

# Abstracts

Nicole Priesching

*Cultures of piety and ultramontanist in Tyrol around 1850*

In Southern Tyrol too, where one was already on the other side of the Alps (ultra montes), the term “ultramontane” can be found in use as a polemical expression, as is shown in an 1840 poem by Johann Chrysostomos Senn about the well-known “Ultra”, Josef von Giovanelli. The contemporary use of this slogan indicates that ultramontanist was characterised primarily as a form of ideology. The author suggests, however, that the scholarly use of the term should seek to clarify the objective foundations of ultramontanist movements. In this respect, an essential feature of ultramontanist was the intensification of a culture of piety, which had developed through a movement for religious renewal since the Vormärz period. Tyrol proves to be an especially fruitful terrain for the study of what was a Europe-wide trend, as the article demonstrates by looking at: the development of religious brotherhoods; the “stigmatised virgins” appearing in Tyrol at this time; and the forms of piety connected to the cult of the Sacred Heart.

Severino Vareschi

*Curiosity, worship and ideology: clergy and society in Tyrol in the face of the stigmatised Maria Domenica Lazzari from Capriana*

Maria Domenica Lazzari (1815–1848) from Capriana in the Val di Fiemme (part of the diocese of Trento), along with her contemporary, Maria Mörl of Caldaro/Kaltern, represented a particularly acute case of stigmatisation, which remains striking even in the context of the particular frequency of this phenomenon in the first half of the nineteenth century. Stigmatic markings appeared on the body of this young Tyrolean woman from 1835 onwards. There was a great deal of curiosity among local people as to these events, while the diocesan authorities and village priests (acting under episcopal orders) consistently maintained a very reserved, even suspicious attitude. By way of contrast, the news of the two “ecstatic Tyrolean women” found an enthusiastic echo among those individuals who moved within the so-called intrangentist ideological ambit. For these people, the happenings connected to Caldaro and Capriana proved the existence of the supernatural, with its capacity to intervene in human affairs and to stake a claim for a role on the

historical stage. In this way, the two young Tyrolese women became both the symbol for a project of Christian restoration within society and an important source of energies for putting that project into practice.

Marina Garbellotti/Cecilia Nubola

*The "saint" of hearts: Cattarina Donati (1652 – after 1717)*

Cattarina Donati was born in 1652 into a family of peasant farmers from Campo Lomaso in the Episcopal Principality of Trento, and spent most of her life in the towns of Riva and Rovereto. In 1710, she was found guilty of false sanctity by the Episcopal Court of Trento, which imposed a perpetual ban on her. As with the experiences of many saints – whether presumed or real – in the early modern period, ecstasy, stigmata, prophecies, meetings with the devil, and events of a miraculous nature were all fundamental features of Cattarina's life. Her foremost spiritual gift was her knowledge of the conditions of souls in purgatory, whose ascent to paradise she was able to hasten. Cattarina Donati had the convinced backing of her spiritual advisors, as well as of other members of both the regular and secular clergy, who helped to spread and further her reputation in the eyes of countless followers. Nevertheless, it was a secular priest from among her faithful who eventually formulated the accusations against her of false sanctity and greed. This led to a trial, first before an inquisitor of the Holy Office, and then before the Episcopal court.

Giovanna Paolin

*An uneasy devotion: a controversy concerning the cult of the Sacred Heart in early 18th-century Friuli*

As elsewhere in Europe, the eighteenth century saw the diffusion of the cult of the Sacred Heart in Friuli too. Nuns were the chief promoters of the cult, before the local inquisitor put a stop to such practices. In particular, there was a notable trial concerning the convent of the Visitation of St. Vitus, in the diocese of Concordia. The clash between the ecclesiastical institution of the inquisition and the convent sisters sheds light on a number of problems that the Church faced in dealing with devotional cults and in its relationship with the female component within its own ranks. At the same time, the needs, problems, and emotional passions that were at work inside the confines of the cloister are also very much in evidence.

Eva Cescutti

*Et clausa est janua. Maria von Wolkenstein, Nicolaus Cusanus and the “proper” monastic life*

The article attempts to reconstruct the competing conceptions as to the model way of life for a nun that emerged in the Clarissan convent in Brixen during the 1450s. On the one side, stood a group of Clarissan nuns headed by Maria von Wolkenstein, which was opposed by the new Prince-Bishop, Nicolaus Cusanus, on the other. The latter sought to bring into his new diocese the far-reaching reform initiatives promulgated at the Councils of Constance and Basle. How – and by whom – were decisions made about the development, standardisation and realisation of the different models of how to lead one’s life within the context of the convent world? Which spiritual ideas were employed in the conflict between the philosopher, churchman and successful son of a bourgeois household and the noble convent woman?

Francesco Saracino

*Notes for a history of Jewish Bozen/Bolzano and the affairs of the Gerson-Marx family, resident in the city from the 16th to 20th centuries*

It is possible to document the presence of individuals or families belonging to the Jewish faith in the town of Bozen/Bolzano since at least the start of the fourteenth century. From the fourteenth century onwards, there existed a residential house, commonly known as the Jews’ House (Judenhau), as well as a Hebrew cemetery. The latter changed location over the course of the centuries, but has remained available for Jewish burials from the fourteenth century right down to the present day. In a commercial town such as Bozen/Bolzano was, the local Jews were engaged in the traditional activity of lending money at interest, which was denied to Christians and reserved solely for Jews. This was also the profession carried out by the first members of the Gerson-Marx family, who arrived in Bozen/Bolzano at the start of the sixteenth century and were active in the sector until the start of the twentieth century. Successive generations since then have instead been active in the commercial trade, primarily in the textile sector, but also haulage and transportation. Among the family members of note, Gerson Marx was imperial postmaster since at least 1828, as well as being a highly esteemed citizen in the town.

The reconstruction of this family history allows us to observe the presence in Bozen/Bolzano of other Jewish families, the nuclei of which can be encountered over several generations. In addition, the temporary presence of other Jews is traceable, many of whom were traders passing through or visitors to the famous annual fairs. Such people found a place of welcome with local families, where they could be guests in the knowledge that their religious rights would be properly respected.