, she was reported to suffer for the expiation of the sins of humanity. For many years, she was supposedly nourished only by the Eucharist.

In 1882 and again in 1887, the Holy Office investigated Catherine's mystical phenomena. One of the first examiners, the Jesuit father Laurençot, claimed that the signs of the divine appeared not to be fraudulent. Mgr Sallua, from Rome, recommended Catherine to the diocese of the Bishop of Metz, Mgr Fleck, and to Pope Leon XIII. The Holy Office did not consider Catherine's phenomena to be the product of diabolical possession; however, they did not confirm that the origin of the events was supernatural.

Despite having many supporters, almost all of the bishops of Metz were against her. Accused of simulating her ecstasies and of fraudulently obtaining money for her orphanage, Catherine was summonsed to court in 1890. During the judicial investigation, she was remanded in prison, where she was examined by a group of physicians. They considered that she was a hysteric and transferred her to an asylum in Steinbach. During her stay there, she was reported to have bled profusely, perhaps from the stigmata. After an operation, she was allowed to leave in July 1891.

The trial took place on 9 April 1892 in the criminal court of Sarreguemines. After long days of debate and the interrogation of numerous witnesses, Filljung was acquitted of all charges and avoided returning to the asylum. Although she still faced prosecution by a conservative sector of the clergy in Metz, she enjoyed the support of many religious men and laypeople until her death in 1915.

In 1929, Eugène Ebel published a favourable biography of her life, which was distributed for free in many countries; however, in 1934, the Roman Catholic Church issued an episcopal order against it. In the same year, Mgr Jean-Baptiste Pelt published another book about Catherine Filljung justifying the position of the Church and explaining her phenomena in terms of simulation and nervous disorders.

Ebel, Eugène. *L'extatique lorraine Catherine Filljung (Sœur Catherine), véritable mystique*. Rouen: Lecerf, 1935.

Ebel, Eugène. *Sœur Catherine. Notes biographiques sur la mystique lorraine Catherine Filljung*. Paris: Téqui, 1929.

Paris, Archives de la Province Dominicaine de France (APDF), Bibliothèque du Saulchoir, Catherine Filljung, VI-Q-62bis.

Pelt, Jean-Baptiste. *La vérité sur Catherine Filljung, fausse mystique*. Metz: Impr. du journal Le Lorrain, 1934.

Seewann, Maria-Irma. *Catherine Filljung (13.4.1848–4.8.1915) im Widerstreit der Meinungen: Dokumentation des aussergewöhnlichen Lebens von Sœur Rose OP*. Wien: [M.-I. Seewann], 2011.

Filzinger, Apollonia (1824, 1801–1827)

We have only sparse information about Apollonia Filzinger from the letters of Clemens Brentano and Joseph von Görres who visited her in 1825. She was an orphan from Homerting (near Saverne) and had been raised by her godfather, a day labourer. She served as a maid in several villages in the neighbourhood until she fell ill and returned to her godfather. Circa fourteen days after the death of Anna Katharina Emmerick (in 1824) Apollonia was stigmatized (visibly: hands, feet and side wound). When Brentano and Görres visited her, they were convinced that no fraud was involved yet the case did have something “Unheimliches.” Apollonia was 24 years old and had allegedly already lived for eight months without food or drink. The news of her stigmata had stirred a lot of commotion amongst the French authorities and Apollonia was thrown in prison in Strasbourg for a short while to conduct a thorough examination and have her confess the fraud. She was released after a few days.

Brentano, Clemens. *Gesammelte Schriften, Vol.9: Briefe, vol.2*. Frankfurt: Sauländer, 1855, 114–118.

Görres, Joseph von. *Gesammelte Briefe, vol.3: Freundesbriefe*. München: Literar.-Artist. Anstalt, 1874, 226.

Firrao, Maria Agnese (c.1815, c.1800–1855)

The information about Maria Agnese Firrao is sparse. Her fame is linked to the dark history of the Roman convent of St Ambrogio della Massima. Born in Rome at the beginning of the nineteenth century, Maria Agnese entered the convent at a very young age, later becoming its abbess and reforming it (under the Rule of the Third Order of St Francis).

She was famous for intense self-flagellation practices. The sisters called her the “Blessed Mother” for her supernatural gifts, among which were ecstasies, prophecies and visible stigmata (we do not know the date of their appearance, but probably before the Vatican condemnation in 1816). Maria Agnese was considered a “living saint” by contemporaries, who kissed her golden ring (from the alleged mystical marriage) as

a sign of veneration and to obtain graces and healings. She was also considered to be a prophetess and able to speak directly with the Lord and with saints.

In 1815, the Holy Office began to study her case, and following the Vatican investigations she was condemned on 8 February 1816 for the crime of “affected holiness.” The inquisitional fathers regarded her stigmata, visions and supernatural graces as false. Her sentence was removal from the monastery in Rome and banishment to a cell in Gubbio. It seems that by 1828 she had persuaded Pope Leo XII to readmit her to Rome, but the Pope’s sudden death and the opposition of the Inquisition ruined her plans.

Despite the Vatican’s disapproval, Maria Agnese continued to direct the convent of St Ambrogio through letters. The nuns still venerated her as the holy founding mother and publicly supported her further canonization.

Maria Agnese died on 4 October 1855 in Gubbio. According to the faithful, a meteorological phenomena occurred that day, just like the sun’s eclipse on the death of Christ. About six or seven years after her death, Cardinal Pecci – under the insistent request of the St Ambrogio nuns – ordered the transfer of her remains from Gubbio to the capital.

In 1861, a new trial for “alleged holiness, false dogma, and acts of turpitude” was opened against Maria Luisa Ridolfi of St Ambrogio, who considered herself a follower of and spiritually guided by the foundress. Firrao’s memory was again condemned *post mortem*.

ACDF, 50 B 6 a, Causa c. le monache e direttori del moanstero di S Ambrogio in Roma dette Riformate del terz’ordine di S Francesco.

Wolf, Hubert. *The Nuns of Sant’ Ambrogio: the True Story of a Convent in Scandal*. Oxford: Oxford University Press, 2015.

Flesch, Elisabeth (1873, c.1821–?)

In 1873, 52-year-old Elisabeth Flesch claimed to have experienced supernatural phenomena in the village of Eppelborn. With the help of the chaplain, Nikolaus Kickertz (31), whom she had met in Speicher, she built a reputation based on a strange combination of superstition, somnambulist visions and fraud. They spread the story that Elisabeth had been in Eppelborn on a prolonged visit to him, when she started experiencing religious ecstasies on Fridays, as well as sweating blood and announcing prophecies. When her fame started to grow, she moved to another house. Although she had previously been convicted of fraud in 1875 and Kickertz’s record was not clean either, the number of pilgrims from all social classes grew. Kickertz and Flesch used their new “authority” against a number of people, including the local pastor, whom they accused of a sexual relationship with his sister. In the end, however, in 1877, the two of them appeared before the Saarbrückener district court and were convicted. According to the analysis of the local mayor, the court decided that Kickertz had attempted to create a

new mystical cult by abusing the religious imagination of the Catholic population to make money as well as satisfy his own sexual needs.

Berlin. GStAPK. HA.Rep.77. Tit.500, nr. 44 Bd.1 die Massnahmen gegen die durch die angebliche Wundererscheinungen eingetretenen Ruhestörungen.

Freytag, Nils. *Aberglauben im 19. Jahrhundert. Preussen und seine Rheinprovinz zwischen Tradition und Moderne (1815–1918)*. Berlin: Dunker & Humblot, 2003 (Quellen und Forschungen zur Brandenburgischen und Preussischen Geschichte, Band 22), 344–351.

Gachon, Antonine (1886, 1861–1945)

The life of Antonine Gachon (1861–1945) is linked to the life of her spiritual father, the stigmatized Antoine Crozier (1850–1916). They met around 1882, when Crozier became the parish priest of Notre-Dame de Saint-Chamond, close to Saint-Etienne (Loire). Antonine, a young peasant, was known in the region for her mystical phenomena. She had a great impact on Crozier. The latter considered that they shared a “supernatural friendship” and usually referred to her as his sister.

At the beginning of 1883, Antonine Gachon returned to her hometown (Saint-Amant-Roche-Savine) for family reasons, forcing her to abandon her spiritual father. However, they kept in touch by mail. In July, she wrote to Antoine about the first apparition of Jesus of the Sacred Heart that she had witnessed. Crozier was surprised, but soon found a strong correspondence between her vision and those of Saint Marguerite-Marie Alacoque (1647–1690), promoter of the modern devotion of the Sacred Heart. In 1886 he wrote: “I have thought about the analogies between the blessed Marguerite-Marie and Antonine for a long time now, and after the manifestations that Antonine has received from the Sacred Heart, I surprise myself assuming that Antonine will reach, or at least will continue the mission of Marguerite-Marie” (cited in Bernard-Marie, *Le Père Crozier*, 47).

The visions continued over the years, announcing to Gachon and Crozier their mutual vocation as “victim souls” for Christ’s redemptive mission. Soon, the second spiritual daughter of Crozier, a stigmatized woman and Lyon resident named Sédulie Dévenaz (1859–1940), joined their supernatural friendship, forming a trinity. Antonine had frequent visions of three crosses, symbolizing their “suffering trinity.” During Holy Friday 1886, she received the stigmata for the first time. She carried the wounds of Christ every Friday until her death and shared her pain with her spiritual father and stigmatic to be.

Bernard-Marie, (Frère). *Le Père Crozier, l’ami stigmatisé du Père de Foucauld*. Paris: Éd. du Chalet, 1988.

Galgani, Gemma (1899, 1878–1903)

Gemma Umberta Pia Galgani was born into a wealthy family from Camigliano, Capannori, in the province of Lucca, on 12 March 1878. Like her brothers, she received a strict Catholic education and attended the best institutes in the town (she was also a trainee of blessed Elena Guerra). Her adolescence was marked by the premature death of both parents (1886 and 1897) and of her adored brother Gino (1893). These sorrowful events and the financial failure of the family deeply marked Gemma's soul.

Between 1898 and 1899, the girl's health deteriorated drastically. As her doctors believed her to be near death, a priest gave her the viaticum, but she suddenly recovered, in her view, due to the intercession of Gabriele dell'Addolorata and Margaret Mary Alacoque. The news of the miracle spread quickly throughout the town. Even in the Visitandine monastery, where she had become a nun, she could not find peace: everyone considered her the "little girl of the miracle." Poor health and prejudice against her forced her to abandon the monastery and she was not accepted by another. In June 1899, she met the Passionist fathers and the Giannini family, who housed Gemma in her last years.

Her mystical life was full of extraordinary gifts (ecstasy, visions, prophecy). The first episode occurred on 26 May 1885, when she experienced her first inner locution after receiving Confirmation. In 1899, she experienced the most significant phenomena. On 30 March, she had a vision of the crucified Christ, while on 8 June, she felt flames of fire hitting her body. From that evening onwards, every Thursday night until 3 P.M. on Friday she displayed the signs of the Passion on her hands, feet and chest, while over Saturday and Sunday they slowly disappeared, leaving only a small white scar. In 1901, the crown of thorns, flagellation, the left shoulder wound and blood sweating were also added to her sufferings. These phenomena attracted the attention of the clergy, doctors and others. Her spiritual father, Germano Ruoppolo, was her greatest supporter, while Msgr Volpi considered her behaviour a form of hysteria.

Between February and May 1901, Gemma wrote her autobiography and fought a battle against the devil. In the following year, she fell ill with tuberculosis and died on 11 April 1903. The process for her beatification was rapid (beatification on 14 May 1933 and canonization on 2 May 1940), becoming the first saint to have died in the twentieth century. The Church, however, did not officially recognize the supernatural nature of her stigmata (see *Acta Apostolicae Sedis*, 24 (1932), 56–57).

Bell, Rudolph M. and Mazzoni, Cristina. *The voices of Gemma Galgani. The life and afterlife of a modern saint*. Chicago-London: University of Chicago Press, 2003.

Calabrese, Antonio. *Santa Gemma Galgani*. Vatican City: Libreria Editrice Vaticana, 2005.

Di S. Stanislao, Germano. *Pensieri di Gemma Galgani*. Rome: Tipografia Pontificia nell'istituto Pio IX, 1917.

Di S. Stanislao, Germano. *Lettere ed estasi della serva di Dio Gemma Galgani*. Rome: Tipogr. Poliglotta dell'Ist. Pio IX, 1913.

Di S. Stanislao, Germano. *Compendio della biografia della beata Gemma Galgani vergine Lucchese*. Rome: Postulazione dei Pp. Passionisti, 1933.

Passionist Fathers. *Estasi, diario, autobiografia, scritti vari di S. Gemma Galgani*. Rome: Postulazione dei PP. Passionisti, 1979.

Galles, Maria Gertrud (1852, c.1834–?)

In the Holy Week of 1852, an 18-year-old girl called Maria Gertrud Galles fainted in the church of Giesenkirchen. As the house of the vicar, Wilhelm Schrammen, was nearby, she was taken there to recover. When she regained consciousness, she told him that she had fainted because she had seen the Passion of Christ and had been struck by the horror of Christ's bloody body. Immediately afterwards, she went into ecstasy again. In the days leading up to Holy Friday, her stigmata became visible and the vicar decided to keep her in his house to limit the publicity. While the vicar seems to have been convinced of the truth of what was happening, other local pastors and members of the parish were less certain and wrote to their archbishop. In the meantime, numerous visitors had begun gathering at the vicar's house to see the stigmatic. A first medical examination failed, as Maria Gertrud Galles had received a "message from her guardian angels" not to show her hands to the physicians. Dr Zartmann eventually conducted a medical examination at the request of the public authorities and also informed the ecclesiastical authorities (concluding that the wounds were created by an instrument). He suggested that Galles should be taken to the house of a trustworthy man, the wounds bandaged and sealed on a Wednesday (Thursday at the latest) and then only opened on Friday. However, when they attempted to put the plan into action, Galles had fled the parish. The reputation of the vicar had been tainted and the archdiocese decided to remove him.

Köln. AEK, Generalia I. 31. Religiöse Umtriebe.

Ganseforth, Grete (1943, 1926–1996)

Grete Ganseforth was born on 12 January 1926 in Heede (Emsland). She lost her mother at a young age and her father remarried and had four more children (seven in total). On 1 November 1937 (All Saints), Grete, her sister Maria and their friends, Anni Schulte and Susi, left their local church and saw a shining image that they identified as the Virgin Mary. The news spread quickly, and the girls saw the Virgin several more times. Numerous people came to see them. On the night of 13–14 November 1937, an SS group "Göring" arrived in Heede and supported by the local police put an end to the pilgrimages. On 14 November 1937, the children were transferred to an Institute in Göttingen and were later taken to a hospital in Osnabrück. In late January 1938, they were allowed

to return to Heede, where they continued to see the Virgin until autumn 1940. Grete was the only one of the four young girls whose “mystical” life continued after the end of the apparitions.

In summer 1940, Grete had already offered herself to Mary as “a victim” for all sinners. When she was 17, she had a vision of the Way of the Cross and the Crucifixion, and subsequently started to see and experience the Passion. On Ash Wednesday 1946, she became ill (Brucellosis) and later became lame in September 1947. In the midst of this reparatory suffering (Sühneleiden), Grete received the stigmata. The episodes did not remain unnoted by the authorities. Grete’s accusations against one of the other girl visionaries (whom she claimed had attacked her) resulted in a police and legal investigation. The physician who examined her in the district clinic in Andernach advised that she be moved from the pernicious influence of her pastor (who had mystical aspirations for her). An episcopal commission which examined the original apparitions decided in 1949 that their supernatural origin was not proven. Grete died on 27 January 1996, and decades after her death, her memory is still kept alive through small booklets.

Brinkmann, Johannes (Pfarrer von Heede). “Grete Ganseforth von Heede (1926–1996).”

In *Träger der Wundmale Christi. Eine Geschichte der Stigmatisierten*, ed. Johannes Höcht, 570–573. Stein am Rhein: Christiana-Verlag, 2005.

Rieke-Benninghaus, Hermann. *Lebensbilder von Glaubenszeugen*. S.l.: s.e., 2005, 62–103.

Rieke-Benninghaus, Hermann. *Grete Ganseforth. Lebensbild*. Vechta: Druck: TA Copy-Shop, 2005.

Gardi Cricca, Teresa Luisa (1804, 1769–1837)

Teresa Luisa Gardi was born in Imola on 12 October 1769. She was an orphan and spent her adolescence taking care of her siblings and also engaging in philanthropic activities.

In 1785, she had her first Marian vision, in which the Virgin encouraged Teresa to participate in her suffering. Teresa had an intense spiritual life, including ecstasy, visions, apparitions and demonic attacks (from 1799 until her death).

On 13 October 1801, at the age of 32, she became a tertiary in the Franciscan Order and in the following year (15 October 1802) took her vows of chastity, poverty and obedience. On 25 July 1804, she received the visible stigmata, but prayed that they would become invisible. Nevertheless, red marks remained on her hands and feet and they emitted blood during Communion, ecstatic episodes, and on Fridays. A side wound was open throughout her life and continued to bleed profusely (after her death, this wound was examined by her confessor, his nephew and Maria Sabatini). She also had the crown of thorns (26 May 1821) and signs of the flagellation. Teresa offered her suffering to God for the triumph of the Church and the Pope.

On 1 January 1817, she received a divine ring as a sign of her mystical marriage with Christ. Other extraordinary gifts included prophecy, levitations, the transverberation of the heart (29 May 1818) and the mystical communion, in which she receive the Eucharist from angels or divine entities.

She died in Imola on 1 January 1837 at the age of 67. She was buried in the Church of the Observance. Cardinal Giovanni Maria Mastai Ferretti, Bishop of Imola (1832–1846), later Pope Pius IX, was convinced of her sanctity. After her death, her memory faded, until a diary written by her confessor, which recounted her mystical experiences, was discovered in 1893.

On 9 February 1912, the process for her beatification was opened, but was slowed by the death of her postulator and only reopened in 1998. In 2013, her case was examined by a committee of theological consultants and in 2015 the Congregation for the Causes of Saints declared her virtues of heroic degree. Pope Francis declared her Venerable on 22 January 2015.

Baroncini, Atanasio. *Breve vita della serva di Dio Teresa Gardi, terziaria francescana*.

Quaracchi: Tip. del Collegio di S. Bonaventura, 1911.

Lanzoni, Edoardo. *Teresa Gardi*. Bologna: Edizioni francescane, 1993.

Montorsi, Giambattista. *Ha amato la sofferenza: vita di Teresa Gardi imolese*. Imola: Convento Osservanza, 1987.

Zanini, Carlo Francesco. *Diario della vita e visioni della serva di Dio Teresa Gardi terziaria di S. Francesco. Vergine secolare d'Imola morta con fama di santità di anni 67 il 1 gennaio 1837*. Rome: 124 via Merulana, 1913.

Gattorno, Anna Rosa (1862, 1831–1900)

Anna Rosa Gattorno was born in Genoa on 14 October 1831, into a wealthy bourgeois family. At the age of 21, she married her cousin, Gerolamo Custò, and they moved to Marseille. However, her husband's business failed and they returned in Italy. Her daughter, Carlotta, fell ill and became deaf-mute, and within the space of a few months both Gerolamo and a son died (1858). These sufferings deeply marked her being and she decided to embrace a more Catholic life under the spiritual direction of Father Giuseppe Firpo.

In 1859, she claimed to have received mystical gifts such as ecstasy, visions, divine revelations and foresight. The description of these signs, combined with demonic attacks, are contained in her unpublished memoirs (preserved in the Archives of the Daughters of St Anne at the General House in Rome). During the celebration of her entry into the Franciscan tertiaries (1861), she had the prescient vision of the crucified Christ. In the following year (1862), she received the invisible stigmata, feeling acute pain, especially on Fridays, in the palms of her hands, her feet and heart.

Anna Rosa was very active in her community, engaging in a form of “social apostolate,” taking care of the sick, the poor and orphans. She was a member and director of various Catholic women’s associations until she decided to create her own institute (February 1864). On 3 January 1866, during a private audience with Pius IX, he authorized and supported her initiative. Thus, on 12 March 1866, she abandoned her children and family and founded the Figlie di Sant’Anna in Pavia with five “sisters” (recognized by Msgr Ranza on 12 August 1866). She took the religious habit on 26 July 1867 and her perpetual vows on 8 April 1870. Due to her philanthropic activities, wise leadership and the support Pope Pius IX, her congregation grew considerably – despite the problems with the congregation of bishops (the rule was accepted only in 1892): before her death, there were 368 houses with about 3,500 nuns.

Anna Rosa Gattorno died on 6 May 1900, at the General House in Rome. One hundred years later, on 9 April 2000, Pope John Paul II officially recognized her hidden stigmata and declared her Blessed.

Caffiero, Marina. “Anna Rosa Gattorno.” In *Dizionario Biografico degli Italiani*, 52 (1999).
 Rocca, Giacarlo. *Donne religiose. Contributo a una storia della condizione femminile in Italia nei secoli XIX–XX*. Rome: Nuova Città 1993.

Gherzi, Angela Maria (1782, 1742–1800)

Angela Maria, better known by the religious name of Chiara Isabella Gherzi (or Gherzi), was a Genoese nun born in Potedecimo on 25 October 1742. Her pious Catholic family was called the “family of saints” by the people, because it included two priests, two Capuchin friars and four Poor Clare nuns.

She felt her religious calling in childhood, but had to struggle to convince her family to allow her to become a nun as she desired. Her father gave her permission only after a divine sign in 1758, when she miraculously recovered from a serious illness. On 8 December of that year, Angela Maria entered the Clare monastery of the Holy Trinity in Gubbio and took the name of Chiara Isabella.

During her novitiate she had to endure rumours and calumnies spread by her cousin, who was an abbess, and other sisters, but also illnesses and continuous demonic attacks. Nevertheless, she was able to overcome the difficulties, taking her religious vows and obtaining the respect of other members of the community (hagiographers considered this change of position as proof of her holiness). Her positive reputation led her to be elected the new abbess on 15 September 1778, and every three years she was confirmed in that role until her death 22 years later. During her direction, she promoted severe moral reformation.

Chiara Isabella also had an intense inner life. As a child, she had undergone mystical experiences such as visions and apparitions, which became increasingly

extraordinary over the years (ecstasies, the gift of prophecy, spiritual communion). On 27 December 1767, she received the transverberation of the heart, with physical and visible modifications of her chest. On 8 December of the following year, the gift of the mystical ring was given to her, representing her marriage to the divine spouse. For gratitude, the abbess offered herself as a victim soul. In 1782, she received the stigmata and the crown of thorns (successively, and becoming invisible after her prayers).

Stigmatized and suffering until the last day of her life, Chiara Isabella died on 27 October 1801. Due to the demands of the religious community and the people of the diocese of Gubbio, the bishop, Ottavio Angelelli, submitted her autobiography and over 500 letters for examination in her process for beatification. The apostolic process occurred between 1822 and 1833 and finally, on 13 November 1894, Pope Leo XIII declared her Venerable.

Da Capistrano, Giovanni. *Nuovi prodigi di grazia del Dio Redentore nella Venerabile Serva di Dio Suor Chiara Isabella Gherzi dell'Immacolata Concezione già abbadessa del monastero delle Clarisse detto della SS. Trinità in Gubbio*. Parma: Carmignan, 1840.

Da Marassi, Giovanni Francesco. *Vita della venerabile serva di Dio sr. Chiara Isabella Gherzi da Pontedecimo Ligure. Abbadessa clarissa nel monastero della SS. Trinità di Gubbio*. Genoa: Tip. della Gioventù, 1875.

Rollero, Emilio. *L'Agnello di Gubbio: ven. suor Chiara Isabella Gherzi*. Genoa: Scuola tip. Derelitti, 1941.

Urbani, Epifanio. *Ti farò mia sposa. La venerabile Chiara Isabella Gherzi clarissa del Monastero SS. Trinità in Gubbio*. Assisi: Porziuncola, 1993.

Ghezzi, Ancilla (1822, 1808–1876)

Ancilla Ghezzi, also known by the religious name of Maria Serafina della Croce, was born in Monza on 4 October 1808. The financial circumstances of her family deteriorated with the death of her father in 1820 and Ancilla soon began to work, both as a servant and a factory worker.

In 1822, she moved to Milan and the following year took a private vow of chastity. Fundamental to her ascetic life was an encounter with Father Luca Passi. From 1836, Ancilla frequently fell into a state of ecstasy, even during her everyday work, and also experienced the pain of the Passion (first visible with wounds on her hands and feet, and then becoming invisible).

On 22 May 1845, during the Feast of Corpus Christi, under divine inspiration she received the order to found a monastery for the worship of the Perpetual Adorers of the Blessed Sacrament. On 31 January 1847, while in a state of ecstasy, she saw the sisters of the Blessed Sacrament and their founder, the Blessed Maria Maddalena Sordini, and wished to open a similar religious institute. Thus, on 3 November 1849, with three

other aspiring nuns, she founded the first community in a small rented apartment. Six years later, in 1855, thanks to numerous donations and alms, Ancilla bought the former Benedictine monastery of St Maddalena.

Aspiring sisters completed their novitiate in Rome among the sisters of the Perpetual Adorers of the Blessed Sacrament, where they took their religious vows and were incorporated into the Order. Ancilla took the religious name of Maria Serafina della Croce. In December 1857, she returned to Monza, with her congregation attracting increasing numbers of young women. Pope Pius IX officially recognized the institute in 1861 and two years later, the first chapter meeting was held, in which Maria Serafina was elected superior (she held the office until her death).

In 1870, a monastery was founded in Innsbruck, in 1880 in Milan, and four years later, in Genoa. Ancilla died on 8 February 1876. In 1943, her beatification process was opened.

Pesarin, Fernanda. *Come fiamma viva: madre Serafina della Croce*. Milan: Ancora, 1998.

Piccardo, Antonio. *Le divine meraviglie di Gesù Cristo e del suo SS. Cuore nella vita della sua fedel serva suor Maria Serafina della Croce: fondatrice del monastero delle Adoratrici perpetue del SS. Sacramento in Monza. Compilata da un padre della congregazione dei Figli di Maria suo ultimo direttore*. Ala: Tipografia ed. dei Figli di Maria (3 vols.), 1881–83.

Taroni, Massimiliano. *Madre Serafina della Croce: fondatrice del monastero di Monza delle Adoratrici perpetue del Santissimo Sacramento*. Gorle-Torina: Velar-Elledici, 2013.

Giacobetti, Maria (1919, 1902–1974)

Maria Giacobetti, called “Madre Maria” by her supporters, was born in Appignano del Tronto, a small town in the province of Ascoli Piceno (central Italy), in 1902. She was the daughter of poor peasants. Her relationship with her family was not straightforward, as they did not understand her strange behaviour. Indeed, from her adolescence, Maria had received many divine graces, such as ecstasy and visions. At the age of 17, in 1919, she had various Marian apparitions, during one of which she received the visible stigmata, which remained visible until her death. The wounds of her hands, feet and chest bled every Thursday and Friday.

In 1926, against the wishes of her parents, Maria decided to devote herself to the religious life, taking refuge – although as a servant and not a nun – in a convent in Ascoli Piceno. After one year, however, she was removed because the news of her stigmata started to spread. With the help of her confessor, the priest of Appignano, in 1928 she joined the Suore del Preziosissimo Sangue of Ascoli. However, she also had to leave this monastery when, after four years, the same “scandal” caught the attention of the public.

Her family refused to allow her to return home and so she lived alone in a small house. In 1949, Maria managed to convince the parish priest of Appignano to build a church dedicated to the worship of Christ the Redeemer (inaugurated in 1950) on the site where she had experienced Marian visions. In her adolescence and even more so after leaving the convent, many people started to consider her a “living saint” and a miracle worker. Several visitors knocked on her door every day asking to be healed or for spiritual advice. Due to her maternal approach, she was called Mamma Maria by her “spiritual sons.”

Msgr Ambrogio Squintani saw her *fama sanctitatis* spread and decided to examine the nature of her stigmata by establishing a medical commission. According to the doctors, there were no natural physiological explanations in her case. While the religious authorities did not promulgate any official judgement, Squintani allowed her to accept money offered by the faithful for the establishment of a religious foundation. However, Marcello Morgante, the new bishop, opposed her fame and popular devotion, and closed her community.

She died in 1974, considered a “living saint” by the faithful (even today her followers continue to call for the opening of a beatification process).

Celani, Luigi Maria. *Una carismatica: Madre Maria Giacobetti. Notizie e documenti raccolti dal sac. Luigi Maria Celani*. Lido di Venezia: Istituto tipografico editorial, 1970.

Giardino, Angelo (1949, 1906–1974)

Angelo Giardino was born in Solopaca, in the province of Belluno, on 24 April 1906, into a poor farming family. Every Friday in his youth he spiritually suffered the pains of Christ, while in adulthood, he displayed the visible stigmata on his body. At the age of 29, he married Maria Tazza, a mystical woman with whom he had a celibate relationship.

His ascetic practices were extremely harsh (long periods of fasting, flagellation, sleeping on the ground or on rocks) and accompanied by mystical experiences, such as frequent ecstasies, visions, divine dialogues and the gift of the thorn in his left foot. On the Holy Wednesday of 1949, Angelo had a vision of Christ, who told him that on the following Friday he would receive the Five Holy Wounds of the Passion. On 15 April, he received the stigmata on hands, feet and side for the first time. He did not understand what was happening, so he reported everything to the spiritual director, Msgr Adolfo Leone. The pains were so intense that he was bedridden for four months (until a miraculous healing by Christ).

In 1949, he also began a pilgrimage to San Giovanni Rotondo. Angelo was in fact a faithful adherent of Padre Pio, and the Capuchin friar supported the stigmatic and his growing reputation as a saint. On 16 April 1954, another Good Friday, stigmata appeared for the second time and from then on every year until his death. At Easter

they would stop bleeding and gradually heal. A stigmatic episode in 1954 took place in the presence of numerous witnesses and the news spread throughout the diocese. In 1963, two priests from Benevento harshly criticized Angelo, denouncing him to the civil court as a fraud. On 19 January 1965, he was pronounced innocent and completely absolved.

In 1969, the Madonna ordered the male stigmatic to construct a small devotional chapel in her honour. The popular cult eventually required a larger sanctuary (blessed by the Bishop of Cerreto Sannita in 1971). The final years of Angelo's life were spent engaged in Catholic apostolate in Italy and abroad (Switzerland). On 4 September 1974, he received the gift of mystical communion and he died on 20 May 1979, in Solopaca.

Di Rubbo, Maria Rosaria. *Fatti straordinari di Angelo Giardino Stigmatizzato*. San Leucio del Sannio: Edizioni Nord-Sud, 1999.

Scafetta, Fernando and Masci, Salvatore. *Angelo Giardino stigmatizzato: (1906–1979)*. Rome: Ass. Angelo Giardino, 1986.

Gilli, Pierina (c.1946, 1911–1979)

Pierina was born in Montichiari, in the province of Brescia, on 3 August 1911, into a peasant family. At the age of seven, her father died and she was sent to the religious orphanage of Ancelle della Carità (1918–1922). There she studied the catechism and learned the story of the founder of the institute, St Maria Crocifissa di Rosa. Pierina decided to follow her model of suffering and atonement, offering herself as a redemptive victim. Her physical and spiritual illnesses and sufferings were considered by her as a sacrifice offered to the Lord. Her precarious health did not allow her to become a nun, and so she worked as a cleaning lady for a priest and then for several hospitals.

In December 1944, Pierina became ill with meningitis and was considered incurable by the doctors. On the point of death, she had a vision of St Maria Crocifissa di Rosa, who miraculously saved her (17 December). The saint informed her that her mission was to “carry the cross,” that is, to suffer the pains of the Passion of Christ (invisible stigmata).

On 24 November 1946, Pierina had a Marian apparition of the Madonna of the Rosa Mistica. The apparitions took place in Montichiari and were repeated both privately and in public, with the miraculous healing of the faithful and other paranormal phenomena. Pierina's fame as a *medium* and the cult of the Rosa Mistica spread rapidly in Lombardy and northern Italy, attracting thousands of pilgrims.

After the apparitions of 1947, Msgr Vigilio Mario Olmi ordered that Pierina be sent to the Franciscan convent of Brescia, to stop the cult developing and halt further visits of the faithful. The visionary remained in the city for almost 20 years but when she returned to Montichiari in 1966, the Marian apparitions began again. A group of believers formed around her, all of whom supported her spiritually and economically

against the directive of the parish priest of the village. Numerous public appearances were witnessed in 1966 and between 1967–1982.

Pierina Gilli died in Montichiari on 12 January 1991, considered by many as a holy *medium* between God and humankind, while the clergy and sceptics considered her a hysteric. Even today, the cult of the Rosa Mistica is locally venerated and every year her first apparition is celebrated on 14 April.

Massaro, Bruno. *Il caso Pierina Gilli di Montichiari*. Brescia: Starrylink editrice Brescia, 2004.

Göbl, Anna Maria (1923, 1886–1941)

Anna Maria Göbl was born on 22 March 1886, in Bickendorf (Eifel), as the youngest of six children. Her parents, Bartholomeus Göbl and Katharina Tölkels were pious and well-off peasants who gave their three boys and three girls a Christian education and sent Anna Maria to school for eight years. After the death of her father from pneumonia in 1901, she became ill (according to the physicians because she had been scared by her father's death) and remained sick for 20 years (she suffered from a liver disease, rheumatism, paralysis, blindness and deafness, among other ailments). Several doctors were consulted, including a Dr Lenz (from the city of Prüm), but they could not help. In 1917, a liver disease accompanied by the formation of gall stones ("Gallensteinbindung") made an operation in the Heart of Jesus cloister in Bonn necessary. After the removal of 22 stones, she no longer had any appetite. Her physical condition worsened after her return to her parents' house and from 1920 onwards she vomited blood. The physicians diagnosed the first signs of stomach cancer. She was paralysed on her left side for three weeks, but this was cured after a vision of Mary on 21 August 1921. According to the doctors, no signs of hysteria were ever detected.

On 24 July 1921, she had her first vision of a crown of thorns. Two years later, she was stigmatized (as her biographers emphasize, thus prior to Therese Neumann, so she could not have been inspired by her), first with the crown of thorns and later receiving a head wound in the shape of a cross. She had "blood marks" ("Blutzeichnen") in various shapes on her forehead, at the places of the Five Holy Wounds and on other places on her body.

From 1926 onwards, her spiritual father, A. Faber, had to stop his visits to her house as the diocesan authorities of Trier started an examination: two theologians and two physicians were to study her in the hospital of the Borromean sisters in Trier. During the examination (between 1 April and 20 May 1926), no supernatural phenomena were reported. She was sent home and her confessor was assigned a new job. Anna Maria continued to have visions of Mary and Jesus, who encouraged her not to give up on her reparatory suffering, and she continued to have significant religious influence in the following years. She died on 19 January 1941.

München. AEM, Nachlass Faulhaber, 5945 (1926–32): Therese Neumann von Konnersreuth, Anna Nassl (Korrespondenzen: Bischof von Regensburg, Erzbischof von Prag, Prozesprotokoll Ritter von Lama gegen Dr. Aigner, Dr. Gerlich u.a.).

Trier. Bistumsarchiv Trier, BIII.12, 10 Bd.3a Causa Göbl-Faber.

Priller, Georg. *Anna Maria Goebel. Die Stigmatisierte von Bickendorf, Eifel*. Tischenreuth: Kohl, 1928.

Gómez Martín, Josefa (1923, 1901–1924)

Josefa Gómez Martín was born into a humble family in San Esteban del Valle (Ávila) in 1901. Until autumn 1921, her life was unremarkable. She received a Catholic education and joined an association named the Daughters of Mary. She was especially devoted to Jesus of the Sacrament and to the Passion of Christ. At the age of 20, God allegedly began to appear to her. Following the advice of her spiritual father, parish priest Anastasio Mateos Bragado, she started a diary where she recorded her mystical experiences. In February 1922, she abandoned her previous life and dedicated herself to virtue and sanctity. However, her journey did not last long. She died from an unknown illness in 1924.

According to her spiritual father, Josefa did not know much about the graces she received and was not always aware of their importance. For example, she wrote about having received stigmata one year after the event, and only did so because her spiritual father reminded her. In her diary, Josefa described her dialogues with Jesus and the Virgin. During Lent, she had visions of the crucified Christ covered in blood. In 1923, while contemplating this image, she experienced the spiritual wounding of the heart. She asked Jesus to allow her to suffer with him in atonement for her sins. On Holy Friday 1923, she felt needles piercing her forehead and realized that she was carrying the crown of thorns. According to Josefa, on that day, the sacred wounds were imprinted inside her. Although they were never visible, the pain of the wounds never left her.

Mateos Bragado, Anastasio. *Un lirio entre espinas. Vida y escritos de la joven Josefa Gómez Martín*. Ávila: Tip. Antonio M. Ibáñez, 1925.

Güttler, Ferdinand (? , 1829–1898)

“Brother Ferdinand” was born in Zechlitz in 1829, and after a poor and pious childhood he chose a hermit’s life in the ossuary (Beinhäusl) of the Zechlitz cemetery. While contemplating the crucifix, he had a vision of a young man leading him past all the sites of the Passion to a cross where Christ himself crucified him. He woke up with red marks on the places where the wounds had occurred during his vision. He was member of the Third Order of Saint Francis and died on 15 April 1898. He seems to have been

largely forgotten despite a small book on “Brother Ferdinand” being published in 1903 by Johann Stieber.

München. BSB, Nachlass Lama, Friedrich von (1876–1944), Ana 445, Ein seltsamer Fall von Stigmatisation -mitgeteilt von F.R. von Lama.

Habermeier, Margareta (c.1862, 1854–1875)

There is little information on this stigmatic from Unterstall near Neuburg. She was born in 1854 and received the stigmata soon after her first Communion, after which she became bedridden. Her sufferings were particularly intense during Lent, and in the Holy Week she always said her goodbyes to her family on the Wednesday. She would then lie on her bed without moving. On Good Friday, she would spread her arms and the wounds on her hands and feet would bleed. She did not eat and only started consuming some food again half a year before she died (1875).

München. BSB, Nachlass Lama, Friedrich von (1876–1944), Ana 445, Letter to von Lama from Wilhelmsthal, 7/7/1931.

Hecht, Viktoria (1869, 1840–1890)

Viktoria Hecht was born on 17 December 1840 in Haller (near Wolpertswende), the daughter of Genovefa Gessler (1813–1873) and Vinzenz Hecht (1811–1879). She was the fourth of fifteen children, of which eight survived infancy. Viktoria went to school until 1854 and a year later had to leave her parents' house to work as a servant. When she was 17, however, she fell from a hayloft while gathering feed for the animals. She had a severe concussion and while she recovered, she never completely regained her health. Only a year later, she had a second accident, in which she was thrown from a hay wagon as it collapsed and hit a milestone. In 1863, her condition was so bad that she could no longer work and she returned to her parents. Her right side was swollen and she could no longer use her arm and leg on that side. The Oberamtsarzt of Ravenstein, Johannes Reiffsteck, declared that the wound caused by her crash had developed into an ulcer. Until 1867, she was able to sit for a short while in her parents living room and knit, but had to return to her bed quickly. From 1868–1869, it is said that she lived without eating. On 18 February 1869, she was cured thanks to the intervention of “Good Beth” (“gute Beth”/Elisabeth Achler of Reute, a fourteenth-century mystic). At the time, Viktoria became a clairvoyant (e.g. she announced the death of a cloistered nun). On 13 August 1869, she started to experience pain in her hands and feet and also received the crown of thorns. When her brother took over the farm, Viktoria and her parents moved to the hermit's house near the Gangolfskapelle. By then, Viktoria already had a “saintly” reputation and went through Christ's Passion every Friday, but

could not describe what she had seen. She received many visitors and many cures were reported. After Viktoria prayed to the Lord asking that she might suffer in silence, the wounds closed on the Feast of the Assumption in 1874. In the same year, the city pastor of Ravensburg and dean, Karl Stempfle (1817–1885), who doubted the supernatural origin of the events, asked the diocesan authorities of Rottenburg to intervene because the number of people visiting Wolpertswende was growing steadily and the police were planning to intervene. The bishop, Karl Josef von Hefele, asked pastor Mühlebach to report on the diabolical influences, while vicar Fricker had to report on the exorcism he was planning. The bishop also gave the Ravensburger Oberamtsarzt, Johannes Stiegele, the order to start an examination. The latter came to the conclusion that Viktoria's illnesses could not be explained in a natural way. In October 1874, the ordinariat decided that only the treating physicians and no one else would be allowed to visit Viktoria. The dean Stempfle was to assess the situation in Wolpertswende. In November 1874, the episcopal authorities were planning to move her to an asylum ("Irrenanstalt") in Schussenried, but her father refused. She died on 17 February 1890, probably from heart failure.

Pappelau, Stefan. *Viktoria Hecht. Stigmatisierte Dulderin von Wolpertswende 1840–1890*. Lindenberg: Kunstverlag Josef Fink, 2010.

Heigny, Firmin (1824, 1793–1859)

Firmin Heigny was born into a pious and humble family in Plessier-Rozainvillers in 1793. He had six brothers and sisters. At the age of 16, he left his family to join the religious brothers of the Collège Montdidier, led by Father Louis Sellier. After three years, he continued his religious education at the seminar of Soissons, and was then called up for military service. Having fulfilled his training, he heard that the Society of Jesus had been re-established and decided to join it. Firmin was admitted on November 1814, at the house of Saint-Acheul, where he carried out domestic duties while working as the doorman.

Frère Firmin was particularly devoted to the suffering of Jesus. Everyday, he spent one hour meditating on each stage of the Passion. His meditations started at four in the morning, when he woke up, and continued until six in the afternoon. From 1824 until his death, Firmin suffered from the pains of the Passion, frequently experiencing great pain in his hands, feet and heart. He told the doctor that it felt like he was being pierced, but the doctor said that he could not help him.

Firmin was also devoted to the suffering of the Virgin Mary. In his doorman's cabin, he kept a statue of the Our Lady of the Seven Sorrows, which had been mutilated during the revolution of 1793. The statue was finally installed at the Church of Saint-Acheul, where it inspired frequent pilgrimages, especially during the Feast of Compassion in March and the Feast of Our Lady of the Seven Sorrows in September.

People sometimes wrote to Firmin Heigny asking him to mediate with Our Lady of the Seven Sorrows to obtain protection or a favour.

Firmin became very sick on 29 July 1859, during which his meditations regarding Christ's suffering were his greatest consolation. He frequently asked his brothers to read him excerpts from the Passion. He died on 21 August, with a reputation of sanctity. His body was put on display the following day, with many people coming to touch his body with pious objects that became holy relics. To satisfy the constant demand for relics after his burial, the brothers started to distribute small pieces of Frère Firmin's clothing.

Burnichon, S.J. Joseph. *La Compagnie de Jésus en France: histoire d'un siècle, 1814–1914. Tome I: 1814–1830*. Paris: Gabriel Beauchesne, 1914.

Guidée, Achille. *Notice historique sur le F. Firmin Heigny*. Paris: C. Douniol, 1860.

Marchand, A. *Notice sur le Plessier-Rozainvillers*. Abbeville: Imp. Cabinet historique de l'Artois et de la Pieradie, 1889.

Hellegouarch, Françoise (1895, 1874–1898)

Françoise Hellegouarch was an illiterate girl from a family of farmers in the Breton village of Kerguer-en-Inzinzac (Morbihan). According to her parents, she started carrying the stigmata from Ascension Day in 1895, Thursday, 23 May. The Five Holy Wounds suddenly appeared. Three months later, a wound depicting a cross emerged on her chest, with the end of the cross located near her stomach. During the night of Holy Friday in 1897, she allegedly received the crown of thorns. She was also reported to have bled from her left eye, lost her voice, and to have lost her toenails. The wounds would bleed every Friday and during all ecclesiastical feasts devoted to the Crucifixion. However, on cleaning the wounds, the skin seemed to be intact, as if Françoise had sweated blood. During ecstasy, she suffered from great convulsions, falling into a deep somnolent state afterwards.

After 1896, Hellegouarch was unable to leave her bed and, the following year, she allegedly stopped eating; however, she did not lose any weight. Very pious, she wanted to enter a congregation but she was unable to do so, probably due to her feeble health and the strange phenomena surrounding her. After her stigmatization, hundreds of people from the surrounding villages started to come to Inzinzac, with the diocesan authorities following the events closely. Several physicians, including Albert Pitres (1848–1928) from Bordeaux, examined the stigmata. They all argued against the supernatural origin of the phenomena and concluded that Françoise was simulating an illness. Many thought that she suffered from episodes of hysteria.

Around September 1897, Françoise made a pilgrimage to Lourdes. There, she received two graces from the Virgin, regaining her voice and being able to receive the Eucharist at least one day per week. Those who assisted her in Lourdes asked to be

included in her prayers. After her pilgrimage, her health continued to deteriorate. She died in May 1898, still carrying the stigmata. Sixty hours after her death, her body appeared uncorrupted. A crowd of people attended the funeral and mourned her body. Some continued to visit Françoise's grave, nourishing the cult.

A.L. (prêtre). "Visite à la stigmatisée d'Inzenzac." *L'Écho du Merveilleux*, 1.13 (1897): 199–200.

Anonymous. "La stigmatisée d'Inzinzac," in *Almanach Hachette*. Paris: Hachette, 1898, 364–365.

Apte, Maurice. *Les Stigmatisés. Thèse pour le Doctorat en Médecine*. Paris: Jules Rosset.
Binet-Sanglé, Dr. *La Folie de Jésus. Son hérédité, sa constitution, sa physiologie*. 3rd ed. Paris: A. Maloine, 1911.

Chasse, Charles. "Deux stigmatisées bretonnes," in *Mélanges bretons et celtiques offerts à M.J. Loth*. Rennes, Paris: Plihon et Hommay; H. Champion, 1927.

Guéret, Émile. "La mort de la stigmatisée d'Inzenzac." *L'Écho du Merveilleux*, 2.35, (1898): 227.

"La stigmatisée d'Inzenzac à Lourdes." *L'Écho du Merveilleux*, 1.18 (1897): 284–285.

Hendrickx, Isabella (1874, 1844–1874)

Isabella Joanna Henderickx (Belloke) was the daughter of a farming family, her parents, Franciscus Henderickx and Victoria Gijs, had four children. During her short life (1844–1874) she observed ascetic practices and wore, among other things, an iron chain so close to her body that it grew into her skin. She showed great devotion to the Passion of Christ and prayed the Stations of the Cross daily for 20 years.

In 1873, she had her first vision of Jesus Christ and stopped eating. The local physician suspected her of having heard something about Louise Lateau and called her weekly ecstasies a female nervous disease. From July 1874 onwards, she carried stigmata. Initially, these were invisible, but on 18 September 1874 (the day after the Feast of Saint Francis) they became visible. Before she died, the villagers had known almost nothing about the various phenomena. However, after her death on 7 November 1874, when people wished to pay their respects to her one last time, rumours started to spread and thousands came. Her sister (who died in 1938) preserved the room in which she died in its original state for a long time and also kept her linen. (Two days before her death a professor from the University of Leuven, D. Van den Steen, suggested that her case be brought before the bishop.) According to a Flemish Catholic periodical, she caught the attention of "bad" newspapers.

De Vijvere, Gentiel. *Isabella-Joanna Henderickx (Belloke), de gestigmatiseerde van Appels/Dendermonde 1844–1874*, ed. H. Schollens. S.e, 1991.

Imbert-Gourbeyre, Antoine. *La stigmatisation*, ed. Joachim Boufflet. Grenoble: Jérôme Millon, 1996, 497.

Henle, Anna (1887, 1871–1950)

Anna Henle was born on 18 November 1871 into a family of bakers in Aichstetten near Memmingen. When she was 13, on the day of her first Communion she had a vision of three angels, one holding flowers, the other a crown of thorns and the last, a harp. She had to choose between them and selected the crown of thorns. From that moment on, she was paralysed and remained bedridden until her death on 21 February 1950. She received the stigmata in 1887, which became invisible when she was 33 years old, although she continued to suffer. At one point, she regarded her 66 years of suffering as beneficial to the unity of Christians, especially in her “poor torn fatherland.” In the young priest, abbé and later minister Josef Busert, she found a priestly friend. He allegedly had a vision of a mass of angels himself before he officially celebrated his first Mass (1895). He had seen a vision of a consecrated host flying to a house in Aichstetten and when planning his holiday later that year he decided to look for the house. Anna had received a message during a vision that the person who visited her on that day would become her future helper. Anna had been ordered not to receive any visitors and was thus not subjected to the curious gaze of strangers. However, her family did allow friends and family to attend her ecstasies, so we do have testimonials about these events. After Anna’s ecstasies, the visitors could sometimes perceive “Heaven’s dew” (“Himmelstau”) in the room.

Franz Tengg, Franz. *Anna Henle: der Leidensengel von Aichstetten im Allgäu*. Wien: Kreuz-Verlag, 1972.

Höcht, Johannes. “Anna Henle (1871–1950).” In *Träger der Wundmale Christi. Eine Geschichte der Stigmatisierten*, ed. Johannes Höcht, 459–460. Stein am Rhein: Christiana-Verlag, 2000⁵.

Hupe, Angela (1863, –)

Angela Hupe from Boke, inspired by reading about the German stigmatic Anna Katharina Emmerick, pretended to be a stigmatic in 1863. Feigning deafness and lameness, she also claimed not to eat. She proved to be a fraud after an examination at the request of the ecclesiastical authorities, during which four Sisters of Mercy were to watch her closely. She “produced” the stigmata from bottles of blood hidden under her bed.

Jacobi, Walter. *Die Stigmatisierten. Beiträge zur Psychologie der Mystik*. München: Bergmann, 1923, 45.

Kurtz, J.H. *Church History, Vol. 3*. London: Hodder and Stoughton, 1893, 244.

**Isabel del Santísimo Sacramento (García Suelto y Pantoja, Isabel)
(c.1866, 1832–1902)**

Isabel García Suelto y Pantoja was born in Cabañas de Yepes (Toledo) in 1832 and had six siblings. Apparently, she was a feeble and “ugly” child, but was allegedly transformed into a beautiful girl during the feast of the Transfiguration of Jesus in August 1833. It is said that during her childhood, one of her cousins locked her inside a farmyard with bulls, hoping that the animals would kick her. Instead, the bulls took care of Isabel, covering her with hay to protect her from the cold. When her mother and sister found her, they thanked God for this blessing.

During Pentecost 1841, Isabel supposedly fell into an ecstasy and was told by Jesus that from now on she would become the “Wife of the Sacrament.” Between that year and 1847, she lost her parents from different illnesses. Very pious, just before she turned 20, she joined the convent of Santa Clara in Ocaña (Toledo), the village in which she had lived since the age of seven. She took the religious name of Isabel del Santísimo Sacramento due to her fervent devotion to Jesus of the Sacrament. Before joining the Order of Saint Clare she was already extremely devoted to the Passion of Christ, the Eucharist and the Immaculate Virgin. During her time in the convent, she developed a prominent mystical life. From 1856, she recorded her mystical experiences, following, she said, God’s order. She left 17 manuscript volumes after her death.

Because Isabel was a cloistered nun, she experienced all of the mystical phenomena within the closed walls of the convent. Her sisters witnessed some of her divine graces, and stories about them circulated by word of mouth between the nuns and their congregations. According to Madre Natividad, Isabel del Santísimo Sacramento fell into an ecstasy every time she received the Holy Communion. Levitations and other extraordinary phenomena constituted her daily life. She was said to meditate frequently over the pain of Jesus during the Passion, to the point that she joined him in his suffering. It seems that Isabel del Santísimo Sacramento carried the invisible stigmata while in such meditations. She died in 1902, with a reputation for sanctity. Her cause for beatification began in 2002.

Abad Pérez, Antolín, O.F.M. *Amanecer de esperanza. Madre Isabel del Santísimo Sacramento*. Madrid: Ediciones Doce Calles, 1996.

Moreno Nieto, Luis. *Santos y beatos de Toledo*. Toledo: Imp. Serrano, 2003.

Isacchi, Angela (c.1850, 1827–1895)

Isacchi, Teresa (c.1850, 1831–1890)

Angela and Teresa were born into a very poor farming family in Casletto, in the province of Como (under the Archdiocese of Milan), Angela on 1 July 1827 and Teresa

on 22 February 1831. The two women did not receive formal education. As children, they were gifted with paranormal graces. At the age of four, Angela was seen emitting light as if she was an angel, while her younger sister announced the death of their father at the age of seven (1838). Both worked as peasants and as silk spinners in a small family company.

From 1853, Teresa had visions of St Teresa, St Ursula and a large crucifix of gold, which communicated to her that she would fall sick in 15 days. The prophecy came true and Teresa, seeing Christ crucified and emitting blood from his wounds, began to sweat blood in imitation. While we know that both Angela and Teresa offered themselves as “victim souls,” it is unclear from the sources whether they had visible or invisible stigmata. In the following year (1954), Angela began to converse with the penitent souls in Purgatory, while in 1856 her sister had the first of a long series of Marian apparitions, becoming a famous figure for pilgrims and invited as a guest to several shrines.

Supported by the priest of Pusiano, Father Felice Mariani (he was also their confessor), in June 1956, the sisters created a group called “Il Giardino della Santa Parola” (the Garden of the Holy Word). The father granted them the capacity to speak and prophesy in church after the Mass, where pilgrims gathered to hear the divine messages they reported while in a trance. Over the years, they claimed to have had numerous episodes of ecstasy, paranormal phenomena and apparitions. Convinced of their holiness, Mariani wrote two letters to Emperor Franz Joseph I of Austria in 1857, and in the following year, to Pope Pius IX. Neither replied, so the priest and Angela went to Rome in 1858, receiving negative feedback from the Vatican clergy and the Pope.

After the negative response from the civil and political authorities, the sisters and their group took an almost hostile attitude towards them. The mystical women, in particular, prophesied the fall of the Austro-Hungarian Empire and the end of the secular power of the popes, precisely because they refused to acknowledge their holiness.

Their fame continued after their deaths – Teresa in 1890 and Angela in 1895 – leading to a division of the community into supporters and detractors. At the beginning of the twentieth century, the priest of Cazzanica, in agreement with the Archbishop of Milan, fought against the Isacco faithful, refusing to admit them to the sacraments. In 1960, their home – a place of worship for believers – was destroyed in an attempt to erase any form of misdirected devotion.

Anonymous. *Meditazione per ciascun giorno di ogni mese e guida per ascoltare la santa messa di Angela e Teresa Isacchi contadine illetterate della provincia di Como*. Florence: Tip. cattolica diretta da G. Papini, 1869.

Isacchi, Teresa. *La Guida della Messa dettata da Teresa Isacchi contadina illetterata di Casletto nella provincia di Como*. Lecco: Tipografia di Giuseppe Corti, 1876.

Izquierdo, María Pilar (c.1936, 1906–1945)

María Pilar Izquierdo Albero was born in 1906 into a humble family of five children from Zaragoza. Pilar stayed at home, taking care of her brothers, and did not receive any schooling. She would finally learn to read and write at the age of 34. During her adolescence, she began to suffer from health problems, described as “attacks.” Her parents decided to move to the countryside, but returned to Zaragoza after five years without improving their daughter’s health. The family then moved into a small attic and survived in part on charity. In 1926, on her way to work, Pilar fell and broke her pelvis. After a year of convalescence, she was allegedly cured by a miracle. However, her joy did not last long. In May 1929, she felt a strong pain in her chest. She passed out and after recovering, found that the left side of her body was paralysed. After a few days, the paralysis appeared to have spread throughout her body and she also lost her sight. For many months, she was unable to talk and could barely hear.

During these years of penitence, Pilar allegedly received frequent visits from Jesus and became a “victim soul.” She underwent surgical operations without good results. In December 1933, she was admitted into the religious institution of Marías de los Sagrarios, where Mass was sometimes celebrated in her room. Religious men and women from other communities – Carmelites, Claretians, Augustinians – began to visit her. They considered her a “living saint” and her fame started to grow in Spain. She was said to have the gift of kardiognosis or the ability to penetrate the spirit of others. During the Civil War (1936–1939), many people from across Spain visited her asking for news about their loved ones on the front, and questioning her about their future. Her confessor put a sign on her door for visitors which said: “1. Do not forget that she is on the Cross. 2. Avoid fuss, laughing and impertinent conversation. 3. Respect this attic sanctified by pain.” A great number of visitors – about 5,000 – felt spiritually linked to Pilar. She called them “my little flock.”

On 8 December 1939, a few months after the end of the Civil War, Pilar was “miraculously healed,” a favour allegedly attributed to God, allowing Pilar to establish a religious congregation. The Archbishop of Zaragoza, surprised by the miraculous healing, began an investigation. In March 1940, Pilar testified before the curia in Madrid, where she had travelled to make arrangements for the congregation. Allegedly, Pilar already knew that the tribunal would conclude against her, as indeed happened in April. The news spread in the press and Pilar was called a witch, a hysteric and possessed. Rumours suggested that she had established a divination and quackery consultancy in Zaragoza earning lots of money. Without having her congregation approved, Pilar and the girls from her “little flock” lived in apartments as laywomen. As time went by, they were able to settle in two houses in the surroundings of Madrid, where they developed an apostolic mission in troubled neighbourhoods.

During these years, Pilar continued to suffer with Jesus. She did not bear visible stigmata, but was said to carry invisible wounds in her stomach and other cysts inside

her body. In the early 1940s, new calumnies and rumours surrounded her, and many girls abandoned her foundation. In 1944, Pilar's confessor advised her to stay away from her own congregation. Pilar died in August 1945 without seeing her work completed. Fortunately for her, her foundation continued and was finally approved in 1948 under the name *Obra Misionera de Jesús y María* (Missionary Work of Jesus and Mary). Today, the congregation has 22 houses in Spain, Colombia, Ecuador, Venezuela, Italy and Mozambique. Pilar's cause for beatification began in 1983, in response to her fama sanctitatis. She was declared Venerable in 2000 and was beatified on 4 November 2001, after Pope John Paul II approved a miracle attributed to Pilar's intercession.

Anonymous. *Beata M^a Pilar Izquierdo: epistolario*. Bilbao: Desclée de Brouwer, 2001.

Díez García, Daniel. *Madre M^a Pilar Izquierdo Albero, fundadora de la obra misionera de Jesús y María*. Logroño: D. García, 1993.

Peña, Ángel, O.A.R. *Beata María Pilar Izquierdo. Una luz en la oscuridad*. Lima, Perú, n.d.
Santiago, Miguel de. *Sufrir y amar, amar y sufrir*. Bilbao: Desclée de Brouwer, 2001.

Jahenny, Marie-Julie (1873, 1850–1941)

Marie-Julie Jahenny (1850–1941) was a peasant woman from La Fraudais, a hamlet close to the village of Blain and not far from Nantes. From a young age, she expressed her devotion to the Virgin Mary and to the Cross, becoming a Franciscan tertiary years later. Stigmata notwithstanding, Marie-Julie Jahenny was reported to have the gift of prophecy. Her case is exemplary of other nineteenth-century French Catholic female mystics and “political prophetesses,” promoters of ultramontanism, millenarism and royalism in the face of the “evil” republican, secularized and post-revolutionary France. Jahenny repeatedly announced the future arrival of a king named Henri v de la Croix – probably Henri d'Artois, Count of Chambord – redeemer of the nation. During her bouts of ecstasy she spoke in patois. Those around her transcribed the prophecies in situ, translating from patois into French.

Marie-Julie Jahenny received the stigmata for the first time on Friday, 21 March 1873, and would continue to bear the wounds of Christ until her death. Before that day, she allegedly saw an apparition of the Virgin, who asked her if she was ready to suffer for the rest of her life for the conversion of sinners – a common mission among stigmatics. That first Friday of 1873, the blood flowed from the sacred wounds in front of her siblings, neighbours and several priests from close villages. From that day onwards, Jahenny's confronting manifestations continued every Friday, blessing her with all kinds of stigmata. She carried all the imitative wounds (hands, feet, forehead, side and shoulder) and had several figurative stigmata: a wedding ring on her finger (symbolizing the Holy Prepuce and her mystical marriage to Christ), the monograms J.H.S (for Jesus) and M.A. (for Mary) on her chest, and the phrases “Viens, ma victime!” and “Triomphe de l'Église,” also on her chest.

The phenomena attracted the attention of thousands of visitors and aroused the suspicion of clergymen in Nantes and Blain. They believed that her spiritual advisor, Father David, was the author of the fraud. Monsignor Félix Fournier, Bishop of Nantes, entrusted two physicians to investigate, with 10,000 people congregating in La Fraudais during the inquiry. The doctors certified the existence of the wounds but denied their supernatural origin; however, the Catholic physician Antoine Imbert-Gourbeyre (1818–1912) disagreed. He and his daughter would become followers and intimate friends of Marie-Julie Jahenny. They were two of the thousands of visitors who would witness her “chemin de croix” in her house on Fridays. One bus driver recalled that before the start of the Second World War he drove many English, Dutch, German and Belgian people to the stigmatic’s house.

Despite having the diocesan authorities against her, Jahenny achieved “living saint” status among her followers. During her lifetime and after her death, lay associations were created to promote her cause; from the Amis de la Croix, founded in the 1870s, to the current Association Le Sanctuaire de Marie-Julie Jahenny. After Marie-Julie’s passing, her supporters bought her thatched cottage and her possessions in La Fraudais, turning her house into a living museum and shrine that is still a site of unapproved pilgrimage.

Bruno, Jacqueline. *Quelques souvenirs sur Marie-Julie, la stigmatisée de Blain*. Saint-Nazaire: Éditions du Courrier de Saint Nazaire, 1941.

Guillemain, Hervé. *Diriger les consciences, guérir les âmes. Une histoire comparée des pratiques thérapeutiques et religieuses (1830–1939)*. Paris: Éditions de La Découverte, 2006.

Imbert-Gourbeyre, Antoine. *La stigmatisation. L'extase divine et les miracles de Lourdes. Réponse aux libres-penseurs*. Clermont-Ferrand: Librairie Catholique, 1894.

Nantes, Archives Historiques du Diocèse de Nantes (AHDN), Fonds Marie-Julie Jahenny, 5F2.

Roberdel, Pierre. *Marie-Julie Jahenny la stigmatisée de Blain, 1850–1941*. Montsûrs: Résiac, 1987.

Jalhay-Munzbach, Marie (1865, 1807–1881)

Marie Jalhay, mother of five, spent all her life in Petigny (near Couvin). She initially lived an unremarkable, pious life and became a widow at an early age. Although she would have preferred to stay single, her parents and parish priest encouraged her to remarry a rich farmer, with whom she had another two children. The family was well known for its piety. During an epidemic of scarlet fever in 1852, her husband and six of her children were afflicted. Marie prayed to God and offered to suffer in their place. She already had pains in her back and now started to suffer from cardiac disease, convulsions and gastric cancer. Rather than pray to recover, she offered all her sufferings

for the conversion of sinners. She was bedridden for a few years but was healed immediately after an apparition of the Virgin on 13 January 1865. The rumour of her cure attracted many people, who wanted to see the room of the miracle. Three days later, Marie saw Christ, who revealed to her the faults of her past. She offered herself as a reparatory victim. From 25 March 1865 onwards, she had daily ecstasies, saw the Virgin and Christ and received the stigmata. She did not wish to be in the public eye as Louise Lateau was at that time. The ecclesiastical authorities conducted a discrete examination. In vain, she asked that the exterior signs of her stigmata would disappear. While those on her feet disappeared, they reappeared after her death, those on her hands, she covered with gloves. She died in 1881, after a life dedicated to prayer and charity.

Imbert-Gourbeyre, Antoine. *La stigmatisation*, ed. Joachim Boufflet. Grenoble: Jérôme Millon, 1996, 522–523.

Jung, Clara (1939, 1887–1952)

Clara Jung, born in Antwerp on 15 September 1887 (Feast of Our Lady of the Seven Sorrows), was the eighth of ten children of well-off Catholic wool merchants (her father had been a papal Zouave in his youth). In 1905, Clara became a kindergarten teacher. However, because of her feeble health she had to give up her work. In 1918, she became bedridden due to myelitis (a spinal infection) and a cyst in her stomach, where she remained until her death in 1952. During these long years of illness, she had various mystical experiences that she recorded herself, as did her confessor, Joris Baers. During the last 13 years of her life, she displayed stigmata, and on Fridays she relived the Passion of Christ.

Apart from her physical suffering she also experienced emotional pain and felt that she had been abandoned by God. Apparently, she was not well known during her lifetime. Her remains were exhumed in December 1976 and proved to be rather well preserved.

D.V.M. "Clara Jung (1887–1952)." In *Träger der Wundmale Christi. Eine Geschichte der Stigmatisierten*, ed. Johannes Höcht, 536–544. Stein am Rhein: Christiana-Verlag, 2000.

Nulens, Jan. *Het leven van Clara Jung uit Antwerpen (1887–1952)*. S.l.: s.e., 1978.

Van Massenhove, Gaston. *De Antwerpse gestigmatiseerde Clara Jung (1887–1952) die ik persoonlijk gekend heb*. S.l.: s.e. 1986.

K., Elisabeth (1932, –)

We have only sparse information about this anonymous stigmatic. The information stems from a book published in 1933 by Dr Alfred Lechler, her physician in Haus

Lebenswende (Neustadt/Harz). She was born in 1902 in a city in the south of Germany. As a child she was very sensitive and suffered from sleepwalking. At 15 she had a severe bout of flu, after which she suffered from a tremor in her head, right arm and right leg. She was admitted to hospital and recovered after one year through hypnosis. She attempted to work as a maid several times, but each time she became ill, depressed and was considered hysterical. In 1928, she entered Haus Lebenswende. On Good Friday 1932, while watching a slide show, Elisabeth saw Christ's crucified body and started to experience his pain. Dr Lechler suggested through hypnosis that she would also develop wounds, and indeed she did. When he suggested that the wounds would disappear they vanished. He considered the case was a psychiatric-psychological problem.

Lechler, Alfred. *Das Rätsel von Konnersreuth im Lichte eines neuen Falles von Stigmatisation*. Elberfeld: Licht und Leben Verlag, 1933.

Kempenaers, Henri (1933, 1893–?)

Henri Kempenaers (Lier 1893) was one of the Antwerp visionaries involved in the series of apparitions that swept across Belgium in the first half of the 1930s. As a *miraculé* (allegedly cured from tuberculosis), healed in Onkerzele, and visionary (from October 1933), he had already gathered a group of supporters before he publicly relived Christ's Passion on 25 December 1933. In June 1934, he claimed to have experienced stigmata, an event he described in minute detail to a Catholic journalist, Jan Filip Boon. Kempenaers case was dismissed by the archdiocesan commission investigating the apparitions in Belgium (apart from Beauraing and Banneux). The verdict was made public in March 1942. (A negative response was already circulating in August 1934.)

Van Osselaer, Tine. "Sensitive but sane. Male visionaries and their emotional display in interwar Belgium." *Low Countries Historical Review* 127.1 (2012): 127–149.

Kinker, Anne Marie (1798, 1783–1812)

Anne Marie Kinker was born in 1783 in Eppendorf, the daughter of a blacksmith. When she was ten years old she started to have epileptic fits ("wird fallsüchtig") and her health deteriorated. With some medical help, she was able to remain active, but in 1796 she became bedridden. Her appetite diminished and she stopped eating three weeks before Easter 1798. In the following weeks she lost consciousness. During this deathlike period of existence, the secretary of the cloister Oesede, notary Rhode, visited the house and examined her. Due to his intervention, six sworn men were engaged to watch Anne Marie over a period of 14 days and they confirmed what her parents had already stated: that she did not drink or eat. In addition, there was blood on her lip (no other signs of bloody wounds). When rumours began to spread, people from

the neighbourhood wanted to see her and thousands travelled to her house to observe her lying on her bed like the Madonna. When a Dr Schmid (from Melle) published his findings on her case, Anne Marie even started to attract international interest. In the following months, her condition improved and she was able to move again but still did not eat or drink. In the meantime, the "Amt Imburg" had, in order to calm the commotion, created a new commission (the members were Dr Schelwe, Justus Gruner and the lawyers Dürfeld and Vezin). Initially, they wanted to transfer her to the house of notary Heilmann in order to watch her for several days, but her father resisted energetically and she remained home. After a few days, they discovered that the wet towels she asked for to moisten her face were in fact used as a source of water. She was then transferred to Borgloh (to Heilmann's house), where she confessed to having received one or two mouthfuls of food from her brother, Christian, from time to time. The "Gogericht" of Iburg was informed and started an investigation. After some incriminating testimonies, Anne Marie was transferred to the workhouse in Osnabrück where she was put into an isolation cell. She then finally confessed to having eaten during 1798 and 1799. She was sentenced to six months labour and her brother to lashing on his bare back, but he was reprieved. After serving her sentence, Anne Marie was forced to stand in front of the church for one hour with a sign saying that she was a fraud.

Brück, Anton Theobald. "Die Stigmatisierten." *Nord und Süd* 30 (1884): 67–87.

Fiebert, Monika. *Kranke, Betrügerin oder Wundermädchen? Die Geschichte der Anne Marie Kienker aus Eppendorf bei Brogloh im Fürstbistum Osnabrück. Texte von Ludwig Schmidtman und Justus Gruner.* (Schriften zur Kulturgeschichte des Osnabrücker Landes, Band 12.) Osnabrück: Landkreis Osnabrück, 2001.

Lasa, Josefa (1931, 1913–)

Josefa Lasa was from Ataún (Guipúzkoa, Basque Country) and was one of the stigmatized seers of the Marian apparitions in Ezkioga. The events began in June 1931, shortly after the proclamation of the Second Republic (1931–1936) in Spain. At that time, Josefa was 18 years old. Hundreds of seers, most of them children and adolescents, witnessed the apparition of the Virgin and spread political prophecies against the Spanish Republic. One million pilgrims are said to have visited the Ezkioga hillside and watched the seers fall into a trance on a stage. After several investigations, the diocesan authorities from Vitoria and the Vatican condemned the seers and the alleged visions. The seers were also repressed by the political powers, as their messages were to the detriment of the Second Republic.

Although many of the Ezkioga seers were said to experience the pains of the Passion, only a few showed the visible signs of the stigmata, such as Ramona Olazábal and Gloria Viñals. Josefa Lasa escorted her friend Ramona to the hillside on 15 October 1931, when the latter received the stigmata for the first time – the Vicar General of Vitoria accused

her of fraud. Two days later, on 17 October, while Lasa was praying the rosary, she fell into an ecstasy and a sacred wound supposedly appeared on one of her hands. The wound was very superficial and barely bled. According to Josefa, the Christ Child had wounded her with a little dagger. Someone affirmed that the girl had hidden her hand in her pocket until the moment of ecstasy, making some think that she had injured herself on purpose before falling into a trance. Others standing next to Lasa affirmed that they had seen the wound open during the trance. The parish priest, who did not acknowledge the phenomenon, never approved Josefa's or Ramona's behaviour.

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Lateau, Louise (1868, 1850–1883)

Louise Lateau is by far the best-known Belgian stigmatic: she was the topic of heated discussions during her lifetime and afterwards, with numerous works published on her. Born in Bois-d'Haine on 29 January 1850, Anne-Louise Lateau was the daughter of a railway worker who died from smallpox shortly after her birth. Louise, her mother and two sisters struggled to survive and Louise only attended school for 6 months. From 1860 onwards, she helped out on farms in the neighbourhood, and during one of these jobs she was trampled by a cow, leaving her with a bent spine. Despite her own physical suffering, she loved to take care of others, and during the cholera epidemic of 1866, her work for the sick was particularly noted and praised. Louise trained as a seamstress and joined the third order of Saint Francis on 1 December 1867.

In the following years, her health deteriorated. Louise became very sick (headaches, physical pains) and by March 1868 she was spitting blood. Against all expectations, she survived. However, on the last Friday of April 1868, she began to bleed from her side and in the following weeks the bleeding reappeared, now including her hands and feet. From July onwards, she also went into ecstasy and witnessed Christ's Passion. Thousands of people came to see her, among them physicians, members of the clergy and lay believers. Her suffering was linked with political causes (e.g. suffering of the German Catholics in the new state) and the Catholic Church (e.g. attacks on Rome). The bishop initiated a brief investigation, conducted by theologians and medical

experts. Commission member, Dr Lefebvre, from the Medical Faculty of Leuven, published a report in which he stated that he could not find a medical explanation and left the case open for the Church to decide. The report attracted the attention of the Belgian Royal Academy of Medicine, which began its own examination in 1874–1875 (the very diverse opinions on the case were published in its periodical).

From March 1871, Louise ate and drank little, apart from taking the Holy Communion. From 1876 onwards, she could no longer go out, and three years later, she was confined to her bed. Her condition deteriorated in January 1883 and she died in August of the same year. Allegedly, 5000 people attended her funeral, and her grave still attracts visitors. In 1991, the bishop created a diocesan commission with the intention of introducing her case for beatification. The Vatican responded *nunc non opportunit*.

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Lazzeri, Maria Domenica (1834, 1815–1848)

Maria Domenica Lazzeri (known as "L'Addolorata di Capriana" or "La (Beata) Meneghina"), was born in Capriana on 16 March 1815, and would become the most famous stigmatic of Tyrol. She worked as a farmer on her father's land until she contracted an incurable disease. The doctor, Leonardo Cloch, who wrote several reports on her, declared that her illness was scientifically inexplicable.

On 17 December 1834, after a Marian vision, the visible signs of the Passion appeared on her body (she attributed an expiatory meaning to them and saw them as her redemption for humankind). On 10 January 1835, she decided to confess these phenomena to Michelangelo Santuari, the main parish priest of the village, and Antonio Eccel, her first confessor. She told them she had the Holy Wounds on her hands, feet and side. On 20 February, the crown of thorns also appeared and blood marked her clothing with religious images (crosses) and letters ("SS.V.M.D.L.A.C", "Sanctissima Virgo Maria Domenica Lazzeri Absistens de Capriana").

Santuari immediately informed the religious authorities, and the Bishop of Trent questioned him about the case of L'Addolorata. The correspondence between Santuari and the religious authorities can be found in the diocesan archive of Trent, it continued for 14 years and was partially published in 1991 (the original material is currently under the seal of secrecy because the cause for beatification is still open).

The news of her stigmatization quickly spread far and wide, also attracting the attention of the political authorities. The huge number of visitors made supervision necessary to handle the crowds that flocked to see her Friday Passion. Her fame

even reached the most distant countries, such as Australia and the United Kingdom. In English-speaking countries in particular, the debate became very heated in the years 1841–1843, when in various newspapers, such as *The True Tablet*, *The Tablet*, *The Sydney Morning Herald* and the *Australasian Chronicle*, the Protestant party challenged the Catholic minority by attacking the two stigmatics of Tyrol, Maria Domenica and Maria von Mörl, who were defended by John Talbot, Earl of Shrewsbury and by the Bishop of Sydney.

After attracting thousands of pilgrims and the curious from across Europe, L'Addolorata died in Caldaro on 4 April 1848, in the bed where she had lain immobile for many years. On 4 April 1995, her promoters (Gli amici della Meneghina) started work on her cause for beatification.

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Sommaviva, Simone. *Notizie storiche intorno a Maria Domenica Lazzeri o l'Addolorata di Capriana in Fiemme esposta dal sacerdote Simone Sommoviva*. Trent: Scuola Tipografica Artigianelli, 1926.

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Lebouc, Madeleine (Lair Lamotte, Pauline) (c.1895, 1853–1918)

Madeleine Lebouc is the fictional name given to Pauline Lair Lamotte, the famous hysterical patient of Pierre Janet (1859–1947). Madeleine was born in Mayenne in 1853. After several illnesses during her childhood, she left her home and departed for London in 1873 to work as a private tutor. The Third Order of Saint Francis, which she joined along with her sister Sophie, influenced her spirituality. The Franciscans wanted Madeleine to enter the religious life, but she felt that a convent was too far from her ideal of poverty. During a journey in the countryside, she decided to break with everything. Returning to France in October 1874, she lived like a vagabond in Paris, where she was imprisoned for a short period for that reason.

From the 1880s, Madeleine experienced motor disorders. During Christmas 1892, she felt an unbearable pain in her legs and was admitted to hospital. Apparently, these problems became worse after the death of her spiritual guide Father Conrad (1819–1893). In May 1893, the positivist neurologist Jean-Martin Charcot (1825–1893),

who studied hypnosis and hysteria and led the Salpêtrière School, visited Madeleine. After stays in various hospitals, Madeleine entered the Salpêtrière in 1896, where she became the patient of Pierre Janet, who examined her motor disorders as well as her mental troubles. Her divine frenzy and apocalyptic prophecies were deemed mere hallucinations by most psychiatrists. Madeleine allegedly experienced other mystical phenomena, such as ecstasy and religious stigmatization, with stigmata clearly visible on her hands, feet and forehead.

Following the premises of the Salpêtrière School, Janet suggested a diagnosis of hysteria and attempted to hypnotize Madeleine, but she refused every time. In a public conference at the Institut Psychologique International (1901), as well as in several publications, Janet spoke about his patient, generating great interest in the press and in the scientific and ecclesiastical communities. The case of Madeleine would allow Janet to develop a psychiatric theory of mysticism, expounded in his two-volume book *De l'angoisse à l'extase* (1926–1928).

Madeleine left the Salpêtrière in March 1904. Apparently, she had finally found mental stability without renouncing her mystical life. In the following years, she lived in Mans, Brussels and Mayenne with several of her siblings. She died on 9 April 1918. After her death, she continued to attract the interest of physicians, theologians and scholars. In 1931, the journal *Études Carmélitaines* devoted several articles to her case, written by Father Bruno de Jésus-Marie (1892–1962) and other renowned personalities. More recently, the French scholar Jacques Maître (1925–2013) published the definitive work on her, entitled *Une inconnue célèbre. La Madeleine Lebouc de Janet* (1993).

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Lionetti, Raffaella (c.1950, 1918–1991)

Raffaella, better known as Lina, was born into a large family in Barletta, Puglia, on 21 January 1918. As a result of precarious economic conditions, at the age of 20, she decided to try her luck in northern Italy, moving to Milan. At the end of the Second World War, she returned to Foggia in Puglia, where she became ill with typhus and experienced psychological disturbances. Lina also began claiming to have had ecstasies, apparitions of saints and other visions, but everyone believed they were side effects of her illness. At the beginning of the 1950s, she began to feel pain in her hands and feet, without, however, having visible stigmata. On 1 November 1954, Lina saw the Sacred

Heart of Jesus crowned with the crown of thorns. From that day onwards, her heart burned like a flame every time she meditated or entered the church.

In 1957, she moved to Udine with two friends. Her stigmata became visible but unlike other stigmatics, she suffered the Passion of Christ, sweating blood and the crown of thorns, on Thursdays. On Holy Thursday in particular, she underwent all the stages of the Crucifixion with incredible suffering. To hide her wounds, she wore gloves and thick bandages.

A group of lay and religious faithful formed around her, believing in the Lina's holiness, her prophecies and graces. One of the most extraordinary miracles she claimed was the mystical communion. After her ecstasies, consecrated hosts materialized in her room and Lina would give them to her friends. At other times, pilgrims saw dense smoke, snowflakes or flower petals, which represented, according to Lina, the presence of Our Lady. She also had the gift of bilocation of the spirit, making pilgrimages to Marian sanctuaries or visiting Padre Pio. In addition to the graces, however, she was also harshly persecuted by the devil.

Lina died on 20 December 1991 at the age of 73. Shortly before her death, the wounds on her hands and feet disappeared without leaving scars.

Anonymous. *Nel segno del dolore: biografia di Raffaella Lionetti*. Udine: Edizioni Segno, 1992.

Piai, Pier Angelo. *La stigmatizzata di Udine, Raffaella Lionetti (1918–1991)*. Udine: Edizioni Segno, 2015.

Llimargas Soler, Ramona (c.1930, 1892–1940)

Ramona María del Remedio Llimargas Soler was born in Vic (Barcelona) in 1892. She was the only surviving child of parents whose seven other children died prematurely. Ramona's parents were illiterate, while she learnt to read but could not write. Moreover, she only spoke Catalan and never learnt Spanish. From a very young age, she developed a mystical life. Her friends thought that she was stupid, because she was frequently absorbed by her religious experiences. They called her "the Enchanted." Her mother never accepted her religious vocation and was very hard on her.

At the age of nine, Ramona Llimargas allegedly witnessed the apparition of Jesus carrying the Cross, who told her that she would be the founder of a religious institution. Between 1916 and 1920, she worked in a convent in Vic, helping the cloistered nuns. In 1936, the Spanish Civil War began and Llimargas lost her father – her mother had died in 1924. Furthermore, the cloister nuns for whom she worked were expelled from the monastery. The partisans of the Republican and antifascist bloc were especially belligerent with the clergy. Ramona was almost killed for hiding the Bishop of Vic. The militia leader, Franciso Freixenet, spared her life because, in the past, Llimargas had saved his son from choking to death.

During the war, Ramona cured and prayed for many soldiers. She decided to pursue her will to found a religious institution, which would depend on charity to take care of the poor and the sick. In 1939, on a trip to Xàtiva (Valencia), she met María Luisa, who would become the co-founder of the Instituto de las Hermanas de Jesús Paciente in Barcelona. This religious institution still exists – although it subsists very precariously – and is located in Can Trilla, an old country house in the Gràcia neighbourhood of Barcelona. Ramona Llimargas (her religious name was Madre Remedios) did not have the time to enjoy her foundation and wear the habit. In October 1940, she died a martyr after “transferring” cancer from a sick woman to herself.

Llimargas’ main virtues were humility and charity. She had many charismata, such as kardiognosis, ecstasy and bilocation. It is said that she appeared several times to the general and dictator, Francisco Franco, during the Spanish Civil War. Franco allegedly called her “Ramona, the Catalan.” During the war, Llimargas also “visited” a leader of the Republican bloc through bilocation and acted as a guardian angel in the trenches. She frequently suffered from diabolical attacks – her crucifix has a “bite from the Devil” – and experienced the pains of the Passion, carrying invisible stigmata. Moreover, she allegedly communicated with other stigmatics, such as Padre Pio and Therese Neumann.

Ramona Llimargas died in 1940 with a reputation for sanctity. Her grave can be visited at the Instituto de las Hermanas de Jesús Paciente. Many graces were attributed to her after her death. Her religious sisters have prepared all the documentation for her cause for beatification, which was still not open in 2015.

del Bosque de Sales, Damián, Morros Parellada, María. *“Ramona, la Catalana.” (El ángel tutelar de la infortunada España de 1936–1939)*. Sant Adrià del Besós: Hermanas de Jesús Paciente, 1985.

Fernández Rodríguez, Pedro. *Ramona María del Remedío Llimargas Soler. Fundadora de las HH. de Jesús Paciente*. L’Hospitalet: Hermanas de Jesús Paciente, 2001.

Religious Institution: Instituto de las Hermanas de Jesús Paciente (Barcelona).

Lorger, Magdalena (1778, 1734–1806)

Magdalena Lorger was born on 12 September 1734, the daughter of a blacksmith in Offheim. She was pious and modest and entered the Dominical cloister of Hadamar in 1767 or 1768 under the name Maria Magdalena. In summer 1775 she became very ill, started vomiting blood and had to remain in bed. She received Jesus’ side wound on the Feast of the Sacred Heart in 1778 when she was 44. In 1781, she showed the marks of flagellation and, in the following year, she received the stigmata on her hands and feet. These marks also drew attention outside the cloister. Finally, in 1785, the Bishop of Trier developed an interest in the case after receiving the reports written by a clergyman from Mainz and a theology professor. The bishop started an official examination

(medical and theological) in 1786. Apparently, their approach was rather harsh: Magdalena was given a laxative and they shook and pulled her to bring her out of ecstasy. The conclusion was periodical epilepsy, an overexcited imagination and a damaged nervous system. The verdict shocked the sisters and their physician, Dr J.C.J. Wolf, who started his own investigation and wrote a report. This in turn caught the attention of the bishop, as it could be considered insulting, and Wolf eventually filed a new one.

Afterwards, Magdalena fell into obscurity, although in Hadamar she remained known as the “saintly nun” even after her death on 8 February 1806.

Höcht, Johannes Maria. *Eine unbekannte deutsche Stigmatisierte des Herzens. Magdalena Lorger von Hadamar (1734–1806)*. Wiesbaden: Credo-Verlag, 1951.

Imbert-Gourbeyre, Antoine. *La stigmatisation*, ed. Joachim Boufflet. Grenoble: Jérôme Millon, 1996, 436.

Luz-y-Graf, Guillermo. “Die Stigmatisation der Anna Lorger in Hadamar 1785. Die Kritik eines Wunders in der Aufklärung.” In *Das Wichtigste ist der Mensch. Festschrift für Klaus Gerteis zum 60. Geburtstag (Trierer Historische Forschungen 41, 2000)*: 333–345.

Lucila González María de Jesús (González, Lucila) (1931, 1908–1936)

Lucila González was born in San Esteban del Valle (Ávila) in 1908. She was the daughter of a pious family. At the age of seven, the Virgin allegedly appeared to her. Three years later, she lost her father and, in 1927, her mother also died. In April 1930, Lucila entered the religious life, joining the congregation of the Adoratrices, first in Ávila, then in Madrid and later in Guadalajara. She was especially devoted to the Eucharist and became a “victim soul.” In 1931, the Second Republic was proclaimed in Spain. Between 10 and 13 May, there was a violent anticlerical wave, characterized by the burning of convents and other religious buildings. Fortunately for Lucila, the Adoratrices convent remained untouched.

From the time of her novitiate, Lucila supposedly received many favours from Jesus. Her confessor asked her to keep a diary and record all the prodigious phenomena. Some of her writings were destroyed during the Spanish Civil War (1936–1939), when the communists took over the convent in Madrid. However, a small notebook survived, in which Lucila described the graces received, including invisible stigmata. On Holy Friday 1931, she asked Jesus to join his suffering during the Passion and she allegedly felt the pain of the crown of thorns. The same occurred in the following year. In October 1931, she seemed to experience the spiritual wounding of the heart.

According to witnesses, Lucila wanted to be a martyr. In July 1936, at the start of the Civil War, the Republican government confiscated the building of the Adoratrices congregation in Madrid to establish a hospital. The nuns, including a very weak and sick Lucila, fled and hid in different apartments in the capital. During the following months, their homes were frequently the object of inspections by militiamen. On the afternoon of 9 November 1936, Lucila and her sisters were arrested. According to the militiamen,

one of their colleagues had been killed by a gunshot coming from the apartment used by the nuns. They were taken against their will and were shot by a firing squad in the early morning of 10 November. In the eyes of her followers, Lucila had finally achieved her will to become a martyr.

1 July 1952, her cause for beatification was sent to Rome. At the time, the dioceses began to register the extraordinary graces obtained thanks to Lucila's intervention. She was beatified on 28 October 2007 by Pope Benedict XVI, along with 498 other martyrs of the Spanish Civil War.

Baumert, Thomas. *Beata Lucila González María de Jesús. Adoratrix*. Madrid: Edibesa, 2014.

Madame Miollis (Cartier, Thérèse-Joséphine) (1836, 1806–1877)

Thérèse-Joséphine Cartier was born in Marseille in 1806, but soon moved to the isolated village of Villecroze, where she was raised by one of her aunts. At the age of 18, she married a rich carpenter and became Madame Miollis. They did not have any children, apparently due to Madame Miollis's sterility. Around 1840, during the feast of Saint Andrew, she fell into deep meditation while listening to the words of the priest in the church. She soon started to feel the pain of the stigmata and the Five Holy Wounds of Christ became visible.

She carried the stigmata for eight to ten years. Although she always felt the pain, the wounds were only visible on Wednesdays and Fridays. They were allegedly created by luminous lights coming from a crucifix that she saw while in ecstasy. Madame Miollis also had figurative stigmata, including a cross on her chest, above her heart. Although it did not bleed, it always looked like a fresh wound on her skin.

For many years, only her confessor knew about the phenomena. Nevertheless, around 1840, news of her abilities started to circulate in the south of France and many people began to visit Villecroze expecting to see the stigmatic. Men of science in nearby cities such as Toulouse, Montpellier and Marseille argued against the supernatural origin of the phenomena. Meanwhile, Miollis welcomed visitors whenever her confessor permitted.

It seems that Miollis's husband was overwhelmed by the situation and attempted to kill himself by jumping out of a tall tree. Although he did not die, he was severely injured. His wife prayed for him and experienced deep pains during the night of the tragedy, and in the morning her husband appeared to be fully recovered.

Dr Reverdit and Dr Lauvergne were two of the numerous witnesses to Miollis's wounds. In a letter addressed to a prestigious Parisian physician (the name is not mentioned), Reverdit explained how he observed – along with others, from lawyers to the clergy and members of the military – Miollis's wounds bleeding frequently. Those unable to visit Miollis wrote to her looking for recommendations to and favours from God, with many considering her a living saint. Madame Miollis usually asked her

correspondents to pray one particular prayer with her. While the bishops of Fréjus, Mgrs Michel and Wicart, began an investigation, no conclusion was made public. The phenomena disappeared when she settled in Draguignan around 1848–1850, where she died in 1877.

Apte, Maurice. *Les stigmatisés. Thèse pour le doctorat en médecine*. Paris: Jules Rosset, 1903.

Binet-Sanglé, Dr. *La folie de Jésus. Son hérédité, sa constitution, sa physiologie*. 3rd ed. Paris: A. Maloine, 1911.

Madame Royer (Challan-Belval, Édith) (1870, 1841–1924)

Édith Challan-Belval was born in 1841 in Aizy (Aisne). The Challan family was one of the oldest and most pious in France. Édith's father had been a student at the prestigious École Normale Supérieure in Paris. He and his wife had five children: two boys and three girls. At the age of six, Édith was already attracted to the religious life and made a vow of chastity. However, at 19 years of age she became engaged to Charles Royer, from a good family in Burgundy. In order to marry Royer, she had to abandon her vow. To do so, a priest examined her and said that she had not been called by God. Following her parents' will, Édith married Charles in 1860 and became Madame Royer. In 1863, she gave birth to a girl named Louise and had three more daughters over the coming years. Her husband died in 1883 and she also survived the death of two daughters in the early twentieth century.

Her family life was frequently affected by her repressed religious vocation and her mystical experiences. She felt guilty for marrying and betraying her vow of chastity, and attempted to make reparation for her sins through mortification practices. Sometimes she felt strangely ill, from which she was allegedly only able to recover through disciplinary penitence. Madame Royer's devotees considered her to be a "victim soul" for the Lord. From 1870, she was reported to have received revelations from the Sacred Heart of Jesus. In that year, she also received the stigmata. The wounds remained invisible but the pain never abandoned her. In her visions, she saw Jesus Christ standing on a rock, with his arms spread out and his radiant heart in the middle of his chest. Reproductions of this image have joined the devotion of the Sacred Heart.

Around 1875, the Lord supposedly transmitted the rules of a new religious institution to Madame Royer: the Association de Prière et de Pénitence. In the same year, Royer witnessed the apparition of Marguerite-Marie Alacoque, a seventeenth-century French Roman Catholic mystic promoter of the modern devotion to the Sacred Heart. Marguerite-Marie gave her more information about the mission of the Association. In 1879, a diocesan inquiry took place to examine the revelations received by Madame Royer, as well as her alleged role as Marie-Marguerite's successor. Her message was acknowledged by the ecclesiastical authorities and the Association de Prière et de Pénitence was approved in Montmartre (Paris) in 1881. Its aim was to help Christ in

his redemptive mission. The only mandatory practice to join the Association was to dedicate one day a week to mortification.

During the First World War, Madame Royer received many prophecies concerning the destiny of France. In 1920, she was finally able to follow her religious vocation and was admitted to the convent of the Bernardines in Saint-Rémy. However, before taking her vows she fell and broke her femur, leaving her unable to walk. Being too old to hope for a cure, she decided not to join the Bernardine sisters and become a burden. She suffered from great pain until her death in 1924.

Boissard, Henri. *La vie et le message de Madame Royer, 1841–1924*. Paris: Lethielleux, 1960.

Despiney, Marie-Augustin. *Madame Royer, confidente du Sacré-Cœur et les origines de l'Archiconfrérie de Prière et de Pénitence de Montmartre*. 2ème ed. Paris: Casterman, 1960.

Ruy, Louis. *Un message du Sacré-Cœur: Madame Royer, 1841–1924 et l'Archiconfrérie de Prière et de Pénitence de Montmartre*. Issoudun: Dillen, 1949.

Madame X. (c.1940, c.1910–)

Madame X. is the name used by Dr Jean Lhermitte to refer to this stigmatic, who was also his patient. Although very little is known about her personal life, the descriptions regarding her phenomena are abundant in Lhermitte's book *Mystiques et faux mystiques* (1952). It seems that Mme X. lived not far from Paris. She was said to be around 40 years old in the 1950s, the mother of several children and happily married to a modest man. When she was in her 30s, she lost one of her children, a little girl that she especially loved. After this tragedy, she became very ill, suffering from a continuous state of high fever that left her with no voice or sight. The local priest gave her the extreme unction and, on the following day, she appeared to have completely recovered. The priest thought it was a miraculous cure.

One month after this episode, during the first Friday of August, possibly 1940, two wounds allegedly appeared on Mme X. hands while she was praying. Soon, stigmata manifested on her feet, the right side of her body, on her forehead and her eyelids, always while in a trance. Mme X. experienced these first ecstasies at her house, but in September, while she was in the church's chapel of the Passion, she fell into a trance and started bleeding. In January, she experienced a short phase of inedia where she was unable to get out of bed. During these months, she was examined by several physicians and religious men, including Dr Lhermitte.

After six years without suffering from any other incident, the phenomena restarted. This time, Mme X. began to experience visions of Jesus and of Saint Thérèse de Lisieux. She was said to contemplate the crucifix frequently during her ecstasies. Her alleged mission was to suffer and pray especially for the souls of the priests. She looked down on those priests who, according to her, did not believe or follow her. Lhermitte

interpreted her egotism as a sign of her inability to become a saint, since the supremacy of the ego is a characteristic not shared by saints. In his opinion, Mme X.'s stigmata were pathological (i.e. hysterical) and deeply influenced by dangerous suggestions originating from her spiritual father and her own beliefs. According to Lhermitte, she had read several books on mysticism, including one about Anna Katherina Emmerick's visions, which could have caused the phenomena.

Lhermitte, Jean. *Mystiques et faux mystiques*. Paris: Bloud & Gay, 1952.

Madre Cándida de San Agustín (Córdova Pozuelo, Cándida) (c.1850, 1804–1861)

Cándida Córdova Pozuelo was born in 1804 in Valdepeñas (Ciudad Real). Her parents were well off, and while Cándida expressed her will to devote her life to religion from a young age, her father was against it. In 1820, she lost her mother and was charged with the education of her sister, who was only ten years old. She continued to express her desire to enter a religious community. Finally, in 1826, she took her vows in the convent of Nuestra Señora de la Consolación in Alcalá de Henares, close to Madrid, with the religious name of Madre Cándida de San Agustín. She was devoted to Saint Diego de Alcalá and to Saint Felip Neri. During the early years of her religious life, she experienced many severe illnesses, including two breasts tumours that caused her to vomit blood, as well as fever and a period of paralysis. Allegedly, she was miraculously cured on 11 November 1828, the feast of St Diego de Alcalá, after she was given a relic from this saint.

In 1853, she moved to another convent in Toledo, becoming Mother Superior. Among her initiatives, she founded an Augustinian convent in her hometown, which combined educational activities with contemplation exercises. Many charismata were attributed to her, among which, the gift of prophecy and bilocation. As a product of a supposed bilocation, she was allegedly seen on the frontline helping soldiers during the Hispano-Moroccan war (1859–1860), also known as the African War. This “miraculous event” is depicted in a painting and a sculpture that date from 1931. Madre Cándida's cult is linked to the devotion of the Child Jesus of Solace (Niño Jesús del Consuelo). Madre Cándida acquired a statue of this Infant Jesus for her convent. The image of Child Jesus of Solace allegedly accompanied Madre Cándida during her “spiritual travels” or bilocation, including her apparition in the front, where the Child Jesus of Solace supposedly protected the Spanish soldiers. The above-mentioned sculpture also depicts the image of this Infant Jesus. The worship of the Child Jesus of Solace continues in Valdepeñas.

Madre Cándida spent many hours a day meditating on the Passion and performed several acts of mortification. Her biographers say that to honour her devotion, Jesus allegedly made her participate in his sufferings. Madre Cándida was said to frequently experience the pain of the Holy Wounds, but only internally, without showing any

visible signs. Sometimes, the pain from the spines of the crown of thorns was such that her right eye was blinded. She died with a reputation for sanctity in Toledo in 1861. In 1876, her grave was moved to her convent in Valdepeñas. Her body was allegedly uncorrupted. After her death and until today, many people have reported to have received grace and protection from Madre Cándida de San Agustín. Such testimonies are collected by the sisters of her convent, supporters of the ongoing cause for beatification of this Servant of God.

Esteban, Eustasio. *La sierva de Dios Sor María Cándida de San Agustín*. Madrid: Imp. Helénica, 1918.

Newspaper: *La Perla de Valdepeñas* (Directed by Father José Agustín Fariña, published between 1931–1935).

Toledo, Archivo Diocesano de Toledo (ADT), Procesos de Beatificación, Madre Cándida de San Agustín.

Madre Sacramento (López y Burguillos, María Florencia Trinidad) (1868, 1834–1879)

María Florencia Trinidad López y Burguillos, also known by her religious name of Madre Sacramento, was born in 1834 in Sevilla. She is one of several living saints who were closely related to this city during the nineteenth century. José Torres Padilla, popularly called El santero (The saint maker), was the spiritual father of Madre Sacramento and of other nuns who died with a reputation for sanctity in Sevilla, such as the stigmatic Bárbara de Santo Domingo and Ángela de la Cruz, who is now a saint.

Madre Sacramento was known for carrying stigmata and having visions of the Passion. She also had the gift of prophecy and allegedly announced to Sister Ángela de la Cruz, whose secular name was Ángela Guerrero, her future religious vocation and canonization. After the revolution of 1868, she had to abandon her convent and entered the monastery of the Dominican sisters in Sevilla. There, she suffered from weekly ecstasies and experienced the pains of the Crucifixion. The wounds were visible on her feet and hands. After her death from tuberculosis in 1879, her body was exhibited for 19 days in the convent without showing any sign of corruption. Thousands of people visited the mortuary chapel. Unlike other living saints of her time, Madre Sacramento has been forgotten.

Imbert-Gourbeyre, Antoine. *La stigmatisation*, ed. Joachim Boufflet. Grenoble: Jérôme Millon, 1996.

Pastor Torres, Álvaro. "Madre Sacramento," *ABC*, 26 October 2004, 8.

Madre Speranza (Alhama Valera, María Josefa) (c.1920, 1893–1983)

María Josefa Alhama Valera was born in Santomera (Murcia) in 1893. She was the first child of eight children of a working-class family. When she was 21 years old, she joined

the cloistered nuns of the convent of Hijas del Calvario in Villena. Shortly afterwards, the convent joined the Claretian Missionaries, and María Josefa took the religious name of María Esperanza de Jesús. As she spent most of her life in Italy, where she has a reputation for sanctity, she is frequently referred to as Madre Speranza.

In 1930, she founded the congregation of the Handmaids of Merciful Love (*Esclavas del Amor Misericordioso*) in Madrid. Years later, in 1951, in Collevalenza (Italy), she established a male version of the congregation. In Spain, the Handmaids of Merciful Love opened many houses for the poor and children. In 1936, with the advent of the Spanish Civil War (until 1939), Madre Speranza moved to Rome with other religious sisters, where she founded a girl's school. She lived in Via Casilina. During the Second World War, she assisted the injured and local families. As she did in Spain, Italy and later in Latin America, she continued to open many houses for the poor.

The life of Madre Speranza is marked by wondrous charismata and self-imposed penitence or mortification. A few years after choosing the religious life, she began to experience all kinds of extraordinary phenomena, including bilocation, food multiplication, ecstasies and attacks by the Devil. One day, during one of these attacks, her bed suddenly caught fire. She was also said to carry the wounds of Christ. Her stigmata bled during Lent, when Madre Speranza relived the Passion. Although some people saw the Holy Wounds, Madre Speranza was very discreet about her mystical experiences.

In 1951, she moved to Collevalenza, where she founded the congregation of the Sons of Merciful Love (*Figli dell'Amore Misericordioso*) and the Sanctuary of Merciful Love (*Santuario dell'Amore Misericordioso*), which promoted Madre Speranza's devotion to the Passion and to the Love of Christ. This devotion became very popular, especially in Italy. Collevalenza is still a site of pilgrimage. On 23 November 1981, Pope John Paul II visited the Sanctuary of Merciful Love after surviving a homicide attempt in May. It was his first trip after that failed attack. Madre Speranza died in Collevalenza in 1983, with a reputation for sanctity. The cause for her beatification started in 1988. On 31 May 2014, she was declared Blessed in front of a crowd of thousands of people in Collevalenza, where she is buried.

Amico, Beppe. *Madre Speranza. Una storia di grazia e misericordia*. Trent: Ega&book, 2014.

Valli, Aldo Maria. *Jesús me ha dicho: Madre Esperanza, testigo de Amor Misericordioso*. Barcelona: Mercy Press, 2014.

See also: <http://www.collevalenza.it> (accessed 19 February 2019).

Mamma Ebe / Giorgini, Gigliola Ebe (1945, 1933–)

Gigliola Ebe Giorgini – better known as Santona di Carpineta, Mamma Ebe or more recently Nonna Ebe – was born in Pian del Voglio, in the province of Bologna, on 17 March 1933. She became famous at the age of 12 in 1945, when she claimed to

have received the invisible stigmata after a Marian apparition. For years she had desired to enter a convent, but in 1953 she married. Afterwards, she became seriously ill and no medical treatment appeared to work, so she decided to leave for San Giovanni Rotondo to visit Padre Pio. Ebe returned home completely healed, and her stigmata became visible, like those of Padre Pio, whom she faithfully worshipped, and the wounds on her hands, feet and chest emitted blood. The news of her holiness spread quickly, and many visitors came to see her. Her house was transformed into a sanctuary, in which the most important element was the bed, where she suffered the Passion.

However, from the early 1950s, the local clergy began to take action against the alleged mystical woman. The Church's position became even firmer after she founded her own "order," called the Ordine di Gesù Misericordioso (the Order of Merciful Jesus), with both female and male followers. In February 1957, the police also started to investigate Ebe's phenomena. Different witnesses denounced her, claiming she was engaged in criminal activities (deception, plagiarism, extortion of money). In May of the same year, she was subjected to medical examinations in an attempt to determine the origin of her stigmata. Although it was evident to the physicians that she was a fraud, the faithful continued to believe in the divine nature of her graces. Ebe thus began moving from one city to another (Pistoia, Rome, Vercelli, Cesena, Forlì), having problems with the law in every case, and always having to start again somewhere else.

Between 1980 and 1994, Ebe was investigated for abuse of the medical profession, manipulation, extortion and even murder. On 11 June 2010 and 16 March 2016, she was found guilty of several crimes and she is currently in prison.

Tocchini, Anna. *Conflitti sociali e magia nel mondo contemporaneo: analisi antropologico-culturale sul caso della guaritrice Mamma Ebe attraverso le interviste a clienti, medici, autorità civili e religiose*. Florence: Sansoni, 1986.

Manca, Gavina Beatrice (1936, 1910–1979)

Gavina Beatrice Manca was born in Ozieri, in the province of Sassari, on 24 March 1910. Around the age of 20, she received the call to the religious life and attempted to enter the Franciscan convent of Oristano, but was rejected due to her precarious health. Gavina subsequently left for Rome on 14 June 1931 to join the Franciscan Missionary Sisters of Egypt, taking the name of Sister Edilburga.

From May 1933, she began to experience episodes of blood sweating and visions of souls in Purgatory. In April 1934, she left for Tripoli, but due to health problems was transferred to Palermo. There, in December of the following year, small holes appeared above her heart, emitting blood. On 10 April 1936, a Good Friday, visible stigmata appeared on her body. They occurred every Friday around 3 P.M. after a long period of suffering and a deep ecstatic state, and then disappeared without a trace the following day. Other mystical phenomena attributed to her were visions (of the Madonna,

Christ, a guardian angel, souls in Purgatory), demonic temptations, ecstasies, the appearance of a bleeding cross on her chest and mystical communion.

The General Minister of the Friars Minor was informed of her case and went to visit her personally with the doctor of the order. The physician decreed that it was a natural phenomenon and ordered her to be transferred to Rome for further examination, where she was declared hysterical. After continuous and invasive examinations, Gavina escaped on 25 March 25, returning to Palermo, where she was protected by the abbess. Between 1937 and 1947, there was an internal struggle in the order, with high level Vatican clergymen also involved, until Gavina and four other nuns were removed.

On 30 April 1947, she and the other four sisters decided to live together, giving their life *de facto* to a new institute of Our Lady of Bonaria (simply called the Bonariane). In June, Msgr Petralia blessed the new foundation. Manca was elected the Mother Superior and wrote the rules. Their mission was to care for orphans and offer them education and work. On 16 July, Cardinal Ruffini, one of her old Vatican enemies, sent public security forces to check on the new congregation. Problems continued to occur in the following years and they were forced to move to different Sicilian towns. Gavina Beatrice Manca died on 6 December 1979 in Palermo. Her foundation was officially closed in 1994.

Torcivia, Mario and Bonariana, Francescana. *Gavina Beatrice Manca (Ozieri, 1910–Palermo, 1979)*. Soveria Mannelli: Rubettino Editore, 2016.

Mancini, Marianna (1852, c.1808–1865)

Marianna Mancini was born between 1808 and 1810 in San Giovanni Profiamma (Foligno), in the province of Perugia. At the age of 15, she realized that her mission was to teach the Catholic precepts, found a religious congregation (the Nazzarene) and suffer, bearing the visible signs of Christ's Passion. Following her mission, Marianna moved to a farmhouse and with the consent of her spiritual father, Angelo Francesconi, began to receive both lay and ecclesiastical pilgrims.

On 1 January 1852, Marianna publicly revealed visible stigmata on her body, and her hands, feet, head and chest emitted blood. In addition to the stigmata, she was also famous for her prophecies, episodes of ecstasy, healing, the liberation of souls from Purgatory and conversions.

Her congregation, despite the lack of official recognition by the Church, became ever larger, with over one hundred members of both sexes. While for the faithful she was a spiritual mother, for the sceptics she remained a deceiver. According to several witnesses, she had a morbid relationship with her followers and especially with the priest, Francesconi. He no longer resided in the parish but in the Mancini "sect," celebrating the Mass in her chapel and allowing her to confess the faithful.

On 31 August 1859, the case was reported to the Holy Office, which immediately contacted the Bishop of Foligno and started an official investigation. After hearing numerous witnesses, on 23 March 1858, Mancini and two priests involved were imprisoned and taken to the Holy Office in Rome. Here they confessed their faults and asked forgiveness for what they had done. On 12 January 1859, Marianna was sentenced to 12 years imprisonment in the monastery of St Maria del Rifugio in Rome.

Marianna Mancini died during her monastic isolation, on 15 August 1865.

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Manetti, Teresa (c.1875, 1846–1910)

Teresa Adelaide Cesira Manetti, known simply as Bettina, was born in Campi Bisenzio, in the province of Florence, on 2 March 1846, into a poor family. In 1849, at just three years of age, she lost her father. Teresa considered 1865 as the year of her “conversion,” when she gave her life to God, due to the spiritual guidance of her confessor Ernesto Jacopozzi.

On 15 July 1874, with two companions, Bettina retired to an old ruined house on the banks of the river Bisenzio. This marked the start of her religious foundation. On the following day, the three women became tertiaries of the Carmelite Order. St Theresa was their model in life and her mystical model their guide. With the supervision of her spiritual father, Ernesto Jacopozzi, Teresa’s mystical experiences increased. She had visions, ecstasies and offered herself as a victim for the salvation of the Church (it is not clear whether she received visible or invisible stigmata around 1875).

From 1877, the congregation began to host orphans. The institute grew rapidly and was officially recognized as a member of the Carmelite Order. On 12 July 1888, Bettina and the other sisters took their perpetual vows. She took the name of Teresa Maria della Croce.

On 11 January 1902, a second house was opened in Florence, dedicated to the Perpetual Eucharistic Adoration, while in 1904, some sisters left for missions in Lebanon, the Holy Land, Brazil and what is now the Czech Republic. On 27 February 1904, Pope Pius X approved the rules and constitution of the institute, which received pontifical right. Between 1908 and 1909, her illness deteriorated and Teresa Maria died in Florence on 23 April 1910 at the age of 64.

In 1930, the Cardinal of Florence, Alfonso Mistrangelo, opened the diocesan beatification process (ended in 1936). In 1973, her heroic virtues were declared, while a miracle was recognized in 1985. Pope John Paul II celebrated her beatification in the municipal stadium on 19 October 1986.

Anonymous. *Teresa Maria della Croce, Il Seme caduto in terra. Lettere (1888–1910)*. Rome: Edizioni OCD, 2002.

Mangano, Lucia (1920, 1896–1946)

Lucia Mangano was born into a large but poor Sicilian family in Trecastagni (province of Catania), on 8 April 1896. She was only a child when she began to work in the fields. At the age of 17, after the family moved to San Giovanni La Punta, she served as a maid. At the time, she became seriously ill and, according to her own claims, was healed by divine intervention. Consequently, she decided to devote herself to God. In 1919, Lucia entered the *Compagnia di Sant'Orsola*, simply known as Orsoline, and becoming the local superior of the community in 1925. According to her biographers, between the age of 19 and 24 (1915–1920), she experienced a long period of temptation, spiritual aridity and demonic attacks. Apparently, these never disappeared entirely, but later, mystical gifts alleviated her suffering.

Between 1920 and 1933, Lucia had more than 5,000 episodes of ecstasy, achieved through strict discipline, long prayers and self-flagellation. Her mission was to suffer the Crucifixion and the spiritual pain of the Virgin Mary (*Mater dolorosa*). From Easter 1920, she received the sufferings of Christ, beginning at the Mount of Olives, undergoing the flagellation, the crown of thorns and his death on the Cross. Initially, her stigmata were visible, becoming invisible after praying for them to not be seen. Thus, the extraordinary phenomena were hidden from the world, even after 1927, when she left her family to live with other Ursuline women.

Over the years, her mystical experiences were enriched by other gifts, such as multiple visions, apparitions, the gift of prophecy, revelations and insightful hearts. Many times, however, she believed she was the subject of demonic illusions (she also doubted the origin of her stigmata). The confirmation of the divine nature of her graces occurred on Friday, 24 March 1933, through her mystical marriage.

Lucia spent the rest of her life overseeing the congregation and sacrificing herself as a victim for the Church and for the remission of the sins of humankind. She died on 10 November 1946. Already worshipped during her life, after her death her *fama sanctitatis* spread increasingly, and on 11 January 1955, the Archbishop of Catania opened the diocesan phase of the beatification process. On 2 July 1994, Pope John Paul II declared Lucia Mangano Venerable, recognizing her heroic virtues.

Domenico, Gagliani. *La contadinella regina, serva di Dio, Lucia Mangano*. Bari: Ed. Paoline, 1965.

Mangano, Lucia. *Autobiografia. San Gioviovanni La Punta: Istituto delle Orsoline; Fontanarosa, Generoso, 1971. Lucia Mangano, orsolina*. Mascalucia: L'Addolorata (4 voll.), 1971.

Marella, Giovanna (1800, 1770–after 1807)

Giovanna Marella was born in 1770 in Ceccano, in the province of Frosinone (not far from Rome). Towards the end of the century, she moved to a nearby village and, in

January 1799, a brass crucifix in her house started to sweat blood. The news of the prodigy spread quickly and crowds of believers came to see it. The Bishop of Ferentino, the diocesan responsible for the town, informed the Vatican Congregation of Rites in November about the grace and the clergymen decided to remove the crucifix from her house.

However, this was not the end of her story. Giovanna, in fact, soon claimed to have received mystical gifts herself, such as visions, ecstasies and prophecies. In 1800, she publicly showed her stigmatized hands, feet and chest; while her head was pierced by the crown of thorns. Every Friday, after being in an ecstatic state, she showed the visible signs of the Lord's Passion.

The faithful worshipped her as a "living saint" and several clergymen also supported her, including the Vicar-General. However, some members of society and ecclesiastical figures doubted her presumed graces. In 1801, complaints arrived at the Holy Office. Giovanna was accused of sexual relations with her confessors, and of leading an immoral life and being a fraud. Meanwhile, the situation became increasingly delicate. The news of her fama sanctitatis had spread beyond the confines of the Church State and arrived at the Kingdom of Naples. In addition, the faithful believed in her ability to work miracles and treat illnesses, offering money and presents in return.

In May 1802, the inquisitional fathers asked the Bishop of Ferentino to collaborate. In February 1803, the Vatican clergy officially opened a trial, which closed in June of the same year with her condemnation and her confessor accused of complicity.

No further information is available after 1807, when the Holy Office stopped monitoring her case. Therefore, we know neither the date nor the place of her death.

ACDF, St C 4 – e, Processo contro Giovanna Marella per affettata santità (1799–1807). Ponzani, Michela and Griner, Massimo. *Donne di Roma. La lunga strada dell'emancipazione femminile nella città eterna*. Milan: Rizzoli, 2017.

Marfuggi, Paolina (1931, 1890–)

Paolina Marfuggi was born in Aversa, in the province of Naples, in 1890. There is not much known about her life. She was a common wife and mother, until May 1931, when she became very famous in Campagna and across Italy for her alleged stigmata, prophetic powers and clairvoyance. The news of her stigmata was spread in many articles written in national newspapers. On 1 May 1931, Paolina fell asleep while she was praying. In the dream, it is said that she had a vision of the Sacred Heart of Christ surrounded by clouds and rays of light. One of these rays hit her hands and she felt a very intense pain, waking from her dream. When she got up, she saw blood flowing from two deep wounds opened on her hands. The first to learn of the event were her sons and her husband, followed by the entire neighbourhood. In less than a week, the news was well known throughout the town and it quickly exceeded regional boundaries.

Pilgrims from all over Italy came to Aversa to see the signs of the prodigy with their own eyes. Paulina also said that she had received other graces, such as the ability to read hearts, know the future and perform miracles.

In 1932, the “living saint” of Aversa was denounced by the Torromacco sisters. Anna and Maria, aware of the *fama sanctitatis* of the alleged mystic, asked her to pray for the health of one of their family members. A short time later, the woman miraculously recovered. Grateful for the healing, the sisters gave a generous reward to Marfuggi. However, a few weeks later, Paolina called the two women, warning them of an imminent war and a banking crisis, convincing the sisters to give her all their savings. A year later, aware that there was no war, Anna and Maria realized that they had been tricked and so denounced Paolina and her husband.

After the women’s denunciation, followed by Paolina’s condemnation in September 1932, her fame dissipated quickly, her name consigned to oblivion. No other information has been reported about her life.

Corriere della Sera, 10 May 1931, 5 and 28 Wednesday September 1932, 7.

**María Amparo del Sagrado Corazón de Jesús (Delgado García,
María Amparo) (1930, 1889–1941)**

María Amparo Delgado García was born in Cantalapiedra (Salamanca) in 1889. She was the youngest in the family, with seven older brothers. Her parents owned a shop in the village and were very pious. Her father died when she was only five years old. At that time, she was already very devoted to Jesus of the Sacrament and the Virgin. Her faith was such that her confessors allowed her to take the Holy Communion every day. From her adolescence, she began to take care of the sick and the poor, and undertook mortification exercises. She took the veil on 12 May 1909, joining the Cistercian sisters; however, tuberculosis forced her to abandon the convent for several years, after which she joined a Claretian community. Allegedly, she received a mission from God to found a new monastery. This mission was accomplished on 31 May 1920, with the opening of the Monastery of the Sacred Heart of Jesus.

Among her many charismata, María Amparo joined in Jesus’ suffering during the Passion, and shared his redemptive mission. She became a “victim soul” in atonement for the sins of humankind. In 1926, she received invisible stigmata and was supposedly wounded in the heart by the love of Jesus. One day, after the ecstasy, María Amparo saw that she was bleeding either from her eyes or from her forehead. In 1919, she wrote a very worried letter to a priest saying she was afraid of what she was going through and did not want to be labelled a false mystic and visionary. She also suffered from the flagellation and from attacks by the Devil. Stigmata became visible on 8 June 1930, with the wounds bleeding especially on Fridays and during special feasts. When referring to

her stigmata, María Amparo used to say that “her hands were ill.” She prayed to God to made the wounds disappear.

María Amparo was very discreet about her mystical phenomena and sharing her suffering with anyone. The sisters of her community kept her secret. As a result, news of her stigmatization did not spread outside the convent walls. Only the family members of the religious sisters knew about the phenomena, with many becoming devotees of María Amparo. She would cover her hands with mittens to hide the wounds. According to witnesses, a sweet odour emanated from the blood. María Amparo died in 1941 with a reputation for sanctity. Her cause for beatification was initiated in 1977 and she was declared Venerable in 1994.

Calvo Moralejo, Gaspar. *La estigmatizada de Cantalapiedra: espiritualidad de la Pasión en la M. María Amparo del Sagrado Corazón de Jesús, OSC*. Ávila: Francisco López Hernández, 1996.

Tena Revillas, Paloma. *Cuando el amor es entrega: vida de la Venerable M. María Amparo del Sagrado Corazón de Jesús*. Madrid: EDIBESA, 2001.

María Ana de Jesús Castro (Castro, Ángeles) (1900, 1882–1904)

Ángeles Castro was born in Havana (Cuba) in 1882, when the island was still a Spanish colony. She had ten brothers and sisters and came from a well-positioned and cultivated family. Her mother died when she was only five years old. She and some of her sisters studied at an apostolate school in Havana, and Ángeles was very pious, wanting to take a vow of poverty. It is said that one day she burned all her silk clothes. She was especially devoted to Jesus of the Sacrament, who she felt was living inside her. After her first Communion, in 1891, Ángeles claimed to receive many favours from him. As did two of her sisters, she decided to enter religion. They all had a small statue of the Cuban Infant Jesus and they were referred to as “the girls of the Child Jesus.” At the age of 17, she decided to join the Capuchin sisters in the convent of Plasencia (Zaragoza, Spain). In one of her letters to the Mother Superior, she said that her wish was to become “a great saint” (cited in Guernica, *La perla*, 49).

Ángeles arrived at Plasencia in August 1899 and took the religious name of María Ana de Jesús. A few months after the start of her novitiate she began to suffer from attacks of the Devil, who allegedly prevented her from eating. María Ana became the object of many phenomena. The Bishop of Plasencia asked her to record her visions and spiritual communications in writing. However, she seemed unable to do so, and one of her sisters had to help her. Because María Ana was not the author of the notes, doubts began to arise concerning the reliability of her mystical experiences. According to those who knew her, María Ana wanted to share the suffering of Jesus on the Cross more than anything else. She started practising mortification to atone for the sins of

humankind, and allegedly experienced a mystical marriage with Jesus, becoming a “wife in blood.” On 23 May 1900, it is said that she received the sacred wounds. María Ana also experienced the spiritual wounding of the heart. The wounds were invisible most of the time, but sometimes they bled profusely, especially from her forehead – a representation of the crown of thorns. According to her sisters, a sweet odour emanated from the blood.

María Ana was said to have many other charismata, including kardiognosis. She was allegedly in contact with souls in Purgatory and frequently witnessed an apparition of Jesus, with whom she entertained “spiritual dialogues.” Her sisters found her in ecstasy many times, especially after receiving Holy Communion. On August 1904, María Ana became very sick and had to remain in bed. The mortal illness lasted only seven days, and she died at 22, with a reputation for sanctity. Her body, which was said to emanate a soft perfume, remained beautiful and was not cold, while the extremities appeared to preserve all their flexibility. The sisters allegedly saw fresh blood pouring from María Ana’s mouth 15 hours after her death. Although laypeople wanted to contemplate the corpus incorruptus, local authorities forbade the public exhibition of her body. The image of the Cuban Child Jesus is still venerated at the Capuchin convent in Plasencia.

Guernica, Juan de. *La perla de la Habana. Sor Maria Ana de Jesús Castro. Religiosa capuchina del Convento de Plasencia (Cáceres) 1882–1904: Bosquejo histórico de su vida maravillosa*. Vol. 1&2. Zaragoza: Andrés Uriarte, 1914.

Marie de Jésus du Bourg (du Bourg, Anne-Rose-Joséphine)
(1811, 1788–1862)

Anne-Rose-Joséphine du Bourg was born in 1788 in a château in Rochemontès, close to Toulouse, into an aristocratic and pious family with seven children. Her father was a member of the Toulouse parliament. Apparently, the family had links to the stigmatized mystic, Saint Maria Magdalena de Pazzi (1566–1607), among others. During the French revolution, the convent of La Visitation became a prison, with Joséphine’s father incarcerated and sentenced to death by guillotine in Paris. One of his sons, only 15, attempted to save him without luck.

Joséphine joined the sisters of La Visitation in 1803, shortly after the death of her mother, but her feeble health forced her to postpone her religious vocation for a while. Installed in the château of an older sister and her husband in Béziers, she devoted herself to spiritual exercises. After spending some time in Limoges, where one of her uncles was the bishop, she went back to Toulouse and joined the convent of Notre-Dame in 1809. Two years later, during the Monday of Pentecost, she allegedly started to levitate while praying, and received the mission to found her own congregation. From then on, divine communications, ecstasies, diabolical attacks and physical pains governed her daily life. Every Friday she was said to experience all the pains of the Passion.

While the wounds never opened or bled, her sisters always believed in her stigmata. During the Holy Week, she was reported to suffer from unbearable pains, from which she recovered at dawn on Easter Sunday.

In 1812, she returned to Limoges and joined the convent of the Verbe-Incarné, where she met her spiritual father M. Denis. She spent her days helping at the Limoges hospital. After three years of charity work, she decided to take the habit and became *Sœur Marie de Jésus* in the convent of Saint-Alexis – where she is frequently referred to as *Madame du Bourg*. Although her spiritual father had told her to abandon the idea of founding a congregation, she continued to receive “spiritual messages” from Jesus asking her to pursue the enterprise. In 1833, the first house of the *Congrégation du Sauveur et de la Sainte-Vierge* was founded in Terrasson (Dordogne). They opened a school – free of charge – and also began to take care of the sick.

In May 1834, Marie de Jésus du Bourg became Mother Superior of the congregation, whose main house was located in La Souterraine (Creuse). New houses were founded in several villages, and the blue habit distinguished the religious sisters of the congregation. On Monday of Pentecost in 1862, Marie de Jésus suffered a physiological attack that left her paralysed. She died on 26 September of the same year, with a reputation of sanctity. Her body was displayed for several days to satisfy the laypeople's desire to mourn her. Many continued to visit her grave after the funeral, supposedly obtaining miraculous graces. A process of beatification started in the 1890s, while in 2012 the sisters of her congregation celebrated the 150th anniversary of her death.

Anonymous. *Vie de la Révérende Mère Marie de Jésus, Anne-Joséphine du Bourg: fondatrice de la Congrégation du Sauveur et de la Sainte-Vierge*. Abbeville (Somme): C. Paillart, 1896.

Bersange, J. *Madame du Bourg, Mère Marie de Jésus, Fondatrice de La Congrégation des Sœurs du Sauveur et de la Sainte Vierge* (3rd ed.). Paris: Delhomme et Briguët, 1892.

Du Bourg, Gabrielle. *Une Fondatrice au XIX^e siècle: “rien que son âme”*. Paris: Beauchesne, 1914.

Marie de la Croix (Nault, Maria) (1933, 1901–1999)

Maria Nault was born on 21 April 1901 in Saint-Aignan-sur-Roë (Mayenne), on an Easter Sunday. She was the first child of a pious family of farmers. From a young age, she expressed a will to embrace the religious life; however, her health prevented her from doing so. In September 1929, being very ill, she joined a group of sick pilgrims heading to Lourdes. After two days of pilgrimage, she was said to have fully recovered, with the Lourdes medical office certifying the miraculous healing.

In November 1931, she was accepted into the convent of the sisters of the Immaculate Conception in Lourdes, and became *Sœur Marie de la Croix* a year later. According to her religious sisters, Marie de la Croix was passionate about God, but at the same

time she was shy and hesitant. Deep physical pains kept afflicting her. She experienced them as a communion with Jesus. At the beginning of 1933, she allegedly saw the apparition of Saint Thérèse de Lisieux (1873–1897), who told her that she would suffer and not be understood.

On 25 March 1933, the Holy Wounds appeared and started to bleed in front of everyone for the first time. Despite her will to make them disappear, the stigmata were visible until 1989. Between that year and her death in 1999, she continued to suffer from invisible stigmata every week. Shortly after the first manifestation of the phenomenon, the Bishop of Lourdes began an investigation. Mgr Gerlier advised Marie de la Croix's sisters to be discreet. He was not keen on having a crowd of people coming to the convent attracted by the supernatural. For Marie de la Croix, this period was marked by inedia and by a supposed mystical marriage with Jesus, who gave her a ring.

According to Marie de la Croix, the Lord conferred on her a mission as a founder. This created conflict in her community, which began to doubt her and she was forced to leave Lourdes. In 1939, she was accepted into the diocese of Toulouse, where she founded a diocesan congregation called the Petites Sœurs de Marie Mère du Rédempteur. Several decades later, in 1971, she founded the male version of this congregation, the Petits Frères de Marie, in the diocese of Laval, where she was transferred in 1969 due to her health. In the 1980s, she returned to Saint-Aignan, where she would become Mother Superior until her death on 9 April 1999.

Boufflet, Joachim, Peyrous, Bernard, Pompignoli, Marie-Ange. *Des saints au XX^e siècle: pourquoi?* Paris: Éditions de l'Emmanuel, 2005.

Imbert-Gourbeyre, Antoine. *La stigmatisation. L'extase divine et les miracles de Lourdes. Réponse aux libres-penseurs.* Clermont-Ferrand: Librairie Catholique, 1894.

Marie de Gethsémani (Sœur). *Mère Marie de la Croix. Maria Nault 1901–1999. Une fondatrice.* Morinaie: Éditions de la Morinaie, 2015.

Marie Saint-Augustin de Jésus (Ruel, Marie-Catherine) (c.1838, 1801–1874)

Marie-Catherine Ruel was the sixth and last child of a family of merchants. Her mother had renounced her religious vocation. One of the sons in the family became a priest and, along with Marie-Catherine, another of the daughters became a nun. From her childhood, Ruel suffered from health problems. These difficulties nurtured her faith and her desire to enter the religious life. Little by little, she started to follow mortification practices and developed a fruitful mystical life. Divine messages, guardian angels, clairvoyance and attacks from the Devil were part of her daily experiences. At that time, she began to provide religious education to her female friends.

The Virgin allegedly gave her the mission to start a foundation. At the age of 20, after having received Confirmation, three girls decided to join Marie-Catherine. They took

vows of poverty, chastity and obedience. Gradually, new members joined their congregation. Father Tempier helped Marie-Catherine in her enterprise. Meanwhile, she started to suffer from intense pains that made her fall into ecstasy. In November 1823, the project of the foundation, *Congrégation des Saints-Noms de Jésus et de Marie*, was approved by the Bishop of Marseille and was established in the town.

Marie-Catherine Ruel and her friends decided to stay at the convent of the *Sœurs de la Présentation* at Pont-Saint-Esprit. She was then reclaimed by the parish priest of Marignane, M. Nay, who was looking for religious instructors. There, Marie-Catherine took the religious name of Marie Saint-Augustin de Jésus and founded a religious institution. The sisters of her religious community lived under poor conditions and practised self-mortification. With the arrival of a new parish priest in the region, the clergy began to question the exorcist methods employed by Marie Saint-Augustin in her institution.

In 1828, the community moved to a Capuchin convent in Marseille, and continued to change location from time to time. During these years, Marie Saint-Augustin was terribly ill from cancer but recovered “miraculously” in 1835. The miraculous healing and the foundation of other religious congregations – one in Canada – made her renowned. During Easter 1838, several sisters of the community were allegedly possessed by the Devil. While *Mère Saint-Augustin* was practising the exorcism, she offered her body to the flagellation to liberate her sisters. Like Saint Catherine of Siena (1347–1380), she allegedly underwent a mystical marriage with Jesus, who gave her an invisible ring. Although her biographers are not clear with regard to the Holy Wounds, it seems that she received invisible stigmata, probably on the day of her mystical marriage.

In 1845, suffering from poor health, *Mère Saint-Augustin* began a retreat in a country house near Marseille. There, she became an expiatory victim for the sins of humanity. During the last years of her life, she suffered greatly from mysterious pains. She passed away in 1874. Four years later, her grave was opened by accident and her body appeared to be uncorrupted. Some divine favours were attributed to *Mère Saint-Augustin* after her death.

Couturier, M.-J., O.S.B. *Vie de la Mère Saint-Augustin de Jésus. Fondatrice de l'Institut des Saints-Noms de Jésus et de Marie*. Paris, Vienne: Retaux, Imp. Saint-Martin, 1899.

Marie-Colette du Sacré Cœur (Duchet, Marie-Augustine)

(1897, 1857–1905)

Marie-Augustine Duchet was born in 1857 in Besançon (Doubs). Her father had served in the army during the campaigns in Africa and Crimea and had later obtained an administrative position at Besançon. At the age of four, Duchet already felt the desire to suffer in reparation for the sins of humanity. She practised mortification and penitence exercises and expressed her will to enter the religious life. She attempted to join several

Clarisses communities, but did not fit in. She finally took her vows at the Clarisses convent in Besançon, choosing the religious name of Marie-Colette du Sacré Cœur.

From her childhood, Marie-Colette had been attracted to the mystical life; however, the Clarisses did not seem to share her attraction. After entering the religious life, her mystical experiences increased. She decided to become a “victim soul” and offered herself up to God. Throughout her life, Marie-Colette suffered from terrible pains to fulfil her reparation mission as a martyr. She recorded her impressions in her “Notes spirituelles,” which were later partially published by Father Jean-Joseph Navatel.

On Holy Friday 1897, she received the stigmata for the first time. The sacred wounds – which remained invisible – continued to manifest until her death in 1905. On 18 August 1897, Sœur Marie-Colette wrote: “Some days I feel deep pains in my hands, my feet, around my head and in my heart ... I have noticed that it happens especially on Friday and Sunday ... We see absolutely nothing [in the wounds], there is no swelling, nor contraction, nor redness, which surprises me and, at the same time, pleases me a lot, because Our Lord gives me such a desire to live a secluded life ... that I would be saddened to attract any attention” (cited in Navatel, *Une contemplative*, 296–297).

Navatel, Jean-Joseph, S.J. *Une contemplative au XX^e siècle, sœur Marie-Colette du Sacré-Cœur, religieuse Clarisse du monastère de Besançon, d'après ses notes spirituelles (1857–1905)*. Besançon: Impr. Jacques et Demontrond; Paris: J. de Gigord, 1921.

Marie-Xavier de Réquista (Bel, Jeanne) (1868, 1843–1926)

Jeanne Bel was born in the village of Saint-Paul-Cap-de-Joux (Tarn). She was the daughter of a baron's manager and was very close to her grandmother, who was responsible for her religious education. In 1865, she joined a religious charitable institution called the Sisters of Saint Joseph of the Apparition (Sœurs de Saint-Joseph-de-l'Apparition), in Marseille, and took the name Marie-Xavier. After taking her vows, her superiors sent her to the convent of Réquista, where she was a primary school teacher for girls until 1872.

The extraordinary phenomena started to manifest in 1868, with diabolical attacks, visions and ecstasies preoccupying the everyday life of Marie-Xavier. She also received the stigmata on her hands, feet, side and forehead. A figurative wound – allegedly “written using a spine” – appeared on her chest, it said: “fille de réparation.” In the Roman Catholic tradition, the act of reparation aims to mend the sins of others. In this vein, the wound represented Marie-Xavier's expiatory mission.

She started to be called “la stigmatisée de Réquista” and became renowned in France. Despite her religious sisters not wishing to advertise the mystical phenomena, Marie-Xavier's ecstasies attracted many curious people and gave her a reputation of sanctity. Marie-Xavier was also said to be a brilliant visionary. She was renowned

for her premonitions and predictions regarding important political events in France, such as the 1870 war and the Commune. Her prophecies reflected her millenarist and monarchical influences. Fascinated by Marie-Xavier's mysticism and prophecies, some aristocrats became financially involved with the convent.

Mgr Bourret, Bishop of Rodex, had Marie-Xavier's mystical life examined and judged it to be veridical. Nevertheless, he prevented Marie-Xavier from having any contact outside her community and suggested she leave the country or enter a cloistered monastery. Around 1871, a personal investigation was undertaken by Canon Servières, who also judged the phenomena favourably. However, Mgr Bourret did not seem to tolerate the public enthusiasm surrounding Marie-Xavier and decided to send her back to her first congregation in Marseille.

By then, Georges de Nédonchel Choiseul, a Belgian count, had become a great admirer of the stigmatic. Mathilde, the count's deceased daughter – who offered her life to God in order to cease the persecution of Pius IX – appeared to Marie-Xavier along with Jesus. The Belgian count treated Marie-Xavier as an adoptive daughter and financed her initiatives. Marie-Xavier founded the congregation *Sœurs Consolatrices du Cœur de Jésus* in Boussu, where she became Mother Superior under the name of *Mère Marie du Cœur de Jésus*. She died in Boussu in 1926, still carrying the stigmata.

Maître, Jacques. *Mystique et féminité. Essai de psychanalyse sociohistorique*. Paris: Les Éditions du Cerf, 1997.

Massol, Marcel. *Histoire de La Clauze. La révérende Mère Marie*. Réquista: Chez l'Auteur, 1983.

Nihoul, P. *Une âme réparatrice. Mère Marie du Cœur de Jésus fondatrice des Consolatrices du Cœur de Jésus*. Rodez: Éd. Du Rouergue, 1947.

Marie-Marthe Chambon (Chambon, Françoise) (1866, 1841–1907)

Françoise Chambon was born into a humble family in Croix-Rouge (Savoie) on 6 March 1841. From a young age, she was very pious and was said to receive favours from God. During one Holy Friday, when she was nine years old, the crucified and bleeding Christ appeared to her and Chambon decided to devote her life to God. The priest of the parish, M. Lacombe, accepted her as a Franciscan tertiary at the age of 19. At first, he sent her to Chambéry to the Carmelite sisters, but they considered that the girl was too frail and had insufficient education – she was illiterate – to live a life of penitence. In contrast, the sisters of La Visitation found her innocence and fragility very attractive and accepted her. At age 21, Françoise took the religious name of Marie-Marthe.

In September 1866, she started to have daily visions of the crucified Christ and contemplated his wounds. She claimed that Jesus had asked her to sleep on the floor with a spiked belt and granted her the pain of the crown of thorns, which prevented her from

resting her head without suffering from intense agony. In the following year, on 26, 27 and 28 of September, Marie-Marthe Chambon had a splendid vision of the Crucifixion, which revealed her true mission in casting a favourable light on the sacred wounds of Christ to convert sinners and help the Church. "The Crucifix, that's your book!" Jesus had allegedly told her. "All the real science is in the study of my Wounds" (cited in Schoons, *La stigmatisée*, 32). From then on, she dedicated her life to developing of a devotional cult focused on the contemplation and exaltation of the Holy Wounds to achieve salvation, especially for the souls in Purgatory. During this period, her only known nourishment was the Eucharist.

During the last two decades of her life, Marie-Marthe carefully hid her divine graces from others. Little is known about how she experienced the stigmata. One day, she claimed to have received the following message from Jesus: "I want you to be crucified with Me; I want it in every way." Thus, it seems that she suffered from all the wounds of Christ, although they were invisible most of the time. When the wounds in her feet opened in June 1874, she prayed to the Lord to make them disappear. She died on 21 March 1907. After her passing, more than a million booklets about her life and the cult of the Holy Wounds were published in 17 languages.

Hannesse, C. "Les saintes formées par la Visitation." *Bulletin du Diocèse de Reims*, 64.17 (1936): 202–203.

Monastère de la Visitation. *Sœur Marie-Marthe Chambon de la Visitation Sainte-Marie de Chambéry et les saintes plaies de N.-S.J.-C.* Chambéry: Monastère de la Visitation, 1924.

Monastère de la Visitation. *Sœur Marie-Marthe Chambon. Religieuse de La Visitation Sainte-Marie de Chambéry, 1841–1907.* Chambéry: Imp. Réunies, 1928.

Schoons, Willibrord. *La stigmatisée de Chambéry: sœur Marie-Marthe Chambon, l'apôtre des Plaies du Christ.* Bruxelles, Beauraing: Annales de Beauraing et de Banneux, 1934.

Marra, Teresa (1913, 1883–)

Teresa Marra was born into a poor farming family from Azzano San Paolo, in the province of Bergamo, in 1883. She had a simple childhood divided between work in the fields and church. When she was an adolescent, she became a fervent Catholic. At the beginning of 1913, while she was working in a factory, Teresa felt unwell. Her colleagues called a doctor, who found a large steel chain tied to her chest, a thorn stitched into her skin close to her heart, and a cilice of 90 nails.

At another time, St Angela Merici appeared to Teresa and predicted incredible events, such as Marian apparitions and prophecies. During one of her daily ecstasies, she saw the Virgin Mary, who told her that on 14 February 1913 she would receive the stigmata of the crucified Christ. The news was communicated to the parish priest of Azzano, Father Alberti, and to his confessor, Father Rivellini. They were her devoted

supporters and spread the news. On 14 February, Teresa was surrounded by many people in her home when the imitative wounds of the Passion opened on her hands, feet and chest. For her faithful, she was a popular “living saint.” Thousands of visitors came to see the miracle with their own eyes.

Doctors Silvio Gavazzeni and Angelo Brignoli, who visited her, claimed her case was a psychological illness; a severe form of hysteria. However, her faithful refused to accept the medical diagnosis. Teresa prophesied that she would die on 30 March of that year, as announced by St Angela Merici. From the end of the month until 2 April, thousands of followers arrived in Azzano from across northern Italy, waiting for the death of the “holy” woman. However, after three days, Teresa appeared in good condition and the miracle did not occur this time. Finally, on 2 April, the public security authorities gave the order to protect the village from the crowds of visitors, and Teresa was taken to Dr Gavazzeni’s hospital, where she was treated as a hysteric. The popular devotion, however, did not stop, and for some years her faithful tried to visit her in the hospital in the hope of obtaining graces and healing.

We do not have any more information about her life after these events of 1913.

Corriere della Sera, Monday 1 April 1913, 5; Thursday 3 April 1913, 4; Friday 4 April 1913, 2–3; Tuesday 8 April 1913, 6; Sunday 13 April 1913, 3.

Massart, Marie-Thérèse (1873, 1851–)

Marie-Thérèse Massart was born in 1851 in the province of Liège (Belgium). Her father was a peasant, and took his family to France. They lived in various places until settling in Grand-Rozoy (Aisne) in November 1873. From her childhood, Marie-Thérèse was very devoted to the Virgin. She suffered from numerous illnesses and saw her pain as an expiatory mission from God. On Friday, 21 February 1873, she relived the Passion for the first time. At the time, her family was living in Louppy-sur-Loison (Meuse). Over the following weeks, and until Holy Friday (11 April), she suffered from the Holy Wounds. The pain began at 7.30 P.M. on Thursday afternoon and stopped on Friday at midnight. Her family, along with the parish priest and the family physicians, decided to keep Marie-Thérèse’s stigmatization a secret. The parish priest attempted to elucidate whether the phenomenon was supernatural in origin. Apparently, on 2 May he obtained definitive proof, when Marie-Thérèse revealed to him something that she was not supposed to know.

On 29 April 1873, six months after she began suffering from the pains of the Passion, the Holy Wounds appeared on Marie-Thérèse’s body. The news began to spread and a crowd of people, including many clergy, started to visit the stigmatic, wishing to witness the phenomenon. They saw the stigmata on her hands, feet, side and a little on her forehead. It is said that one Friday about one thousand people visited Marie-Thérèse.

Not everyone was admitted to the stigmatic's room during the stigmatization because she claimed that those who doubted her increased her pain.

Marie-Thérèse was apparently in spiritual contact with other stigmatics. While in ecstasy, she mentioned that she "saw" four stigmatics in Europe. One in Belgium (Louise Lateau) was more "advanced than her," but she would soon "become just like her." Sometimes, she was "transported" to the mountain of La Salette, where the seer and stigmatic Mélanie Calvat saw the Virgin in 1846. There, the Virgin of La Salette allegedly spoke to Marie-Thérèse about the future of France.

It is uncertain what happened to Marie-Thérèse and how the phenomena evolved. It seems that in January 1874, her spiritual guide forbade her to receive more visits. The clergy discussed the veracity of the phenomena in their private correspondence. While her spiritual guide considered the wounds to be supernatural, others thought that Marie-Thérèse was either simulating or that she was possessed by the Devil. The discussion seemed to fade during 1874. In the autumn of that year, the journal *Annales de la Sainteté* published several accounts of the extraordinary graces received by Marie-Thérèse between February and December 1873.

Tournai, AST, Louise Lateau, B4, Documentation diverse, 6. Publications diverses sur des stigmatisées autres que Louise Lateau.

Mastacchini, Teresa (c.1907, 1892–1926)

Teresa, known by her religious name Maria Lilia, was born in Castell'Azzara, in the province of Grosseto, on 24 May 1892. Her parents were fervent Catholics who encouraged her mystical path and the priesthood of her brother, Giglio Mastacchini, who became a monsignor. From childhood, Teresa's life was marked by prodigies. As a small child, she fled over a wall to escape a violent assault and was, she claimed, saved by the Virgin Mary.

Her divine gifts increased after she entered a monastery. At the age of 15, in April 1907, she joined the Franciscan tertiary of Ischia di Castro (Viterbo) and took the name Maria Lilia. The devotion to Gemma Galgani was widespread in the cloister, although it was not yet officially recognized by the Church. Maria Lilia, supported by her spiritual father, Luigi Taffi, decided to follow the spiritual example of the Tuscan saint. Prolonged fasts and corporal mortifications led to altered states of consciousness and alleged mystical phenomena, such as ecstasy, stigmata and blood sweats. Among the paranormal phenomena, there was also the ability to prophesy future events (such as the Ischia earthquake), meetings with a guardian angel and the bleeding of the crucifix in her room.

In August 1919, she and three other sisters received permission from Cardinal Scopinelli to found a new religious institution. In Gavignano, in the province of Rome, Maria Lilia established the Istituto delle Sorelle Terziarie Francescane della Divina

Provvidenza (Institute of the Tertiary Franciscan Sisters of Divine Providence), which later became the Suore Pie Operaie (with educational and welfare functions).

The *fama sanctitatis* of the founder quickly spread beyond the monastery, reaching the Vatican, with the news of her paranormal manifestations alerting the Holy Office. In December 1925, Msgr Salvatore Baccarini was selected as the apostolic visitor to investigate Maria Lilia and the other sisters. He found a deep conflict within the monastery, between supporters and detractors of the charismatic founder.

A few months later, on 1 April 1926, Maria Lilia died at the age of 33, before explicit measures could be taken by the Holy See. Even after her death, believers continued to consider her a saint, invoking her during the war, or to obtain miracles. In 1992, initial work for the beatification process began, promoted by the association of Maria Lilia Mastacchini.

ACDF, Dev. V. 1923, 2.

Gentile, Rosalba. "Nel solco di Gemma. Maria Lilia Mastacchini e Suor Crocifissa Vangioni nella serie archivistica *Devotiones Variae*." In *Ricerche di storia sociale e religiosa*, 79 (2011), 289–299.

Matarrelli, Palma (1858, 1825–1888)

Palma Matarrelli, better known as Palma of Oria or Beata Palma, was born into a family of poor peasants from Oria, in the province of Brindisi, on 31 March 1825. In 1842, at the age of 17, she married Domenico Zito and had three children, all of whom died at an early age. Her husband died in 1848, and Palma lived alone with her mother, completely changing her life, especially after a meeting with the canon, Vincenzo de Angelis, and later Francesco De Pace.

On 3 May 1858, at the age of 33, while she was praying at the Church of St Francis, she received the stigmata on her hands, feet and chest. They were evident until 1865 (the side wound remained until her death). In addition to stigmata, other mystical phenomena were reported, including visions, ecstasies, apocalyptic prophecies, miraculous communion, the emission of miraculous liquids and perfumes, as well as healing abilities.

Her fame spread throughout Italy and even abroad, and she became a very popular religious celebrity. In June 1866, due to the incredible number of pilgrims, the mayor of Oria and the civil authorities decided to take action. Visitors were removed from the village and Palma and her mother were locked up in isolation at the orphanage of St Domenico while a medical investigation studied her case. Despite these measures, the pilgrims continued to come.

In 1869, the canon de Angelis sent a manuscript in three volumes about the "Marvels of Matarrelli" to the Holy Office, asking permission to publish and distribute it. This prompted a Vatican investigation.

In 1871, the French doctor, Antoine Imbert Gourbeyre, visited Palma, declaring her manifestations to be paranormal. He also dedicated the second volume of his book *Les Stigmatisées* to her (the case of Palma was not included in the edition of 1894, due to Holy Office censorship).

In 1872, the Holy See decreed that all of Palma's phenomena, including the stigmata and apocalyptic prophecies about the Church and Pope, were illusions, fraud and inspired by the devil. They also decreed that she was to live in total isolation, forbade pilgrims and dismissed her fanatic spiritual directors. However, the Bishop of Oria, Luigi Margarita, did not obey the measures and the popular devotion ("deviant devotion") continued until her death.

Palma died on 15 March 1888, considered Blessed by the people. Her remains are conserved in the chapel of the Daughters of the Divine Zeal of Oria.

Castelli, Francesco. *Per una definizione del modello di processo penale del Sant'Uffizio: il procedimento inquisitorio per affettata santità nei confronti di Palma Matterelli di Oria (1869–1878)*. In Van Geest, Paul and Regoli, Roberto (eds.). *Suavis Laborum Memoria. Chiesa, Papato e Curia Romana tra storia e teologia*. Vatican City: Archivio Segreto Vaticano, 2013.

Imbert-Gourbeyre, Antoine. *Les stigmatisées*. Paris: Victor Palmé, 1873.

Mela, Itala (1937, 1924–1957)

Itala Mela was born in La Spezia on 28 August 1904 to non-practising Catholic parents, and was secretly baptized by a midwife (she was re-baptized on 24 August 1948 by Msgr Bonfiglioli, the vicar of La Spezia). In 1920, her little brother died and her family responded to this sorrowful event by losing all faith. In 1922, the girl moved to Genoa, where she attended the university (faculty of letters and philosophy). This was also the year of her conversion, due to the spiritual direction of Father Marchisio Scolopio. Throughout the years, her inner life became deeper, so much so that she wanted to become a nun. In 1925, she graduated and began teaching at Pontremoli, in the province of Massa Carrara. In June of that year, she made a vow of chastity, which became perpetual from the Easter of 1928. Her ascetic life included episodes of ecstasy, charismatic visions and gifts, and a divine voice, which asked her to found a new Benedictine monastery in Belgium. On 3 August 1929, a supernatural ray from the tabernacle illuminated her mind and wounded her body, convincing her to become a sacrificial "victim soul" for the salvation of the Church. Her suffering became more intense during the Second World War.

The paranormal experiences became increasingly frequent, and during the Pentecost of 1929, Itala reconfirmed her desire to be an expiatory victim. Despite the family's opposition, she finally entered a convent, but a mystical illness (an ongoing fever) forced her to return home in desperate health. After recovering her health, Itala

became an oblate in the monastery of St Paul Fuori Le Mura in Rome, later renouncing the monastic life for the Catholic apostolate in the world.

On the Holy Friday of 1937, Itala was carried in spirit to the Mount of Calvary, on which she shared the Passion of Christ. On 3 May of the following year, Jesus told her that she would receive spiritual stigmata every Friday. She also received the gift of the transverberation of the heart (August 1938). Her adoration for the “Inabitazione” (“Inhabitation,” a form of worship of the Trinity), led her to establish a religious family in 1946 consisting of priests engaged in the spread of devotion.

Itala Mela died on 29 April 1957, and her remains were buried in the cathedral of La Spezia. Her cause for beatification was introduced in 1976 and was completed on 10 June 2017, when she was declared Blessed.

Piccinelli, Aldo. *L'esperienza spirituale di Itala Mela. Una vita di incandescente immersione nella trinità*. Rome: Benedectina Editrice, 1991.

Menéndez, Josefa (1920, 1890–1923)

Josefa Menéndez was born on 4 February 1890 in Madrid, into a humble and very pious family. After the death of her father, she began working as a seamstress and helped her mother take care of her three younger sisters. For a long time, she wanted to follow her religious vocation, but could not leave her mother on her own. On February 1920, when one of her sisters was old enough to help with the family, she crossed the border between Spain and France and joined the convent of the Religieuses du Sacré Cœur des Feuillants in Poitiers. She was 30 years old. Her daily life in the convent was ordinary and she carried out humble tasks with grace and humility. From her arrival until the day of her death only four years later, her fellow sisters did not know of the mystical phenomena that Josefa experienced.

Josefa became a victim soul in reparation for the sins of humankind. She witnessed several apparitions of the Sacred Heart of Jesus and the Virgin, and was allegedly tormented by diabolical attacks. Apparently, she was able to descend into Hell and experienced the pain of the condemned souls. She underwent a mystical marriage with Jesus, who made her join his suffering during the Passion. According to Josefa, Jesus once told her: “Take my cross, my nails, my crown of thorns; these are my treasures, but since you are my wife I am not afraid of lending them to you” (cited in Menéndez, *Un llamamiento*, 53). Jesus supposedly gave Josefa a “message” that she should transmit. She recorded this message and her memories in a text published posthumously under the title *Un llamamiento al amor* (*The way of divine love*), which has been translated into many different languages (including French, Portuguese, Italian, English, Chinese and Hungarian) and has been reprinted several times. When the sisters discovered the text after Josefa’s death in 1923, they realized that they had been living with a saint. Her cause for beatification began in the same year. Josefa’s manuscript was taken to

Rome for examination and was declared nihil obstat in 1938. Many graces have been attributed to Josefa's intercession.

Feraud García, José María. *Una palomita blanca: (Sor Josefa Menéndez)*. 2nd ed. Madrid: Ediciones Paulinas, 1955.

Menéndez, Josefa. *Un llamamiento al amor*. Barcelona: Ramón Farré, 1943.

Mohr, Ursula (c.1825, c.1800–c.1855)

Ursula Mohr was born into a peasant family from Appiano, in the province of Bolzano, in the first half of the nineteenth century. She lived a secluded and withdrawn life, but because of her mystical phenomena, such as ecstasies and visible stigmata, she became famous as one of the stigmatized virgins of Tyrol. Ursula died in Appiano between 1855 and 1860.

Imbert-Gourbeyre, Antoine. *La stigmatisation*, ed. Joachim Boufflet. Grenoble: Jérôme Millon, 1996.

Molari, Angela (1844, 1821–1887)

Angela Molari was born in Rimini on 24 August 1821. According to the hagiographic tradition, she followed the main mystical stages of other stigmatics. At the age of five, she made a private vow of chastity and then consecrated herself to Christ; at the age of eight, she began to suffer spiritual pains for the salvation of the Church. In 1830, she received her first Communion and experienced her first episode of ecstasy. Her penitential practices were extreme and included inedia, unceasing prayers and self-flagellation, while divine visions and demonic temptations had already begun in her adolescence.

Her father died in 1838 and two years later she opened a kindergarten with her mother. She assiduously attended the Marian shrine of Colonnella, choosing the Capuchin, Michelangelo da Rimini (her director for over 30 years), as her spiritual father. On 28 January 1844, after the Mass, she became ill with an undiagnosed disease that within a few days appeared to be condemning her to death. On 2 February, she had her first Marian apparition and Our Lady predicted that she would receive the stigmata. After the vision, her feet exhibited a deep gash, from which blood was emitted. In the following period, the Holy Wounds opened on her hands, chest and head (crown of thorns).

Angela and her confessor attempted to hide the events, but in the following year news had spread within the diocese, attracting the interest of the newly elected bishop, Msgr Salvatore Leziroli, who decided to investigate the case. On 2 September, he sent two doctors (Remigio Paglierani and Felice Lancellotti), the pro-vicar general and two other witnesses to ascertain the nature of her stigmata and conduct some experiments.

After examining and sealing them, they were declared to be scientifically unexplainable. The bishop, however, continued to monitor Angela and, on 28 January 1847, he wrote a report to Pope Pius IX, who commissioned the Bishop of Bagnore to examine her case once again in 1850. The stigmata phenomenon was initially repeated every week, on Fridays, then became more sporadic, until it only occurred during the Easter period. Many relics were obtained from the impression of linens on her wounds.

Earlier, in 1844, Angela, her mother and some women of Colonnella created a small religious community in which they all lived, which became a monastic congregation in 1851 (the *Congregazione delle Figlie dell'Immacolata*). She also took the name of Maria Maddalena della Santissima Trinità. After a long illness, she died on 21 November 1887. On 10 May 1988, her cause for beatification was introduced.

Da Lajosanto, Venanzio. *Vita di suor Maria Maddalena della SS. Trinità, al secolo Angela Molari di Rimini, fondatrice dell'istituto delle Figlie dell'Immacolata Concezione*. Milan: Tip. Arc. Boniardi-Pogliani, 1890.

Felici, Icilio. *La santa di Rimini: Angela Molari fondatrice delle Suore Bianche di Sant'Arcangelo di Romagna*. Rome: Nuova Lux, 1957.

Ruggeri, Fausto. *Angela Molari. Una donna tutta di Dio*. Santarcangelo di Romagna: Congregazione Suore Francescane dei Sacri Cuori, 2012.

Mónica de Jesús (Cornago Zapata, Basilia) (1908, 1889–1964)

Basilia Cornago Zapata was born in Monteagudo (Navarra) in 1889. She was the third child in a family of ten children. They all received a very pious Catholic education. Basilia recognized her religious vocation very early. On the day of her first Communion, in May 1901, she saw her guardian angel for the first time. At the age of 19, she joined the Augustinian sisters in the monastery of Santa María Magdalena in Baeza (Jaén). After her entry into religious life, she started to suffer from attacks by the Devil. Initially, she took the religious name of Sor Basilia de Santa Mónica, but because there was already a Sor Basilia in the convent, everyone began to call her Mónica de Jesús.

Her ecstasies and mystical phenomena were not always well received by her sisters. Fortunately, she found a spiritual director in Father Cantera, a doctor in philosophy and canon law. Mónica de Jesús was especially devoted to Jesus of the Sacrament, with whom she allegedly maintained a spiritual relationship. She also claimed to be in contact with souls in Purgatory. One of the most extraordinary phenomena that she experienced was the gift of bilocation. Allegedly, Mónica de Jesús was transported to different places by her angel. For example, she was said to have appeared at an execution by firing squad during the Spanish Civil War (1936–1939). Eleven of the 30 victims were priests. Even more exceptional was her alleged bilocation in 1921 during the Second Moroccan War, where she encouraged the Spanish soldiers on the battlefield and was injured in the leg.

One of her greatest concerns was the conversion of sinners. In March 1917, she founded an association of "victim souls" to pursue this mission. They were a small group of seven people, six women (four religious, two lay) and a priest. Mónica de Jesús was said to spend every Holy Week in ecstasy. She received stigmata for the first time in 1908, during her novitiate. According to her spiritual father, sometimes the wounds bled profusely and the cloth that she used to cover them was soaked. They would start bleeding on Thursday at midday and were closed by Friday at the same hour. The stigmata became invisible during the Spanish Civil War, when the Augustinian sisters were forced to leave the convent and live among the secular population.

Mónica de Jesús died in 1964 with a reputation for sanctity. People from Baeza and surroundings, as well as from Madrid and other parts of Spain, came to see her body. Many commended themselves to Sor Mónica. A process of beatification was opened on 8 December 1979 and she was declared Venerable by Pope John Paul II on 13 June 1992.

Ayape, Eugenio Fr. *Una flor contemplativa: sor Mónica de Jesús*. Madrid: Augustinus, 1977.

Carmen, Teodoro del, O.A.R. *Camino de santidad*. Madrid: Augustinus, 1975.

Peña, Ángel. *La venerable sor Mónica de Jesús y su ángel custodio*. Lima: Perú, 2011.

Moock, Arthur Otto (1935, 1902–?)

The case of Arthur Otto Moock (born 13 May 1902 in Hagenau), a merchant from Hamburg, was found exceptional by his contemporaries in two ways: he was a Protestant and a man who had never been much concerned about religion. However, in 1928, he had a terrible car accident, damaging his spinal cord (and thus the sympathetic nerve system, according to a physician), and he had to stop working. After seven years, in March 1935, he received the wound of the crown of thorns and stigmata on his hands and feet. A small wound also appeared on his forehead, which looked like the skin had been torn a little. During a bomb attack in the Second World War, his forehead developed an additional mark, completing a cross. At the time, he also received the side wound. Initially, Moock sought medical help but he gave up when he claimed to have received a mission from Christ in October 1949. Moock saw Christ urging the faithful to gather together, including all confessions as all of one faith. Moock himself linked this to the Pope's statements about the dialogue between the confessions. His case drew the attention of medical and psychological experts and was made into a film called 'The Riddles of the Cross' (*Rätsel des Kreuzes*). This in turn increased the number of visitors, as well as opposition to his case. In 1949, the Danish hypnotist Thorsen attempted to cure him using hypnotic suggestion but failed.

Anonymous. "Ja, es ist Blut." *Der Spiegel*, July 28, 1949.

Anschütz, Georg. "Ein Stigmatisierter unter uns." *Die Zeit*, July 28, 1949.

Schütz. "Der stigmatisierte Arthur O. Moock." *Neue Wissenschaft. Zeitschrift für kritischen Okkultismus* 1.2 (1950): 41–47, 1.3 (1950): 20–22.

Moriconi, Ester (1913, 1875–1937)

Ester Anna Moriconi, also known as Esterina or by the religious name of Maddalena, was born into a family of poor peasants from Montelupone, in the Marche region (central Italy), on 6 September 1875. At the age of nine, she became ill with a severe case of meningitis that left her deaf-mute for years and the victim of ongoing consumption. Her father died in 1892, and she and her mother were housed by friends and relatives, until they moved into a house owned by a woman called Maddalena Magner in 1894. In 1913, her mother died, and the charismatic woman began to exhibit incredible graces. While in childhood she had been favoured by miracles, such as healing from fatal illnesses, from 1913 onwards, she began to have daily episodes of ecstasy and visions. On 29 October, she received the invisible crown of thorns. In November of the following year, the stigmata appeared on her body, although she kept them hidden until 18 December 1917, when she confessed the phenomena to Magner and numerous priests (especially the fathers of St Francis, her spiritual directors).

She not only had divine graces, but also suffered a mystical illness and demonic possession. In many letters sent to Ester's faithful, Magner wrote that she was constantly persecuted by demons, beaten and abused for her sacrifice and atonement for the Church. From March 1921, Moriconi experienced the phenomenon of stigmatization for three days every week. On Mondays, she contemplated the Passion in an ecstatic state, on Wednesdays, she received the flagellation, while on Fridays, deep wounds opened on her hands, feet, head and chest. Copious amounts of blood was emitted from the wound on her chest, which created symbolic figures (crosses, hearts, holy images) when it came into contact with cloth, later used as relics by the faithful.

In 1921, Maddalena Magner died and Ester went to Rome, hosted by the Augustin Sisters of the Seven Sorrows (Suore agostiniane dei Sette Dolori). There, supported by the abbess and important clergymen (including cardinals), she became a significant religious celebrity. On 29 October 1922, she took her vows and became a Augustinian nun. Her fame soon spread beyond the boundaries of the cloister, and many pilgrims would visit her, especially during the Fridays of the Passion. On 18 April 1923, the Holy Office officially opened an investigation of her, conducted by Father Donzella. In December 1924, the Vatican Congregation decided that Esterina should be removed from the monastery and placed in a psychiatric hospital with the assistance of Agostino Gemelli in Milan (1925–1937). They closed the house in Montelupone because it had become a pilgrimage destination, and destroyed all the relics and writings. Esterina died in Milan on 30 November 1937.

Mrazek, Bertha “Georges Marasco” (c.1922, 1890–1967)

Bertha Mrazek was born around 1890 in Brussels. Her Czech father and Belgian mother allegedly turned her out on the streets at an early age and she started a career as a lion-tamer (in the circus of the Van Been brothers) and also as a singer at “Minerva.” During the First World War, she is reported to have been in Saint Gilles prison, but it is unclear under what circumstances. Some say she had collaborated with the Germans, while, according to other stories, she had been good friends with Edith Cavell and helped in the resistance. After the war, she was accused of having acted as a spy on behalf of the German occupiers. Baron Van Zuylen van Nyevelt and five others investigated the case from 25 November 1918–2 May 1919 and had no success in finding incriminating evidence.

Bertha did not live through the war years uninjured and in 1919 she could no longer move: her arms and legs were paralysed and a few months later she went blind. As a last resort, in July 1920, she went to the basilica in Halle, where she underwent a miraculous cure at the shrine of Our Lady. She made a painting of her cure in Halle, as an ex-voto, and hung the image in her own chapel in her house in Brussels. From an initial small group of enthusiasts after her cure (with whom she exchanged poems and letters), a loyal set of followers soon developed when Bertha became a “victim soul” and began suffering for others. She also exhibited the stigmata and became a prophetess.

Her conduct and apparently miraculous cure were viewed with extreme disfavour by the ecclesiastical authorities. Moreover, her persistence in wearing male attire, calling herself George Marasco, as well as her alleged mission and prophecies and the considerable sums of money she collected from her supporters, roused their suspicion. She seems to have been denied the sacraments. In 1924, she was arrested for obtaining money under false pretences. The medical experts who examined the case had her transferred to an asylum in Mons, with the newspapers headlining on 3 December that she had been declared insane. A small group of followers remained loyal, however, and in the 1930s we find Bertha, now Père Jean, in a castle in Essenbeek. He continued to receive visitors in her own chapel in her house in Brussels as well. He died in 1967, but even today his followers attend a mass in his honour in Halle on the day of the miraculous cure

Schleyer, Franz. *Die Stigmatisation mit den Blutmalen*. Hannover: Schmorl Von Seefeld, 1948.

Thurston, Herbert. *Surprising mystics*. London: Burns & Oates, 1955.

Napoleoni, Giulia (c.1840, 1819–1851)

Giulia Napoleoni was born in Arsoli, a village near Rome, on 5 February 1819. As an adolescent, she moved to Rome, where she worked as a cleaning lady for aristocratic families in the capital. Her father confessor was Vincenzo Tizzani, who considered her

a very pious and obedient believer. Many graces and mystical phenomena have been attributed her, including visible stigmata, ecstasies, bilocation, visions and prophecies (most of them about the popes and Pius IX in particular).

Giulia died of tuberculosis. It is said that her body was exhumed after 90 days and “fresh and living” blood came from her heart and stigmata, as reported by doctors and witnesses. Father Tizzani and Massari asked the Dutch painter Jan Philip Koelman to make a portrait of her remains in St Vitale church.

Rome, ASPV, Archive of St Pietro in Vincoli fondo Tizzani, M 1030, cc. 1–48.

Navarro, Narcisa (c.1880, –)

Narcisa Navarro was a woman from Ayamonte (Huelva) in the south of Spain. Around 1880, she became bedridden. Her acquaintances soon discovered that her body was covered with figurative stigmata depicting bloody crosses. The news spread by word of mouth. People from villages close by, and also from Portugal – not far from Huelva – started to come to Ayamonte wishing to see “the living saint.” Some were reported to admire Narcisa and others made fun of her. Many took pictures of her in bed, and these were allegedly sold as relics.

Miracles other than stigmata were also reported to have occurred. For example, on two occasions, Narcisa Navarro’s bed suddenly caught fire, but she did not suffer burns. Her spiritual father was Francisco Campos, the parish priest of Ayamonte and her brother-in-law. This family relationship made some people suggest it was fraud. The anticlerical and Republican Spanish newspaper *El Motín* argued that Narcisa and Francisco were partners in crime, and that the crosses on the stigmatic’s body were like “prisoners’ tattoos,” made using injections.

“Manojo de flores místicas,” *El Motín* 2.20 (1882): 1–2.

Nerbollier, Marie-Louise (1885, 1859–1908)

Marie-Louise Nerbollier was a seamstress, born in 1859 in Lyon. Around her 20s, she took shelter at the château of a pious woman, Mme Piellat, in Diémoz – a village of 700 inhabitants close to Lyon. Piellat’s son, Amédée de Piellat, was spending his fortune on the Catholic missions in Jerusalem, where he had met the mystic and stigmatized nun Joséphine Rumèbe (1850–1927). By then, Marie-Louise was already known for undergoing mystical events. In 1884, while she was living in her tiny room in Lyon, she allegedly witnessed an apparition of the Virgin, which took place at the same site where, two years earlier, Anne-Marie Coste (1861–1924) had seen the Virgin.

At Diémoz, under the guidance of Mme Abric – Nerbollier’s old boss – and the curé Germanet – the parish priest of Diémoz – Nerbollier continued to develop her religious practices at the château. She was said to receive the stigmata every Friday. The

Five Holy Wounds were visible and bled profusely. Soon, an unauthorized cult started to develop around this mystic, popularly known as “la stigmatisée de Diémoz.” She received many visitors, including the later stigmatic Thérèse Durnerin (1847–1905), who went to Diémoz for the first time in 1892. During bouts of ecstasy, Marie-Louise was said to see the crucified Christ and the Virgin. Like other stigmatics, her alleged mission was to suffer as an expiatory victim for the sins of humankind.

According to Republican and Freemason newspapers, such as *Le XIX^e Siècle* and *Le Franc-Maçonn*, the parish priest of Diémoz advertised the events. He was the uncle of a carriage contractor. On Fridays, the day of the ecstasies – as well as market day – his carriages would be full with people heading to the “stigmatic’s show.” Several journalists from *Le Petit Lyonnais* and *Le Courrier de Lyon* were sent to Diémoz. According to them, Marie-Louise was a hysteric, whose illness had been exploited by the clergy and her entourage.

Although it has not been proved, it is said that Nerbollier joined the Third Order of Saint Francis. She died on 15 August 1908. In 1939, the grave concession at the cemetery was not renewed and Marie-Louise was exhumed. Her body appeared to be uncorrupted. A local cult surrounding this mystic has survived.

Lyon, Archives diocésaines de Lyon (ADL), Marie-Louise Nerbollier, 1.1911.

“La stigmatisée de Diémoz,” *Le XIX^e Siècle*, 19 April 1886, 4.

“Le miracle de Diémoz,” *Le Franc-Maçonn*, 24 April 1886, 1–2.

“Miracle ! Miracle !” *Le Républicain de la Loire et de la Haute-Loire*, 23 April 1886, 3.

Théotime de Saint-Just, (Père). *Les Capucins de Lyon, de la fin de la Révolution française à nos jours*. Lyon: Petit messenger de Saint-François, 1942.

Neumann, Therese (1926, 1898–1962)

Therese was born on 9 April 1898, as the first of 11 children of the tailors Ferdinand and Anna Neumann. Therese’s family was not wealthy. They owned a small parcel of land and four cows. Therese started to contribute to the household in her final year of school (1910/1911) by working at Gut Flockenfeld watching over the cattle. In 1912, she started working as a maid for the innkeeper and farmer Max Neumann. On Sunday, 10 March 1918, a fire in a nearby estate changed Therese’s life. Most probably she strained her back carrying buckets of water to put out the fire. Afterwards, after several unlucky falls in which she hit the back of her head, she was confined to her bed, and in March 1919, she went completely blind. The doctors who assessed her case (for invalid support) in February 1920 diagnosed “hysteria” as the main cause.

Bedridden and blind, Therese had to give up on her dream of becoming a missionary nun. On 29 April 1923 (the day of the beatification of Therese of Lisieux), she suddenly regained her eyesight and, on 17 May 1925, she was no longer paralysed. She received the stigmata on 4–5 March 1926 and started having visions of the Passion of

Christ. In the same year, she stopped eating. Numerous visitors (including from countries such as France and the US, as well as all ranks of society) came to see her and she eventually attracted the attention of the episcopal authorities.

They created a medical commission that examined her case (especially her alleged inedia) from 14 to 28 July 1927 in her home, with Therese put under the close observation of four Franciscan nurses from Mallersdorf. No fraud could be detected and the episcopal authorities pressed for an examination in a clinic, but her father refused. In the aftermath, the episcopal ordinariate decided (in October 1927) to create a system of permissions for those who wanted to visit the stigmatic in order to stop the “pilgrimages” and publications on the matter. During the National Socialist period, the Gestapo took particular interest in the Konnersreuth circle, but Therese was never harmed or sent to a clinic, although her house was searched and her mail checked. In the years immediately after the war, the Americans accounted for almost half the visitors to Therese.

Although Therese Neumann was named after Saint Theresa of Avila, it was Therese of Lisieux who played an important role in her life after her father had given her a devotional card in 1914. She had regained her eyesight on the day of the beatification of the little flower, and Therese appeared to her on the anniversaries of her beatification and canonization. In 1962, Neumann became involved in the plans for the “Theresianum,” a cloister in Konnersreuth in honour of the 40th anniversary of Therese’s beatification; however, she died from a cardiac arrest before she could see the start of the building process on 18 September 1962. She was buried on 22 September 1962, with thousands of people (from the former West Germany, Belgium, the Netherlands, France, Switzerland and Austria) attending the service. The devotion to Therese Neumann remains very much alive (numerous people have visited her grave) and on 13 February 2005, the process of beatification was opened.

Boufflet, Joachim. *Thérèse Neumann ou le paradoxe de la sainteté*. Mesnil-sur-l’Estrée: Éditions du Rocher, 1999.

Seeger, Joachim. *Resl von Konnersreuth (1898–1962). Eine wissenschaftliche Untersuchung zum Werdegang, zur Wirkung und Verehrung einer Volksheiligen*. Frankfurt am Main: Peter Lang, 2004.

Nezzo, Renata (1914, 1894–1925)

Renata Nezzo was born in Urbino, central Italy, on 1 May 1894. The premature death of her mother (23 February 1901) and father (15 November 1903), led the young girl to travel frequently between Rome and Urbino as a guest of family and monasteries. Around the age of 12, she proved to have a deep inner life and made a temporary vow of chastity (29 September 1907), renewed every year until 1921, when it became perpetual. Three years later, she decided to adopt ascetic practices, including fasting,

self-flagellation and spiritual exercises. In January 1911, Nezzo entered the Third Order of Saint Francis and on 24 January 1913 joined the Daughters of Mary in Rome.

Despite her greater desire to become a nun, she felt that her mission consisted in offering herself as a "victim soul." This decision was taken thanks to the guidance of her spiritual fathers, Francesco Fabbri and Msgr Ugo Aiuti. It is difficult to know what kind of stigmata she had because her hagiography was rewritten in the 1970s and the most controversial issues – including mystical experiences – were deleted by Holy Office censorship. However, in her own writings she records that at Easter 1914, she received the crown of thorns around her head, on 16 February of the following year, she wrote that her inner suffering had also manifest physically, while on 27 July 1924 she recorded that a lot of blood issued from the wound on her chest. Moreover, every Thursday evening she fell into a state of ecstasy, while on Fridays she shared Christ's Passion (and her sufferings were more intense over the Easter period).

In 1916, she underwent the mystical crucifixion in Gethsemane and anticipated her death after a long illness. Renata had good relationships with the diocesan clergy and the pontiffs, who received her at private hearings (Pius X, Benedict XV and Pius XI). These relationships allowed her to become the secretary of the Catholic Action of Urbino (1918) and to found and write the manual for her community, the *Piccole Vittime dell'Amore Misericordioso* (Little Victims of Merciful Love) (25 November 1923), approved in 1925 by the Archbishop of Urbino.

Renata died on 4 September 1924 at the age of 31. After her death, the congregation split into different parts. The fanaticism of some of her followers led the Holy Office to open an investigation, dissolve the foundation and prohibit the distribution of the manual (2 April 1928). However, in 1976, the Bishop of Urbino requested the movement be reopened.

Galli, Enea. *Renata Nezzo (1894/1925). Vittima dell'amore misericordioso*. Urbino: Arti grafiche editoriali, 1981.

Niglutsch, Crescenzia (1836, 1816–1885)

Crescenzia Niglutsch, one of the stigmatics of Tyrol, was born in St Leonardo in Passiria on 17 June 1816, and at the age of five moved with her family to Tschermers (Cermes). From 1832 to 1835, she worked as a cleaning lady for different families in Merano, Trent and Verona, but was forced to return home due to a nervous illness. Her mother died in 1835, her father had serious financial problems, and no medical treatment was able to help her. During that year, ecstasies, visions and a complete state of inedia changed her life completely.

The Gratschs, a rich and pious couple from Merano, decided to host and take care of Crescenzia, who moved into their home on 16 July 1835. Her illness, however, continued, and on 9 June 1836 she also received the visible stigmata on her hands. A few

weeks later, they also appeared on her feet, head and side. Every Friday, she relived the Passion of Christ with bleeding wounds.

All of these phenomena were very similar to other stigmatics of the Tyrol (they allegedly knew each other and met) but unlike them, she was not bedridden. Crescenzia was mobile and could even work, and after the first visible manifestations she prayed God to turn her wounds into invisible stigmata. On 9 October 1836, she appeared “re-born,” without the stigmata and recovered from her illness, and thus went back to her father’s house; although, between Thursdays and Fridays she would fall into a deep ecstatic state. During other working days, however, she now appeared quite “normal.” Under the spiritual direction of Franz Huber, her new confessor, Crescenzia began an active life in her parish.

In her village, however, the rumour spread that Crescenzia’s stigmata had disappeared as the result of her relationship with the young priest. According to the rumours, God had punished her by taking away the precious gift of the stigmata. The archbishop, Giovanni Nepomuceno Tschiderer, acted accordingly and ordered Father Huber to move her to Rovereto (1838). The bishop, without having met Crescenzia or opening a real investigation, claimed that the phenomena had no extraordinary origin.

This harsh judgement and the defamatory rumours meant Crescenzia was not accepted into the convent of the Sisters of Charity in Caldaro. It is likely that she first went in Rovereto with her confessor and then later lived in the Gratsch house once more. She died in Bolzano on 14 May 1855.

Anonymous. *Vita compendiosa di Crescenzia Nieklutsch di Tschermms*. In Antonio Riccardi (ed.). *Le tre mirabili vergini viventi nel Tirolo*. Milan, Tip. Santo Bravetta, 1837.

Gadaleta, Ludovico Maria and Vesely Leonardi, Ludmilla. *Il “Diarium Missarum” di don Antonio Eccel con annotazioni riguardanti Maria Domenica Lazzeri “l’Addolorata di Capriana” (1815–1848)*. Rovereto: New-book edizioni, 2015.

Noblet, Marie-Thérèse (1913, 1889–1930)

Born in 1889, Marie-Thérèse Noblet was the second of three children of a French textile manufacturer and Mayor of Signy-l’Abbaye (Ardennes). In 1894, her father died after the failure of his business and the family moved into the maternal grandparents’ house. In a little less than a year, Noblet lost all her close relatives, except for her grandfather. She lived under his tuition until his death in 1900, when she moved to Epernay with other relatives. At that time, she was very devoted and committed to Christ. In 1905, she suffered from an illness that left her unable to walk. However, she went to Lourdes and was allegedly cured, with the medical office certifying the miraculous healing.

Around 1910, she attempted to join the Carmelites, but they rejected her due to her physical feebleness. She then started suffering from alleged diabolical attacks. Three

years later, she finally accepted that she was a “victim soul” for Christ. In that year, the first figurative Holy Wound appeared: a cross on her chest. On Holy Friday 1921, and in the presence of Archbishop Alain de Boismenu, she received the second figurative wound: a host below her throat. The wounds supposedly mutated and changed form from time to time.

At the time, Alain de Boismenu was Noblet’s spiritual father. In September 1921, believing that her mystical phenomena might help to convert the pagan peoples of Papua, Boismenu embarked with Noblet on a long journey to this province of Indonesia. Living in very poor conditions, Marie-Thérèse shared her life with the Indigenous people as a Mother Superior of a new congregation. It is said that other figurative stigmata appeared and disappeared over the years in Papua. The only witnesses were Boismenu and a few close friends.

She died in Kubuna in 1930 in obscurity. Over the following decades, several physicians and psychiatrists – Jean Lhermitte, Roland Dalvies, François Achille-Delmas and Pierre Giscard – accused her of unconsciously faking the mystical phenomena. They presented their arguments during a Congress for Religious Psychology in 1938, and published several books and articles on the subject, especially in the journal *Études Carmélitaines*. According to Giscard (1953), the absence of evidence makes it more difficult to judge the phenomena.

Giscard, Pierre. *Mystique ou hystérie? À propos de Marie-Thérèse Noblet*. Paris: La Colombe, 1953.

Journal: *Études Carmélitaines* (1938, vol. 23, October; 1939, vol. 24, April).

Lhermitte, Jean. *Mystiques et faux mystiques*. Paris: Bloud & Gay, 1952.

Marchal, Jean. *Marie-Thérèse Noblet*. Charleville: L’Ardennais, 1961.

Winowska, Maria. *Le scandale de la croix*. Montsûrs: Résiac, 1973.

Olazábal, Ramona (1931, 1915–1975)

Ramona Olazábal was born in Beizama (Guipúzkoa, Basque Country) into a family of farmers. Her life is linked to the Marian apparitions that Ramona and other seers, usually children or adolescents, witnessed in the hills of Ezkioga during the Second Republic (1931–1936) in Spain. The visions started in June 1931, shortly after the proclamation of the Republic. In only a couple weeks, hundreds of new seers started to experience the same visions. Many were seen undergoing the pains of the Crucifixion, while a few supposedly received the stigmata. Along with Gloria Viñals and Josefa Lasa, Ramona was one of the latter. The events at Ezkioga attracted the attention of large crowds, with more than one million people visiting the site. The visions were condemned by the ecclesiastical authorities, including the Vatican. The political powers also repressed those who visited the site of the apparitions.

Ramona Olazábal’s first vision dates from 16 July 1931, when she was 16. At that time, she had already left her parent’s farm and had started working for aristocratic families

in San Sebastián. As the events at Ezkioga became increasingly popular, Ramona left her job and moved closer to the site of the apparitions. She was highly appreciated by the press, who reported her visions in the newspapers. Thanks to the mercifulness of her messages, she quickly gained followers, becoming one of the most popular seers. Her devotees often offered her money.

Like other seers from Ezkioga, Olazábal was waiting for a “great miracle.” She predicted that the Virgin would give her a rosary on 15 October. On that day, she went up to the hill with a girlfriend, Josefa Lasa. A crowd of around 18,000 people was waiting for her. When she returned, the backs of her hands showed two bloody wounds. A rosary was also found in her belt. Men carried Ramona down the hill seated on a chair. Meanwhile, people tried to wet their handkerchiefs with the blood from her hands. Pilgrims from all over the Basque Country arrived at Ezkioga in the following hours.

Justo de Echeguren, the Vicar General of Vitoria, created an ecclesiastical committee to investigate the alleged miracle. During the inquiry, Echeguren was sceptical. A man allegedly told him in private that after witnessing the blood flowing from Ramona’s wounds he saw a razor blade on the ground. Echeguren charged two physicians (one Catholic) with an investigation. After examining Ramona’s wounds, they concluded that they had been self-inflicted, probably with a razor blade or a bistoury. Shortly afterwards, Echeguren wrote a note for the press explaining that the origin of Olazábal’s wounds was not supernatural. Although some continued to believe in Ramona and accused Echeguren of having plotted against her, the girl’s reputation was considerably damaged.

Boué, G.L. *Merveilles et prodiges d'Ezquioga*. Tarbes: Imp. Lesbordes, 1933.

Christian, William A. *Visionaries. The Spanish Republic and the Reign of Christ*. Berkeley: University of California Press, 1996.

Fort, Stanislas. *Une nouvelle affaire Jeanne d'Arc*. Orléans: La Librairie Centrale, 1933.

Montilla, Julia, ed. *Ezkiozaleak: un relato fotográfico*. Barcelona: Ediciones Maravilla, 2009.

Padre Pio / Forgione, Francesco (1918, 1887–1968)

Francesco Forgione, better known as Padre Pio, or Saint Pio of Pietrelcina, was born into a poor family from Pietrelcina, a small town in southern Italy (Campania), on 25 March 1887. In 1903, he entered a monastery, taking the name of Pio and, in 1916, he was consecrated as a priest.

On 8 September 1911, he wrote to Father Benedetto of St Marco in Lamis, his spiritual guide, that he had suffered from acute pains on his hands and feet since September 1910 (without bleeding). In 1918, he moved to San Giovanni Rotondo, where the visible stigmata began to appear. On 5 August, he received the mystical gift of the transverberation of the heart, and on 20 September the visible signs of the Passion appeared on his body. For 50 years, until his death, he had visible and open stigmata.

The news spread quickly through media channels and Padre Pio became a religious celebrity. The number of believers grew exponentially and hundreds of people visited San Giovanni Rotondo every day. The Italian and international press wrote long articles about the stigmatized friar. The Holy Office in Rome investigated his case, while Romanelli, Bignami, Festa and the famous scientist-priest, Agostino Gemelli, also visited him, writing differing reports, which led to the dichotomy of “living saint” or “holy impostor,” also reflected in the division of the Church and his devotees, the latter considering him a “living saint.” Actions were taken by the Holy See to constrain his cult. In 1931, he was forbidden to publicly celebrate the Mass and hear confession of the faithful. These measures, however, did not stop the popular devotion but only helped to spread his fame as a martyr fighting the corrupt Church. When Pope Pius XI revoked the orders of the Holy Office, San Giovanni Rotondo became a “semi-official” place of pilgrimage and worship, attracting believers from everywhere and from every social class.

Due to public and political support, Padre Pio was able to obtain money to build the Casa Sollievo della Sofferenza, a hospital and spiritual centre inaugurated in 1956. He also created prayer groups which spread throughout the world, promoting his international fame.

During the 1960s, he was the object of new accusations and suspicions, also fuelled by a misunderstanding with Pope John XXIII. However, he did receive papal support under the following pontificates of Paul VI and John Paul II. He died on 23 September 1968, and was given a State funeral. His canonical process was opened in 1969. In 1999, he was declared Blessed, and on 16 June 2002, he was declared a Catholic saint by Pope John Paul II. He is the most venerated saint in Italy.

Da Ripabottoni, Alessandro. *Padre Pio da Pietrelcina. Un cireneo per tutti*. Foggia: Centro culturale francescano, 1974.

Da Pobladura, Melchiorre and Da Ripabottoni, Alessandro. *Padre Pio da Pietrelcina. Epistolario*. San Giovanni Rotondo: Ed. Padre Pio (4 vols.), 1975–84.

Di Flumeri Gerardo. *Le stigmate di Padre Pio da Pietrelcina. Testimonianze, relazioni*. San Giovanni Rotondo: Ed. Padre Pio, 1985.

Di Flumeri, Gerardo. *Padre Pio da Pietrelcina. Lavori scolastici*. San Giovanni Rotondo: Ed. Padre Pio, 1993.

Luzzatto, Sergio. *Padre Pio. Miracoli e politica nell'Italia del Novecento*. Turin: Giulio Einaudi Editore, 2007 (English translation: Luzzatto, Sergio. *“Padre Pio”: Miracles and Politics in a Secular Age*. New York: Metropolitan Books, Henry Holt and Company, 2010).

Palminota, Teresa (1920, 1896–1934)

Teresa Palminota (called Colombina by her spiritual fathers) was born in Bari on 25 September 1896 and moved to Rome with her family in 1914. In the Italian capital,

she had a busy religious life, enrolling in the Pia Unione delle Figlie di Maria and participating in the young women's branch of the Catholic Action. In January 1917, while she was praying in church, a light coming from the Blessed Sacrament pierced her heart.

In August 1919, Teresa entered the Institute of the Sisters of Charity Maria Bambina of Monza, but acute otitis made her almost deaf and forced her to leave the convent in 1920. She returned to Rome and engaged in religious and charitable activities in the parish of St Gioacchino ai Prati.

On the night between Thursday, 14 and Friday, 15 August, while residing at the Sisters of St Anne convent in Montopoli (Sabina), she fell into an ecstatic state and had a vision of Christ crucified. From his wounds came rays of fire that crucified her hands, feet and side, causing terrible pain that left her bedridden for three months. She hid the marks of the Passion from family members and friends.

Father Gennaro Finelli was the confessor who supported her during the initial years of her mystical manifestations (1921–1926); but Teresa regarded Msgr Giovanni Volpi as her real spiritual guide. He was the former confessor of the stigmatic, Gemma Galgani, when he was the Archbishop of Lucca (Volpi had expressed doubts and suspicions about Gemma). Teresa entrusted the secret of her visible stigmata to him. She also had a number visions and mystical dialogues with Christ, the Virgin Mary and various saints, including Gemma Galgani. Among the most extraordinary mystical manifestations, in addition to visible stigmata, she experienced ecstasies, prophecies, inedia and especially the heart wound, which emitted blood and intense heat that set her clothes on fire during the Fridays of Passion. On the death of Msgr Volpi (1931), the Passionist, Luigi Fizzotti, became her new confessor.

Her confessors wished Teresa to be examined by doctors, but she refused, asking only to suffer in anonymity. In 1933, her health deteriorated and her stigmata started to close gradually. She died on 22 January 1934. Father Luigi wrote her first biography (1935, unpublished) and requested her cause for beatification be opened. Today, it appears to have been interrupted.

Fizzotti di San Carlo, Luigi. *Il segreto di Teresa Palminota. La direzione spirituale di una grande mistica*. Milan: Edizioni ECO, 1979.

Pantusa, Maria Concetta (1936, 1894–1957)

Maria Concetta was born in Celico (Calabria) on 3 February 1894. Her father did not want to give her a religious education, so she received sacraments in secret, through her mother's collaboration with the local priest, Don Vincenzo Lettieri. When she asked her father for permission to become a nun, he forced her to emigrate with him to Brazil, where she married Vito De Mauro on 25 December 1914 against her will.

On 28 October 1915, a daughter called Maria Carmela was born. One year later, Maria Concetta and her family returned to Italy and her husband died fighting in the First

World War. Maria thus became a widow and was elected president of the Daughters of Mary, beginning a deep spiritual life that included mystical gifts (ecstasy, levitation and illness). In 1927, Maria Concetta's father forced her to leave his home with her daughter. On March 1930, Maria Carmela entered the Poor Clares of Airola (Benevento), but her mother was rejected. Instead, she opened a kindergarten in Monteoliveto with a friend, Sister Speranza Pettinato, who wrote a daily diary recording the mystical experiences of Maria Concetta.

On 1 August 1936, after Maria Concetta had received many mystical gifts (such as ecstasy, vision of saints such as Gemma Galgani, visits to Purgatory), she displayed stigmata on her hands, feet and side. Every Easter Friday, the wounds bled, until the stigmata on her hands and feet disappeared at the end of 1939. However, the wound on her side only disappeared a year before her death in 1952.

On 17 February 1947, some of the religious pictures that she possessed, in particular, a copy of the Shroud of Turin, bled for three hours. The same strange phenomenon occurred on 28 February and 4 March. More images of Christ also appeared in her house, all of which would bleed during the days of the Passion. Due to her extraordinary mystical experiences, everyone in Airola called her Sister Concetta, although she was a widow who had not taken religious vows. She also had a reputation as a "living saint."

Maria Concetta died in Airola on 27 March 1953, a Holy Friday, having prophesied the date of her death. On 10 October 2007, her cause for beatification was officially opened. The Roman Church currently considers her a Servant of God.

Massaro, Giuseppina. *La mistica della croce in Maria Concetta Pantusa, 1894–1953*.

Naples: Univeristà degli Studi, 1995.

Parente, Ulderico. *La Serva di Dio Maria Concetta Pantusa: una madre di famiglia testimone del Vangelo*. Gorle-Turin: Velar-Elledici, 2013.

Parlavecchia, Gaetana (c.1865, c.1850–)

Gaetana Parlavecchia was born and lived in Bari (Puglia) in the second half of the nineteenth century. She became famous when, in March 1870, her statue of Baby Jesus began to cry blood and emit the fragrance of flowers. The phenomena attracted many curious from across southern Italy, frightening the local religious authorities. Gaetana was already known by the clergy for her alleged visible stigmata (c. 1865), studied by theologians and physicians. In 1871, the statue cried blood once again and the number of visitors and pilgrims forced the authorities to take action. The statue was seized and the case of Gaetana was soon forgotten.

Imbert-Gourbeyre, Antoine. *La stigmatisation*, ed. Joachim Boufflet. Grenoble: Jérôme Millon, 1996.

Parsi, Madeleine (1903, 1884–1928)

Hélène Parsi, better known as Madeleine or Lelléna, was born in 1884 in Campitello (Corsica), into a humble and very pious family from the island. She had seven sisters and brothers, all of whom received a religious education. On 26 June 1899, Parsi and her friend Perpétue Lorenzi allegedly witnessed the apparition of the Virgin Mary next to a boulder in the surroundings of Campitello. At the beginning, the people from the village did not believe them. On 4 July, Parsi convinced her godmother to visit the boulder where she had had the vision. The Virgin supposedly appeared again and they fell into an ecstasy. From that day on, crowds of people, sometimes in the thousands, began to visit the site of the apparitions, and watched Parsi and other adolescents having visions. In December, Parsi's father died suddenly. She thought that it was due to the impression that the vision of the Virgin had on him.

In 1900, Parsi began her monastic life at the Abbey of Erbalunga. A year later, she took her vows under the religious name of Marie Catherine d'Alexandrie. However, in 1902, the French government secularized the Benedictine community of Erbalunga for not following the 1901 law, which obliged religious congregations to ask for the State's permission to continue with their activities. The religious women at Erbalunga were forced to abandon the habit. Parsi then became a housemaid at the convent. In order to not forget this tragic event, she drew a cross on her chest with a hairpin. During the night, the cross grew and bled abundantly, and Parsi began to have visions of Jesus and the Crucifixion, who announced that her life would be full of suffering in reparation for the sins of humanity. In November 1903, stigmata became visible on her flesh. The pain and the bleeding were such that sometimes she could not work. These episodes were accompanied by tragic prophetic messages concerning France.

In 1906, the relationship between Parsi and the abbess at Erbalunga deteriorated and she was forced to return to Campitello, where the Marian apparitions continued. A water fountain emanated from the boulder and was said to cure all kinds of illnesses. The Vatican sent a delegate to investigate the Marian apparitions and the press began to cover the event. In parallel to the ecclesiastical investigation, a judicial inquiry accused the priest of Campitello and Madeleine Parsi of fraud, breach of trust and marketing the water under false pretences. Parsi was described as a neurasthenic and accused of suffering from hallucinations. The last Marian apparition in Campitello supposedly took place on 3 September 1909.

During the First World War, Parsi lived in extreme poverty with a friend. She never abandoned her will to join a convent, but all her attempts were in vain until 1921, when she met a woman who wanted to found a Benedictine Order in Calvi. After entering the convent, Parsi began to have spiritual communications with Saint Teresa and with the souls in Purgatory. In 1926, she was accused of using perfume to fake the "soft odours" – a sign of sanctity – that emanated from her body; but her reputation,

it seems, was not affected. She died two years later due to health problems. A crowd of people came to see her body and she was buried in front of the Marian apparition boulder. Every 26 June, there is a procession from Campitello to the site of the apparitions. The “holy water” emanating from the boulder is still said to heal illnesses.

Canioni, Christopher. *L'Histoire extraordinaire d'Hélène Parsi et des apparitions de Campitellu*. Bastia: Éd. Anima Corsa, 2014.

Pazzafini, Maria Cesira (c.1913, 1896–1964)

Maria Cesira was born in Ferrara on 16 November 1896. The reputation of her family was not respectable, as her parents lived together without having undertaken a religious marriage, and her delicate financial state deteriorated with her father's death (1904).

Devoted to St Francis, St Catherine of Siena and St Gemma Galgani (all stigmatized saints), from the age of 14 she expressed the desire to suffer the Passion with Christ, offering herself for the redemption of the souls in Purgatory and for the triumph of the Church. According to her “Quaderni autobiografici,” at the age of 17, while she was contemplating the Blessed Sacrament, a divine voice came from the Host and told her that God had accepted her will and that she would be transformed into a sacrificial victim. This was a prophecy about her future invisible stigmata and physical illness. She intensified her ascetic devotional practices, with long prayers, fasting and increasing self-flagellation.

Two years later, in 1915, Maria Cesira heard the call to the monastic life and thus entered the Capuchin monastery of St Chiara in Ferrara as a novice, where she became a nun, taking the name of Maria Veronica Teresa of del Santissimo Sacramento. In the following years, she became famous both within the community and outside (in the diocese of Ferrara).

Concurrently with physical illness, her inner sufferings became even greater, and she considered them the way she could follow Christ. In 1922, her mystical life became more intense, with frequent ecstasies, divine visions and dialogues.

It is possible to reconstruct her biographical profile and, above all, her inner life, due to her own works, including the already mentioned “Quaderni autobiografici” (from 1931 to 1936), a diary (1920), two books written between 1920 and 1924, and her epistolary collection of correspondence with her spiritual directors.

Sister Maria Veronica died on 8 July 1964, and her remains are conserved in the Church of St Chiara in Ferrara. After her death, many pilgrims came to worship her (her cult seems to be linked to fertility, as she is a popular patron for infertile women). Recently, her canonization process was initiated by the archbishop, Luigi Negri (on 8 July 2014).

Bergamini, Tiberio and Libanori, Daniele. *Pensieri spirituali*. Ferrara: Gabriele Corbo, 1992.

Da Santa Maria, Clemente. *Vita di suor Maria-Veronica del Santissimo Sacramento: clarrissa cappuccina*. Milan: Edizioni francescane Cammino, 1984.

Libanori, Daniele. *Sentii cose che non so spiegare. Scritti spirituali (1920–1936) di Suor M. Veronica Teresa del SS. Sacramento Cappuccina povera di S. Chiara (1896–1964)*. Rome: ADS, 2004.

Périé, Pauline (1860, 1838–1915)

Delphine Périé was born in Francoulès, a village close to Cahors, on 3 October 1838. Despite being baptised Delphine, everyone called her Pauline. Her father was a countryside postman and her mother a peasant. She had two brothers and one sister. Pauline was said to be very beautiful and pious. From her adolescent years, she practised mortification exercises. In July 1853, Father Cuquel became the priest of Francoulès and quickly noticed Pauline, by then 15 years old. She told him that she wanted to join the Carmelites, but they rejected her after hearing about the miraculous phenomena surrounding Périé. It was said that she had walked for four hours in the rain one day without getting wet.

According to Father Cuquel, Périé was greatly admired in her hometown for her piety and divine graces. Without consulting her confessor, she asked God to replace all her comforts with sufferings and from that day on demons began to appear to her. They tormented her especially during prayer and other pious practices. At that time, she also started to fall into ecstasy frequently. Father Cuquel recognized her state thanks to his reading of Joseph von Görres (1776–1848), a prolific writer on mysticism and stigmata. Sometimes the ecstasy took place over several hours, in which Périé remained insensitive to any stimuli.

In 1860, as Lent approached, her sufferings began to increase. Périé experienced deep pains in her side and forehead, but not in her hands or feet. Father Cuquel saw that her forehead was framed by a red swollen circle. Apparently, Périé was unaware of what her suffering might be a response to, and Father Cuquel told her about the Passion of Christ. The mark of the crown of thorns allegedly appeared on her forehead but disappeared after Périé begged God to make it invisible. During Holy Friday, Périé was supposedly able to experience Jesus' unbearable pains on the Cross.

From April 1860, Jesus allegedly told Pauline Périé that he was going to dictate messages to her, and that her goal would be to make them public. She received dozens of messages from him, as well as from the Virgin Mary, who also appeared to Périé. Father Cuquel transcribed the messages for at least two years. They were published under the title *Apparitions et révélations de N.-S. Jésus-Christ et de la Sainte Vierge à Pauline Périé*. Many messages concerned the return of the monarchy in France.

In 1861, a committee of clergymen and physicians examined the mystic. Périé had allegedly not eaten anything for several months and she was taken to a convent to better analyse her state. There, many of the sisters and other clergy accused her of trickery, and Périé was prevented from receiving the Holy Communion. Father Cuquel compared the treatment received by Pauline to that given to contemporary stigmatics such as Louise Lateau. In the end, the committee did not make a clear judgement in favour or against Périé, but the bishop asked Périé to renounce to her prophecies and threatened to forbid Father Cuquel from seeing her. In 1862, Périé joined the Third Order of Saint Francis and allegedly underwent a mystical marriage to Jesus. Little else is known about her life from then on. Apparently, she emigrated to Santa Fe (Argentina) with her sister in 1907, where one of her brothers (a priest) had founded a school.

Cuquel, J. *Apparitions et révélations de N.-S. Jésus-Christ et de la Sainte Vierge à Pauline Périé, la voyante de Francoulès, publiées par l'abbé J. Cuquel*. Paris: Téqui, 1899.

Laurentin, René, Sbalchiero, Patrick, eds. *Dictionnaire des "apparitions" de la Vierge Marie*. Paris: Fayard, 2012.

Perschl, Anna (1840, –)

Anna Perschl, daughter of a peasant from Tyrlbrunn, first displayed the wounds of Christ on 23 January 1840. In the years leading up to receiving the stigmata, she had suffered from a condition that was difficult to diagnose, with some considering hysteria, others possession, and she was exorcised by Kooperator Hilger and others. This priest witnessed her first visions of Jesus and supported her when the stigmata appeared. Her reliving of Christ's Passion drew the attention of many and divided the local community. The larger part sided with Anna and Kooperator Hilger, who believed in the divine origin of her wounds, while a smaller number followed pastor Ostner, who was critical. The local authorities called for an examination and transferred her to the general hospital in Munich. In April 1840, she confessed that she had inflicted the wounds on herself with a needle.

München. AEM, Realia 923 a. Erscheinungen – Einzelfälle 1839–1845, Perschl.

Gißibl, Bernhard. *Frömmigkeit, Hysterie und Schwärmerei*. Frankfurt am Main: Peter Lang, 2004, 59–60.

Petit, Berthe (c.1900?, 1870–1943)

Berthe Petit was born on 3 January 1870, the third daughter of notary Petit and Jeanne Meys in Enghien (Belgium). Her health was fragile and she also suffered a severe attack of typhus when she was 14. She was later sent to boarding school (1886–1887, Dames Bernardines in Ollignies, Hainaut) but had to leave due to her parents having financial problems. Giving up her dream to become a nun, she dedicated herself to the

well-being of her parents, who she managed to support even while her own health deteriorated. When she was 38, she could no longer eat solid food and only drank a little coffee. She only slept for a quarter of an hour every night and suffered immense pains in her spine, knees and fingers.

Berthe's life was filled with mystical experiences: she had her first apparition of the Virgin Mary and the child Jesus when she was only 4 years old. When she was 15, she decided she wanted to be a victim for the sanctification of the clergy, and claimed to suffer in mind and body the pain that Mary and Jesus experienced. Like Catherine of Siena, Berthe asked the Lord not to make her stigmata visible, yet she felt their pain every Friday. On 7 February 1910, Berthe claimed to see the hearts of Jesus and Mary entwined. A few days later, in Saint Anne (Alsace), she received the message that her mission would be to realize the consecration of the world to the sorrowful and immaculate Heart of Mary. Petit communicated her message to Pope Pius X through the Belgian cardinal, Mercier. The mission seems to have been a success and on 30 March 1911 the pope promised a 100 day indulgence to those who called upon the Heart of Mary. Throughout her life, Berthe remained a loyal apostle of this devotion and made prophecies as well (e.g. concerning the First and the Second World Wars).

After her death in 1943, numerous people came to see her body, and soon the first attestations about graces obtained through her mediation were heard.

Colin. *Berthe Petit. Apôtre du Cœur Dououreux et immaculé de Marie*. Paris: Nouvelles Éditions Latines, 1967.

Duffner. *Berthe Petit*. Tiel: Lannoo, 1950.

Pfister, Barbara (1890, 1867–1916)

Barbara Pfister was born in 1867 in Wattenheim. Her father initially had a thriving carpentry business, but as his affairs deteriorated, the local the pub became more attractive and, having become a merchant, he left his family twice. In October 1883, Barbara entered the Dominican cloister of Speyer to train as a teacher. She only stayed for three months and was sent home because she repeatedly fainted after receiving the Holy Communion due to her visions of the suffering Christ. Barbara later became a servant in Speyer, continued to have visions and eventually ended up in the hospital, where they did not know how to treat her. Sent home again, she initially worked in clay production ("Lehmkauf"), but then learned how to make artificial flowers and how to do needlework.

On the feast of Peter and Paul in 1890, she received the stigmata (the side wound had developed on the Feast of the Sacred Heart). Her pastor, Franz Weber, contacted his bishop and asked what he should do. The wounds and her physical suffering were now returning every Friday and people in church could see her returning from Communion with bloody hands. The Evangelical vicar Hussong eventually made the

whole case public in two of his sermons and the number of people who wanted to see her grew. The bishop refused to establish a commission but asked the pastor to note everything carefully. In the meantime, however, a complaint had already been filed with the public authorities against Barbara for fraud. Barbara was examined twice (also medically), but the case against her was eventually dropped.

The stigmata disappeared after Easter 1891, but each year on the feast of Peter and Paul the wounds reappeared and she suffered through the pain without losing blood. In 1896, Barbara moved to a room in the cloister of the Barmherzige Schwestern in Speyer, where she died in 1916. Her grave became a site of pilgrimage and due to this enthusiasm, in May 1938, the bishop created a commission to collect the material and testimonies that could still be preserved. The Second World War intervened, however, and the task was never completed.

Lauer, Nikolaus. *Barbara Pfister. Eine Pfälzische Stigmatisierte*. Speyer: Pilger Verlag, 1949 (3rd edition).

Philipp, Katharina (c.1910s?, 1900–1980)

Born on 7 February 1900, the daughter of a carpenter in Munich. It was her father's second marriage. His first wife had died from tuberculosis and left him with four children, whom he allegedly preferred to the children of his second marriage, among them Käthi and later her brother Pepi. The family often went hungry and Käthi, who wanted to contribute to the family's livelihood, robbed herself of the little health she still had during her first job as a washing maid. From February 1917 until May 1923, she suffered from intestinal tuberculosis but was healed miraculously from what she called her reparatory suffering.

She had visions of Mary, who guided her religious education and stimulated her willingness to sacrifice herself. She allegedly could read the will of God and had the power to heal from an early age onwards. She also received the stigmata at a young age (from the child Jesus) and saw her guardian angel, who explained everything to her when she witnessed the Passion of Christ. At the age of 17, she lived through Mary's emotional pain every Friday, and from 1953 onwards, she also suffered through Christ's Passion. She experienced a mystical marriage and demonic attacks, had the gift of kardiognosis and prophecy, and suffered for the souls in Purgatory. She died on 19 April 1980.

Ritzel, Ferdinand. *Kurzbiographie der Katharina Philipp*. München: s.e., 1981.

Piccarreta, Luisa (1881, 1865–1947)

Luisa Piccarreta was born into a farming family from Corato (Bari) on 23 April 1865. When she was 13 years old, she had her first vision of the crucified Christ. At the age

of 16, she prayed to be permitted to participate in his Passion, offering herself as a redemptive victim for the sins of humankind, and suffering the pains of the invisible stigmata on Fridays for years. In addition to visions, ecstasy, inedia and demonic attacks, the most extraordinary mystical phenomenon was her deathlike state. Every morning, her body was insensitive to every external stimulus, as if she were dead. Doctors were unable to find a diagnosis and no scientific cure was ever found. When the Augustinian father, Cosma Loiodice, first saw her in this state, he made the Sign of the Cross, and Luisa woke up immediately. From that day onwards, a priest had to go to her house every morning to give her the sacred benediction. Many clerics considered her hysterical and therefore refused to become her confessor (leaving her in her apparent death state for nearly a month). From 1 January 1889, a serious illness and constant pain forced her to remain bedridden for 60 years until her death.

The Archbishop of Trani and Barletta, Msgr Giuseppe de Bianchi Dottula, assigned Michele De Benedictis as her spiritual father; his successors were Father Gennaro De Gennari and Father Benedetto Calvi. From 28 February 1899, the bishop ordered her to record in writing all of her divine revelations and divine conversations (the last chapter is dated 28 December 1938), amounting to over 14,000 handwritten pages collected in 36 volumes. These writings were all read and edited by Annibale Maria di Francia (a future saint), who was chosen by the archbishop, Giuseppe Leo, as her extraordinary confessor and the official ecclesiastical censor of her writings (from 1919 until his death in 1927).

On 7 October 1928, Luisa moved to the Istituto delle Figlie del Divino Zelo, built in Corato on the patronage of Annibale di Francia. Ten years later, three of her manuscripts were placed on the *Index* (censorship removed only in 1994) and she had to leave the religious institution in which she resided. Luisa submitted herself to the will of the Church and handed over all her manuscripts (today preserved in the Holy Office archive).

Luisa died in Corato on 4 March 1947 at the age of 81. Her cause for beatification was opened in 1994 and the diocesan process was successfully completed in 2005.

Anonymous. *Sant'Annibale Maria di Francia e gli Scritti sulla Divina Volontà della serva di Dio Luisa Piccarreta, dagli Scritti della Serva Di Dio Luisa Piccarreta*. Tavagnacco: Edizioni Segno, 2013.

Bucci, Bernardino Giuseppe. *Cenni biografici della serva di Dio Luisa Piccarreta*. Corato: Pubblicazione Graziani, 1994.

Di Francia, Annibale Maria. *Raccolta di lettere inviate dal beato padre Annibale Maria Di Francia alla serva di Dio Luisa Piccarreta*, edited by Postulazione della Causa di Beatificazione di Luisa Piccarreta. Corato: Graziani, 1997.

Pickenhahn, Helene (c.1933, –)

We only have a little information about this stigmatized hairdresser from Cologne. She seems to have received the stigmata on 18 August 1933 (Helen's day). She claimed to be in contact with Therese of Konnersreuth (sharing in her expiatory suffering) and warned of the antichrist (according to her, at the age of 15 in 1934). She received the divine message that she needed to create a community of sisters in the diocese of Aachen. However, the episcopal authorities of Cologne were not supportive and more or less opposed her plans. Nevertheless, she seems to have at least started the building process and gave up her hairdressing business to make herself available for God's plans. According to her followers, the Bishop of Aachen visited her and she had the support of Rome.

München. BSB, Nachlass Lama, Friedrich von (1876–1944), Ana 445, letters to von Lama by Selene Hering, Gmunden, 1933–1934.

Pirini, Angelina (1938, 1922–1940)

Angelina Pirini was born in Celle di Sala (Cesenatico) on 30 March 1922, into a modest but far from poverty stricken family. She had a very quiet childhood, which included work and prayers. In 1934, Father Giuseppe Marchi became the new priest of her small village as well as her spiritual director. It was due to him that Angelina began to seek a deeper life of mystical contemplation. He invited the young girl to actively participate in the local Catholic Action and to pray with special devotion to the cults of the Passion and the Sacred Heart. While Angelina thus had an active and apparently normal life (becoming president of the local Catholic Action and an excellent teacher), she also wished to escape from the world and develop a direct relationship with Christ.

On 8 December 1936, she pronounced a vow of chastity, the first stage in her new ascetic journey. Then, on 16 June 1938, when severely ill, Angelina asked God to allow her to become a "victim soul" for the salvation of the Church and the faith. From 1936, she was afflicted by an unknown disease. Despite medical care and surgery, it appeared that nothing could be done to save her. Aware of her imminent death, she decided to offer herself as a victim, wishing to receive the Holy Wounds (she subsequently received invisible stigmata).

On 11 February 1939, she took a vow of obedience and asked that all her earthly desires be removed so she could obey only God. After four years of physical illness and spiritual suffering (invisible stigmata), Angelina died on 2 October 1940. She left a diary of her mystical experiences and a spiritual testament. The diocesan process was opened in Cesenatico on 27 July 1985. Once completed (28 October 1989), the documents were transferred to Rome to the Congregation for the Causes of Saints. The association of the Amici di Angelina was formed with the aim of maintaining and spreading her fame.

D'Amendo, Filippo. *Angelina Pirri (1922–1940). Un dono del signore alla sua Chiesa.*

Teramo: Eco di San Gabriele, 1985.

D'Amendo, Filippo. *Angelina Piri, Dal Cenacolo al Calvario. Diario, scritti e documenti.*

Teramo: Eco di San Gabriele, 1986.

Maraldi, Valentino. *Angelina. La sua vita e l'Eucarestia.* Cesena: Stilgraf, 1997.

Planson, Marie-Claire (c.1830, 1808–1832)

Marie-Claire Planson, born in 1808, was the daughter of a winemaker from Briennon (Bourgogne-Franche-Comté). The parish priest of Briennon, Michel Fromentot (1767–1836), was her confessor. From her childhood, Planson had visions of the Virgin Mary, Jesus and her guardian angel. Fromentot noted these experiences in a manuscript of 2,000 pages. In it, he described Planson's unbearable moral and physical sufferings, which suggests that she received the stigmata. The Archbishopric of Sens acknowledged the supernatural phenomena after five weeks of inquiry.

Maire-Claire became a "victim soul," offering herself up to God. She supposedly received the mission to found a religious institute for the reparation, purification and conversion of sinners. Unfortunately, she died in 1832, two years before the establishment of the institute in Tours. The religious sisters of the institution were called "Purificandines" in recollection of their purification and expiatory mission. The decline of the institute began at the beginning of the twentieth century, ending with an internal crisis during the years 1949–1950, which led to its closure.

Imbert-Gourbeyre, Antoine. *La stigmatisation*, ed. Joachim Boufflet. Grenoble: Jérôme Millon, 1996.

Laurentin, René, Sbalchiero, Patrick, eds. *Dictionnaire des "apparitions" de la Vierge Marie.* Paris: Fayard, 2012.

Pelliccia, G., Rocca, G., eds. *Dizionario degli Istituti di Perfezione.* Vol. VII. Rome: Paoline, 1983, co. 1117–1118.

Poli, Teresa (Maria Teresa del Cuore di Gesù, c.1775, c.1750–)

Teresa Poli, in religion Maria Teresa del Cuor di Gesù, was born in Rome in 1748. Her story is linked to the Valentano prophetesses, suppression of the Society of Jesus, and above all the apocalyptic prophecies widespread for the restoration of the Jesuits. The preserved sources about her are radically different in nature: an encomiastic autobiography written by her confessor and her trial papers. Her life seems to have been modelled on the hagiography of the medieval and early modern mystical saints, especially St Catherine of Siena, St Teresa of Avila, and the venerable Mary of Jesus of Ágreda.

Ever since her childhood, Teresa had visions, ecstasies, and divine dialogues. At twenty-one (1769), she entered the Dominican monastery of the Santissimo Rosario in Valentano, a small town in the province of Viterbo (north of Rome). After the religious

turning point, her spirituality became more intense: she claimed to have demonic attacks, ecstasies, mystical marriage, prophetic abilities and stigmata, in particular, a bloody sore on her side. However, it was not her charism that attracted popular interest and ecclesiastical suspicions, but her prophecies. She prophesied the death of Pope Clement XIV and of the kings of France and Spain, along with the destruction of the Catholic Church, and the restoration of the Society of Jesus. In the meantime, and in the same village, a lay peasant, Bernardina Renzi, began to foresee apocalyptic scenarios as well. Their fame spread quickly outside the local borders, arriving in Rome and in the rest of Italy.

In July 1774 two delegates from the Holy Office arrived in Valentano to open an inquiry. The nun immediately confessed her faults, admitting the strong pressures received from the abbess, father confessor, and especially by a group of ex-Jesuits. The judge's objective was to solve the matter quickly while maintaining the reputation of the monastery since both the important Vatican clergymen and two saints-to-be were linked to the monastery. The nun was accused of the crime of 'feigned sanctity' (*affettata santità*), simulation of charisms (including stigmata), and false prophecies. Her punishment was a period of monastic detention and she probably died in the early decades of the nineteenth century.

ACDF, (B 4 p) 2.

Caffiero, Marina. "Polica e profezie femminile in età moderna. Il processo di Valentano (1774-1775)." In *Cristianesimo nella storia*, 20.3, 1999, 595-638.

Pozzi, Laura Teresa (1932, 1910-1944)

Laura Teresa Pozzi, better known as Tomasina, was born in Trevano, a small town a few miles from Lake Como, on 27 April 1910. Her life was characterized by illnesses, demonic attacks and exceptional mystical phenomena that created a dark aura of suspicion and misunderstanding around her.

Although she was poor and uneducated, Tomasina was admitted to the novices of the Holy Family's Congregation in Mese (province of Sondrio, Lombardy), and while her precarious health forced her to stay home and thus far from the convent for several months, she was able to take her perpetual vows and the name of her patron, St Thomas Aquinas.

Before she became too ill herself, she assisted the poor and others who were sick. In 1930, to recover her health, she went to Morbegno, where she lived for about a year and a half, returning to Mese in early 1932.

New strange phenomena characterized the life of the poor nun during the 1930s, such as spiritual aridity, diabolical assaults and temptations and physical suffering. In her diary, written in an act of obedience, she noted the violence inflicted by the devil.

After pulling 28 strange objects (nails, needles, irons) from Thomasina's body, the abbess and other sisters invoked the help of an exorcist without success.

On May 1932, the temptations became ever greater and Tomasina felt intense pain in her hands and feet, receiving the visible signs of the stigmata. On 23 June of the same year, the Sacred Heart Feast, the lance's wound appeared on her chest and bled profusely. These phenomena were even more intense at the age of 28, when she received all of the signs of the Crucifixion (five wounds and the crown of thorns). This news shocked the monastic community and another exorcist was called to free her from the alleged demonic possession. The priest's failure once again, led some nuns to change their minds, and they started to consider Tomasina a "living saint."

Tomasina Pozzi died in the monastery of Mese on 4 November 1944 at the age of 34. Her body was buried in the chapel of the community.

Levi, Abramo. *Suor Tomasina Pozzi ovvero la Chiesa sottovoce*. Olgiate Comasco: Dialogo, 1978.

Libera, Giovanni. *La stigmatizzata di Mese (suor Tomasina Pozzi)*. Como: E. Cavalleri, 1944.

Prosperi, Gertrude (1847, 1799–1847)

Gertrude Prosperi was born into a noble family from Fogliano, in Cascia (in the province of Perugia), on 19 August 1799. In her childhood she had apocalyptic visions and premonitions. On 4 May 1820, she entered the monastery of Santa Lucia of Trevi, in the diocese of Spoleto, becoming a Benedictine nun with the name of Maria Luisa Angelica del Sacro Cuore di Gesù.

Her visions were followed by ascetic practices of penance, inedia, flagellation and corporal mortifications. Her internal life was marked by a strong devotion to the cult of the Sacred Heart and the Passion. During a vision, Christ asked her to share his sufferings, and when she accepted, she received the sign of the Passion on her body (initially hidden, visible only in the last years of her life). Gertrude offered her suffering for the redemption of sin, the salvation of the Church and for the souls in Purgatory.

She had many tasks in the convent: she was a nurse, a teacher of the novices and treasurer, and she was appreciated by her sisters and father confessors, until her mystical experience became visible. In fact, while her previous directors (Giuseppe Sbiocca and Carlo Paterniani) understood and supported her, the Archbishop of Spoleto, Ignazio Giovanni Cadolini, her new confessor (about 300 letters are conserved), considered Gertrude possessed and hysterical. Despite this opposition, on 1 January 1837, she was elected abbess, initiating major reform in the monastery. Her success was so significant that Cadolini stopped doubting her and asked the abbess to join him in Ferrara (where he became archbishop) to found a new institute dedicated to the Sacred Heart of Jesus.

Sister Maria Luisa spent the last four years of her life paralysed in bed. During the Holy Week of 1847, the abbess was struck by a grave illness and showed the visible signs of the Passion on Holy Friday. According to witnesses, the stigmata appeared on her hands, the crown of thorns on her head and wounds of the flagellation on her body. On Easter Sunday she suddenly recovered.

She died in the monastery on 19 August 1847. The diocesan process was introduced in 1914 by Pietro Pacifici, Bishop of Spoleto, but it was interrupted by the First World War. It was reopened in 1987, with the acts of the process finally approved on 27 January 1995. On 19 December 2011, Pope Benedict XVI declared Gertrude Blessed.

Anonymous. *Vita di donna Maria Luisa Prosperi: religiosa benedettina abbadessa nel ven. Monastero di S. Lucia di Trevi dell'Archidiocesi di Spoleto morta in odore di santità l'anno 1847*. Rome: Tipografia forense, 1870.

Cabitza, Maria Ildegarde. *Un Fiore Benedettino. Donna M.L. Prosperi*. Florence: A. Salani, 1942.

Gradassi, Marco. *Suor Maria Luisa Angelica Prosperi, benedettina in Santa Lucia di Trevi (Pg)*. Spoleto: Tip. Dell'Umbria, 1970.

Romano, Angelo. *Maria Luisa Prosperi: monaca benedettina (1799–1847)*. Vatican City: Libreria editrice vaticana, 2012.

Put, Rosalie (1890, 1868–1919)

Rosalie Put was born on 2 August 1868, in Lummen near Hasselt in Belgium. Her family was poor, so when she was only 7, she took a position as a farmer's hand. She received her first Communion when she was 9. On that day, she saw Jesus, who gave her a crown of thorns as well as the stigmata, which remained hidden for seven years. At the age of 22, she wanted to enter a cloister, but she became sick and did not recover for 25 years. She remained bedridden and only received the Communion once: the clergy did not trust her and did not wish to enter her house. Every Friday, she went into ecstasy and would bleed from a head wound.

Despite the negative response of the clergy (public condemnations by the Belgian and German episcopal authorities in 1909/1910 with reference to a negative medical examination), Rosalie continued to receive visitors. Quite a few people came from Germany. Among them was Helene Hofmann, a German founder of an orphanage, who became her friend and wrote detailed accounts of Rosalie's sufferings (later published). Bloody wounds on Rosalie's arm were said to describe the Way of the Cross that the Virgin was supposed to have erected near her home in Ephesus. Her descriptions tallied with those of Anna Katharina Emmerick. Rosalie was pressed to describe the location of Mary's grave, but waited for permission from Pope Pius X. When he died, all plans were abandoned.

Rosalie died on 16 February 1919. The priest, Robert Ernst, attempted to rekindle enthusiasm with a book on her in 1954, without much success. Her case was picked up by the Emmerick movement in the 1970s (because of the links with Emmerick's visions). When her grave was under threat of being demolished, the movement exhumed Rosalie's remains and placed her in a new grave, with her plan of the Way of the Cross on the tombstone.

Csernohorszky, Vilmos. "Rosalie Püt." In *Träger der Wundmale Christi. Eine Geschichte der Stigmatisierten*, ed. Johannes Höcht. Stein am Rhein: Christiana-Verlag, 2005, 531–532.

Hofmann, Helene. *Meine Besuche bei der belgischen Stigmatisierten Rosalie Püt*. Stein am Rhein: Christiana Verlag, 1990.

Putigny, Marie-Catherine (c.1826, 1803–1885)

Thérèse Putigny was born in 1803 in Éply (Meurthe-et-Moselle), a village close to Metz. She was the daughter of a peasant family, had three brothers and lost her mother at the age of ten. She was taken under the wing of a pious family in Metz, with whom she lived for eight or nine years. When the family left Metz, Putigny stayed on, in accordance with her father's wishes. She started working as a housemaid before joining La Visitation monastery in Metz at the age of 23 and taking the habit on 8 December 1828 under the name of Sœur Marie-Catherine. During that time, she allegedly witnessed the apparition of Jesus and suffered from frequent attacks by the Devil.

In 1832, she started working as a nurse at a residential school in La Visitation. After the proclamation of the Second Republic in 1848, Marie-Catherine began to prophesize and was said to read minds, with her religious sisters transcribing her prophecies. In 1848, she predicted the Franco-Prussian war of 1870 and the Paris Commune. She also announced the deaths or attempted assassinations of renowned personalities, such as the Archbishop of Paris and Napoleon III. At the time, she was authorized to take Communion daily. She was extremely devoted to the Blessed Sacrament, with the Holy Communion functioning as a kind of "Eucharistic sacrifice" for her. Among her virtues, Marie-Catherine was said to be very humble, adhering to the vows of poverty and chastity.

According to her sisters, Jesus made Marie-Catherine join in his suffering and his expiatory mission. The souls in Purgatory also asked her to help in their salvation. It is also said that for many years Marie-Catherine carried the Holy Wounds of Christ. While several physicians examined the stigmata, they were unable to find a natural cause. Over many days and nights, she allegedly suffered from the pain of the Passion, her hands and feet red and swollen. While in such a state, she did not respond to any stimuli, while the wound in her side would appear and disappear. According to one of

her sisters, “when she followed the Saviour from the Praetorium to Calvary while making his Way of the Cross, we saw the blood flow from the face of our dear sister” (cited in Franciosi, *Vie*, 232). Similar to the mystic and stigmatic Anna Katherina Emmerick, she “saw” the life of Jesus as portrayed in different paintings. Marie-Catherine’s biography was published almost three years after her death on 22 July 1885 after suffering a stroke.

Binet-Sanglé, Dr. *La folie de Jésus. Son hérédité, sa constitution, sa physiologie*. 3rd ed. Paris: A. Maloine, 1911.

Franciosi, P. De. *Vie de Sœur Marie-Catherine Putigny*. Neuville-sur-Montreuil: Imprimerie Notre-Dame des Prés, 1888.

Imbert-Gourbeyre, Antoine. *La stigmatisation. L’extase divine et les miracles de Lourdes. Réponse aux libres-penseurs*. Clermont-Ferrand: Librairie Catholique, 1894.

Reus, Johann Baptist (1912, 1868–1947)

Johann Baptist Reus was born in Pottenstein on 10 July 1868, the eighth of eleven children of a Catholic butcher/peasant family. After his military service in 1889, he entered the diocesan seminary of Bamberg. After his ordination (30 July 1893), he joined the Jesuit Order (training in the Netherlands due to the Kulturkampf: Blijenbeek 1894–1895; Valkenburg 1896–1899; Wijnandsrade 1899–1900). He was sent to Brazil as a missionary in May 1900. His first station was as a teacher in Rio Grande do Sul; he then lived in Porto Alegre (1912) and in 1913, he moved to Sao Leopoldo as the new pastor of the Jesuit parish. Between 1914 and 1942, he taught liturgy and was the spiritual father of the seminarians of the diocesan seminary there. In 1934, he began a spiritual diary, in which he recorded the mystical graces he experienced; among other events, he received the stigmata on 7 September 1912, when a flame pierced his heart and five rays of light struck his hands and feet. However, the stigmata did not become visible. He died on 21 July 1947 at the age of 79.

Baumann, Ferdinand. *Ein Apostel des heiligsten Herzens Jesu. Der Diener Gottes P. Johann Baptist Reus. S.J. (1868–1947)*. München/Freiburg/Konstanz: Kanisius Verlag, 1960.

Baumann, Ferdinand. *P. Johannes Baptista Reus, S.J. (1868–1947). Ein heiligmäßiger Priester unserer Zeit*. Bamberg: St. Otto-Verlag, 1954.

Robin, Marthe (1930, 1902–1981)

Marthe Robin was born in 1902 in the small village of Châteauneuf-de-Galaure (Drôme), and never left the family farmhouse where she was raised. At the age of 16, she became very ill, and unexplained ailments forced her to remain in bed. Paralysis, anorexia, insomnia and comatose episodes succeeded one another. It is said that Marthe remained

bedridden for 50 years without eating or sleeping. During that time, she developed a strong mystical life. In 1925, the Virgin and Saint Thérèse de Lisieux allegedly revealed her divine mission as a victim soul. In October 1930, stigmata appeared on her flesh for the first time. From then on, she relived the Passion every Thursday evening and Friday morning. In 1948, most of the Holy Wounds became invisible, and only the crown of thorns and tears of blood manifested from time to time.

Thanks to this prodigious event, Marthe became renowned as “the stigmatic from Drôme.” Hundreds of thousands of people, especially from France, but also from other countries, came to visit her in her room, where she remained bedridden. Some of the visitors were pious people looking for spiritual guidance from this “living saint,” others were curious or sceptical, wishing to debunk the alleged mystic. Today, arguments about her sainthood or her supposed hysteria and simulation continue to overshadow her reputation. Physicians and psychiatrists still attempt to explain the inedia, the stigmata and other miracles in clinical terms. However, this has not prevented the popular devotion surrounding Marthe from growing.

Marthe sometimes received 50 to 60 visits per day, but only on Tuesdays, Wednesdays and Thursdays. The rest of the week was reserved for the Lord. She loved to listen to the people and comfort them with her piety and she took care of the poor and the prisoners who wrote letters to her seeking her recognition. In 1934, she also founded a school. Two years later, with her spiritual father Père Finet, she began a spiritual movement called the “Foyers de charité.” Today, her foundations include more than 70 retreat houses around the world, where men and women live together under the spiritual guidance of a priest, the “père du Foyer.” They share an evangelization mission through predication and, especially, spiritual retreats, which first began in the “foyer” of Châteauneuf-de-Galaure during the Second World War.

As the Virgin had allegedly told her, Marthe’s suffering increased at the end of her life. Her pain was such that she could barely talk or receive any visits. She died on 6 February 1981, surrounded by Père Finet, her family and her community of devotees. Following Marthe’s wishes, they dressed her body in a white dress. In doing so, they noticed blood stains on the blankets where her feet and her head rested, but the Holy Wounds were not visible on her flesh. Her death was announced on television and a large crowd of people attended her funeral. Unable to enter the church, many waited outside and escorted the coffin to the cemetery. After Marthe’s death, her reputation of sanctity continued to grow. Hundreds of pilgrims each year still continue to visit her house, which today is a “living museum.” The diocesan inquiry for her cause for beatification began in 1986, and ten years later a dossier of 17,000 pages was submitted to the Vatican. Marthe Robin was declared Venerable by Pope Francis on 7 November 2014.

Anonymous. *Marthe Robin*. Lyon: L’Alouette, 1981.

Guitton, Jean. *Portrait de Marthe Robin*. Paris: Grasset, 1985.

Mottet, Gonzague. *Marthe Robin, la stigmatisée de la Drôme*. Toulouse: Èrès, 1989.

Peyret, Raymond. *Marthe Robin: la croix et la joie*. Valence: Société d'édition peuple libre, 1981.

Ruess, Bärbl (1947, 1924–1996)

Bärbl Ruess was born on 15 June 1924 in Pfaffenhofen, the eldest of six children of Hans Ruess, a successful business man and Helene Köhl. After her mother's early death, her father remarried and Bärbl left for boarding school. After completing her Reichsarbeitsdienst as a streetcar conductor in Munich, she returned to her father's company. In 1947 and 1948, she worked in the parish office of Pfaffenhofen. After a few weeks she complained about pain in her hands and feet and near her heart. On 21 February 1947, the wounds started to bleed and on Good Friday she went into ecstasy and experienced Christ's Passion. It was not the first mystical event Bärbl reported. She had her first vision of Mary on 13 May 1940, who had taught her how to pray the Rosary. She saw the Virgin three more times at a site in the woods where a votive chapel was built (Marienfried). Bärbl practised "Sühneleiden" (reparatory suffering) and took on the illness of a school friend, among other acts of reparation. In May 1947, bishop Kumpfmüller ordered the Jesuit, P. Heinrich Bleienstein, to examine her case. A year later, the ecclesiastical authorities also wanted more information about the alleged kidnapping of Bärbl by Satanists on Good Friday. As the police report (August 1948) seemed to suggest that the event had been staged because Bärbl did not show the stigmata that day, the case was dropped. In 1948, Bärbl graduated as a religious teacher and taught classes on the outskirts of Munich. In 1950, on a trip to Rome, she visited Assisi and prayed at the grave of Saint Francis that her stigmata would not remain visible. She married Anton Rehm on 15 August 1952 and they had five children.

On 14 February 1969, Josef Franz Künzli of the Miriam Verlag received an imprimatur from Dr Josef Zimmermann, episcopal vicar in Augsburg, allowing him to publish the book *Erscheinungen in Marienfried* (indicating that the messages of the apparitions did not contain anything contrary to the Catholic faith). The new bishop, Viktor Josef Dammertz, created two commissions: the first to examine the pastoral practices in Marienfried, which led to Marienfried becoming an ecclesiastical foundation called "Mary, mother of the Church"; the second, to examine the apparitions (1995–2000), which were declared *non constat*. Bärbl died on 4 November 1996 (she had been diagnosed with multiple sclerosis ten years earlier).

Gutwenger, Lisl. *Die Seherin von Marienfried. Sind Bärbls Leben und Botschaft glaubwürdig?* Jestetten: Miriam-Verlag, 2015 (1. Auflage: Christiana-Verlag, Stein am Rhein, 1997).

Rumèbe, Joséphine (Rumèbe, Marie-Jeanne) (1855, 1850–1927)

Marie-Jeanne Rumèbe was born in 1850 in Milhas (Haute-Garonne), in the French Pyrénées. She was the youngest child of a family of six children, and her father had a small gypsum mine. Soon after her birth, the family, who were very pious, moved to Aspet. When her mother was young, she had wanted to enter the religious life, while Jeanne's own religious vocation developed at the age of five, when she allegedly saw Jesus while she was playing. In 1858, her mother took her on a pilgrimage to Lourdes and they are both said to have witnessed the apparition of the Virgin. By then, Jeanne already dreamed about going to Palestine, where she would ultimately end her days.

For a while, Rumèbe thought about joining the missionary congregation of the *Sœurs de Saint-Joseph-de-l'Apparition* in Marseille, and perhaps leaving for Jerusalem but she could not decide. So, she undertook a secret trip to Lourdes to consult the Virgin with one of the sisters, but this time Jeanne did not receive any revelations. On their way back, one of the pilgrims, a priest, told her that she should join Saint Joseph, but he then disappeared. Jeanne thought that it was Saint Joseph himself who had spoken to her. In November 1868, Jeanne took her vows and became *Sœur Joséphine*. A few months later, she departed for Jerusalem.

On her arrival in Palestine, she was sent to the Saint-Louis hospital, where she met Amédée de Piellat (1850–1925), an aristocrat from Lyon, who spent his entire fortune on the Catholic missions in the Holy Land. In 1873, an epidemic of cholera occurred in Cyprus and *Sœur Joséphine* decided to help. While there she became infected and almost died, allegedly recovering after witnessing the apparition of the stigmatized Palestinian Carmelite, Saint Marie de Jésus Crucifié (1846–1878). She returned to Jerusalem in 1878, where she undertook several pilgrimages and continued to work in the hospital, where she was known as *Sœur Camomille* due to the camomile infusions she gave to the ill.

Around 1900, *Sœur Joséphine* and Père Lagrange bought land in the village of Abou-Gosh, on the mountain of Kyriat, not far from Jerusalem. Along with Amédée de Piellat, they built a church, convent and a sanatorium on the ruins of an old fifth-century sanctuary. During the First World War, the Ottoman government aimed to expel all clergy from enemy countries and *Sœur Joséphine* was forced to return to France until March 1919, the date of her return to Jerusalem after its liberation in December 1917 by the English army.

Although she was very discreet with regard to her "Holy sufferings," *Sœur Joséphine* was said to have carried invisible stigmata from the age of five or six. She said that Jesus knew that she would not be able to carry the visible wounds, and allowed her to suffer without bleeding. These sufferings continued throughout her life, intensifying from time to time – for example, in 1921, the pain in her side was extremely severe. In 1927, the last year of her life, *Sœur Joséphine* allegedly witnessed the apparition of

Saint Thérèse de Lisieux (1873–1897), who released her from the intense pain in her legs. Sœur Joséphine died on 1 September 1927, after 52 years of missionary work in the Holy Land.

Bront, Agnès, La Borie, Guillemette de. *Héroïnes de Dieu: l'épopée des religieuses missionnaires au XIX^e siècle*. Paris: Presses de la Renaissance, 2011.

"Sœur Joséphine de Jérusalem," *La Croix*, 3 September 1927.

Stolz, Benedikt, O.S.B. *Cherub auf dem Gotteshügel: Josephine Rumèbe, Gründerin des Heiligtums U.L. Frau von der Bundeslade zu Kirjath-Jearim*. Stein am Rhein: Christiana-Verlag, 1972.

S., Hedwig (1930, –)

In 1930, Hedwig S. was described as a "second Therese Neumann" in the newspaper *Die Welt am Abende*. The woman from Halle cried tears of blood whenever she was emotionally moved by music. The *Konnersreuther Jahrbuch*, a series dedicated to the stigmatic, Therese Neumann, referred to the case and called this description a chapter of human idiocy.

Lama, Friedrich, Ritter von. "Zweite Therese von Konneresreuth." *Konnersreuther Jahrbuch*, (1930): 191–194.

Salvagnini, Lina (1919, 1896–1940)

Lina Salvagnini was born in Bagnoli, in the province of Padua, on 19 January 1896. Despite the precarious financial state of her family and the premature death of her father, Lina was able to receive a decent school education. She studied at the Canossiane sisters and then at a professional school in Padua, where she graduated.

In 1919, Lina met her new spiritual father, Giuseppe Paccagnella, which marked a fundamental turning point in her life. He encouraged her to live a deep mystical life, and supernatural phenomena such as ecstasy, visions and stigmata began to appear. Among the most amazing of her graces was the blood liquefaction of the Eucharist when it touched her mouth (with the consequent impression of Christian symbols on linen). At the age of 26, in 1922, she enrolled in the institute founded by her confessor, the Casa Antoniana Buoni Fanciulli.

Her fame spread throughout the town and, on 15 January 1921, the vicar general, Msgr Bellincini, was informed by one of her supporters, who wanted the official approval of the clergy. The diocesan bishop, Monsignor Pellizzo, contacted the Vatican and the Holy Office, having the task of following up the affair. Between 30 December and 1 January, Bellincini and Pellizzo subjected her to several tests and became convinced of Lina's genuineness. Between 1921 and 1923, they sent two detailed reports to the Holy Office in Rome, in an attempt to defend the supernatural nature of Salvagnini's phenomena. However, on 5 March 1923, Bishop Pellizzo was forced to resign by Pope

Pius XI. His enemies had exploited his bond with Lina to discredit him in the eyes of the Holy See.

The new apostolic administrator proved to be decisively opposed to Lina, Father Paccagnella and their institute, sending testimonies and complaints made by their enemies to the Holy Office. The next new Bishop of Padua was also forced to maintain a position of distrust against the charismatic woman, increasingly feared by the Vatican.

On 9 February 1924, the Holy Office declared the non-divine nature of her phenomena. She was judged to be a simulator of holiness and a hysterical woman. On 28 February, Father Paccagnella was suspended *a divinis* by the priesthood, while Lina was forbidden to receive communion. Between 1924 and June 1927, she was spiritually assisted by Leopoldo Mandić, who supported her case until formal suspension. Lina Salvagnini died on 12 January 1940, without being rehabilitated by the religious "crime" of "aspiring holiness."

Billanovich, Liliana. "Amministratore apostolico e inquisitore. Il ruolo del vescovo A.G. Longhin nella causa di Lina Salvagnini (first part)." In *Ricerche di storia sociale e religiosa*, 74, 2008, 87–172.

Billanovich, Liliana. "Amministratore apostolico e inquisitore. Il ruolo del vescovo A.G. Longhin nella causa di Lina Salvagnini (second part)." In *Ricerche di storia sociale e religiosa* 75, 2009, 103–210.

Billanovich, Liliana. "Fra Sant'Ufficio e conflitti intraecclesiali: la mistica Lina Salvagnini, il confessore Leopoldo Mandić e il vescovo Elia Dalla Costa nella Padova degli anni Venti." In *Ricerche di storia sociale e religiosa*, 73, 2008, 65–155.

Schäfer, Sabine (1878, c.1862–)

Sabine Schäfer from Baden reputedly exhibited the wounds of Christ every Friday, and allegedly had the gift of knowing who was in Hell or Purgatory. She was said to live without food, and if she had food with her, it was always intended for her guardian angel, so he could give it to the poor. After two years, in 1880, the 18 year old was discovered to be a fraud, when she attempted to bribe her guardian to bring her food, and in addition she was found with a bottle with blood, as well as an instrument with which she could produce the stigmata. She confessed and was sentenced by the Baden criminal court to ten weeks in prison.

Kurtz, J.H. *Church History*, Vol. 3, 245. London: Hodder and Stoughton, 1893.

Schäffer, Anna (1910, 1882–1925)

Anna Schäffer was born in Mindelstetten (Upper Bavaria) on 18 February 1882, the third of eight children of the carpenter Michael Schäffer and his wife Therese. Anna had a deep Eucharistic piety and when she was 11 years old, on the day of her first Communion, she offered herself to Jesus as "Sühneopfer." Anna was working as a

servant when, on 4 February 1901, she fell into a washing kettle full boiling soapy water. Her legs and arms were burned severely, and despite all the medical treatment (she had 30 operations in two years) she remained in need of care for the rest of her life. Anna understood that God wanted her to suffer to repent for the sins of others and attempted to save as many souls as she could. After a few years she became lame and was also diagnosed with intestinal cancer. She insisted on making her own money through needlework and started to write religious poems and a work on her life as a patient (*Gedanken und Erinnerungen meines Krankenlebens und meine Sehnsucht nach der ewigen Heimat*). She also engaged in lay apostleship through letters, becoming an important spiritual counsellor and consoler in her village and beyond. Even members of the royal house of Bayern had contact with her and she also received letters from America. Numerous people travelled to her bedside and she seems to have had a beneficial influence on the youth of her village (convinced the girls of chastity before marriage). She had a strong devotion to Mary and a carefully planned prayer schedule of "Sühnestunden," during which she prayed either for a personal or a general cause. On 4 October 1910, she received the stigmata. When she died 15 years later, she was buried in her dress of the Third Order of Saint Francis. After her death, a devotion developed, which included an annual Anna-Schäffer day (on 26 July), first organized in 1972. Almost 20,000 answered prayers have already been reported. She was beatified in 1999 and became a saint on 21 October 2012. Her remains were exhumed when the graveyard was abandoned and were reburied within the church (in 1975), moved once more in 1999 (this time to the centre of the church).

Bauer, Wolfgang. *Heilige Anna Schäffer. Kurzbiographie & Novene*. Jestetten: Miriam Verlag, 2012.

Weigl, A.M. *Vor 50 Jahren starb Anna Schäffer*. Altötting: Verlag St. Grignionhaus, 1983 (5. Auflage).

Zolle, Konrad. *Leben und Leiden der Jungfrau Anna Schäffer von Mindelstetten: Eine Wallfahrt*. Regensburg: Gregorius Verlag, 1949.

Schmit-Klaer, Lucie (1916, 1854–1924)

Lucie Schmit-Klaer was born in Wilz (Luxembourg) on 28 July 1854, moving to Belgium after her marriage. In 1873, she had a vision of Jesus, who told her that she had not yet done anything to deserve Heaven. Shortly afterwards, her first son died from meningitis. When she had yet another vision, she declared that she was willing to suffer for Jesus. She became a widow at a young age and tried to make a living by opening an underwear shop. However, it did not succeed. She then sent her daughter to boarding school and started to teach in England (catechesis and French). According to Lucie, her daughter became possessed by the Devil. While they tried exorcism, she did not repent, and continued to live with a divorced man. Her daughter went mad in 1914 and

was sent to an asylum, where she died in September 1915. During Lent in 1916, Lucie suffered through Christ's Passion. Her physician and friends witnessed her stigmata and sufferings. Lucie died in 1924 and her supporters attempted to have her case approved by the Church, sending a file to the archbishop of Mechelen and to the Vatican. They were unsuccessful, despite reporting several miraculous cures and graces that had allegedly been obtained through the mediation of Lucie.

Mechelen. AAM, Verschijningen, 20, Lucie Schmit-Klaer, Santoro/Conrotte, 1925? "Vie de Madame Klaer, glorieuse servant de Dieu" unpublished manuscript.

Schneider, Julie "Emilie" (post 1845?, 1820–1859)

Juliana "Julie" Schneider was born on 6 September 1820 in Haaren, the daughter of a Protestant Prussian border official, Friedrich Schneider, and the Catholic daughter of a wine merchant, Elisabeth Münchs. At that time, children of mixed marriages had to adopt the religion of their father, but Julie's mother insisted on raising her children as Catholics, which was made even more difficult by her husband being part of the Protestant military community. Despite protests by her parents, Julie joined the Daughters of the Holy Cross in Liège in 1845. She led the new daughter house in Aspel near Rees (after the end of the Prussian police state in the Rhineland) and in 1852 was appointed head of the hospital in Düsseldorf.

Throughout her life she had intense mystical experiences, about which she only told her spiritual father, Rector Joseph von der Burg. She has visions of Jesus, his wounds and his Sacred Heart. During one such vision she received the grace of the wounding of the heart. She also suffered through multiple illnesses, physical pains and headaches as reparatory acts for the sins of others. Falling ill in December 1858, she died with a saintly reputation on 21 March 1859.

Immediately after her death a "pilgrimage" to the hospital started, as many people wanted to see her once again. Her saintly reputation was due to her heroic virtue, as very few knew about her mystical experiences. Her spiritual father immediately started recording recollections of her from those who had known her, and two years after her death he secretly opened her grave in the presence of a small group to gather some relics. Within a year of her death he published some of her letters (but only for the sisters, and with episcopal approval). She was called upon in prayers and in the mid-1860s three miracles that she was said to have enabled were to be examined. However, the war years of 1866 and 1870 intervened, as did the Kulturkampf, and thus Julie, or Sister Emilie, was forgotten. In 1926, Cardinal Schulte of Cologne started the preparations for her beatification (in a house of the Sisters of the Cross in Sörs near Aachen). The cause was renewed in 1984 and the documents have been in Rome since 1992. On 6 July 2007, Julie Schneider was ranked among those whose virtues had reached a heroic degree.

Höcht, Johannes. *Träger der Wundmale Christi. Eine Geschichte der Stigmatisierten*. Stein am Rhein: Christiana-Verlag, 2000 (5th edition), 382.

Richstätter, Karl. *Eine moderne deutsche Mystikerin, Leben und Briefe der Schwester Emilie Schneider, Oberin der Töchter vom hl. Kreuz zu Düsseldorf*. Freiburg: Herder, 1928.

Schnelle, Johanna (c.1931, –)

The only information we have on this stigmatic from Birkungen (Eichsfeld) stems from letters sent to Friedrich Ritter von Lama in the 1930s. She was called “spiritual mother” (“geistige Mutter”) by her followers and started some sort of cloister (comprising two houses, a way of the cross and land for building) and her followers all carried the names of the apostles and the holy women. The local priest firmly opposed her activities, denounced her and her followers in church, and attempted to have her committed to an asylum. Schnelle compared the episode to Christ’s trials, claiming that she had not only joined in his suffering but also in his arrest (not completely, however, as she was not home on the day they came to take her away). She was in contact with Therese Neumann, and there are reports of miraculous cures through her mediation (her suffering and prayers). She carried the wounds of Christ visibly, but would have preferred them to remain invisible.

München. BSB, Nachlass Lama, Friedrich von (1876–1944), Ana 445, Letters from and to von Lama, 1930; 25/4/1931; 6/6/1931; 28/6/1936.

Schnitzelbauer, Therese (c.1842, –)

Therese Schnitzelbauer is one of the Waakirchen women (see Bartenhauser, Taubenberger and Fiechtner) who fell under the influence of the priest Matthias Weinzierl. She was his servant and had ecstatic episodes on Thursdays and Fridays. She became a person of interest to the authorities in October 1842. In comparison to the other three cases, little is known about her.

Gißibl, Bernhard. *Frömmigkeit, Hysterie und Schwärmerei*. Frankfurt am Main: Peter Lang, 2004, passim.

Schuhmann, Maria (1853, 1823–1887)

Maria Schuhmann was born on 17 March 1823 in Pfarrkirchen. She worked at farms and entered the Third Order of Saint Francis, where she received the name Beatrix and met Father Paulus Luginger, who became her confessor. At the age of 19, she decided to enter the cloister of the Barmherzige Schwestern in Munich. However, on discovering that she was ill, Maria was sent home. A similar attempt to enter the Franciscan cloister in Giesing failed. Due to her poor health, she could not perform hard physical

labour but contributed to her family's livelihood by knitting and embroidery. At the age of 27 she could no longer leave her room. In September 1851, she had a vision of the suffering Christ and from Lent 1852 she continuously had an image of the crown of thorns before her eyes. The physical effects of the crown could be noticed as well, she had a swollen forehead and drops of blood appeared. On 25 March 1853, she experienced the Passion of Christ and first displayed the wounds on her hands and feet. She attempted to hide the stigmata, but this did not help as they were visible as she lay unconscious. Moreover, she sometimes lay for an hour with her arms extended (as if on the Cross) or sat kneeling with her hands in prayer like Maria von Mörl. She had the gifts of bilocation and prophecy, had a mystical wedding and suffered for the community, the Church and the Holy Father. She had a special devotion to Saint Francisca of the Five Holy Wounds, whom she resembled in her devotion to the child Jesus, in helping the souls of those in Purgatory and in her intense physical suffering. Several people came to see her, but the clergy attempted to avoid her becoming a public figure and Maria soon found herself living a secluded life once again. Her last confessor, similarly to Brentano, recorded all her visions, which were published, along with her letters, to edify readers. Maria died on 30 August 1887 from heart disease and dropsy.

Maier, Wilhelm. *Das verborgene Leben und Leiden der frommen Tertiärin Jungfrau Maria Beatrix Schuhmann von Pfarrkirchen*. Passau: Kleiter, 1914.

Schulden, Elisabeth "Salesia" (1909, 1877–1920)

Elsa Schulden was born on 8 March 1877 in Cologne-Kalk, as one of seven daughters of an engineer. She was not a very talented student and was therefore not sent to a boarding school but went to the local Volksschule. After a visit to an aunt at the Ursuline cloister in Nimwegen, she decided to join the order. She did so at 19, and after a longer trial period than usual, she received the habit and became known as sister Salesia in 1896. She was appointed to the kindergarten and later, when the school was closed down and the Nimwegen Ursulines combined with those from Osnabrück, she became responsible for the gate and sacristy (smaller tasks). Throughout her cloister life, Salesia heard inner voices which predicted various events, including the death of her confessor. She died on 28 February 1920 and left behind a number of writings that testified to a deep spiritual life that none of her fellow sisters had suspected. They documented her suffering, love of humiliation, obedience and reparatory acts through penance and asceticism. She had visions of herself sitting at Jesus' feet, worshipping his wounds. On 22 October 1909, she received the stigmata for the first time and learned how contemplating the crucifix allowed her to experience them again.

Richstätter, Karl. *Mater Salesia Schulden und ihre Psychologie der Mystik: Leben und Schriften einer Ursuline*. Freiburg: Herder, 1932.

Schwester Maria Lucia (Sophia Halwax, ante 1885, 1836–1885)

The only references to the stigmatization of this nun from Speyer (member of the Töchter des göttlichen Heilandes/Daughters of the Divine Saviour) can be found in a biography of another stigmatic from the Pfalz region, Barbara Pfister. Schwester Lucia (Sophia Halwax) was said to have appeared to her as a soul from Purgatory. In the description of that episode, there are references to wounds on her head and heart. In an obituary published shortly after her demise in February 1885, there are no such indications. She is described as the pious daughter of well-off bakers from Hagenau (born 8 December 1836) and a zealous nun who cared for the poor and sick, and who eventually became the head of one of the daughter houses of the Töchter des göttlichen Heilandes in Speyer.

S.n. "Das Bild einer barmherzigen Schwester." *Der christliche Pilger* 38.9 (1/3/1885): 65–68. Lauer, Nikolaus. *Barbara Pfister. Eine Pfälzisch Stigmatisierte*. Speyer: Pilger Verlag, 1949, 86–88.

Segerer, Centa (1934, 1906–1953)

Kreszentia – "Centa" – Segerer was born on 31 October 1906 in Munich-Giesing as the eleventh of twelve children of a very pious family. Trained as a carer of newborns, Centa took over the household when her mother became ill in 1919. At the age of 18 she attempted to enter various orders but did not succeed. She remained at home until, in February 1931, she accepted a position in the institution Ecksberg, near Altmühldorf, a home for mentally disabled children (under increasing threat by the regime). However, for health reasons, she had to return home. The following years were marked by physical and emotional suffering that she willingly accepted – for the benefit of the priests. In 1934, she woke with the wounds of Christ on her body. From then on, every Thursday through Friday she would relive Christ's Passion and her wounds would start to bleed again. She had visions of Jesus and Mary and experienced demonic attacks. During the Second World War, she offered her suffering to save Munich from bombing attacks and to release souls from Purgatory. She died on 15 May 1953. Her life would have remained unknown if a collection of her sayings, uttered on Fridays from 1937 to 1953, had not been preserved, and a priest who had received his calling through her mediation also promoted her cause in the countries he was sent to as a missionary.

Bäuml, Alois. *"Ja, Vater." Ein Leben im Willen Gottes* (unpublished biography, 2016.). Kastner, Adalbert. "Centa Segerer lebte 20 Jahre nur von der hl. Kommunion." *Die schönsten eucharistischen Wunder* 5 (2001): 16–19.

Serra Pes, Maria Rosa (1801, 1766–after 1806)

Maria Rosa was born into a noble family from Alghero (Sardinia), on 17 January 1766. At the age of 12, she entered the Capuchin monastery of the St Rosary in Ozieri. On Sunday, 26 April 1801, Maria Rosa fell into an ecstatic state, rose in a state of levitation and prophesied that on the following Friday, after receiving the Eucharist, one of them would exhibit remarkable and visible charismata. The chosen one should become the new abbess based on this divine decision. On Friday, 1 May, the prophecy was fulfilled: Maria Rosa began to bleed abundantly from her visible wounds on her hands, feet, chest and head (crown of thorns). She was unanimously elected the new abbess.

With the support of the ex-Jesuit father, Gavino Sechi Nin and his brother Antonio Sechi Nin – the vicar and her father confessor – and through the public manifestation of her alleged religious charismata, Maria Rosa gained authority and leadership. Her *fama sanctitatis* quickly spread throughout the island and many pilgrims came to visit her. On 15 May 1801, some members of the Savoy royal family arrived in Ozieri to observe her supernatural phenomena and hear prophecies about the future of their kingdom.

Her charismatic authority ended when her political prophecies proved incorrect and with the election of Msgr Giovanni Antioco Azzei as Bishop of Bisarcio-Bosa-Ozieri in 1804. Azzei was sceptical about the woman and in 1805 he initiated a scrupulous investigation. On 6 January 1806, after five years of popular worship, he obtained a confession from Maria Rosa, who admitted to fraud, stating that with the complicity of the two ex-Jesuit fathers, she had falsely exploited the sorrows of the Crucifixion to obtain the title of abbess, gain public visibility and important funding for the poor monastery (which indeed became very rich). The public denial of her *fama sanctitatis* led to intense public debate. She was removed from the convent and lived in seclusion until her death (after 1806).

Manno, Giuseppe. *Note sarde e ricordi*. Turin: Stamperia reale, 1848, 147–150.

Mareto, Felice. *Le Cappuccine nel mondo (1538–1969). Cenni storici e bibliografia*. Parma: Libreria francescana, 1970.

Smyth, William Henry. *Sketch of the present state of the island of Sardinia. By captain William Henry Smyth*. London: John Murray, 1828.

Sœur Olive (Danzé, Olive) (1926, 1906–1968)

Olive Danzé was born in 1906 in Plogoff (Finistère) into a humble family of eleven children. From the age of five she had visions of the Infant Jesus, who allegedly came to play with her. At eight years old, Jesus supposedly told her that she would be his wife and his victim soul, making her suffer a lot. In return, he would give her great consolations

once her religious life had begun. A few years later, the Virgin appeared to her and suggested she join the convent of the Benedictine sisters in Paris (16 rue Tournefort). Olive took her vows in 1926 under the religious name of Marie du Christ-Roi, although she is more commonly known as Sœur Olive.

On 29 November 1926, she experienced a great pain in the side of her body and blood started to stain her clothes. Stigmata reappeared on the first Friday of December. On 13 January 1927, after Jesus allegedly granted her the crown of thorns, a wound opened on her forehead. Little by little, Olive began to suffer from all of the sacred wounds, which she would carry until her death. The pain was especially bad on Fridays, when she frequently relived the Passion. The wounds on her hands would always bleed during the first Friday of Lent, and she also experienced transverberation of the heart and other mystical phenomena, such as miraculous Communion, hyperthermia and the gift of prophecy.

At the beginning of 1927, she began having visions of the Sacred Heart. Apparently, Jesus wanted to build a sanctuary in Paris on Sainte-Geneviève hill, where the Benedictine convent was located. The sanctuary would be dedicated to “Christ-Roi, Prince de la Paix, Maître des Nations” (Christ the King, Prince of Peace, Master of the Nations). Sœur Olive communicated the messages to her Mother Superior, who contacted the diocesan authorities. The sanctuary of Christ-Roi received the approval of the Archbishop of Paris and building began at the outer wall of the Benedictine convent, the work made possible due to donations, including a generous contribution by the government of Ireland. The construction of the sanctuary started in 1935 and was inaugurated on 27 October 1940, on the Feast of Christ the King. The cult of Christ-Roi was inspired by millenarianism, proclaiming the restoration of the monarchy in France through an “imagined” king named Henri V de la Croix – as in the prophecies of the stigmatized mystic Marie-Julie Jahenny (1850–1941).

In 1941, after the death of the Archbishop of Paris, Jean Verdier, the ecclesiastical authorities became less enthusiastic with regard to the Christ-Roi sanctuary and Sœur Olive was asked to leave the convent. In 1953, she had an audience with Pope Pius XII, who authorized her to dedicate the sanctuary to “Christ-Roi, Prince de la Paix, Maître des Nations.” The dedication ceremony took place in 1956. After Pius XII’s passing two years later, Olive returned to Plogoff with two of her religious sisters. She died in 1968, isolated and without being acknowledged by the Church. The sanctuary of Christ-Roi was demolished by the Parisian authorities in 1977 to construct a block of apartments. The Archbishopric of Paris did not oppose the municipal order.

Bourcier, Henri-Pierre. *La messagère du Christ-Roi: Sœur Olive*. 2nd ed. Montsûrs: Résiac, 1993.

Sœur Saint-Bernard de la Croix (Hugueneil, Angélique)
(1840, 1820–1847)

Angélique Hugueneil was born in 1820 in Sainte-Foy (Vendée). She lost her father at a young age and had to take care of her younger brothers and sisters. Forced to leave her mother, who was terribly ill, she and one of her sisters were taken care of by a Protestant family. Angélique was allegedly favoured by mystical graces and joined the community of Marie-Thérèse in 1842, taking the religious name of Sœur Saint-Bernard de la Croix. Although she was very quiet and discreet, she confessed to one of her mother superiors that, in 1840, before joining the convent, she had experienced the pain of the Passion. The wounds were nevertheless invisible and nobody noticed her suffering.

On 25 May 1843, the pain was so great that Sœur Saint-Bernard had to remain in bed. The physician claimed that he did not know of an illness that could cause such sufferings. Sœur Saint-Bernard was told to pray to Jesus – who allegedly appeared to her sometimes – to obtain a sign. In spring 1844, stigmata appeared on her hands, feet and side, emanating blood and at times water. From then on, the wounds opened once a week. Sœur Saint-Bernard shared the Passion of Christ while in ecstasy, plunging herself into a deep agony that made her scream in front of her sisters. She made the commitment to give herself up to God, living an expiatory and contemplative life for the reparation of the sins of humankind. Stigmata notwithstanding, she was allegedly favoured with other gifts, such as mind-reading and the ability to take upon herself the suffering, sickness and temptations of her sisters.

During 1845, Sœur Saint-Bernard prayed to God to make the stigmata invisible. She was granted her wish until January 1846, when she allegedly received the crown of thorns and the stigmata became visible again. From then on, in addition to reliving the Passion every Friday, Sœur Saint-Bernard frequently saw the Infant Jesus while in ecstasy, and suffered from attacks of the Devil. As the phenomena continued to increase, the Vicar General of Lyon, confessor of the Sœur Saint-Bernard religious community, began a medical investigation. Unable to find a natural cause for the events, a canonical commission examined the case and concluded that the phenomena were of supernatural origin. In 1847, Sœur Saint-Bernard became extremely ill and died, almost 27 years old, in July of the same year. The community experienced the loss with great agony. Both the Mother Superior and the Vicar General of Lyon left writings to testify in favour of Sœur Saint-Bernard's mystical graces and stigmata.

Imbert-Gourbeyre, Antoine. *Les stigmatisées. Vol. 1. Louise Lateau de Bois-d'Haine, Sœur Bernard de la Croix, Rosa Andriani, Christine de Stumbele*. 2nd edition. Paris: Victor Palmé, 1873.

Solari, Teresa (1868, 1822–1908)

Teresa Solari was born in Né, in the province of Genoa, on 8 December 1822. A few years later, she lost her mother. Her father remarried a woman who hated the child and they tried to kill her by throwing her into the sea. Teresa survived and went to live with an aunt.

She received many gifts in her childhood, such as visions and conversations with Christ and Our Lady. The Lord also gave her a ring, a symbol of her mystical marriage. Among the various divine visions, she saw Christ crucified with the Virgin at his feet. Both invited her to participate in the sufferings of the Passion. She accepted, and from 25 February 1868, she had spiritual pains, blood sweats, marks of the flagellation, the crown of thorns and the pains of the Crucifixion for three days a week, and especially during Lent.

From the age of 15, she suffered a series of mysterious illnesses and was hospitalized in Chiavari and Genoa for almost 20 years. When she was finally well enough to leave, she founded a new religious institute in Sampierdarena with a friend (Antonietta Cervetto), with the support of her spiritual father, Vera, and Msgr Marchesi di Reggio, Bishop of Ventimiglia and later Archbishop of Genoa.

In 1861, Teresa and Antonietta moved to Genoa and in 1863 they began to welcome poor and orphan girls, creating the Little House of Divine Providence. In 1866, the archbishop officially recognized the foundation and in 1969 it was integrated into the Dominican order. In 1871, the foundress and other sisters took perpetual vows and became nuns, while in 1904, Teresa met Pope Pius X and the following year Queen Elena of Savoy. Teresa died on 7 May 1908 in Carignano (Turin).

Spiazzi, Raimondo. *Servire Cristo nei poveri. Madre Teresa Solari. Fondatrice della piccola casa della divina provvidenza in Genova*. Rome: Idea Centro Editoriale, 1981.

Sor Patrocinio (Quiroga y Cacopardo, María Josefa de los Dolores) (1829, 1811–1891)

María Josefa de los Dolores Quiroga y Cacopardo was born in 1811 in Venta del Pinar (Cuenca). Her father was a financial manager loyal to King Fernando VII during the French invasion (1808–1814). In 1826, Dolores met Salustiano de Olózaga, a man from a good family with a rising political career. Olózaga fell madly in love with her, but although he proposed several times, she always refused, disobeying her mother's will. Dolores relied on her aunt's support, a marquise, and together they searched for convents in Madrid. In early 1829, Dolores took her vows, joining the Franciscan Order of the Immaculate Conception under the religious name of Sor Patrocinio.

In July 1829, the first sacred wound appeared on the side of her body. In the following year, just before Ascension Day, Sor Patrocinio fell into ecstasy and the rest of

the sacred wounds supposedly opened on her flesh. She attempted to hide them from her sisters; however, sometimes the bleeding was so profuse that she could not keep it secret. Stigmata notwithstanding, Sor Patrocinio experienced many other kinds of extraordinary phenomena, from hideous attacks by the Devil to levitation, miraculous healings, Marian apparitions and the gift of prophecy. Soon, her reputation extended beyond the convent's wall and she started to be known as "La monja de las llagas" (The nun of the wounds).

At the same time, political upheaval was occurring in Spain. In 1833, King Fernando VII died and left the regency of the country to his wife, the Italian María Cristina, until their daughter Isabel II – aged three years old – could be crowned. This infuriated partisans who supported the crowning of Fernando VII's brother, Don Carlos, leading to the First Carlist War (1833–1835). To mitigate the absolutist aspirations of the Carlists – who received support from the clergy – María Cristina had to make liberal concessions. It is said that the clergy used Sor Patrocinio's stigmata and prophecies to favour the rise of Don Carlos. In 1835, Sor Patrocinio was summonsed to the court, accused of faking extraordinary phenomena and of attempting to subvert the State by favouring the Carlist cause. During the trial, Sor Patrocinio's defence attorney argued that she had been the victim of Father Fermín Alcaraz – loyal to Don Carlos – who gave her a "miraculous relic," saying that a wound would appear wherever she pressed it. Ultimately, Sor Patrocinio was condemned, forcing her to move to another convent far from the Royal Court.

Although Sor Patrocinio was supposed to be a cloistered nun, she never ceased moving from one convent to the other, living in more than 15 different places in Spain and France. Despite the accusation of having supported Don Carlos, she became a close friend and ally of Fernando VII's daughter, Queen Isabel II, who she met in 1844. Isabel II had been fascinated by "the nun of the wounds" since her childhood and always supported her. In the decade preceding the 1868 revolution, Sor Patrocinio obtained funding from the Queen and her husband, Francisco de Asís, for the foundation of convents. The first was located next to the Royal Palace in Aranjuez.

The conservative and liberal parties attributed every unfavourable political outcome to Sor Patrocinio and her influence on the Queen. Apparently, the nun manipulated the monarchy's political agenda with her "visions." Sor Patrocinio became a symbol of absolutism and of the struggles of the liberal regime. At the same time, she became a frequent source of mockery in the anticlerical and Republican press. She survived two assassination attempts. When the revolution of 1868 dethroned Isabel II, Sor Patrocinio followed the court into exile in France. In 1876, with the restoration of the Bourbon monarchy in Spain, Sor Patrocinio was allowed to return home, where she died in 1891 with a controversial reputation. Her cause for beatification was opened in 1907 and is still under examination.

- González, Arturo, Diéguez, Miguel. *Sor Patrocinio*. Madrid: Editorial Nacional, 1981.
- Jarnés, Benjamín. *Sor Patrocinio. La monja de las llagas*. Barcelona: Círculo de Lectores, 1993[1929].
- Paredes, Javier, ed. *Las llagas de la monja. Sor Patrocinio en el convento del Caballero de Gracia*. Madrid: San Román, 2015.
- Toledo, Archivo Diocesano de Toledo (ADT), Procesos de Beatificación, Causa de Beatificación de Sor Patrocinio (1907).
- Voltes, Pedro. *Sor Patrocinio, la monja prodigiosa*. Barcelona: Planeta, 1994.

Sotgiu, Leontina (1916, 1882–1957)

Leontina Sotgiu was born in Sassari (Sardinia) on 13 January 1882 and lived with her family in Marseille for a short time. At the age of 16, she refused a marriage proposal and subsequently joined the Third Order of Saint Francis. On 15 August 1900, she took her vow of chastity with the permission of her confessor.

Her inner life became increasingly rich and incomprehensible, so she sought spiritual direction from fathers Giovanni Sanna and Giovanni Battista Manzella. The latter presented her to Sister Angela Marongiu, his co-founder of the Gethsemane nuns. Leontina wanted to enrolled her in the convent, but Manzella only allowed her to take private vows and live at home as a religious woman.

A divine voice prophesied her extraordinary mystical gift of the stigmata and she prayed that they would be hidden and not known to anyone. On the eve of the Holy Crux feast, in 1916, she had a vision of Christ, who struck her heart, hands, feet and head with fiery rays. The stigmata were invisible and only present on the days of the Passion or when she prayed for the salvation of souls (sometimes they would bleed, especially the wound of the heart).

Sister Angela Marongiu was present during an episode of her invisible crucifixion and wrote a report in 1922. It was a Friday in Lent and she suffered from 1.30 P.M. to 4 P.M. When she recovered, she imitated the Via Crucis, praying, crying, trembling and groaning as she suffered through the flagellation and Crucifixion and offering her pains for the souls in Purgatory. On Easter Sunday when she attended Mass, she claimed to have seen an incredible number of souls admitted into Paradise.

In 1930, her new confessor, Giovanni Pirastru, the spiritual son of Father Manzella, was elected Bishop of Iglesias. Leontina and her sister, Maria, became his housekeepers for 27 years. She continued her life of redemptive suffering for the salvation of souls in Purgatory and for the glory of the Church. Leontina died in Iglesias on 28 September 1957. The diocesan process for the opening of her cause for beatification started in 1982. Msgr Pirastru collected 1,438 letters and her diary in eight volumes and another two volumes about her relationship with her spiritual fathers.

Anonymous. *La lucertola del cupo bosco: profilo spirituale di Leontina Sotgiu*. Iglesias: Edizioni OVS, 1964.

Cerafogli, Germano Elia. *Leontina Sotgiu: vittima di espiazione*. Vatican City: Libreria Editrice Vaticana, 1978.

Cerafogli, Germano Elia. *Virtù e carismi di Leontina Sotgiu*. Vatican City: Libreria Editrice Vaticana, 1978.

S.P.V. (1948, 1902–)

S.P.V. was born in Madrid in 1902. She bore a wound on her side. In 1948, the Jesuit father Carlos M. Staehlin examined the stigmata.

Staehlin, Carlos M. *Apariciones*. Madrid: Razón y Fe, 1954, 164.

Starace, Maria Maddalena (c.1870, 1845–1921)

Costanza Starace (religious name Maria Maddalena) was born into a wealthy and very religious family from Castellammare di Stabia (Naples) on 5 September 1845. She received a Catholic education, attending the aristocratic institution of Figlie della Carità. At the age of 12, she entered the monastery of the Holy Trinity in Vito Equestre, but two years later she had to return home due to her precarious health. She then began to suffer from various illnesses (tremors, epileptic fits, blood emissions) which continued throughout her life, preventing her from becoming a cloistered nun.

At the age of 15, she abandoned the monastic ideal, but did take her perpetual vows. Costanza was a “domestic nun,” one of the many young Neapolitans who led a religious life within the domestic sphere. She enrolled in the Trinitarian Servants of Mary and on 19 June 1865, the bishop, Francesco Saverio Petagna, gave her permission to wear the religious habit. Two years later, she made the profession of faith, becoming tertiary nun and taking the name of Maria Maddalena della Passione (8 June 1867).

At the request of the bishop, she was elected director of the Pia Unione delle Figlie di Maria, an institution for education in the catechism. In 1869, she founded a pious association with a group of sisters in one of her family’s palaces, with the aim of taking care of cholera patients, orphans and young girls. Their religious congregation was called the Suore Compassioniste Serve di Maria. Success was immediate, with 100 guests in the first year. Msgr Petagna granted his diocesan approval (27 May 1871), and on 10 November 1893, the general father of the Servants of Mary perpetually bound this foundation to his order.

From 1879 to 1897, Vincenzo Maria Sarnelli was the Bishop of Castellammare and the confessor of Maria Maddalena. He supported her charitable activities and encouraged her mystical life. The sister considered her illness and diabolical attacks as “divine

tests” of her worthiness to receive special gifts such as ecstasy and stigmata. Only a few witnesses observed her mystical experiences, and she kept them hidden in the pages of her spiritual diary. It seems, however, that the stigmata were occasionally visible during Lent Fridays.

Maria Maddalena died on 13 December 1921 in Castellammare and was considered a “living saint” by the Neapolitan people. On 4 April 1939, the process for her beatification was opened, and was concluded on 15 April 2007, when she was declared Blessed.

Anonymous. *In memoria di sr. M. Maddalena Starace: fondatrice superiora generale delle suore compassioniste serve di Maria*. Naples: Officina tipografica Elzevira, 1922.

Gori, Nicola. *Con Maria ai piedi della croce: biografia della beata Maria Maddalena Starace fondatrice delle suore Compassioniste serve di Maria*. Cinisello Balsamo: San Paolo, 2010.

Roschini, Gabriele Maria. *Vita e l'opera di suor Maria Maddalena della Passione (Costanza Starace), fondatrice e prima superiora generale delle Suore Compassioniste Serve di Maria*. Isola del Liri: Macioce e Pisani, 1937.

Steiner, Teresa (c.1835, 1813–1862)

Teresa Steiner, known by the religious name of Maria Agnese Chiara, was one of the stigmatics of the Tyrol. She was born in Taisten (today Tesido) on 29 August 1813. Her father died a few years after her birth and she lived with her mother in great poverty. As in the “hagiographies” of many other stigmatics, it is said that she started to show extraordinary signs when she was still a child: at the age of five, she prophesied future political events (suppression of religious orders, end of the temporal powers of the Church, birth of the Kingdom of Italy) and at ten, she had her first vision in which Christ indicated her mission (to become a nun and write new rules for the Poor Clares).

On 14 July 1834, she enrolled in the Third Order of Saint Francis. Against the wishes of her family, she attempted to be admitted to various monasteries in Tyrol between 1835 and 1837 (Clarisse of Bressanone, Benedictine of Sabiona, Ursuline of Brunico), but each time she was rejected because of her poor health. In this period, mystical phenomena that would accompany her throughout her life began. Teresa accepted the task of suffering the invisible stigmata for the redemption of souls and the Church. Her inner pains were sometimes visible, especially during Fridays of the Passion, when red spots appeared on the palms of her hands, which did not, however, emit blood. In addition to the invisible stigmata, she had visions, episodes of ecstasy and violent demonic attacks, as well as the gift of prophecy and the mystical marriage (26 June 1839).

Nevertheless, her confessor, Father Giorgio Habtamann, was not pleased and in June 1838 she wrote to the German Poor Clares of Assisi asking to be admitted to their convent and was accepted. On 6 June 1841, she took her perpetual vows. Initially, the sisters looked with suspicion on her supernatural episodes and thought she was

possessed by the devil, but over time she gained the reputation of being a “living saint.” In 1847, under divine inspiration, she wrote the new constitution of the Poor Clares, reforming the old rules. In the same year, she was sent to the monastery of San Giovanni in Nocera Umbra (Perugia) to refound it. On 21 January 1848, she was elected abbess.

She predicted the election of Pope Pius IX, as well as his exile and the persecution of the Church. After a long illness, Maria Agnese Chiara died on 24 August 1862. Her cause for beatification was opened on 23 February 1909.

Anonymous. *Nel I centenario della Riforma delle Clarisse della ven. madre Maria Agnese Chiara Steiner nel Monastero di s. Giovanni Battista in Nocera Umbra: 1846–1946.*

Foligno: Tip. F. Salvati, 1946.

Baur, Giovanni. *La venerabile serva di Dio Maria Agnese Chiara Steiner del Sacro Costato, fondatrice delle Clarisse Mitigate, 1813–1862.* Nocera: Tip. del Seminario, 1950.

Da Reus, Francesco. *Compendio della vita della serva di Dio Suora Maria Agnese Chiara del costato di Gesù.* Foligno: Stab. Tip. Campitelli, 1878.

Strobl, Hieronyma (c.1840, –c.1869)

Hieronyma Strobl was probably born in Caldaro, in the province of Bolzano, in the first half of the nineteenth century (the same village in which Maria von Mörl was born). We have little information about her: she was a Franciscan nun who served at the Caldaro hospital. Hieronyma was one of the numerous stigmatics of the Tyrol, receiving the pains of the Lord’s Passion every Friday. It is not clear that her suffering was internal or even visible. She died in her native village around 1869–1870.

Imbert-Gourbeyre, Antoine. *La stigmatisation*, ed. Joachim Boufflet. Grenoble: Jérôme Millon, 1996.

Taigi, Anna Maria (c.1808, 1769–1837)

Anna Maria Giannetti was born in Siena (Tuscany) on 30 May 1769 and moved to Rome with her parents in 1775, working as a domestic servant. There, she met Domenico Taigi, her future husband. They married in 1790 and had seven children. However, her domestic duties did not hinder her devotion to daily religious practices. Anna Maria had an intense inner life, characterized by mystical gifts, visions, ecstasy, flagellations, prophecy and demonic attacks. According to Raffaele Natali, the most significant was a mystical sun that shone before her eyes (from 1790 until her death), granting her the gift of prophecy, which gave her knowledge of future events concerning the fate of the Pope and the Church in particular.

On 26 December 1808, she became a Trinitarian tertiary under the spiritual direction of Raffaele Natali, who lived in her house for 20 years and testified to her exceptional mystical life. Ferdinando di St Luigi Gonzaga (spiritual guide of Elisabetta

Canori Mora, another mystical women) was her main confessor. From 1808, she suffered the pains of the Passion and probably invisible stigmata. She had apocalyptic and political visions and Marian apparitions as well and offered herself as a “victim soul” for the Church.

Anna Maria became very popular in Rome especially because of her prophecies (about historical events) and clairvoyance (personal facts), but also because of her philanthropy and assistance of others. Pope Gregory XIV allowed the celebration of Mass in her home (1836), so it became a place of worship and pilgrimage. She was not only famous among the ordinary people, but also the aristocracy and Church members, who interpreted her prophecies politically. Her prophecy of the apocalyptic days after the pontificate of Pius IX, followed by the ultimate triumph of the Holy See (that would regain its power across Europe, England, Russia and China), was interpreted in political terms: the Church would defeat secularization and its other enemies.

She died in Rome on 9 June 1837. Her cause for canonization began in 1862 and ended with her beatification on 30 May 1920 by Pope Benedict XV, who depicted her as the perfect wife and mother. Her incorrupt body is conserved in the Church of San Crisogono in Trastevere, Rome.

Antignani, Gerardo. *Anna Maria Taigi: amore e sacrificio, storia di una mamma*. Siena: Cantagalli, 1975.

Bouffier, Gabriel. *La vénérable servante de Dieu Anna Maria Taigi d'après les documents authentiques du procès de sa beatification*. Paris: A. Bray, 1867.

Della Providenza, Callisto. *Vita della venerabile serva di Dio Anna Maria Taigi*. Rome: Chiapperini, 1873.

Luquet, Jean Felix Onesime. *Notice sur la vie et sur les vertus de l'humble servante de Dieu Anna-Maria-Ant.-Gés. Taigi née Giannetti*. Rome: Paternò, 1849.

Luquet, Jean Felix Onesime. *Notizia sulla vita e sulle virtù dell'umile serva di Dio Anna Maria Antonietta Gesualda Taigi nata Giannetti*. Milan: Boniardi Pogliani di E. Besozzi, 1850.

Salotti, Carlo. *La beata Anna Maria Taigi: secondo la storia e la critica*. Grottaferrata: Scuola tipografica italo-orientale S. Nilo, 1922.

Tamisier, Rosette (1849, 1816–1899)

Rosette Tamisier was born in 1816 in Saignon (Vaucluse) into a humble peasant family. She was eight years old when she first noticed a wound on her chest. A “woman” – perhaps the Virgin Mary – allegedly appeared to her in the middle of the night and cured it without leaving any trace. At the age of 18, the religious sisters of the congregation of the Présentation took over direction of the hospital in Saignon and Tamisier was accepted as a cleaning lady. Soon, she started complaining about pains in her hands and feet.

She later moved to Salon, to another house of the congregation, where she became very ill and so returned to Saignon to her family. Unable to digest any food, “angels” allegedly brought her the Eucharist, which became her only sustenance. From 1849, the prodigies attributed to this stigmatic multiplied. She was said to frequently fall into a trance and sometimes to levitate while she was in ecstasy. Her body was said to be covered with figurative stigmata, especially on her chest, and the people from her village would imprint the wounds on patches of cloth. They treated these objects as holy relics and used them to pray to Rosette, asking for her recommendation.

Despite these “miracles,” the phenomenon that made her famous across France was of another nature. It took place in front of many witnesses in Saint-Saturnin-lès-Apt. Tamisier was praying in front of a painting depicting the Pietà when red liquid – blood, according to Tamisier – emerged from the right hand and the side of the Christ in the painting. This phenomenon occurred at least six times between 10 November 1850 and 5 February 1851. The “miracle” provided Rosette with new supporters, as well as new enemies. An ecclesiastical investigation undertaken by the Archbishop of Avignon concluded that the facts could not be attributed to the supernatural.

The civil court was informed about the event and Tamisier was accused of “staining” the Pietà painting and of having stolen Hosts from the priest of Saignon – and then faking the miraculous Communion. After three months of inquiry, the correctional court declared it was not qualified to judge the events and the public prosecutor took over legal proceedings. Rosette was found guilty and was sentenced to six months prison and a fine of sixteen francs. Unable to pay, she was kept in prison for 21 months until 3 December 1852. After she was freed, the Church refused to give her the sacraments unless she confessed. After years of denial, she signed a statement acknowledging that she had not worked any miracles, and so was authorized to take the Communion. She died on 23 February 1899, her reputation still controversial.

Avignon, Archives Départementales de Vaucluse (ADV), Rosette Tamisier, 2Mi732, 13J47.

André, Jean-François. *Affaire Rosette Tamisier, précédée d'une notice sur Pierre-Michel Vintras et sa secte*. Carpentras: Imp. L. Devillario, 1851.

Anonymous. *Procès de Rose Tamisier*. Paris: Imp. Preve et Ce, 1851.

Garçon, Maurice. *Rosette Tamisier ou la miraculeuse aventure*. Paris: L'Artisan du livre, 1929.

Tarallo, Maria Grazia (1906, 1866–1912)

Maria della Passione, nee Maria Grazia Tarallo, was born in Barra (a neighbourhood in Naples) on 23 September 1866, into a quite wealthy and religious family (her two sisters also became nuns).

Her biography seems to reflect the traditional stages of Catholic hagiography. She had her first visions when she was five years old and an apparition of Christ crucified

at the age of seven. As an adolescent, Maria Grazia made a vow of chastity to Our Lady and chose to become a “victim soul.” Her father, however, ignored her desire to become a nun and forced her to marry on 13 April 1889. Nevertheless, the marriage remained unconsummated and her husband died a few months later, after which she could finally join a monastery (1 June 1891).

At the age of 25, Maria Grazia entered the new institute of Crocifisse Adoratrici di Gesù Sacramento, funded by Maddalena Notari in San Giorgio a Cremano (Naples), taking the name of Maria della Passione. On 18 March 1903, she took her perpetual vows, living in various monasteries until 1906, when she settled in Cremano.

Her sisters, the founder and the confessor, Fontana, were witnesses to her mystical experiences. Visions, ecstasies, small “dots” on her forehead and wounds on her feet and side were reported. According to hagiographers, Maria Grazia was also a prophetess and suffered demonic attacks, which left visible lesions (lacerations, burns, broken limbs and paralysis). These phenomena mainly took place after 1906 and were accompanied by continuous flagellation, fasting and self-inflicted suffering.

Maria della Passione died on 27 July 1912. Her popular following was impressive and her devotees considered her a “holy nun.” One year later, the Cardinal Archbishop of Naples opened her cause for beatification and finally, on 14 May 2006, she was declared Blessed by the Church after its recognition of a miracle.

Fontana, Luigi Maria. *La vittima riparatrice Suor Maria della Passione religiosa professa e maestra di novizie della Crocifisse Adoratrici di Gesù Sacramento*. Naples: Tipografia Pontificia Michele D'Auna, 1913.

Tartaglino, Maria (1925, 1887–1944)

Maria Tartaglino was born in Asti, Piedmont, on 17 September 1887. Her mother died two years later and her father refused to look after her. She was first sent to one of her mother’s friends and, on 23 October 1900, to the Daughters of St Anna (popularly known as Figlie di Santa Chiara). From childhood on, she suffered many illnesses, including the loss of sight in her left eye. Maria considered these illnesses as divine proof of her suffering for the redemption of Catholics and the clergy.

In 1914, Father Placido Botti became her spiritual confessor, persuading her to engage in ever more extreme devotional practices, which led her to become the crucified bride of Christ. On Friday, 31 December 1925, after an ecstatic episode, the visible signs of the Passion opened on her hands, feet, chest and forehead, disappearing over the following day. The stigmata emitted blood especially during the Easter period and were visible for five years (becoming invisible in 1930).

Among her mystical gifts and paranormal experiences we can include demonic attacks, ecstasy, voices and visions, bilocation and the dictation of divine messages. In

her long years of paralysis, Maria wrote 440 letters, works on the Sacred Heart and mystical marriage, as well as some religious poems and an autobiography.

On 11 August and 27 October 1933, her crucifix bled abundantly. At the time, Maria was living at the St Chiara Institute and the news spread quickly among the sisters and other religious at the centre, the Oblates of St Joseph. The Bishop of Asti, Msgr Umberto Rossi, ordered the opening of a diocesan process, which occurred between 12 February and 14 May 1934. Eyewitnesses were called to testify and medical-scientific analyses of the crucifix and Maria Tartaglino were undertaken. The bishop declared the supernatural nature of the episode, then declared the miracle and allowed the public worship of the crucifix, attracting crowds of pilgrims (over 10,000 on 9 March 1934 alone).

Maria's celebrity continued to spread quickly and she soon became known at the Holy See. On 24 April 1934, a Vatican delegate was sent to Asti and, on 6 May, the crucifix was removed. On 4 June 1934, the bishop read the measures imposed by Rome: censorship, abolition of the cult, requisition of any kinds of relic and the replacement of her confessor. Maria was judged to be hysterical. Maria Tartaglino died in Asti on 1 September 1944.

D'Anna, Antonino. *Il sangue del crocifisso. Maria Tartaglino e il prodigio di Asti*.

Tavagnacco: Edizioni Segno, 2014.

Tartaglino, Maria. *Mese di giugno 1929. Riflessioni elevazioni sul "dolce mio Amore"*, edited by Alberto Chilovi. Asti: Amico, 2011.

Taubenberger, Theresia (1839, –)

Theresia März, the illegitimate daughter of the farmer's help, Bartolomä März, married Joseph Taubenberger on 25 June 1827. After the death of her mother and stepfather she inherited an estate ("Hort"), but due to mismanagement this soon declined. It was a rather unhappy marriage and Theresia seems to have found comfort in her faith. From 1839, she no longer ate solid food, she flagellated herself and increased her visits to the church. Soon ecstatic episodes set in, combined with visions in which her husband and the Devil became one and the same. After a while, the episodes developed a certain pattern, starting on Thursday evening and lasting until Friday afternoon. Her pastor, Matthias Weinzierl, became her spiritual guide. Her husband accused him of encouraging the phenomena (there were indeed three other women who displayed similar phenomena – see Bartenhauser, Fiechtner and Theresia Schnitzelbauer).

In October 1842, her condition became a topic of interest for the authorities, when her husband filed a complaint after Theresia had gone to live at the house of her brother-in-law. Two opposing groups developed, one supporting Theresia's husband, made up of the men of Waakirchen and the local court, and the other made up of Weinzierl, the female parishioners and the archdiocese. Theresia's husband accused

Weinzierl and Theresia of an overly intimate relationship. An investigation of the nature of the phenomena was conducted by Dr Krämer, who attributed them to a nervous disposition and could not detect any fraud. After a complaint by representatives of the Waakirchen community in July 1843, which claimed that Taubenberger was still causing trouble, the court decided that she had to leave the house of her brother-in-law within five days. She went to the cloister of Reutberg. The couple divorced in October, but shortly afterwards Joseph died and Theresia returned to Waakirchen. Not much is known of her after this, apart from the fact that she sold her property in August 1845.

Gißibl, Bernhard. *Frömmigkeit, Hysterie und Schwärmerei*. Frankfurt am Main: Peter Lang, 2004, passim.

Tekotte, Marianne (1844, –)

In May 1844, the widow Tekotte pressed the local police to examine the case of her daughter Marianne. For a year and a half, strange rumours had been spreading about her daughter, who worked as a servant in Althrede. She was allegedly able to foretell events in her sleep and had recently started to bleed from her hands, feet and head. There was a mixed response. Those who believed in the phenomena stood in line to see her bleed on Fridays (according to her mother, 300–400 people, others said about 50), while those who did not believe spread evil rumours. Marianne's mother wanted to stop it all before her daughter's reputation was ruined. However, neither a medical examination nor a police investigation took place. The local clergy did not pay any special attention to the case and by October 1844 interest in the case seems to have faded.

Münster. LAV NRW, Kreis Borken, Landratsamt, Nr. 112, Stigmatisation der Dienstmagd Marianne Tekotte aus Altrhede (1844).

Thaller-Von Schönwerth, Mechtild (1890s?, 1868–1919)

Mechtild von Schönwerth, born on 3 March 1868, grew up in Munich in the parish of St Ludwig. Her parents, Maria Rath and Franz Xaver Schönwerth had eight children. Mechtild was well educated and learned Latin, Greek and Spanish alongside her brothers. The family moved to Regensburg when she was 16. Although Mechtild had rejected all human love in a solemn pledge to God at the age of five, her father confessor urged her to marry. She did in fact marry a school friend of her brothers who was four years her senior, on 7 May 1895. He turned out to be a tyrant who tortured her physically and emotionally and had a mistress. In 1898, her husband accepted a job in Württemberg and they moved to Obermachtal.

When Mechtild was young she developed a strong piety for the suffering Virgin and whenever she could, she would attempt to wipe away the tears from the statue with a

handkerchief (which indeed disappeared, but returned again). As an adult, Mechtild guided a “family” of “spiritual children” through her letters: men, women, priests, lay-people and members of her congregation. In the first year of her marriage, Mechtild had seen a crucifix come to life. She had the gift of bilocation, and during the First World War she visited the wounded close to the frontlines. Her guardian angel told her to hide all her exceptional gifts from the world (including her stigmata). She sometimes called herself Magdalena (when she wrote to her friend Mater Hedwig Schnabel), the name she had received when she became a member of the Grignon-Bruderschaft, while to her spiritual children she was “Mutter Magdalena.” She died on 30 November 1919. Her body was transferred to Munich and buried in the Waldfriedhof. After her death, her husband showed remorse, as did his mistress.

Hausmann, Irmgard. *Die Vertraute der Engel. Leben der Mystikerin Mechthild Thaller-Schönwerth (1868–1919) im Spiegel ihrer Schriften und nach Aussage Nahestehender*. Jestetten: Miriam Verlag, 1982.

Lama, Friedrich, Ritter von. *Ein Büchlein von den Engeln*. Stein am Rhein: Christiana Verlag, 1993 (original 1935?).

Valtorta, Maria (1945, 1897–1961)

Maria Valtorta was born into a rich Lombard family from Caserta on 14 March 1897. Due to her father’s position (cavalry marshal), the family lived in several Italian cities (Milan, Monza, Florence, Reggio Calabria, Viareggio), where Maria attended the best schools and received a classical education. However, her relationship with her mother was complicated.

In 1920, while she was living in Florence, she was attacked by a man. This left her with a spinal injury, which led her to become progressively infirm. In 1924, she moved to Viareggio, where she regularly attended the parish, joined the Third Order of Saint Francis (1928) and Catholic Action. From 1 April 1934, Maria was bedridden, and in the following year her beloved father died. These events led her to the desire to become a “victim soul” for the redemption of humanity and for the salvation of the Church. She was a fervent devotee of the Mater Dolorosa, the Passion and the Eucharist, and these devotions became even more intense after 1943, when the serving father, Romualdo Migliorini, became her spiritual father.

Maria was fascinated by the autobiography of Thérèse of Lisieux, had contact through bilocation with Therese Neumann and Padre Pio, and also heard mystical voices. Her confessor ordered her to write her autobiography and, after enrolling in the Third Order of the Servants of Mary (25 March 1944), she declared that she had received divine messages. Between 1944 and 1951, she wrote 122 books, amounting to approximately 15,000 pages, in which she wrote commentary on the Gospels and the life of Jesus.

Her desire to sacrifice herself as an unknown redemptive victim clashed with the distribution of her writings by Father Migliorini, who attracted the attention of the Holy Office. It ordered the withdrawal of all volumes, without a formal charge. On 27 March 1945, Maria received the gift of invisible stigmata, as attested in her letters.

Despite the censorship, the publication of her writings continued until 16 December 1959, when they were placed on the *Index* (judged a fictional version of Christ's life). Maria died in Viareggio on 12 October 1961. In 1973, her remains were transferred to Florence, where the Servants of Mary attempted unsuccessfully to open a process for her beatification. There are, however, a large group of faithful and another that deals with the publication and promotion of her writings, the Valtorta Editorial Centre.

Centoni, Albo. *Una vita con Maria Valtorta: testimonianze di Marta Diciotti*. Isola del Liri: Centro editoriale Valtortiano, 1987.

Pisani, Emilio. *Pro e contro Maria Valtorta*. Isola del Liri: Centro editoriale valtortiano, 2008.

Valtorta, Maria. *Autobiografia*. Isola del Liri: Centro Editoriale Valtortiano, 1997.

Valtorta, Maria. *Quadernetti*. Isola del Liri: Centro editoriale valtortiano, 2006.

Valtorta, Maria. "Preparazione alla passione." In *Il poema dell'Uomo-Dio*. Isola del Liri: Centro editoriale valtortiano, 2008.

Van den Broeck, Maria (1915, 1891–1928)

Maria Antonia Van den Broeck was born in Sinaai-Waas on 21 June 1891. She was the third of 9 surviving (of 14) children of Aloïs Van den Broeck, a clog maker, and Henriette Seghers. Maria became a member of the Marian congregation on 8 December 1906. In 1905, she had started boarding school in Sint-Niklaas. A year later, she had to leave the school due to the illness of her older sister Celine: her help was needed at home and in the clothing shop of her sisters. After refusing an offer of marriage, she remained living at home – bedridden in her last years and receiving divine graces. However, few people knew what was happening to her as her family kept her hidden from neighbours and friends.

She had her first vision of her guardian angel in 1898, later she also saw Our Lady and Jesus (1899). When she was 15, she talked about being visited by the Devil. Between the ages of 15 and 18, she wore a penance belt and flagellated herself, endangering her health. Suffering became her calling and she started to participate in Christ's Passion (when she was 15). On Good Friday 1915, she shared his Passion, and after only a short while her whole body was covered in blood. In 1906, the first signs of tuberculosis became apparent, but Maria continued to live her life as normal. From 1910 onwards, she became bedridden, vomiting blood, and experiencing fevers, a cough and ulcerations. Beyond medical help, she was suddenly healed during Pentecost 1916. Her good health lasted until Pentecost 1918 but from then on she was bedridden until her death.

On 20 May 1923, she and Jesus celebrated their mystical marriage. Her illness kept her from joining the Passionist order in Tielt, but on 31 May 1926 she was included “on a personal title.” When she died on 3 December 1928, the emblems of the Passionist order were placed on her body.

Maes, Koen. *Maria Van den Broeck (1891–1928). Een wonde aan Jezus’ lichaam*. Wezembeek-Oppem: private initiative, 2007.

Van den Dijck, Leonie (1940, 1875–1949)

Leonie Marie Van den Dijck was born on 19 October 1875 in Idegem. She married Frans de Spiegeleer and bore him 13 children, of which 9 survived beyond childhood. When her husband left her, she and her children had a difficult time making ends meet. In August 1933 (in the aftermath of the Beauraing and Banneux apparitions), she claimed to have seen the Virgin in a chapel in Onkerzele. As this was the first apparition in Flanders in the 1930s, she drew a lot of attention. The series of public apparitions continued throughout the following years and she was joined by several other visionaries. However, her group of supporters slowly diminished when she entered a more secluded phase, during which she gave prophecies (allegedly about the Second World War and the murder of King Albert of Belgium). In her later years (from 1940 onwards), she also displayed the stigmata. In March 1942, the archbishop publicly rejected her case (as well as several others). She died on 23 June 1949, but her supporters still continue to promote her cause. They started a movement and even exhumed her remains in 1972 to prove that Leonie had told the truth. Her body is said to have not decayed. The Church responded by referring to the 1942 rejection. However, in 1982, there was a second exhumation and today a small museum in her former house is open to the public.

Anonymous. *De zienster van Onkerzele. Leonie Van den Dyck (1875–1949)*. Mechelen: Frans Jacobs, 1973.

Bernaau, Patrick and Didelez, Guy. *Het orakel ontgraven*. Antwerpen/Amsterdam: Manteau, 1993.

Magain, Alfred. *Onze-Lieve-Vrouw bij de Vlamingen. De verschijningen van Onkerzele*. Leuven: Rex, 1933?

Schellinck, Gustaaf. *Het wonderbare leven van Leonie Van den Dijck*. Onkerzele: Komiteit, 1987.

Van den Plas, Maria (1935, c.1920–?)

Maria Van den Plas first made the Belgian news in the summer of 1934, when she and two other girls claimed to have seen the Virgin and began to publicly experience Christ’s Passion. The event caused much commotion; there were even some riots in Lokeren, where the events took place. The local government decided to forbid gatherings of

more than five people, and the Belgian bishops rejected the phenomena in a letter read to the faithful of the diocese on 2 September 1934. However, this was not the end of the affair and in 1935 Borromeus Vandewalle investigated (for an archdiocesan commission) the rumours about Maria Van den Plas having stigmata (received on 14 May). He concluded they were a mixture of fraud, illness and the Devil's doing.

Van Osselaer, Tine. "Uit de lucht gegrepen? Mariaverschijningen op het Naastveld." *Annalen van de Koninklijke Oudheidkundige Kring van het Land van Waas*, 114.1 (2011): 277–302.

Vandenputte, Martha (1918, 1891–1967)

Maria Vandenputte was born on 29 September 1891 in Sint Joost-ten-Noode, the daughter of the bailiff of the Ministry of Foreign Affairs in Brussels, Ferdinand Vandenputte, and Maria De Muylder. Her father had lost his faith, but her mother remained deeply Christian. She went to school at Our Lady of Namur (for eight years). The teachers' college she attended afterwards was, in her opinion, lacking in religious and moral education and she often missed classes. She was not in good health and for this reason the family decided to move to Oppem, in the countryside. In 1906, Maria felt a religious calling and had an apparition of the Virgin, who introduced her to Father Valentinus, later to become her spiritual guide (in 1908). Years later, in 1927, the two started a new congregation with the approval of the archbishop: the *zusters Missionarissen van het Allerheiligste Kruis en Lijden van Onze Heer Jezus Christus* (8/12/1927, The Sister Missionaries of the most Holy Cross and Suffering of Our Lord Jesus Christ).

Martha continued to have mystical episodes. In 1918, she had an apparition of Jesus, who showed her the Cross and asked her if she was willing to carry it. She agreed, and she went through Christ's Passion several times (at least once with visible wounds). She suffered through attacks of the Devil, but also had visions of the Virgin, the child Jesus and an angel. One episode of bilocation was reported, during which she brought the Communion to a priest held captive behind the Iron Curtain. In 1931, Marthe burned the name of Jesus on her chest with a hot iron. She died on 17 September 1967, after an illness lasting several days.

Rummens, Hilde. *Getekend, Moeder Martha Vandenputte*. Antwerpen: Halewijn, 2011.

Vangioni, Maria (c.1890, 1877–1944)

Our knowledge about the life of Maria Vangioni, better known by the religious name of Crocifissa, is rather limited and comes mainly from her detractors. Maria was born in Calomini, a small village in the province of Lucca, on 25 September 1877. Her mother was known as Estellia. Maria experienced many phenomena, including ecstasy,

stigmata and the crown of thorns, with unusual phenomena already characterizing her childhood, such as the appearance of the chest wound. Mystical events continued in her adulthood, when Maria decided to follow the model of Gemma Galgani. She was venerated with enthusiasm in her home town and, initially, her confessor was Father Germano, the same spiritual director of the Tuscan saint.

At the age of 13, in 1890, she entered the convent of the Sisters of Santa Zita in Lucca. Ecstasies, corporal flagellation and fasts became daily practices in the cloister. Her fame began to spread very quickly and grew after the appearance of visible stigmata (we do not know the year, but almost certainly after 1890). Publicly displaying her gifts, Maria gained a leadership role in the religious community, but not all of the sisters were willing to support her. The division between the faithful and the critics was particularly evident after her election as the new abbess. The new spiritual director, Father Gregorio, was one of her most fervent believers, condemning the sisters who attempted to oppose her. However, they did not intend to accept her promotion, so they asked the Pope to abandon the monastery. To determine what was happening, the Holy Office sent Msgr Giovanni Battista Tommasi, who did not believe in the paranormal origin of her alleged graces, determining that they were the result of auto-suggestion or fictional. However, he did consider her a great abbess, especially due to her financial management of the institute. The Vatican congregation did not take any action against her. Crocifissa died on 22 September 1944.

ACDF, *Dev. V.* 1923, 4.

Gentile, Rosalba. "Nel solco di Gemma. Maria Lilia Mastacchini e Suor Crocifissa Vangioni nella serie archivistica *Devotiones Variæ*." In *Ricerche di storia sociale e religiosa*, 79, 2011, 289–99.

Veraci, Crocifissa (1792, 1749–1822)

Crocifissa Veraci was born in Florence on 18 October 1749, into a wealthy bourgeois family. As an adolescent she embraced Enlightenment ideals and opposed the Church, declaring herself to be an atheist and making a blood pact with the devil.

However, after this libertine period of life as an "enemy" of Catholicism, Crocifissa felt the call to a religious life at the age of 33 and decided to become a nun. In 1782, she entered the monastery of Giovanni Apostolo in Pratovecchio, in the province of Arezzo but under the diocesan administration of the Bishop of Fiesole.

At the time, a period characterized by political and cultural revolutions (Enlightenment and secularization), a new type of spirituality and piety that was more modern and rationalist was promoted by some clergymen. The Bishop of Prato and Pistoia, Scipione de' Ricci, according to the policy of the Grand Dukes of Tuscany, imposed a Jansenist spirituality. In 1784, the cult of the Sacred Heart was suppressed and banned

from the convent of Pratovecchio. Crocifissa did not accept the decision. In one of her many visions, Jesus exhorted her to take action and assigned her the role of “the Apostle of the Sacred Heart,” once again spreading its cult.

She wrote numerous letters to the Archbishop of Florence and the Bishop of Fiesole asking them to publicly support her cause. Crocifissa accepted the active role that Christ had offered her and simultaneously continued to follow her mystical-ascetic path. Eventually, her inner suffering (invisible stigmata) became visible during the Easter week in 1792, when the signs of the Passion appeared on her hands, feet and side, as well as the crown of thorns.

Due to her visible stigma (occurring especially during Lent Fridays until her death), she was considered by her religious community and the faithful as a “living saint.” Crocifissa died in 1882 and it seems that her cause for beatification was never opened.

Ciampelli, Parisio. *Il trionfo della grazia divina nel cuore di Donna Crocifissa Veraci religiosa professa della congregazione camaldolese nel monastero di Pratovecchio in Casentino*. Bagno di Romagna: Vestrucci, 1928.

Pierazzoli, Giuseppe. *Tentazione e redenzione. Vita di Donna Crocifissa Veraci*. Florence: Parretti, 1992.

Veronesi, Teresa (c.1950, 1870–1950)

Teresa was born in San Ruffilo, in the province of Bologna, on 28 September 1870. Her childhood was rich in supernatural signs. On 24 May 1879, after receiving her first Communion, Teresa saw a light emanating from the statue of Christ and a voice invited her to consecrate herself to the religious life. From that moment onwards, she would pray almost through the entire night.

At the age of 17, Teresa came into contact with the Suore Minime dell'Addolorata, founded in 1868 by Mother Clelia Barbieri. Overcoming her parents' opposition, in July 1887, she entered their monastery at Le Budrie, whose spiritual director was Father Guidi. On 2 May 1888, Teresa took the religious habit and on 7 April her perpetual vows. She became an elementary teacher in the monastery and in 1889 she became the superior of the convent and director of the school of Bentivoglio.

The crucified Christ and the Ecce Homo appeared to her several times. While the date is not reported, after one of these many visions, Teresa received the gift of the crown of thorns, bleeding abundantly from the many holes that pierced her head until Good Friday of 1950. She kept this grace secret with linen and the religious habit.

In October 1907, Teresa opened a religious house in San Ruffillo, the village where she was born. In Bologna, her fame as a founder of the house, combined with her fame as a miracle worker, ecstatic and visionary, spread among the people and the local clergy. She had a deep friendship with Archbishop Della Chiesa (the future Pope

Benedict xv). On 19 October 1908, Teresa was elected the superior of the asylum of Sant'Agata Bolognese. She also founded schools for girls and boys with the other sisters.

For over 40 years, she was the spiritual guide and charismatic leader of the convent and of the school in Sant'Agata Bolognese. She died on 16 May 1950. Her cause for canonization is currently underway. On 19 February 2000, the Cardinal of Bologna, Giacomo Biffi, officially opened her cause for beatification. The diocesan phase ended on 6 April 2003 and the material collected was sent to the Congregation for the Causes of Saints in Rome.

Bonora, Maria Clara. *Suor Teresa Veronesi. Una mistica dei nostri tempi sulle orme di Santa Clelia Barbieri*. Bologna: Elledici, 2003.

Vigneronne, Alfred (c.1933, –)

In the midst of a series of Marian apparitions that swept across Belgium from late 1932 until 1935, the cook of the Discalced Carmelites of Namur claimed that he had been healed miraculously and had a message for the pope. He also reported stigmata and wanted to talk to the child visionaries of Beauraing (the initial apparition site of the Belgian series). Not much attention was given to his claims. His letters are kept under the heading "Another fool."

Beauraing. Archives de Beauraing, Aurélien Pierroux, 1934–1935, 1935, nrs. 13 and 15.

Viñals, Gloria (1933, c.1916–)

Gloria Viñals Laquidain was around 15 years old when the Marian apparitions in the hills of Ezkioga (Guipúzkoa, Basque Country) took place. The events started in June 1931 after the proclamation of the Second Republic (1931–1936) in Spain. Hundreds of seers, mostly children and adolescents, experienced visions and the pains of the Crucifixion during their ecstasies; but only a few supposedly carried the Holy Wounds. Gloria was one of the "fortunate" ones, along with Ramona Olazábal and Josefa Lasa. The events in Ezkioga attracted more than one million people to the hillside, despite being condemned by the ecclesiastical authorities from Vitoria and Rome. The political powers repressed the seers, as the messages they sent were against the Republic.

Gloria Viñals was from Pamplona (Navarra). During the Ezkioga frenzy, the Virgin allegedly cured her eye problems. Afterwards, she became a very popular visionary. During Holy Week in 1933, she was in the hills of Ezkioga. On Holy Friday, 14 April, around 11.30 A.M., she was surrounded by people when she fell into a trance. In her vision, she saw the crucified Christ. Gloria experienced all the pains of the Passion under the captivated gaze of her public. At the end of her ecstasy, she started praying to Jesus and to the Virgin, asking for their pardon for all the sins of humanity. She then

offered herself up to God to serve as an expiatory victim in the name of the sinners. A few weeks after this episode, she started to carry the wounds of Christ on her hands and feet.

In May 1933, the seers from Ezkioga were submitted to great pressure from the diocesan authorities. Bishop Múgica, from Vitoria, urged priests to obtain a signed statement from Gloria Viñals, Ramona Olazábal and other visionaries, making them promise not to return to Ezkioga and forcing them to retract their claims to visions. Although some signed the statement and never returned to the hillside, they continued to experience ecstasies clandestinely. The manifestation of stigmata in Gloria's flesh might be interpreted as a rebellious act against the ecclesiastical authorities.

Boué, G.L. *Merveilles et prodiges d'Ezquioga*. Tarbes: Imp. Lesbordes, 1933.

Christian, William A. *Visionaries. The Spanish Republic and the Reign of Christ*. Berkeley: University of California Press, 1996.

Fort, Stanislas. *Une nouvelle affaire Jeanne d'Arc*. Orléans: La Librairie Centrale, 1933.

Montilla, Julia, ed. *Ezkiozaleak: un relato fotográfico*. Barcelona: Ediciones Maravilla, 2009.

Vingerhoedt, Catharina “Trientje” (c.1900, 1855–1932)

Catharina (“Trientje”) Joanna Vingerhoedt was born in Stabroek on 13 July 1855 into a poor family. Her parents died when she was quite young and she had to leave school and start working. One day she fell ill and was forced to remain in her bed. After 6 months she reportedly “died” on a Friday at 12, but three hours later came back to life. This event repeated itself every Friday and the rumour spread to cities such as Antwerp and Brussels. People thus began coming to see her “die.” Leonie Seghers, a well-off single Lady from Antwerp, took an interest in the case and had a house built next to Trientje's. A certain merchant from Antwerp, Jacob Leys also started to visit. He saw that there was money to be made and convinced his 26-year-old son to marry Leonie. After the marriage, Leys Sr. started building a sanctuary, including a Lourdes-style grotto and small shops with rosaries and the image of Trientje. The parish pastor, Van Goethem, informed the bishop that the profits were going into Leys's pockets and warned Trientje to be careful and no longer admit people. Subsequently, her cult started to diminish. In 1907, Henri Daems (according to rumours, a former *pater*) started to take care of Trientje. The grotto was sold in 1916 and moved to Brasschaat-Rustoord. Meanwhile, Leonie's husband spent all her money and eventually left her in 1918. In February 1932, Trientje died for the last time. Daems had her exhumed after ten years (at her own request), but there were no remains.

Beaujean, Philippe. “Catharina Vingerhoedt van Stabroek: Heiligheid of van haar tijd?” *Polderheem* 2 (2017): 10–15.

Langley, Nicky. *Elfde gebod. Mystieke plaatsen en figuren in Vlaanderen*. Leuven: Davidsfonds, 2010, 139–154.

Visser, Dorothea (Dora) (1843, 1819–1876)

Dorothea Visser was born in 1819, the daughter of a day labourer. When she was twelve she injured her leg, leaving her almost unable to walk. A urinary tract infection five years later made suffering an inextricable part of her life. In 1843, she allegedly received the stigmata for the first time. The wounds recurred several times before her death in 1876. Initially, she received them every Friday – but after the first year they only occurred on Good Friday and feast days focusing on the Holy Cross (3 May and 14 September). Her fame in the region of Gendringen grew through the sermons of the Redemptorist fathers and the booklet her physician published in 1844. Antonius Kerkhof, who became her father confessor in 1853, attempted to promulgate her *fama sanctitatis* and came into conflict with the Archbishop of Utrecht due to his campaigns. Kerkhof was transferred to Kloosterburen in Groningen, and later to Olburgen, where Dora Visser lived as his housekeeper until her death in 1876. Kerkhof's notes on her were the source of a report by the journalist Bert Kerkhoffs in 1865. This kindled devotion to her and a movement called Vrienden van Dora Visser developed, preparing a campaign for beatification. From March 2005 to February 2013, a special diocesan commission examined a miraculous cure that was attributed to Dorothea Visser. The file has been sent to Rome.

Eijt, José and Margry, Peter Jan. “Olburgen, Dorothea (Dora) Visser” <https://www.meertens.knaw.nl/bedevaart/bol/plaats/255> (accessed 18 August 2019).

Nissen, Peter. “Het zalig lijden van Dora Visser (1819–1876).” In Charles Caspers, Peter Nissen and Peter Raedts, (eds.), *Heiligen en hun wonderen. Uit de marge van ons erfgoed, van de late middeleeuwen tot heden*. Budel: Damon, 2007, 103–117.

von Mörl, Maria (1834, 1812–1868)

Maria von Mörl (also “von Moerl” and better known as “L'Estatica di Caldaro”) was born in Kaltern (today Caldaro), in south Tyrol (in her time, under the Austro-Hungarian Empire), on 16 October 1812, and was one of the stigmatics of Tyrol. She had a normal childhood until her mother's death in 1827 and the appearance of a mysterious illness. On the Feast of Corpus Christi in 1832, Maria fell into a prolonged ecstatic state, after which her spiritual father, Giovanni of Capestrano, gave her the holy sacrament. From that day onwards, many mystical gifts began to appear, as well as demonic attacks.

Her fame as an ecstatic spread quickly in Tyrol, and she became a religious celebrity across Western Europe. Between June and October of 1832, more than 30,000 pilgrims, devotees, or simply the curious visited her; and during the summer of 1833 more than 40,000 arrived. Such popular participation alerted the public authorities and in

the autumn of 1833, Francis Xavier Luschin, Prince-Bishop of Trent, opened a diocesan investigation to determine the nature of her phenomena and to limit the huge flow of visitors.

After months of inner pains, on 4 February 1834, she received the visible stigmata on her hands, feet and side (the latter was hidden and only seen by some family members and female friends). The blood flowed from her wounds between Thursday evening and Friday.

When her father died in 1841, Maria joined the Third Order of Saint Francis and lived in its monastery in Kaltern. There, she was better protected from the exceptional number of visitors, who still continued to come to see her. Among them were the Bishop of Terni, Msgr Vincenzo Tizzani; John Talbot, Earl of Shrewsbury; Antonio Rosmini; the poet Clemens Brentano; and her biographer, Johann Joseph von Gorres.

Father Capestrano died in 1865, after having followed L'Estatica for 40 years. On 7 September 1867, Garibaldi invaded the Church State and Maria was told to suffer physically for the defeat of the Church. A few days before her death, the stigmata gradually disappeared, leaving only a small scar. Maria von Mörl died on 11 January 1868 with thousands of faithful coming to see her "sacred" body in the following two days.

Boré, Léon. *Les Stigmatisées du Tyrol*. Paris: Lecoffre, 1846.

Priesching, Nicole. *Unter der Geißel Gottes das Leiden der Stigmatisierten Maria von Mörl (1812–1868)*. Brixen: A. Weger, 2007.

Ricciardi, Antonio. "Storia meravigliosa dell'estatica Maria de Morl vivente in Caldaro nel Tirolo." In Antonio Ricciardi (ed.). *Le tre mirabili vergini viventi nel Tirolo*. Milan: Tip. Santo Bravetta, 1837.

von Posch, Bertha (c.1865, 1843–1872)

Bertha von Posch was born in San Genesio, in the province of Bolzano, in 1843. She belonged to the German language and cultural community of south Tyrol. Bertha was one of the stigmatized virgins of Tyrol, having received the wounds of Christ on her body, especially during the Friday Passion.

Imbert-Gourbeyre, Antoine. *La stigmatisation*, ed. Joachim Boufflet. Grenoble: Jérôme Millon, 1996.

Wallraff, Helena (ante 1800, 1755–1801)

Helena Wallraff was born in 1775 in Brügggen, the daughter of modest farmers. While she never learned how to read, her parents made sure that she had a religious education. She married Wilhelm Horst and had four daughters who all died at a young age. They lived in Kirdorf near Cologne. Helena foresaw the troubles that were to come and communicated them to her spiritual guide, the pastor of Kirdorf. They were

put in writing and sent to the Archbishop of Cologne. A group of followers gathered around Helena, who carried the stigmata, and she gave them spiritual direction. They organized multiple religious processions (“religiöse Umzüge”) in which whole neighbourhoods participated. This caught the attention of the French occupying forces and Helena and her “brethren” (“Brudermeister”) were sent to prison in Cologne. On the morning of 14 June 1799, a cavalry troop took the pastor to Cologne as a prisoner, where they questioned him on his writings (they suspected him of Austrian conspiracy). Helena was also questioned. The pastor was released and took his work (not without danger, as he travelled through regions occupied by the French) to the Kurfürst in Ellingen. During the eight months of examination of the work, pastor Dheim lived in Marienstad. Helena also went there and helped with the interpretation of the text. When the pastor returned home, he no longer wanted to put her prophecies into writing and so her husband took over (her book, *Trost der Betrübtten*, encouraged resistance against the oppressor, announced the fall of Napoleon, defined the Dogma of the Immaculate Conception, and announced Church reformation). Helena died on 14 September 1801 (as she had predicted) on the Feast of the Holy Cross. It was said that her body had a sweet odour. Her grave became a site of pilgrimage, where her followers called upon her and “noch jetzt tragen Viele Steinchen, auf ihrem Grabe gesammelt, zur frommen Erinnerung mit sich.” Her husband died on 5 February 1809.

Curicque, Jean-Jules-Marie. *Voix prophétiques ou signes, apparitions et prédictions modernes, touchant les grands événements de la Chrétienté au XIX siècle et vers l'approche de la fin des temps: signes et apparitions prophétiques*. Paris: Victor Palmé, Vol. 2, 1872, 250.

Heinen, Engelbert Michael Josef. *Helena Wallraff von Brügggen, Pfarrei Kirdorf bei Lechenich, die merkwürdigste Seherin am Rhein*. Euskirchen: Franz Kreuder/Friedrich Reel, 1849.

Imbert-Gourbeyre, Antoine. *La stigmatisation*, ed. Joachim Boufflet. Grenoble: Jérôme Millon, 1996, 438.

Weiss, Eleonore “Maria Fidelis” (1919, 1882–1923)

Eleonore Weiss was born on 12 June 1882. Her parents, Karl and Albertine Weiss, had twelve children, of which eight died young. Life was often hard for the family after the father's early death. Eleonore had poor health and was continuously sick from the age of seven (including rashes and eye infections). She learned needlework at the Frauenarbeitsschule. In 1894, Eleonore received the Holy Communion and had her first vision of God. Four years later, she heard Jesus' voice telling her that he had chosen her as his bride and wanted her vow of eternal chastity. The Franciscan sisters in Reutlingen accepted her in 1900, on the condition that she learned how to play the organ. To acquire the necessary skills, she first enrolled in the Institute of the Schulschwester in

Lenzfried near Kempten. In 1903, she officially joined the Reutlingen sisters as Maria Fidelis and started to teach needlework and play the organ. Her spiritual life was characterized by obedience, silence, humiliation and asceticism.

From 1911 onwards, she saw the suffering Christ while praying. After a period of feeling abandoned by God, she had a vision of the Sacred Heart of Jesus asking her to accept suffering to save souls (from impurity and cursing) and for the priests who had lost their calling. On 17 April 1919, she became one with Jesus in his suffering and while she previously had only been able to see his pain, now she could also feel it. Every week, she lived through Christ's suffering both in body and mind, on Thursdays and Fridays, and on Saturdays she felt Mary's pain. In October 1922, she suffered from a cold that developed into tuberculosis in her throat. Before she died, on 11 February 1923, she attempted to have all her writings burned, but some of her texts survived. It was only after her death that her fellow sisters learned about her deep spiritual life from her spiritual guide, who, while initially rather critical, decided to make her case public, publishing a book on her in 1925 (*Lieben und Leiden*). A more elaborate biography was published in the following year. These publications and the positive response triggered the interest of the faithful, who started to visit her grave, while the bishop started an investigation. Closed at the diocesan level in 1939, she was ranked on 1 June 2007 among the those whose virtues reached a heroic degree. The Roman process is on hold as no miracle has yet been recognized.

Jakob, Michael. *Der Seligsprechungsprozess der Schwester Maria Fidelis Weiß O.S.Fr. von Kloster Reutberg*, 2002 (<http://www.schwester-fidelis-weiss.de/links-bücher-downloads/downloads/>).

Mühlbauer, Johann. *Lieben und Leiden der Schwester M. Fidelis Weiss von Reutberg*. München: Pfeiffer, 1956.

Winter, Theresia (1844, 1822–?)

Theresia Winter was born on 21 January 1822 in Salzkotten (near Paderborn). As a member of the Third Order of Saint Francis (from 1841), she participated in an initiative of the Franciscan pater Heinrich Gossler. He created a new religious house with members of the Third Order of Saint Francis in Paderborn in August 1842. Since Gossler had not obtained the approval of the ecclesiastical or public authorities, he was forced to dissolve the order. He went to Berlin to plead his case before the King and the Minister for Religious Affairs but neither of them would approve the initiative. He then travelled to Rome followed by four young women. Among them was Theresia Winter, who also followed Gossler to Dorsten, where he found a position in the Franciscan cloister. Theresia lived with two other women and they attempted to make a living by sowing, spending their free time in church and engaged in religious exercises.

Theresia had her first vision while in Rome – on which Gossler published a booklet in 1846 – and displayed the stigmata on the Feast of the Stigmata of Saint Francis on 17 September 1844. Due to the interest generated by *Die Dornenkrone*, the booklet by Gossler, a first medical examination by a Dr Sebregondi began on 27 January 1846. It was not undertaken voluntarily by the physician, who had initially refused to examine her but was later called to her bedside due to an emergency. Sebregondi found blood-stained fabric but Theresia's forehead was not lacerated or wounded (which became clear after the blood was washed away). An episcopal examination directed from Münster began in the following month (9 February). The commission consisted of the “bischöfliche Räte,” C.A. Krabbe and P. Melchers, Sebregondi and another physician, Bierbaum.

Theresia and the two other women left for Haltern on 26 March 1846. Gossler was sent to Hardenberg (despite protests by the local population on 10 February). Shortly afterwards Theresia returned, alone, to Dorsten. She lived a secluded life, while the blood phenomenon continued. When, in August and September 1846, the newspapers reported on the streams of visitors, the Ministers of Religious Affairs and the Interior decided to put a stop to the events and attempted to move her to a hospital. However, the Generalvikar F.A. Melchers refused to transfer a sick woman, although he forbade all visits. He also asked Oberpräsident Schaper to ban *Die Dornenkrone*, but the latter said he did not have the power to do so and considered it would give the badly written book an importance that it did not deserve. Nevertheless, apart from a few newspaper articles, Theresia's case never became very well known and was soon forgotten.

Schulze, Bernward. “Die “angeblich” stigmatisierte Theresia Winter, die Wundmale der Dornenkrone bei einer “Clarissin” im preußischen Westfalen 1845/46.” *Westfälische Zeitschrift* 145 (1995): 139–170.

Setzer, Ewald. “Die Stigmatisierung der Theresia Winter (1845/49).” *Heimatkalender der Herrlichkeit Lembeck und Dorsten e.V.* 57 (1998): 184–188.

Yvonne-Aimée de Malestroit (Beauvais, Yvonne) (1924, 1901–1951)

Yvonne Beauvais was born in 1901 into a bourgeois family in Cossé-en-Champagne. Her father died in 1904, forcing her mother to find a job as a governess and leave Beauvais under the care of her grandmother in Mans. From the age of six, she lived in different retirement houses where her mother worked, going to England with her in 1914. She returned to France in 1922, to the commune of Malestroit, where she was interned in the clinic of the Augustinian sisters suffering from a strong episode of fever. In July of the same year, she claimed to have witnessed the apparition of Jesus. After reading about the religious Carmelite Thérèse de Lisieux – who would be canonized in 1925 – Beauvais expressed her desire to become a saint.

Beauvais started suffering from the stigmata on Friday, 22 February 1924, and the wounds began to bleed on Friday, 7 March. She wrote to Father Crété, her spiritual director, about her pain. Prior to this date, Crété had advised her to read a book about Madeleine Morice, a French mystic and stigmatic of the eighteenth century. From 1924 and until her death in 1951, Yvonne experienced the Five Holy Wounds of Christ, especially on Fridays. She was also said to sweat and cry tears of blood. Around 90 people allegedly witnessed these phenomena during her lifetime. However, nobody was ever present when the bleeding started.

In 1925, Beauvais became a nun in an Augustinian community in Malestroit and took the religious name of Yvonne-Aimée de Jésus. She developed a type of devotion, called *Petit Roi d'Amour*, which combined devotions to the Jesus Child and the Sacred Heart. During her life she was the founder of two federations devoted to the Augustinian sisters.

During the Second World War, she healed combatants of the Resistance in the Augustinian convent and clinic at Malestroit. When the German army took over the convent, Yvonne-Aimée hid many of the French fighters, disguising them in nun's habits. In 1943, Father Monier-Vinard accused her of being a false mystic and said that the atmosphere of veneration that surrounded her was dangerous. In February of the same year, she was arrested and allegedly tortured by the Gestapo. Apparently, she was able to escape using the miraculous power of bilocation. She was said to have appeared, covered in blood, in the room of her spiritual son Paul Labutte. After the war, she received the *Légion d'Honneur* from Charles de Gaulle.

Shortly after her death in 1951, a process of beatification started, but the Holy Office stopped this suddenly in 1960. They suspected that the miracles and prodigies that were attributed to Yvonne-Aimée during her life and after her death might be a fraud and they prevented her followers from publishing anything about her. In 1980, only Father René Laurentin was authorized to do so. In 2009, the Bishop of Vannes asked the Vatican authorities to start examining Yvonne-Aimée's dossier again, which was about 4,000 pages.

Hamond, Romuald. "La mascarade féminine des stigmates ou la splendeur des vérités et des réalités divines." *Cliniques Méditerranéennes*, 1.81 (2010): 47–64.

Labutte, Paul. *Yvonne-Aimée ma mère selon l'esprit*. Paris: F.-X. de Guibert, 1997.

Labutte, Paul. *Une amitié voulue par Dieu*. Paris: F.-X. de Guibert, 1999.

La Rocca, Sandra. "Le Petit Roi d'Amour: entre dévotion privée et politique." *Archives des Sciences Sociales des Religions*, 113, janvier–mars (2001): 5–26.

Laurentin, René. *Les stigmates d'Yvonne-Aimée de Malestroit dans le sillage de François d'Assise*. Paris: CÉIL, 1988.

Monastère de Malestroit. *Mère Marie Yvonne-Aimée de Jésus*. Malestroit: Monastère, 1955.

Zancajo, María Luisa (1940, 1911–1954)

María Luisa Zancajo de la Mata was born in Sinlabajos (Ávila) in 1911. She was born into a humble family and had two sisters. At around the age of three, María Luisa suffered from an illness that left her with paralysis. After many unsuccessful treatments, her parents decided to move to Madrid, where they hoped to find work and take better care of their children; however, her father became very sick and the financial situation of the family deteriorated. María Luisa was taken to San José, a charitable nursing house and convent led by religious women in the capital. There, she suffered from a lack of maternal love, while receiving a strict Roman Catholic education. As a child, she is said to have received a visit from Jesus, who allegedly taught her to read. In 1929, she began to receive spiritual visits from Saint Thérèse de Lisieux. María Luisa desired to become a saint like Thérèse. In June that year, she decided to enter the religious life.

With the start of the Spanish Civil War (1936–1939), many religious institutions were under threat. The clergy feared another episode of “burning convents,” like those experienced during the Tragic Week (1909) or with the advent of the Second Republic (1931). Many religious sisters of San José left the house and María Luisa went to live with her mother in Madrid, working as a seamstress until July 1940. During that time, she allegedly received the divine mission of founding a religious institution with the crucified Jesus as its emblem. The foundation was named *Misioneras de la Caridad y de la Providencia* and started with an educational and apostolic mission. In August 1940, María Luisa contracted a strange illness that caused intense pain, especially in her forehead. As the physicians were unable to find a cause, she interpreted the symptoms as the pain of the Passion. Stigmata remained invisible until the end of 1949. In October of that year, the Virgin allegedly appeared to María Luisa and told her to prepare to join Jesus in the Passion during the first week of December. From then on, the sacred wounds always bled during the Friday of Lent and every Holy Friday.

In 1950, María Luisa met Father Manuel Soria. Following his advice, she began to write her autobiography. After their meeting, Father Manuel also started having mystical experiences. Meanwhile, a second congregation was founded in Hellín (Albacete), where María Luisa would end her days. For María Luisa, 1951 was a special year, in which she relived the Passion most intensely. Father Manuel asked some experts to examine her case and María Luisa visited Dr Cores, a famous neuropsychiatrist in Madrid, and Father Staehlin, a Jesuit and specialist in supernatural phenomena. The latter certified that the wounds were real, but did not come to any conclusions regarding the origin of the phenomenon. Several pictures and a film of the stigmatization have been preserved. While in Hellín, the nuns of the congregation focused their mission on the poor neighbourhood of Las Cuevas. María Luisa's prodigies began to spread by word of mouth, giving her a reputation for sanctity. She became the spiritual confidant of many Spanish families, not only in Hellín, but also in Zaragoza and Valencia.

In January 1954, María Luisa became very sick, and she died on 5 June in Madrid. Her cause for beatification began in October 2010.

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Zangàra, Maria Rosa (c.1890, 1844–1914)

Maria Rosa Zangàra was a Sicilian religious founder and nun. She was born on 8 November 1844, into a poor and very religious Catholic family. At the age of 20, she followed her two Capuchin brothers to Balestrate, living in the small village from 1845 to 1890. She spent her daily life attending the sick, widows and orphans, and dreamed of founding a community for the most vulnerable.

During those 25 years, Maria Rosa was subjected to paranormal phenomena, such as ecstasy, visions, infused knowledge and stigmata, especially during the Easter period. She responded to the Lord in thanks for these graces by choosing an austere ascetic path, which led her to observe fasting, insomnia, and physical and spiritual penance.

In 1890, she entered the monastery of the Madonna del Carmelo and on 13 August 1892, established the Figlie della Misericordia e della Croce (Daughters of Mercy and the Cross) in her native town. Maria Rosa was supported in her activity by three sisters and local religious men, including Msgr Lancia, Archbishop of Monreale (at least at the beginning), who officially recognized the new congregation. Even after founding this community, she continued in her role as a victim soul, praying to the Lord to share his suffering with her. Her stigmata (probably invisible), along with other mystical phenomena and the rigid rule that she imposed in her institute, attracted suspicion, and in 1901, the archbishop accused her of fanaticism and obsessive enthusiasm, removing from her the title of founder and director. Mother Zangàra was isolated in the Borgetto's house, where she spent the last 12 years of her life bedridden. Only a month before her death, Msgr Antonio Augusto Intrecciatiagli restored the poor founder to her full powers.

Maria Rosa died on 9 April 1914 during the Easter week. Her work survived her death, with many new houses opened to take care orphans, the sick and children. In 1994, a movement inspired by her (the Movimento Ecclesiale Zangariano) was established. The diocesan phase of her canonization process was closed on 8 June 1982.

Barraco, Nino. *Madre Maria Rosa Zangara: memoria e profezia di misericordia*. Palermo: Lo Giudice, 1990.

Citera, Gennaro. *Maria Rosa Zangàra*. Rivoli: Elle Di Ci, 1989.

Da Castellammare, Antonino. *La madre suor Maria Rosa Zangara fondatrice delle Figlie della misericordia e della croce*. Palermo: Tip. Fiamma Serafica, 1938.

Guccione, Gioacchino. *Un'ostia sul mondo. La serva di Dio madre Maria Rosa Zangara, fondatrice delle Figlie della misericordia e della Croce, 1844–1914*. Torretta: Santuario delle grazie, 1964.

Lentini, Gerlando. *Maria Rosa Zangàra. Ferita dall'amore: fondatrice delle Figlie della Misericordia e della Croce*. Palermo: Ed. Biblioteca Francescana, 1993.

Zeller, Katharina (1844, –)

Katharina Zeller is, according to Bernhard Gißibl, most probably the young peasant girl referred to by the physician of King Ludwig I, Johann Nepomuk Ringeis. In 1844, she was said to have received the host on her tongue in a miraculous manner and she also displayed the stigmata. She ended her life doing penance behind cloister walls.

Gißibl, Bernhard. *Frömmigkeit, Hysterie und Schwärmerei*. Frankfurt am Main: Peter Lang, 2004, 63.

Zentner, Walburga (1830, –)

Walburga Zentner was a servant from Waalhaupten who created some commotion with her visions and stigmata in 1830. Some believed her to be a witch, others saw her as a saint and prophetess. During her episodes, she quite literally embodied the person she was “fighting for,” adopted his traits and suffered the illnesses and afflictions from which he had suffered. She displayed small visible stigmata that bled at the end of such episodes on every Friday during the fasting period. While her pastor, Joseph Fux, uncovered the imaginary character of her visions, a circle of 12 men still gathered around her (in spirit, as she only met a few, most of them friends or students of the Regensburg bishop, Johann Michael Sailer). Her career ended when she no longer fit the profile of a naïve and pious girl and her reputation became tainted by indiscretion.

Gißibl, Bernhard. *Frömmigkeit, Hysterie und Schwärmerei*. Frankfurt am Main: Peter Lang, 2004, 63, 97.

Magnus, Jocham. *Memoiren eines Obskuranten. Eine Selbstbiographie*. Kempten: Kösel, 1896, 213–224.

Zuster Rumolda/ Van Beek, Maria (1922, 1886–1948)

Maria Van Beek was born on 3 March 1886 as the fourth child in a Christian rural family with seven children. She began a life of penance and prayer at a young age, and at the age of 17 she expressed the wish to enter a cloister. As a brother and an older sister had already entered the religious life, she had to stay home and help her family.

However, she eventually entered the cloister of the Franciscan sisters in Herentals at the age of 33.

From June 1922 onwards, she felt tormented by the Devil, both corporeally and mentally. A few months later, in October 1922, she had a vision of the Sacred Heart, in which she was promised that her sufferings would benefit other souls. She gradually felt the pain increasing in her hands and feet, and the five wounds became increasingly visible. On 18 November 1922, she displayed the full stigmata. On the same day, her cloister ring was miraculously inscribed with "JUB" ("Jezus uw bruidegom"/"Jesus your bridegroom"). While she was supposed to leave for missions in Congo in December 1922, she was no longer considered capable after receiving the stigmata. She remained in Herentals, where she died in 1948. There is a small museum in the Convent, with some memorabilia on display (e.g. cloths with sanguine drawings of torture material, crosses and sometimes a heart in flames). A group of promotors, known as the *Werkgroep Zuster Rumolda v.z.w.*, keeps her memory alive in publications and meetings, among other activities.

Van den Broeck, Adr., o.f.m. *Zuster Rumolda. In de wereld Maria Van Beek (1886–1948)*. Herentals: *Werkgroep Zuster Rumolda v.z.w.*, 1991.