

Translated passage from **Rodríguez Delgado, Adriana. "El goce del cuerpo. La impecabilidad entre los alumbrados de la Nueva España."** In *Presencias y miradas del cuerpo en la Nueva España*, edited by Estela Roselló Soberón, 79-108. México: Universidad Nacional Autónoma de México Instituto de Investigaciones Históricas, 2011, pp. 98-99.

http://www.historicas.unam.mx/publicaciones/publicadigital/libros/555/mira_das_cuerpo.html.

Another case is that of the Augustinian friar Francisco Jordanes (1687-1693), a monk who was not only accused of being an *alumbrado* [a type of Christian mystic persecuted by the Inquisition] - for experiencing God's love and constantly falling into raptures in sacred and public spaces - but also of solicitation, that is, provoking his spiritual daughters to commit lewd and dishonest acts, during, before or after the act of confession.

It is often believed that *alumbradismo* and solicitation could go hand in hand, since confessors confused spiritual love with lustful love, and in doing so, easily fell into carnal temptations with their spiritual daughters. Furthermore, we must not forget that for the *alumbradista* doctrine, once the state of perfection was reached, the practitioner (whether lay or clerical) could commit any type of concupiscence without it being considered a sin. In this sense, the case of Friar Francisco Jordanes is very revealing.

In the Belem house of refuge, Jordanes seduced María Antonia de Figueroa, a 16-year-old maiden, and her friend Teresa de Ahumada, another 18-year-old unmarried maiden, in the confessional. Before the assault, Friar Francisco paved his way among the girls, engaging in idle conversations with them, though not about love, until one day in the confessional he said to Teresa de Ahumada:

"What I'm calling you here for, you must not tell anyone, because those who knew would judge the propositions I tell you differently, because today I am extremely tempted by the flesh, it has happened to me continuously with all those I have confessed, suffering much, but with you it has never happened because from the day I heard you, in this place, neither in the cell, nor in the choir, nor anywhere [am I] at ease, because the Devil puts in me, that it doesn't matter that you are in Belem, today be your confessor, rather, covered with this motive, I will be able to fulfill my temptations with you and it has cost me what I cannot express to resist them, I want to accuse the Devil with you, because besides this being his path through which he has caught me the greatest incentive I have, to suffer these pains that I manifest to you in seeming to me that you have the same temptations as I, that you confess sacrilegiously with me to have this immediacy of speaking to me [...]."

To justify his behavior, Friar Francisco Jordanes not only resorted to the postulates of the *alumbradista* doctrine - mental prayer, raptures, ecstasies, et cetera - but also to the help of the character most requested for these cases, and in general for all behaviors that were forbidden by Catholic faith and morals, the Devil. Thus, the religious told Teresa that "the devil had incited him to seduce her." In the end, the case against this Augustinian was dismissed in 1693.