

Translated passage from **Fernando Ciaramitaro and Adriana Rodríguez Delgado. "Alumbradas e ilusas de Nueva España: un estudio a través de la documentación del Santo Oficio (1598-1803)," *Revista de la Inquisición: intolerancia y derechos humanos*: 20, 2016(2016): 109-129,** available at <https://dialnet.unirioja.es/descarga/articulo/5788778.pdf>.

In 1686, during the election year for the office of *hermano mayor* and the councilors of the Franciscan Third Order, the *alumbrada* Antonia de Ochoa, also known as Antonia de Jesús, and her confessor Fray Clemente de Ledesma, a minister of that order, conspired to ensure the election of a candidate with the surname Villarreal. Leveraging their reputation for sanctity, Antonia claimed to have had a vision of the "troubled and disturbed board of directors election," which did not vote for the strongest candidate, the licentiate Antonio Rodríguez, but instead for the presbyter Villarreal. Fray Clemente used this vision to coerce other members of the order to vote in favor of Villarreal, which initially led to his success as the winning candidate on election day. However, it seems that the initial victory was subsequently annulled.

The *alumbras* and *illusas* of New Spain also used preternatural states and certain Christian perfection practices, such as mental prayer and corporal punishments, to demonstrate their "state of sanctity." These corporal punishments, including flagellation, cilices, and fasts, were considered elements of personal piety that led to raptures, ecstasies, visions, and other supernatural manifestations.

The belief that physical pain was an expression of sanctity was perfectly exploited by these feminine characters in New Spain, as their self-inflicted suffering consolidated their status within the social environment. The cases of three famous *alumbradas* of the 17th century, Antonia de Ochoa (already mentioned), the Creole Antonia de Ochoa (also known as María de San Joseph), and the mestiza Francisca de los Ángeles, illustrate this, as they displayed stigmata on their bodies, such as wounds on the chest and hands, emulating the suffering of Jesus during the crucifixion.

Regarding the preternatural states, these were extraordinary events outside the ordinary, which did not require divine intervention, as they could be manifestations of illness or induced by psychotropic substances. These "affections of the love of God" included raptures, ecstasies, tremblings, visions, and even demonic aggression. These manifestations were exhibited both in sacred places (churches, convents, hermitages) and in public spaces (streets and squares) of New Spain, with the aim of attracting a large number of onlookers.

**Susana López Pozos. "Mensajeras divinas: Un retrato general de las beatas visionarias novohispanas: siglos XVI al XVIII."** (PhD Thesis, Universidad Nacional Autónoma de México [UNAM], 2007), pages 123 and 128.  
Available at <https://ru.dgb.unam.mx/bitstream/20.500.14330/TES01000621495/3/0621495.pdf>

The demons struck Antonia de Ochoa several times. When she tried to take communion, they prevented her from opening her mouth and swallowing the host... It was necessary for several people to hold her so that the priest could give her communion... Antonia sometimes 'felt like fainting, as if she was outside of herself,' and on other occasions she would paralyze, tilting her head back and begin to sway at the same time that her heart was oppressed. At times she would start giggling, singing religious verses or making faces and gestures. Someone present had to 'give obedience to Antonia' for her to return from the rapture. For example, Father Fray Clemente Ledesma would say out loud: 'madam, your spiritual father commands that you return to your senses' - then she would return to her judgment.