

BEATIFICATION OF CHILDREN AND ADOLESCENTS (TWENTIETH AND TWENTY-FIRST CENTURIES): PROBLEMS AND PROSPECTS

di Anne Jacobson Schutte

While studying the published spiritual biographies of Teresa Enríquez and Nicola De Fusco, two seventeenth-century children with a reputation for holiness who died very young¹, I repeatedly encountered one of their twentieth-century counterparts: Antonia Meo, known as Nennolina (Rome, 1930-1937). A preliminary diocesan process in behalf of Enríquez may have been conducted in Seville in the decades following her death in 1627, but no trace of it remains. Evidently, neither she nor De Fusco came to the attention of authorized saint-makers in Rome. In contrast, Meo was declared venerable in 2007. Her dossier remains open before the Congregation for the Causes of Saints (abbreviated hereafter as CCS)².

My curiosity piqued, I decided to investigate children and adolescents who died in odor of sanctity in the twentieth and twenty-first centuries. The causes of 159 – 110 males and forty-nine females – have entered at least the preliminary stage of formal consideration for beatification (see appendix). Writers of popular hagiographies, managers of religious websites, bloggers, Catholic devotees, and theologians have mentioned some 150 more who have yet to receive any official attention from the Church on either the diocesan or the central level³. Since information on most individuals in the latter group is scanty, I shall deal exclusively with those listed in the appendix.

1 A. Jacobson Schutte, *Saplings in the Orchard of Seventeenth-Century Holiness: The Vitae of Teresita de Jesús and Nicola de Fusco*, in G. Ancona, D. Visintin (a cura di), *Religione, scritture e storiografia. Omaggio ad Andrea Del Col*, vol. III, Circolo Culturale Menocchio, Montereale Valcellina 2013, pp. 41-71.

2 www.newsaints.faithweb.com/year/1937.htm. In his apostolic constitution *Sacra Rituum Congregatio* (8 May 1969), Paul VI abolished the Congregation of Rites and Ceremonies, established in 1558, and divided its responsibilities between two new bodies: the CCS and the Congregation for Divine Worship and the Discipline of the Sacraments. www.vatican.va/holy_father/paul_vi/apc_19690508_sacra-rituum-congregatio_it.htm (accessed 4 September 2012). In the English translation of John Paul II's apostolic constitution *Pastor bonus* (28 June 1988), the Vatican silently altered the Latin preposition “de” in the title of the CCS from “of” to “for” but has not consistently implemented the change.

3 From various printed sources, Thierry (also known as Vincenzo) Lelièvre collected sixty-four names of children and adolescents under twenty for his 1983 doctoral dissertation, defended at the Pontificia Università San Tommaso d'Aquino and published as *Les jeunes peuvent-ils être canonisés?*, Téqui, Paris 1984. I use the second edition, almost identical except for the title: *Même les enfants peuvent être canonisés!*, Téqui, Paris 2005,

Much of my information derives from online sources. From the inception of my work on this project, heavy reliance on the internet has made me somewhat uncomfortable, as has extensive recourse to surmise. These features may upset some readers, too. Here at the outset, let me confront both issues head-on. For research on very recent history, there are no alternatives. Historians' usual secondary materials, printed articles and books, cannot keep up with rapidly changing current developments. Primary sources, manuscript and printed materials held in the archive of the CCS, are inaccessible to outsiders. Hence the necessity to rely on the internet and to speculate. I hope to have behaved responsibly in both endeavors. A serious scholar need not and should not take everything she finds online as reliable and useful. Just one example: a hagiographical internet site claims that the demise of Isabella Chimienti (2) resulted from a recently deceased friend's invitation to join her in heaven, Feeling no obligation to accept that explanation, I use a question mark to identify her cause of death as unknown⁴.

The usual conjectural signs – qualifying adverbs, verbs in the conditional and subjunctive moods, question marks, and so forth – mark my surmises. As Carlo Ginzburg and Natalie Zemon Davis, among others, have insisted, it is historians' right and duty not only to put forward proofs but also to explore possibilities⁵.

Parameters

To delineate the age boundaries of my target group, I follow the time-honored theological dictum on “infancy”: it begins at birth and ends around seven, “the age of discretion”, when individuals become capable of reasoning, distinguishing good from evil, and choosing to act accordingly. “Childhood”, the next period, runs from seven until puberty, conventionally around age twelve. Then comes “adolescence”. For many years, the question of when adolescents become adults has preoccupied developmental psychologists, human biologists, and neuroscientists, not to mention theologians, legislators, educators, and parents. For the sake of convenience, I adopt the definition issued in 2011 by UNICEF:

Late adolescence encompasses the latter part of the teenage years, broadly between the ages of 15 and 19. It is in these years that adolescents make their way into the world of work or further education, settle on their own identity and worldview, and start to engage actively in shaping the world around them⁶.

pp. 251-267. The website www.santiebeati.it contains eighty-three names of individuals under twenty. Since there is very little overlap between the two lists, its compilers evidently did not consult either edition of Lelièvre's book.

4 <http://www.santiebeati.it/dettaglio/96279>.

5 C. Ginzburg, *Prove e possibilità*, afterword to N. Zemon Davis, *Il ritorno di Martin Guerre. Un caso di doppia identità nella Francia del Cinquecento*, Einaudi, Torino 1984, pp. 131-154; N. Zemon Davis, *On the Lane*, in *American Historical Review* 93 (1988), pp. 572-603.

6 www.unicef.org/sowc2011/pdfs/Early-and-late-adolescence.pdf (accessed 31 August 2012).

This definition justifies my establishing a cut-off point at the twentieth birthday. Below that age, not a single male in the group of 110 had yet embarked upon adult life. None had served in the military or taken that crucial step marking maturity, marrying. Seventeen were preparing for ordination as priests⁷. Several others aspired to continue their education in major seminaries and embrace the same vocation. None had been ordained to the priesthood. When he died of pleurisy in 1935 at age nineteen, the Hungarian István Kaszap (28) was a Jesuit novice. The Spaniard Faustino Pérez-Maglano Magro (129), a nineteen-year-old Marist postulant, succumbed to Hodgkin's lymphoma in 1963. Only two, young Spaniards killed in the 1930s, were full-fledged religious: Francisco Mallo Sánchez (64) and Francesc Sallo Saltó (81), had taken religious names and professed in a teaching order, the Brothers of the Christian Schools.

Among the women, two nineteen-year-olds had become nuns by special dispensation. Before completing her novitiate in a Discalced Carmelite house, the Chilean Juana Fernández Solar (12) fell ill with typhus. In April 1920, as she lay dying, she was allowed to take her solemn vows. Under the name Teresa de los Andes, she is one of only two canonized saints in the group of 159. The other nun, María Teresa González-Quevedo Cadarso (119) of Madrid, was accorded the privilege of early profession in the Carmelite Sisters of Charity in April 1950, shortly before succumbing to tubercular meningitis, under the name María Teresa de Jesús. She was declared venerable in 1983; her cause is still under active consideration.

The terminal point of the twentieth birthday is arbitrary, as are all such criteria. It excludes consideration of many modern young people who died in their early or mid-twenties, for instance, such well-known figures on the saintly scene as Gemma Galgani (1878-1903, beatified in 1933 and canonized in 1940) and Pier Giorgio Frassati (1901-1925, beatified in 1990). I maintain, however, that they were no longer adolescents: they had entered a different life stage, youth, which demands separate treatment. (When youth ends and maturity begins and when old age sets in present separate, more complicated problems, fortunately not relevant here).

Categories

Like all causes adjudicated by saint-makers in Rome, those of children and adolescents are assigned to one of three categories of motivation, described here in order of appearance⁸. The oldest, «martyrdom at the hands of enemies of the Catholic faith» (*in odium fidei uti fertur*), originated in the first century CE. Among the children and adolescents listed in the appendix, it is by far the most heavily populated category: ninety-six people, predominantly males, met their deaths in this way. As was the case in the early church and again from the sixteenth century on, many were killed in groups. Some circumstances of modern martyrdom raise serious interpretive problems, to which I shall return later in this essay.

According to most scholars, the second most heavily populated category, “heroic virtues,” made its explicit appearance on the scene in the early seventeenth century, when the

7 4, 7, 22, 24-25, 28, 31, 36-37, 60, 72-73, 82, 104, 116-17.

8 There is a fourth category, “martyr of charity,” created by John Paul II for Maksymilian Maria Kolbe, whom he canonized in 1982. Thus far, Kolbe is the only one to occupy it. See newsaints.faithweb.com/new-martyrs/martyrs-charity/htm/.

Congregation of Rites was considering the beatification of Teresa of Ávila⁹. From then until now, the operative concept of “heroic virtues” has meant an individual’s longtime cultivation of the three theological virtues (faith, hope, charity), related religious virtues (poverty, chastity, obedience, humility, patience), and to a lesser extent the four cardinal virtues (prudence, justice, temperance, fortitude). When the pope issues a decree confirming the candidate’s possession of them to an extraordinary degree, he or she moves from the status of “Servant of God” – subject of an investigation conducted by the ordinary on the diocesan level – to that of “Venerable” – eligible for further consideration in Rome for possible beatification and canonization as a “confessor”.

Fifty-two of the 159 causes featuring children and adolescents now under consideration by the CCS fall into the category of “heroic virtues”. Many of those assigned to it died prematurely of an illness endured with patience characterized as heroic. Tuberculosis and several infectious diseases wreaked havoc until the late 1950s, when various forms of cancer supplanted them as the most common cause of death (see appendix). From the 1940s on, motor vehicles and other modern conveniences took their toll on a few adolescents¹⁰. Causes of death, whether medical or accidental, may interest secular historians. For saint-makers, however, the circumstances in which candidates died, however prematurely and tragically, are of minor importance. What concerns the CCS is obtaining solid evidence of individuals’ lifelong pursuit of the virtues. As we shall see, the foreshortened lives of children presented theologians with problems, particularly in the 1930s.

The third category, “martyrdom in defense of chastity” (*in defensum castitatis, uti fertur*), emerged in 1945. Thus far, it is populated by ten girls and young women whose causes are at some stage of consideration by the CCS¹¹ – and one canonized saint, Maria Goretti (1), for whom the category was invented¹². Born in Corinaldo (Marche) in 1890, Maria was the second surviving child in a peasant family that moved in 1897 to the Agro Romano: the pestilential Pontine Marshes south of Rome. Before and after the death of the husband and father, Luigi, they survived in conditions of desperate poverty and cultural deprivation. One afternoon in early July 1902, eleven-year-old Maria refused a young neighbor’s demand for sexual intercourse. Infuriated, he stabbed her repeatedly with a hole-punching tool. Soon thereafter, she died¹³.

At first, the murder of Goretti received treatment from the media only in one obscure Roman newspaper of an intransigent orientation and from the editor of a similar periodical,

9 To my knowledge, the first scholar to consider the origin of heroic virtues as an operative concept was R. De Maio, *L'ideale eroico nei processi di canonizzazione della Controriforma*, in *Asprenas* 9 (1962), pp. 56-62; expanded version in his *Riforme e miti nella Chiesa del Cinquecento*, Guida, Napoli 1973, pp. 257-299. K.L. Woodward, *Making Saints: Inside the Vatican: Who Become Saints, Who Do Not, and Why...*, Simon & Schuster, New York 1990, p. 393, pushes the origin and use of the term back to the central Middle Ages. Woodward’s is the best work I know in any language on modern saint making.

10 Maria Elizabeth de Oliveira (132) and Mario Giuseppe Restivo (139) died in automobile accidents. Maria Orsola Bussone (134) was electrocuted by a defective hairdryer.

11 Karolina Kózka (5), Albertina Berkenbrock (21), Antonia Mesina (27), Maria Vieira da Silva (87), Benigna Cardoso da Silva (97), Elena Spirgevičiūdė (103), Anna Kolesárová (113), Josefina Vilaseca Alsina (120), Isabel Cristina Mrad Campos (140), Jeanne-Marie Kegelin (158).

12 I follow the classic non-hagiographical account: G.B. Guerri, *Povera santa, povero assassino. La vera storia di Maria Goretti*, Bompiani, Milano 2008. As S.Luzzatto would later do in *Padre Pio. Miracoli e politica nell'Italia del Novecento*, Einaudi, Torino 2007, Guerri set a revered figure in historical, socioeconomic, political, and ideological contest, thereby infuriating Vatican officials and believers.

13 Goretti’s age, often given as twelve, was in fact eleven years, eight months, and ten days.

whose wildly inaccurate hagiography of the girl came out in 1903¹⁴. Thirty years later, Pius XI's and his subordinates' concern about moral decay in Italy prompted Goretti's posthumous rise to prominence¹⁵. A diocesan investigation of her case was conducted in 1935-1936; in 1938, the cause made its way onto the agenda of the Congregation of Rites. On 25 March 1945, Pius XII issued an unprecedented decree proclaiming Goretti a martyr in defense of chastity. During his pontificate, very quickly by saint-makers' standards at that time, she was beatified (1947), then canonized (1950).

Only one young person who might be categorized as a martyr in defense of chastity, Arcangela Filippelli (Longobardi, Cosenza, 1853-1869), preceded Goretti – but not in procedural time, for the CCS did not take its first action in her cause until 2007¹⁶. Of the ten martyrs of chastity whose causes are now on that body's docket, three have achieved beatification: the Pole Karolina Kózka (5) and the Italian Antonia Mesina (27) in 1987 and the Brazilian Albertina Berkenbrock (21) in 2007. This suggests that the category of martyrdom in defense of chastity – which, like the older variety of martyrdom, does not necessitate a finding on heroic virtues – has not proven to be problematic.

Heroic virtue in childhood and adolescence?

Now let us turn to categories of official holiness in which difficulties have arisen. As we have seen, consideration as a candidate under the rubric “heroic virtues” requires a consistent, lifelong pursuit of and increasing mastery over them. How long does that lifetime need to be? Can children under the “age of reason” or even adolescents whose lives ended prematurely qualify for consideration as blessed? From time to time during the twentieth century, these questions attracted theologians' consideration. Concern arose initially from the early 1930s to the early 1940s. The first and most prolific contributor to the discussion was the Dominican Réginald Garrigou-Lagrange (1877-1964), who spent much of his life teaching at the Angelicum (Pontifical University of Saint Thomas Aquinas) in Rome, where, from 1909 until his retirement in 1960, he held a chair in ascetical and mystical theology. Among his many students was Karol Józef Wojtyła, the future John Paul II. Apparently, Garrigou-Lagrange's interest in the appropriateness of beatifying worthy children and adolescents had no connection with the emerging cause of Maria Goretti, whom he never mentioned. He repeatedly cited Pius X's encyclical *Quam singulari* (8 August 1910), which advocated admitting children to communion earlier than was then customary. An even more important

14 In addition to Guerri, *Povera santa*, pp. 128-136, see M. Turi, *Il 'brutto peccato'. Adolescenza e controllo sessuale nel modello agiografico di Maria Goretti*, in A. Benvenuti Papi, E. Giannarelli (a cura di), *Bambini santi. Rappresentazione dell'infanzia e modelli agiografici*, Rosenberg & Sellier, Torino 1991, pp. 119-146.

15 This may seem slow, but in fact it came fourteen years early; at that time, Urban VIII's rule mandating a fifty-year wait between death and the opening of a cause was still in force. I have found no evidence that Pius XI explicitly waived the rule for Goretti. On 7 February 1982, the waiting period was reduced to five years. *Normae servandae in inquisitionibus ab episcopis faciendis in causis sanctorum*, ¶9a, in Congregazione delle Cause dei Santi, *Le cause dei santi*, Libreria Editrice Vaticana, Città del Vaticano 2011, p. 88. The pope can issue a dispensation allowing for even earlier consideration, as occurred in the causes of Teresa of Calcutta and John Paul II.

16 The only dated action in Filippelli's cause is the *nihil obstat* (no objection in Rome to the cause's going forward, amounting to permission for a diocesan investigation to begin), issued on 23 May 2007. www.newsaints.faithweb.com/year/1869.htm (accessed 5 September 2012).

motivating factor was the recent outpouring, especially from French presses, of popular books about holy little ones, which provided most of his evidence. In such children as Nellie Armor, Gustavo Maria Bruni, Emma Mariani, Guy de Fontgalland, Anne de Guigné, and a host of others purportedly on the fast track to heaven, he argued, the sanctifying grace of baptism had never faded away. Jesus's and Paul's many references to children in the New Testament and Thomas Aquinas's approving mentions of them supported this contention¹⁷.

Using the same evidence from popular hagiographies, Garrigou-Lagrange went on to argue in a second article that innocent children possessed in full measure faith, hope, and charity. Without question, they met the criterion of "heroic virtues" required for beatification. A precedent, he averred, existed: Pius IX's canonization in 1862 of three Japanese Christian teenagers killed along with twenty-three others at Nagasaki on 5 February 1597¹⁸. Here he muddied the waters, for martyrs are beatified and canonized for being murdered. Whether they possessed heroic virtues is irrelevant¹⁹.

In a brief article published in 1935, the Jesuit Ludwig von Hertling (1892-1980) took a more cautious approach. He mentioned some precedents for the canonization of young people not discussed by Garrigou-Lagrange, including a few slightly beyond our age limitation of twenty, and some young martyrs. The two relevant to this investigation include the Jesuit novice Stanisław Kostka (1550-1568), a probable victim of malaria, who was beatified in 1605 and canonized in 1726; and the Piedmontese adolescent Domenico Savio (1842-1857), a victim of tuberculosis, whom Pius XII beatified in 1950 and canonized in 1954. Besides citing historical precedents for canonization of people who had not yet reached age twenty, von Hertling advanced a theological argument. Although conceding that a Christian upbringing and innocent life did not automatically qualify young persons for official promotion, he concluded that a few of them did indeed possess the heroic virtues required for canonization²⁰.

Writing in the same year, the Jesuit Ambrogio Maria Focchi (1882-1959) took a more negative approach. He argued strongly against Garrigou-Lagrange and others who in his view idealized and romanticized modern children who died in odor of sanctity²¹. In the history of the church, he tartly observed, one can find child martyrs, but «not a single example of children canonized or beatified among the Confessors²²...». No legislative disposition supports the beatification of children below the age of puberty, who «had not yet had either

17 Réginald Garrigou-Lagrange, "Parvuli," *La Vie spirituelle* 25-26 (1930-31), pp. 174-186. The genre of popular books about little saints, a number of them issued by the Parisian publisher P. Lethielleux beginning in 1931 in the series "Parvuli," merits further study. Given Garrigou-Lagrange's haphazard footnoting style and the absence of most such books from library catalogues, this would be a difficult undertaking. The causes of Anne de Guigné (13) and Guy de Fontgalland (16) subsequently came before the Congregation of Rites.

18 Thomas Kozata (age fourteen), Anthony Dayna (age thirteen), and Louis Ibaraki (age eleven), whom he did not name.

19 R. Garrigou-Lagrange, *Les maîtres et les modèles: L'heroïcité de la vertu chez les enfants*, in *La Vie spirituelle*, 42 (1935), pp. 34-52.

20 L. von Hertling, *Utrum pueri canonizari possint?*, in *Periodica de re morali, canonica, liturgica* 24 (1935): 66-73.

21 A.M. Focchi, *Virtù eroici nei bambini?*, in *La Scuola cattolica* 70 (June 1943), pp. 203-220. Focchi's main target, whom he did not mention by name, was the Discalced Carmelite Bruno de Jésus-Marie, *L'enfant et la 'voie de enfance'*, in *Études carmélitaines* 19 no. 1 (April 1934), pp. 18-108. This pious exhortation to parents and educators proved useless for my purposes.

22 «La storia della Chiesa nel lungo corso di tanti secoli non ci presenta neppure un esempio di fanciulli canonizzati o beatificati tra i Confessori ...». Focchi, p. 204.

the time or the opportunities²³» to develop a habit of virtue. Their senses and intellects are not sufficiently developed to permit domination of the passions, essential to the achievement of heroic virtue with «promptitude, ease, and pleasure», as prescribed by Prospero Lambertini (the future Benedict XIV) in his authoritative *De Servorum Dei Beatificatione et Beatorum Canonizatione* (1734-1738). Against his opponents, Fiocchi maintained that baptismal grace is not the same thing as what one experiences in heaven, just as an acorn is different from an oak tree. A mystical vocation, he asserted, is not identical or necessary to a vocation to holiness – no doubt a veiled jab at Garrigou-Lagrange²⁴.

In his response, delivered before postulators of the Congregation of Rites, Garrigou-Lagrange employed his accustomed method. Rather than reviewing the positions of theologians, as Fiocchi had done, he furnished what he called “facts.” Besides referring to recently published books on holy children not mentioned earlier, he discussed at length the experiences of Francisco and Jacinta Marto, the visionaries of Fátima (10-11), and Antonia Meo (79). He had gathered information on Nennolina by talking with the author of a recent book about the little girl, her parents, her spiritual director, and a priest and two nursing sisters at Santo Stefano Rotondo, the Roman hospital where she died²⁵.

At that point, the debate seems to have fallen temporarily silent. The beatification in 1950 and canonization in 1954 of fourteen-year-old Domenico Savio appear not to have evoked controversy²⁶. Discussion arose again in the early 1960s, when Amedeo Rossi (1894-1986) of the Congregation of the Mission, no doubt prompted by the cause of Meo, addressed the issue of young people and heroic virtues in a two-part article²⁷. In the first installment, he rehearsed the venerable arguments of Thomas Aquinas and Prospero Lambertini against young people’s ability to possess heroic virtues. Two years later, he took aim at Ambrogio Fiocchi’s article. For all ten obstacles Fiocchi had raised two decades earlier, Rossi proposed a solution. The recent findings of developmental psychologists (two of whom had written about Meo’s letters) and popes (Pius X, XI, and XII), he argued, have demonstrated that children matured more rapidly in the twentieth than in earlier centuries. These days, he concluded, it was indeed possible for some of them to possess heroic virtues²⁸.

In the spring of 1981, under the direction of its prefect, Cardinal Pietro Palazzini, the Congregation of Rites held a three-day plenary conference on the subject. What prompted the convocation of this interdisciplinary gathering and whether it provoked heated debate are unknown to me. In short pieces selected for publication in the Vatican’s official newspaper, five contributors breathed caution. All averred that in childhood and adolescence, individuals mature at different rates. None expressed either unconditional support for or adamant

23 «Non avendo ancora avuto né il tempo né le occasioni ...». Fiocchi, p. 207.

24 «expedite, prompte et delectabiliter» [quoting Lambertini]. Fiocchi, p. 206.

25 R. Garrigou-Lagrange, *L'esistenza delle virtù eroiche nei bambini*, in *Vita cristiana* 15 (1943), pp. 458-470. Carelessly, he referred to the hospital as San Giovanni Rotondo. As he probably knew, Pio da Pietrelcina was already planning a major health care facility in the town of that name (province of Foggia), which would open in 1954.

26 Thus far, Savio is the youngest confessor saint. That he was a protégé of Giovanni Bosco, a priest whose ministry focused on youth (canonized in 1934), helped to advance his cause. See P. Stella, *Per una storia dell'agiografia in età contemporanea: 'Il giovanetto Savio Domenico' (1859) di san Giovanni Bosco*, in A. Sindoni - M. Tosti (a cura di), *Vita religiosa, problemi sociali, impegno civile dei cattolici: Studi storici in onore di Alberto Monticone*, Editrice Studium Roma, 2009, pp. 143-167. I am grateful to Marina Caffiero for this reference.

27 A. Rossi, *Virtus heroica in pueris*, in *Divus Thomas* 64 (1961), pp. 3-26; 66 (1963): 171-188. Meo was the only pending candidate to whom he referred (p. 3 n.1).

28 Rossi, *Virtus heroica*, part 2, p. 188.

opposition to the possibility of their achieving heroic virtues rendering them fit candidates for beatification and canonization²⁹.

Seven years later, the CCS issued a multi-author volume celebrating the four hundredth anniversary of its foundation³⁰. It included a long essay by Vincenzo Lelièvre³¹, who asserted that various authors whom he did not name or cite – probably consultors asked to contribute expert theological opinions in causes before the CCS, where he apparently worked at the time – had stated that ten or even five years of exercising heroic virtues are sufficient to render not only children but adults as well eligible for consideration as holy. After all, ten years amount to one-eighth of an eighty-year-old's life; five constitute one-third of a fifteen-year-old's. What matters is the quality of the virtuous acts: either those carried out in circumstances of extraordinary difficulty or perfect faithfulness in confronting circumstances of ordinary difficulty. Heroic virtues in the young are not new – only their official recognition, which dates from the beatification and canonization of Domenico Savio³².

After reviewing twentieth-century popes', theologians', and psychologists' statements favoring the consideration of young candidates³³, Lelièvre acknowledged that between 1972 and 1976, unspecified "new difficulties"³⁴ had temporarily halted consideration of the young. Then the pace picked up again. Between 1979 and 1988, the Marto siblings (10-11), Maria Teresa González-Quevedo Cadarso (119), Laura Vicuña (3), Cecilia Eusepi (19), Juana Fernández Solar (12), and Maggiolino Vigolungo (7) had moved closer to the honor of the altars³⁵. Lelièvre listed eleven causes as being at a preliminary stage of consideration³⁶. Since the publication of his essay, all have taken at least one step up the procedural ladder. Whether they will ascend further remains to be seen, but the theological issue of whether children and adolescents are eligible for consideration as confessors appears to have been settled.

Martyrs in odium fidei: at whose hands, for what reason?

The difficulty with young martyrs is of a different order. In all modern causes, ample evidence attests to the fact that they were murdered. For secular historians, the problem lies in assessing the killers' motives: were they acting solely, or even primarily, "in hatred of the Christian faith"? In some instances, the answer is clearly yes. In 1915, shortly after the Comboni Missionaries arrived in northern Uganda, Daudi (David) Okelo/Oketo (8) and

29 Antonio Arto (layman, developmental psychologist); Luigi Gedda (layman, physician); Eulogio Pacho, O.C.D. (historical theologian); Marcellino Zalba, S.J. (moral theologian); and Roberto Zavalloni, O.F.M. (psychologist), "Idoneità degli adolescenti all'esercizio eroico delle virtù e martirio," *L'Osservatore Romano*, 10 April 1981, p. 7. I am grateful to Fabrizio Pelsoni and Valeria Pendenza of *L'Osservatore Romano* for locating this article in their archive and sending me a photocopy. Strangely, following Paul VI's beatification of nineteen-year-old Nunzio Sulprizio (1817-1836) on 1 December 1963, no one concerned with heroic virtues among children and adolescents mentioned his cause.

30 V. Lelièvre, *La canonizzabilità dei ragazzi confessori*, in *Miscellanea in occasione del IV centenario della Congregazione per le Cause dei Santi (1588-1988)*, Congregazione per le Cause dei Santi, Vatican City, 1988, pp. 265-297.

31 Lelièvre, *Même les enfants*, pp. 251-268, mentioned many other young people listed in several sources. None of them appears to be under consideration by the CCS.

32 Lelièvre, *La canonizzabilità*, pp. 266-267.

33 *Ibidem*, pp. 268-284.

34 «Nuove difficoltà». *Ibidem*, p. 284.

35 *Ibidem*, pp. 284-288. The book containing his essay must have gone to press before 4 April 1987, when Fernández Solar was beatified.

36 *Ibidem*, pp. 289-291: María Monserrat Grases García (124), María Carmelina Leone (89), Faustino Pérez-Manglano Magro (129), Bernhard Lehner (104), Anfrosina Berardi (23), Anne de Guigné (13), Francisco and Jacinta Marto (10-11), María Pilar Cimadevilla López-Dóriga (127), María del Carmen González-Valerio Sáenz de Heredia (83), and Antonia Meo (79).

Gildo/Jildo (Ermenegildo) Irwa (9)³⁷ of the Acholi tribe encountered one of them, Father Cesare Gambaretto. After instructing the boys in Christianity, he baptized them in early June 1916 and confirmed them on 15 October. Early in 1917, Daudi's relative Antonio, who was serving as a catechist in Paimol, eighty kilometers away from their home in Kitgum, died of starvation. Having completed their year of probation and obtained the reluctant assent of Gambaretto to replace Antonio, Daudi and Gildo traveled to Paimol in October 1917.

Despite disturbances in the area caused by famine, the Spanish flu, sleeping sickness, syphilis, infighting among local clans, and incursions by Muslims, witchdoctors, and traders in slaves and gold, the two catechists energetically pursued their task of evangelization. Their career lasted only a year. Before dawn on 18 October 1918, five intruders broke into their hut and insisted that they suspend their catechization efforts. When they refused, Daudi and Gildo were done to death with spears. As usual, processing this cause took many years, no doubt at least in part because of local difficulties in Uganda – since 1962, a politically troubled independent nation – and bureaucratic complications in Rome. After the completion of the diocesan investigation in the late 1990s, John Paul II issued the decree proclaiming them martyrs on 23 April 2002. On 20 October of that year, he declared them blessed³⁸.

Another cause in which there is no doubt that the killers acted exclusively *in odium fidei* is that of the Mexican José Sánchez del Río (18). At age thirteen, he joined his two older brothers in the Cristero War, a peasant revolt against the fiercely anticlerical government of Plutarco Elías Calles. When federal troops captured José in February 1928, they promised him freedom, a brilliant military career, and even expatriation to the United States in return for denying his faith. His retort under torture – «Long live Christ the King, long live Our Lady of Guadalupe» – earned him a bullet in the head, and eventual beatification by Benedict XVI in November 2005.

In other modern causes billed as martyrdom *in odium fidei*, the murderers had multiple motives. In some cases, they appear to me – but obviously not to the CCS – to have had little or nothing to do with persecution of Christians. Perhaps the most ambiguous is that of the Brazilian Adílio Daronch (15). In the spring of 1924, this fifteen-year-old altar server accompanied his mentor, the Spanish-born diocesan priest Manuel Gómez González, on a pastoral visit to settlements of German immigrants in the far corner of the diocese of Frederico Westphalen, near the border with Uruguay. This area was rife with rebel groups. Prominent among them were the Tenentes, junior military officers frustrated by lack of support from the central government regarding salaries and promotions, though not anticlerical or Communist³⁹. When Father Manuel and Adílio lost their way in a forest, officers disingenuously offered to accompany them to their destination, Três Passos. Instead, they tied them to trees and shot them. Did the Tenentes resent Father Manuel's preaching on Christian brotherhood and willingness to bury victims of the local bands, or were they simply seething with bloodlust? Evidence about their motives is far from clear, but Benedict XVI beatified the two victims in October 2007.

37 The two main sources on these martyrs, http://www.vatican.va/news_services/liturgy/saints/ns_lit.doc_2002, and <http://ugandamartyrs.com> differ on their names and approximate dates of birth.

38 Unlike some beatification and canonization ceremonies during the reign of the first traveling pontiff, Paul VI, this one did not take place during a pope's visit to the subjects' homeland but in Saint Peter's Square. Since 1984, many beatifications (and some canonizations in the reign of John Paul II) have occurred in locations other than Vatican City. Since 2005, the presiding prelate in beatifications outside Rome has usually been not the pope but the prefect of the CCS or a cardinal in the location where a ceremony takes place.

39 I thank Brian Owensby for providing information about Brazilian politics in the 1920s.

Another cause involving young people identified as martyrs to the faith in which the murderers' motives appear to have included more than hatred for the Catholic faith dates from December 1940 at Songkhon in northeastern Thailand, near the Mekong River. Three of the seven people killed on that occasion – Cecilia Butsi, Bibiana Khampai, and Maria Phon (91-93) – were under age twenty. Unlike Uganda, where Catholics constituted and still make up about forty-two percent of the population, those in Thailand, some 23,000 at the time, were thin on the ground. The reason for killing them, however, was not exclusively opposition to Catholicism. In 1940, the independent kingdom of Thailand was at war with French Indochina. Thai police had orders to identify and eliminate possible spies for the French. The police chief of Songkhon accused seven people of committing this offense: a male catechist in his early thirties⁴⁰, two women religious, a fifty-nine-year-old laywoman, and the three teenage girls. In his preliminary conversations with the nuns, it became evident that he had a second motive, for he ordered them to stop talking and teaching about Jesus. Sister Agnes Phila wrote him a letter stating that they would not renounce Christianity and begged that he send them immediately to heaven. On the following day, they were shot to death in the town cemetery. To the Congregation of Rites and then the CCS, Phila's letter undoubtedly served as proof positive that they were indeed martyrs *in odium fidei*. John Paul II beatified them in 1989.

Martyrs during Europe's wartime decade, 1934-1945

In Spain between 1934 and 1938, before and during the Civil War, the battlefield was by no means the only locus of casualties. Over 1,500 Spanish Republicans murdered in the 1930s by assailants supporting the Nationalist side have been beatified; many more are in the queue. Mass beatification ceremonies occurred in 2001 (233), 2007 (498), and 2013 (522). Three have been canonized. The vast majority of Spanish Catholic victims were adults, primarily priests and religious, but some were adolescents. Fifty-five young Spaniards (24-25, 29-78, 80-82), all but one of them male, constitute over a third of the population considered here, and slightly over half in the category of martyrs *in odium fidei*. Thus far, two have been beatified: Francisco Mallo Sánchez, in religion Francisco Alfredo (64); and Francesc Salla Saltó, in religion Pere Magí (81). That they were the only two religious among the 159 – at age nineteen, already professed Brothers of the Christian Schools⁴¹ – probably facilitated their beatification. They were part of medium-sized (by Spanish standards), relatively cohesive causes: sixty-four people in the case of Brother Francisco Alfredo, all priests and religious from the archdiocese of Barcelona; 147 in the case of Brother Pere Magí, all priests and religious from the archdiocese of Tarragona. Their causes included other Brothers of the Christian Schools, of which the postulator of both, the Italian Rodolfo Cosimo Meoli, is also a member. This experienced and energetic advocate holds leadership positions both in his order (as its procurator general and postulator general) and among his professional saint-promoting peers (as president since 2012 of the College of Postulators). Involved in causes of Spanish candidates since 1997, he has been notably successful in shepherding an impressive number of them – as well as causes from other regions and time periods involving religious in various

40 The catechist, Filip Siphong Onphithakt, was assassinated ten days earlier.

41 This order is also known as the Christian Brothers or the De La Salle Brothers after its founder, Jean-Baptiste de la Salle (1651-1719; canonized in 1900). Members do not take priestly orders.

orders and laypeople – toward the desired goal of beatification and eventually, their supporters hope, canonization⁴².

Surprisingly few causes brought before the CCS concern young Europeans, both males and females, murdered for religious reasons during World War II. These deaths occurred mainly in Poland, then under German control. Polish children and adolescents who succumbed to the Nazis included the six Ulma siblings, three girls and three boys ranging in age from seven to one (106-111). They were “collateral damage”, so to speak, in the murder of their parents, Józef and Wictoria (heavily pregnant with their seventh child), who were denounced in March 1944 for having provided refuge in their attic to eight Jews. Details on other cases are scanty. Near the end of the war, two adolescent women, Angela Hildegard Berger and Małgorzata Wiewiorra (114-115), were done to death in Pomeranian villages. According to the CCS, their assailants were Communists, presumably soldiers of the Soviet Army advancing west. Nazis were responsible for the death of three male youths deported to the Reich, the first two apparently to work camps: the Slovene Franček Pen (99), the French Jean Mestre (112), and the Pole Jarogniew Wojciechowski (100)⁴³. Except for the one involving Wojciechowski, none of the multi-candidate causes just mentioned has yet proceeded very far.

In two single-person causes connected with World War II on which more information is available, one in the area of northern Yugoslavia that is now Slovenia and the other in Italy, politics and religion were intimately mixed in aggressive actions featuring partisans hostile to Catholicism. On his way home from Ljubljana to visit his parents at Christmas in 1943, Alojzij Grozde (43), a nineteen-year-old high school student who was giving some thought to embracing a religious vocation, was apprehended by partisans. In his pockets, they found two religious publications, *The Imitation of Christ* and a book about Our Lady of Fátima. That was enough to make the partisans assume that he was a Fascist informer. They celebrated New Year’s Day 1943 by torturing and killing him⁴⁴. On 13 June 2010 Benedict XVI beatified him. Rolando Maria Rivi (48), a fourteen-year-old enrolled in a minor seminary in Reggio Emilia, was immediately recognizable as a prospective priest by the ecclesiastical attire (*abito talare*) he habitually wore. After apprehending the youth, partisans beat and tortured him for three days, then shot him on 13 April 1945. Francis beatified him on 5 October 2013.

The students of Buta, Burundi

A more recent instance of martyrdom supposedly *in odium fidei* raises particularly complicated problems. On 30 April 1997, forty students were assassinated at the minor seminary of Saint Paul at Buta in the province and diocese of Bururi (southern Burundi). At

42 For an interview with Meoli that provides his opinion on the problem of mixed religious and political motives, see <http://www.zenit.org/it/articles/martiri-spagnoli-non-vittime-della-guerra-civile-ma-beati-testimoni-di-cristo>.

43 CCS lists Franček Pen as a victim of Communists – most improbable because he died in Austria, part of the Third Reich.

44 Partisans (not necessarily Communists) probably killed another Slovene adolescent in the same cause, Janez Pavčič (98).

least fourteen of them (144-157) were under the age of twenty⁴⁵. Between 1884 and 1916, Burundi had been part of German East Africa. Belgium then conquered and obtained a League of Nations mandate over it. Landlocked, densely populated Burundi became independent in 1962, first as a kingdom and four years later as a republic. The country has long been overwhelmingly Catholic (eighty-six percent) and ethnically Hutu (eighty-five percent). From independence until 2005, however, the Tutsi, a minority of fourteen percent⁴⁶, maintained control over the government, the army, and all other major positions of prestige in this fast-growing country⁴⁷. In addition to poverty and corruption, ethnic tension is Burundi's biggest problem. Mostly Catholic Hutu and Tutsi speak the same language (Kirundi) but are continually at each other's throats. The worst outbreak of violence occurred in 1972. Operating on the pretext that the Hutu were planning a coup d'état, the Tutsi massacred some 400,000 of them and another 500,000 fled into exile -- about one-quarter of the population at the time. Other massive outbreaks of genocide occurred in Burundi in 1993 (Hutu against Tutsi), Rwanda in 1994 (Hutu against Tutsi), and the Democratic Republic of Congo in 1996-97 (Tutsi against Hutu)⁴⁸.

Compared to the many hundreds of thousands killed in these massacres in the three Great Lakes states of formerly Belgian Africa, the murder of forty at the minor seminary of Buta may seem insignificant. The circumstances, however, are complicated. The seminary opened in 1965. From 1986 (excluding the next two years, when the government closed all Catholic schools) until 2000, its rector was the priest Zacharie Bukuru, whose memoir provides rich details about its purpose and operations, as well as about the massacre of 1997⁴⁹. The seminary (roughly equivalent to high school, which only eight and a half percent of young male Burundians attended in 1996) aimed to be «a school that forms boys as men, intellectually and spiritually so that they can become good citizens, Christians, and if they have the vocation, priests⁵⁰». Those who wished to enter the priesthood – as many of them did, particularly after a retreat made by the second class in the spring of 1997⁵¹ – would continue their education in one of three major seminaries in the country. Attended by both Hutu and Tutsi students, Saint Paul was firmly committed to interethnic Christian brotherhood⁵².

At 5:30 AM on 30 April, what everyone in the area had long feared came to pass. Armed to the teeth, assailants of both sexes belonging to the main rebel Hutu group, CNDD-FDD (Conseil National pour la Défense de la Démocratie-Forces pour la Défense de la Démocratie), broke into the seminary, supposedly looking for a nonexistent cache of weapons and definitely aiming to extort money. In the dormitory of the three upper classes, they ordered the students to separate into two groups, Hutu and Tutsi. Saying that they were all

45 Because no sources give their months and days of birth, the exact ages of nine born in 1977 are unknown. If governmental bodies and/or parishes kept birth records and the cause goes forward, perhaps these data will emerge.

46 At the bottom of the socioeconomic heap, the remaining one percent, the Twa, are of “pygmy” origin.

47 In 1997, the population was around six million. It is now approaching nine and a half million.

48 See, e.g., R. Lemarchand, *Genocide in the Great Lakes: Which Genocide? Whose Genocide?*, in *African Studies Review* 41(1998), pp. 3-16; J.P. Chrétienne, *Le Burundi après la signature de l'accord d'Arusha*, in *Politique africaine*, no. 80 (December 2000), pp. 136-151.

49 Z. Bukuru, *Les quarante jeunes martyrs de Buta (Burundi 1997): Frères à la vie, à la mort*, Karthala, Paris, 2004.

50 Bukuru, p. 37. Thereafter, the author spent three years in France and professed as a Benedictine monk. He is now abbot of the monastery of Saint Mary Queen of Peace in Buta.

51 *Ibidem*, pp. 75-77.

52 *Ibidem*, esp. pp. 55-70.

brothers in Christ, the young men refused. A few escaped into the nearby forest, but forty of them were massacred. None of the priests or lay teachers perished⁵³.

Given the statistics on religion in Burundi cited earlier, it is probable that all the murderers were nominally Catholic. Their obvious intent was not to kill *in odium fidei* but to amass spoils and exterminate Tutsi. Do their victims qualify as martyrs? Two other causes suggests that they may. Giuseppe (Pino) Puglisi, a priest of Palermo whose main objective was to wean his parishioners away from indifference to or sympathy with the Mafia, was gunned down on 9 July 2003 in front of his church. On 11 May 2013 Francis beatified him. On 24 March 1980, while officiating at a memorial mass in the chapel of a hospital, Óscar Arnulfo Romero Galdámez, archbishop of San Salvador and primate of El Salvador, received a single fatal bullet. His cause was long stalled by uncertainty as to whether his demise qualified as martyrdom *in odium fidei* or elimination for political reasons – or at least this was the official explanation. In August 2014, the media announced that his cause had been “unblocked”. Since these doubts has been resolved in favor of the first hypothesis, previously endorsed by Benedict XVI and Francis, proceedings for his beatification can move forward⁵⁴.

If the Mafia assassins of a priest who spoke out against them and the killers of an archbishop who criticized his country’s repressive government can be considered anti-Catholic, surely the same principle should apply to the members of the CNDD-FDD who exterminated the students of the Buta seminary in 1997. Whether the cause of the murdered students in Burundi will eventually follow the pattern of Puglisi’s and Romero’s is impossible to tell. Although John Paul II promptly sent a message of condolence to the bishop of Bururi and donated funds for the construction of a sanctuary in memory of the victims⁵⁵, their cause has yet to take its first step forward. The reason undoubtedly lies in continued ethnic tension and its political repercussions in Burundi. Can the current ordinary of Bururi risk opening a preliminary diocesan investigation when the CNDD-FDD, since 2005 a political party, is part of Burundi’s coalition government and its one-time leader, now serving his second term as the country’s president, is seeking a third⁵⁶?

What it takes to reach beatification

As acknowledged at the beginning of this essay, assessing the prospects of the children and adolescents considered here is a necessarily speculative endeavor. Certain indicators drawn from the appendix provide some grounds for guessing who will make it at least to beatification. Since the CCS accepts for initial consideration all causes proposed by bishops, ordinaries must put candidates forward. If for pastoral, political, or financial reasons they

53 In addition to Bukuru, pp. 123-137, see *Droit de réponse de deux anciens de Buta à Bemenyekanye et Bucumi*, in www.arib.info/index.php?option=com_content&task=view& (accessed 26 August 2012).

54 <http://www.bbc.com/news/world-latin-america-28845998> (accessed 24 August 2014). On political considerations in the cause of Romero during the first few years after his death, see Woodward, *Making Saints*, pp. 36-49.

55 <http://www.bbc.com/news/world-latin-america-28845998> (accessed 24 August 2014). On political considerations in the cause of Romero during the first few years after his death, see Woodward, *Making Saints*, pp. 36-49.

56 http://en.wikipedia.org/wiki/List_of_political_parties_in_Burundi; http://en.wikipedia.org/wiki/National_Council_for_the_Defense_of_Democracy-Forces_for_the_Defense_of_Democracy/ (accessed 14 August 2014).

refrain from doing so, causes will never get off the ground⁵⁷. It is essential, furthermore, that the candidates have postulators: experts in theology, canon law, church history, and the procedures of the CCS whom that body has approved⁵⁸. Petitioners engage and compensate lay postulators⁵⁹. Members of religious orders serving as postulators work gratis, but they charge for such expenditures as travel, public relations, printing, and the cost of beatification and canonization ceremonies⁶⁰. Prospects for candidates lacking postulators appear to be almost nil. Another indicator of possibilities is individuals' affiliation with religious orders or membership in Catholic organizations, which enhances the possibility of their causes' success. Perhaps proceedings on those who were associated in some way with a religious order will go forward when and if those orders become actively involved. The causes of Cecilia Eusepi (19), István Kaszap (28), María Teresa González-Quevedo Cadarso (119), and Faustino Pérez-Manglano Magro (129) may already have received or will eventually obtain help from the Servites, Jesuits, Carmelite Sisters of Charity, and Marists, respectively. Some organizations may dip into their pockets (in some instances deep) to lend a hand. The remarkably rapid ascent of Chiara Badano (142), who died in 1990 and was beatified only twenty years later, suggests that the Focolare Movement played some role; perhaps it will do the same in the cause of member Carlo Grisolia (137)⁶¹. Opus Dei may help to finance the cause of María Monserrat Grases García (124).

The role of the Internet

Another surmise concerns information technology. Fifteen websites devoted to young candidates now function; the registration of six others has lapsed⁶². Potentially, well-designed and maintained websites can attract supporters who will advocate for candidates, attend events in their memory, and contribute to the huge expense of promoting their causes⁶³. On 24 May 2007, less than a year after Carlo Acutis (159) succumbed to leukemia, his mother established by far the most sophisticated and active site⁶⁴. Carlo was an enthusiastic and expert user of the Internet, which he considered a crucial new asset in evangelization. He designed many if not all of the ten sections later placed on the website. One of these, an enumeration of his favorite saints and holy people, includes many of the Italian candidates listed in the appendix. A poster announcing the dedication on 27 September 2009 of an

57 Woodward, *Making Saints*, pp. 376-377; for a cause that did not initially receive episcopal support, see pp. 109-110.

58 Congregazione delle Cause dei Santi (a cura di), *Le cause dei santi*, Libreria Editrice Vaticana, Città del Vaticano 2011, pp. 407-408.

59 I thank Ignazio Ingrao, Vaticanist of the weekly magazine *Panorama*, for clarifying this matter (personal communication, 17 August 2014).

60 Woodward, pp. 110-114.

61 Chiara Lubich (1920-2008), who founded the Focolare Movement in 1943, gave Carlo "Vir" Grisolia and Chiara "Luce" Badano their nicknames. SB, "Servo di Dio Carlo Grisolia"; www.it.wikipedia.org, "Chiara Badano." The cause of another member, Maria Orsola Bussone (134), does not yet have a postulator.

62 Lauren Turek kindly directed me to a site that shows when websites were established, by whom, and whether they are still in operation: <http://whois.sc/>.

63 According to Ignazio Ingrao, funding a beatification costs at least €500,000: www.ignazioingrao.it/la-fabbrica-dei-santi_content.48_5.htm/.

64 On Carlo's parents, Antonia Salzano and Andrea Acutis, see <http://guide.supereva.it/angeli/interventi/2009/03/carlo-acutis/>.

oratory in his honor in Assisi, where he was buried, is available to those who write to the Associazione “Amici di Carlo Acutis.” There they can also find information about how to report miracles attributable to Carlo and acquire materials about him gratis. The law, the website makes clear, prohibits donations made to the association in support of his beatification, but the group no doubt has other ways of attracting contributions from those who have expressed interest in the cause. The Acutis site, linked to Facebook and a Google blog, has received at least 315,902 visits⁶⁵. In addition, YouTube contains videos of numerous programs about Acutis broadcast on Catholic television channels and radio stations. The website allows promoters to keep supporters up to date. Francesca Consolini, Acutis’s postulator, jubilantly informed visitors that on 13 May 2013, Pope Francis issued the *nihil obstat*, meaning that proceedings in his cause could begin in the archdiocese of Milan⁶⁶.

That the pope and the CCS take the presence or absence of candidates’ websites as important primary evidence for or against their promotion seems improbable. Until recently, most prelates and Vatican staff members probably spent little if any time on the Internet. The current pope, in contrast, does. Francis and his collaborators undoubtedly realize that many devout Catholics, especially younger ones, are devotees of information technology. At least indirectly, Vatican awareness of this fact may have a positive effect on causes promoted on the web.

Conclusion: the recent past and a glance toward the future

In early April 1987, eight and a half years into John Paul II’s long papal reign, the pace of beatifying children and adolescents picked up. Between then and now, it has never slackened⁶⁷. John Paul II beatified eleven of them: three in 1987 (5, 12, 27), one in 1988 (3), three in 1989 (91-93), two in 2000 (10-11), and two in 2002 (8-9). He canonized one (12) in 1993. Benedict XVI beatified eight: one in 2005 (18), four in 2007 (4, 15, 21, 64), two in 2010 (43, 69), and one in 2012 (19). From his election in March 2013 until the end of 2014, Francis has beatified three (81-82, 116)⁶⁸. Given the current pope’s enthusiasm about making blessed and saints, it seems safe to assume that before long he will attend to other young candidates waiting in the wings.

One of saint-makers’ objectives, of course, is to provide inspiration for believers. To what degree does beatifying and canonizing those who died before their twentieth birthdays inspire Catholic young people today⁶⁹? Consideration of several factors suggests that the endeavor

65 www.carloacutis.com (29 July 2014).

66 www.carloacutis.com, postulator’s message on the candidacy. Consolini, a laywoman, also serves as postulator in the causes of Rolando Maria Rivi (116), Silvio Dissegna (136), and numerous adult candidates.

67 The widespread assumption that the tenure of Benedict XVI featured a marked slow-down in beatifications is incorrect. As opposed to his predecessor, who beatified an average of 54.36 per year served, he beatified an average of 111.24 per year.

68 Francis’s totals: thirteen canonizations and 674 beatifications. The latter include two large groups: 522 martyred in Spain in the 1930s, beatified on 13 October 2012; and 124 Koreans martyred between 1791 and 1888, beatified on 14 August 2014. Thus far (through 2014), the average number of beatifications per year proclaimed by Francis is 340.36.

69 One of Woodward’s informants on the staff of the CCS remarked that the only saint who resonated with young people was Francis of Assisi. Woodward, *Making Saints*, p. 102. Despite Carlo Acutis’s interest in many other saints, blessed, and candidates for promotion to the honor of the altars, the desire of this Milanese

has less impact now than it once did. First, before the 1960s, children and adolescents in the West had a much narrower range of career possibilities and role models than they do today. At least some of the young holy people considered here probably had a considerable impact on them. Since then, with the expansion of higher education and the advances toward gender and racial equality, the prospects of adolescent males and females in some developing countries as well as in the West for embarking on professional careers as physicians, lawyers, teachers, researchers, experts in information technology, paladins of high finance, and so on have vastly increased – or so it seemed until the recession that began in 2008. Second, the media increasingly feature other figures whom many young people of all religious faiths and none dream of emulating: professional practitioners of sports, stars of pop music, film and television actors, participants in reality shows – and perhaps even politicians and criminals who have accumulated fortunes through illicit means and managed to evade prosecution for their crimes. Third, the steep decline in the number of priests and religious involved in elementary and secondary education undoubtedly means that Catholic students are getting less exposure to young prospective and confirmed blessed and saints than they once did. In the long run, these developments will surely decrease the number and proportion of children and adolescents aspiring to holiness – and hence the impulse to admire and imitate those age-mates of the past accorded posthumous recognition for having achieved it.

None of these considerations will stop the Vatican saint-making machine – not because its personnel and the pope are oblivious to them, but because bureaucracies notoriously resist change⁷⁰. Will reflection on the changing role of saints and blessed as sources of inspiration and examples eventually prompt revising, tightening, and more consistently applying the standards of proof employed in evaluating causes of beatification and canonization, in particular those of children and adolescents? Probably not, at least in the near future.

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teenager with no particular Franciscan affiliation to be buried in Assisi may indicate that the observation remained valid in 2006, and probably still does.

⁷⁰ For Woodward's wide-ranging reflections on this matter as of 1990, see the conclusion to *Making Saints*, pp. 374-406.

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Appendix

Candidates below Age Twenty under Consideration by the Congregation for the Causes of Saints

Most of these data come from CCS. Information about causes of death derives from SB, individuals' websites, and personal communications. The list is arranged chronologically by date of death (given in American form). Place names of countries and well-known cities are in English; others (including present-day provinces and other administrative districts) are in the original languages. I employ the following symbols and abbreviations.

* , @, #, %	people under consideration in a single cause
~	approximate
B	beatified
CCS	www.newsaints.faithweb.com/year/[of death].htm , www.newsaints.faithweb.com/martyrs.htm/
hv	heroic virtues
mdc	martyrdom <i>in defensum castitatis</i> : killed by would-be rapist
mof	martyrdom <i>in odium fidei</i> : killed by opponents of Roman Catholicism
S	canonized
SB:	www.santiebeati.it
SD	Servant of God: activity on diocesan level
t	<i>testimone</i> (witness): reputation for holiness but no procedural activity; unofficial term used in SB
V	declared venerable: heroic virtues formally recognized by decree

<i>name (nickname/ religious name)</i>	<i>places, dates of birth, death</i>	<i>age</i>	<i>category</i>	<i>1st/latest</i>	<i>status</i>	<i>postulator/ website</i>
<i>(affiliation)</i>			<i>(cause of death)</i>	<i>CCS action</i>		
1 Maria Goretti	Corinaldo, Ancona (Italy), 10/16/1890– Nettuno, Roma, 7/6/1902	11	mdc	1935/1950	B 1947 S 1950	no/no
2 Isabella Chimienti (Daughters of Mary)	Sannicandro, Bari (Italy), 9/20/1883– 3/15/1903	19	hv (?)	1942	SD	no/no
3 Laura Vicuña	Santiago (Chile), 4/5/1891–Junín de los Andes, Neuquén (Argentina), 1/22/1904	12	hv (pulmonary fibrosis)	1955/1988	B 1988	yes/yes
4 Ceferino Namuncurá (seminarian)	Choéle Choel, Chimpay, Río Negro, (Argentina), 8/26/1886–Rome (Italy), 5/11/1905	18	hv (TB)	1994/2007	B 2007	yes/no
5 Karolina Kózka	Wał-Ruda, Małopolskie (Poland), 8/2/1898–11/18/1914	16	mdc	1965/1987	B 1987	no/no
6 Rachele Noceti (Lina)	Genoa (Italy), 7/1/1898–4/3/1918	19	hv (TB)	1988/1992	SD	no/no
7 Maggiolino Vigolungo (seminarian)	Benevello, Cuneo (Italy), 5/6/1904–7/27/1918	14	hv (pleurisy)	1961/1998	V 1998	yes/no

8 *	Daudi Oketo	Payira, Kitgum (Uganda), ¹ ~ 1902–Paimol, Kitgum, 10/18/1918	~ 16	mof	1998/2002	B 2002	yes/no
9 *	Jido Irwa	Barkitoba, Kitgum, ~ 1906– same	~ 12	mof	1998/2002	B 2002	yes/no
10 @	Francisco Marto	Ajustréi, Santarém (Portugal), 6/1/1908–4/4/1919	10	hv	1952/2005	B 2000	yes/no
11 @	Jacinta Marto	Ajustréi, Santarém (Portugal), 3/1/1910–Lisbon, 2/20/1920	9	hv	1952/2005	B 2000	yes/no
12	Juana Fernández Solar	Santiago (Chile), 7/13/1900– (Teresa de Jesús) Los Andes, 4/12/1920	19	hv	1947/1993	B 1987	no/yes
	(Discalced Carmelite)			(typhus)		S 1993	
13	Anne de Guigné	Anney-le-Vieux, Haute-Savoie (France), 4/25/1911–Cannes, 1/14/1922	10	hv	1935/1990	V 1990	no/yes
14	Maria Licheneegger	Sankt Marien bei Gratz, Styria (Austria), 8/4/1906–7/8/1923	16	hv	1948/1961	SD	no/no
15	Adilio Daronch	Donna Francisca, Cachoeira do Sul, Rio Grande do Sul (Brazil),	15	mof	1996/2007	B 2007	yes/yes
				(nerve disease)			

¹ Then British protectorate.

	10/25/1908–Freiþão Miúde, Tr�s Passos, Rio Grande do Sul, 5/21/1924							
16	Guy de Fontgalland Paris (France), 11/30/1913– 1/24/1925	11	hv	1941	SD	no/no		
			(diphtheria)					
17	Paola Renata Carboni Montefalcone Appennino, Ascoli Piceno (Italy), 2/17/1910– Grattazolina, Ascoli Piceno, 9/1/1927	19	hv	1951/1993	V 1993	yes/no		
			(typhus)					
18	Jos� Sanchez del Rio Sahuayo, Michoacán de Ocampo (Mexico), 3/28/1913–2/10/1928	14	mof	1996/2005	B 2005	no/no		
19	Cecilia Eusepi Monteromano, Viterbo (Italy), (Servite tertiary) 2/17/1910–Nepi, Viterbo, 10/1/1928	18	hv	1939/2012	B 2012	yes/no		
20	Ant�nio da Rocha S�o Paulo (Brazil), 10/19/1918– Marmo (Antoninho) 12/21/1930	12	hv	2007	SD	yes/yes		
			(TB)					
21	Albertina Berkenbrock S�o Lu�s, Imaruj�, Santa Catarina (Brazil), 4/11/1919–6/15/1931	12	mde	1954/2007	B 2007	yes/yes		
22	G�rard Raymond Qu�bec (Canada), 8/20/1912– (seminarian) 7/5/1932	19	hv	1968	SD	no/no		
23	Anfrosina Berardi San Marco di Pretura, L’Aquila (Italy), 12/6/1920–3/13/1933	12	hv	1993/2010	SD	yes/no		
			(peritonitis)					
24	Jos� Maria Mu�on Cimero, Asturias,	19	mof	1993/2012	SD	no/no		

Fernández Muñoz (seminarian)	5/9/1915–Oviedo, Asturias, 10/7/1934	18	mof	1993/2012	SD	no/no
25 #Juan Castañón Fernández (seminarian)	Moredo, Asturias, 8/6/1916– same ²	18	mof	1993/2012	SD	no/no
26 Aldo Blundo (seminarian)	Naples (Italy), 1/23/1919– 12/5/1934	15	hv (paralysis)	1948	SD	no/no
27 Antonia Mesina (Catholic Action)	Orgosolo, Nuoro (Italy), 6/21/1919–Ovaduthai, Orgosolo, 5/17/1935	15	mdc	1978/1987	B 1987	no/no
28 István Kaszap (Jesuit seminarian)	Székesfehérvár, Fejér (Hungary), 3/25/1916–12/17/1935	19	hv (pleurisy)	1994/2008	V 2006	yes/no
(Boy Scout)						
29 #Luis Quintas Durán (Boy Scout)	Almería (Spain), 4/24/1918–same, 8/4/1935	17	mof	1998/2003	SD	yes/no
30 #Juan Moyo Collado (seminarian)	Almería (Spain), 10/2/1918–Turón, Granada, 5/31/1938 ³	19	mof	1998/2003	SD	yes/no
31 *Manuel Monilla Cañete (seminarian)	Puente Gentil, Córdoba (Spain), 1/16/1919–same, 7/25/1936	17	mof	2010/2012	SD	yes/yes
32 *Francisco Morales (seminarian)	Puente Gentil, Córdoba (Spain), 1/16/1919–same, 7/25/1936	19	mof	2010/2011	SD	yes/yes

² 8 in cause.

³ 117 in cause.

Cantos	11/19/1916–same, 7/25/1936							
33 *Antonio Gaetán Perabad	El Carpio, Córdoba (Spain), 8/27/1920–same, 8/21/1936 ⁴	15	mof	2010/2011	SD	yes/yes		
34 @Josep Borràs García	Lleida (Spain), 9/2/1918–same, 8/5/1936	17	mof	2004/2008	SD	yes/yes		
35 @Pere Boix Folguera	Corbins, Lleida (Spain), 4/9/1917–Lleida, 9/20/1936 ⁵	19	mof	2004/2008	SD	yes/yes		
36 #José María Lourdes Palacios Briz (seminarian)	? (Spain), 1919–Híjar, Teruel, 8/1/1936	17	mof	2010/2011	SD	no/no		
37 #Vicente Andrés Mariel (seminarian)	? (Spain), 1918–Muniesa, Teruel, 8/11/1936 ⁶	18	mof	2010/2011	SD	no/no		
38 %Joan Gannissan Comellas	Santa Perpètua de Mogoda, Barcelona (Spain), 1917–Caldes, Santa Perpètua de Mogoda, 7/25/1936	19	mof	2003	SD	yes/yes		
39 %Àngel Piquer Pellicer	Avinyó, Barcelona (Spain), 1918–Mollet de Vallès, Barcelona, 7/30/1936	18	mof	2003	SD	yes/yes		
40 %Andreu Prat Batlle	Barcelona (Spain), 1917–Moncada, Barcelona, 9/24/1936	19	mof	2003	SD	yes/yes		

⁴ 195 in cause.

⁵ 169 in cause.

⁶ 65 in cause.

41 %Ignaci Trias Bertran	Barcelona (Spain), 6/24/1919– Montjuic, Barcelona, 8/4/1938	19	mof	2003	SD	yes/yes
42 %Lluís Arbós Batista	Sant Andreu del Palomar, Barcelona (Spain), 5/16/1919–Montjuic, Barcelona, 8/11/1938 ⁷	19	mof	2003	SD	yes/yes
43 *José Rodríguez	Puertollano, Ciudad Real (Spain), 3/19/1917–same, 8/5/1936	19	mof	2003	SD	yes/yes
Fernández						
44 * Andrés Pérez	Novés, Toledo (Spain), 12/1/1920– La Torre de Esteban Hambrón, Toledo, 7/25/36	15	mof	2003	SD	yes/yes
Fernández						
45 *Gerardo Pinero Diaz	Belvis de la Jara, Toledo (Spain), 6/20/1922–Calera, Toledo, 8/16/1936	14	mof	2003	SD	yes/yes
46 *María del Carmen	Ocaña, Toledo (Spain), 1917– Vilatobos, Toledo, 8/22/1936	~ 19	mof	2003	SD	yes/yes
Candinas Medina						
47 *Santiago Mosquero	Villanueva de Alcardete, Toledo	16	mof	2003	SD	yes/yes
Suárez de Figueroa	(Spain), 2/3/1920–same, 8/24/36					
48 *Antonio Leblie	Los Navalmorales, Toledo (Spain), 12/28/1917–Toledo, 9/26/1936	18	mof	2003	SD	yes/yes
Gómez-Lanzas						
49 *Juan García-Pulgar	Sonseca, Toledo (Spain), 2/12/1919– Orgaz, Toledo, 10/20/1936	17	mof	2003	SD	yes/yes
García-Ochoa						
50 *Luis Gonzaga	Cuenca (Spain), 6/19/1919–same,	17	mof	2003	SD	yes/yes

⁷ 67 in cause.

Valentin-Gamazo y Fernández	8/5/1936						
51 *Sabino García-Cuenca	Zarza del Tajo, Cuenca (Spain),	18	mof	2003	SD	yes/yes	
Parra	2/9/1918–Eimes de Belinchón, Cuenca, 8/22/1936						
52 *Augusto Jarabo	Cuenca (Spain), 1917–same,	~ 19	mof	2004	SD	yes/yes	
Rozalén	8/24/1936						
53 * Julián Mellado	Manzanares, Ciudad Real (Spain),	18	mof	2003	SD	yes/yes	
Noblejas	9/22/1917–same, 8/8/1936						
54 * Antonio Vicente	Alcázar de San Juan, Ciudad Real	19	mof	2003	SD	yes/yes	
Vaquero Prisuelos	(Spain), 12/20/1916– same, 9/14/1936						
55 *Patricio Rodríguez	Villanueva de los Infantes, Ciudad	15	mof	2013	SD	yes/yes	
Marín	Real (Spain), 6/12/1920–Valdepeñas, Ciudad Real, 10/15/1936						
56 *Miguel Moraleda	Membrilla, Ciudad Real (Spain),	19	mof	2013	SD	yes/yes	
Marquez	9/1916–same, 8/16/1936						
57 * Antonio Menchón	Membrilla, Ciudad Real (Spain),	19	mof	2013	SD	yes/yes	
López-Peláez	9/30/1917–same, 11/20/1936						
58 *Luis Villar Peña	Albacete (Spain), 4/8/1918–same, 7/26/1936	18	mof	2013	SD	yes/yes	
59 *José Villacastán	San Esteban del Valle, Ávila (Spain),	18	mof	2013	SD	yes/yes	
Sánchez	9/18/1917–same, 8/19/1936						

60 *Juan Cano Solana (seminarian)	El Arenal, Ávila (Spain), 1/12/1919– Arenas de San Pedro, Ávila, 9/4/1936	17	mof	2013	SD	yes/yes
61 *Helf González Navarro	San Esteban del Valle, Ávila (Spain), 11/28/1916– Mombeltrán, Ávila, 9/4/1936	19	mof	2013	SD	yes/yes
62 *Florentino de la Hoz Castillejos	Vega del Codorno, Cuenca (Spain), 3/14/1924–Cero de San Felipe, Cuenca, 4/2/1938	14	mof	2013	SD	yes/yes
63 *Bernabé de la Hoz Castillejos	Vega del Codorno, Cuenca (Spain), 6/11/1926–Cero de San Felipe, Cuenca, 4/2/1938 ⁸	11	mof	2013	SD	yes/yes
64 Francisco Mallo Sánchez (Francisco Alfredo) (Brothers of the Christian Schools [De La Salle Brothers])	Santa María del Re, León (Spain), 8/16/1916–El Torrent, Barcelona, 8/13/1936 ⁹	19	mof	1991/2007	B 2007	yes/no
65 Joan Roig Diggle	Barcelona (Spain), 5/12/1917– Sant Coloma de Gramenet, Barcelona, 9/11/1936	19	mof	1998/2006	SD	yes/yes
66 Salvador Aguilera Forés	Onda, Castellón (Spain), 1918– 9/11/1936	18	mof	1998/2001	SD	yes/no

⁸ 940 in cause.

⁹ 64 in cause.

	Betxi, Castellón, 9/1/1936 ¹⁰						
67	@Miguel Lloris Miralles Barcelona (Spain), 12/17/2016– Mellana, Valencia, 9/24/1936	19	mof	2004/2008	SD	yes/no	
68	@Alfredo Carrasco Tarazona, Zaragoza (Spain), 5/3/1919–Paterna, Valencia, 10/3/1936	17	mof	2004/2008	SD	yes/no	
69	@Emilio Solanes Tabernes de Valldigna, Valencia (Spain), 9/5/1918–Gandía, Valencia, 10/15/1936	18	mof	2004/2008	SD	yes/no	
70	@Antonio Ferrer Alfatar, Valencia (Spain), 2/19/1921– Rodrigo same, 12/2/1936 ¹¹	15	mof	2004/2008	SD	yes/no	
71	Antonio Noguerez La Aparecida, Alicante (Spain), 8/27/1918–Alicante, 11/29/1936 ¹²	18	mof	2002/2007	SD	yes/no	
72	#Miguel Talavera Sevilla Boadilla del Monte, Madrid (Spain), 1918–same, 10/8/1936 (seminarian)	18	mof	2010	SD	yes/no	
73	#Antonio Moralejo Madrid (Spain), 1917–Paracuellos del Jarama, Madrid, 11/7/1936 ¹³ (seminarian)	19	mof	2010	SD	yes/no	

¹⁰ 213 in cause.

¹¹ 250 in cause.

¹² 71 in cause.

¹³ 11 in cause.

74 Rafael Lluçh Garin (Association of Mary Immaculate)	Valencia (Spain), 2/18/1917–Silla, Valencia, 10/12/1936 ¹⁴	19	mof	2003/2008	SD	yes/no
75 Miguel Diaz Jiménez	Yunguera, Málaga (Spain), 3/7/1917–El Burgo, Málaga, 11/8/1936 ¹⁵	19	mof	2006	SD	yes/no
76 %Augustín López Hernández	Zaradona, Murcia (Spain), 1918– Casillas, Murcia, 11/12/1936	18	mof	2007/2012	SD	yes/no
77 %Francisco Espinoza Gálvez	La Era Alta, Murcia (Spain), 6/20/1918–same, 1937 ¹⁶	19	mof	2007/2012	SD	yes/no
78 Emilio Huidobro Corrales Villaescusa de Butrón	Burgos (Spain), 8/9/1917– Tramalón de Rutiloba, Cantabria, 1/15/1937 ¹⁷	19	mof	1996/2003	SD	yes/no
79 Antonia Meo (Nennolina)	Rome (Italy), 12/15/1930– 7/3/1937	6	hv (bone cancer)	1968/2007	V 2007	yes/yes
80 Ignaci Trias Bertrán	Barcelona (Spain), 6/24/1919– Montjuic, Barcelona, 8/4/1938 ¹⁸	19	mof	2003	SD	yes/yes
81 #Francisco Salla Saltó (Pere Magí)	Els Omelles de Na Gara, Lleida (Spain), 9/3/1918– Juncosa, Lleida,	19	mof	1952/2013	B 2013	yes/no

¹⁴ 22 in cause.
¹⁵ List in cause incomplete.
¹⁶ 60 in cause.
¹⁷ 5 in cause.
¹⁸ 67 in cause.

(Brothers of the Christian Schools [De La Salle Brothers])	7/30/1938								
82 #Joan Montpeó Masip	Borges del Camp, Tarragona (Spain), 10/31/1918–Rindecols, Tarragona, 7/30/1938 ¹⁹	19	mof	1952/2013	B 2013			yes/no	
83 María del Carmen González-Valerio Sáenz de Heredia	Madrid (Spain), 3/14/1930–7/17/1939	9	hv	1961/2004	V 1996			yes/no	
84 Walter Elias Chango Rondeau	La Aguda, Montevideo (Uruguay), 11/1/1921–11/18/1939	18	hv	2000/2004	SD			yes/no	
85 Odette Vidal de Oliveira (Odetinha)	Rio de Janeiro (Brazil), 9/15/1930–11/25/1939	9	hv	2012/2013	SD			yes/no	
86 Jan Gruba	~ 1920 (Poland)–Ramsowo, Warmińsko-Mazurskie, 1939? ²⁰	~19	mof	2007/2011	SD			no/no	
87 Maria Vieira da Silva	Villa de São Sebastião, Terceira, Azores (Portugal), 11/11/1926–6/4/1940	13	mdc	none	t			no/no	
88 Maria da Conceição	Largo da Sé Nova, Coimbra	17	hv	1994/1997	SD			yes/no	

¹⁹ 147 in cause.

²⁰ 9 in cause.

Froes Gil Ferrão de	(Portugal), 2/1/1923–Fregusia das		(scarlet fever)				
Pimentel Teixeira (Sãozinha)	Mercês, Lisbon, 6/6/1940						
89 Maria Carmelina	Palermo (Italy), 7/11/1923–	17	hv	1981/1997	V 1997	no/no	
Leone	10/1/1940		(TB)				
90 Angelina Pirini (Catholic Action)	Cesenatico, Forlì (Italy), 3/30/1922–10/2/1940	18	hv (burst appendix)	1985/1992	SD	yes/no	
91 %Sesilia Butsi	Ban Songkohn, Mukdochan (Thailand), 11/4/1925– 12/26/1940	16	mof	1952/1989	B 1989	no/yes	
92 %Bibiana Khamphai	same, 11/4/1925–same	15	mof	1952/1989	B 1989	no/yes	
93 %Maria Phon	same, 1/6/1929–same	11	mof ²¹	1952/1989	B 1989	no/yes	
94 Giuseppe Ottone	Castelpagano, Benevento (Italy), 3/18/1928–Torre Annunziata, Napoli, 2/4/1941	8	hv (stroke?)	1962/1975	SD	no/no	
95 Rachel Ambrosini (Rachelina) (Catholic Action)	Venticiano, Avellino (Italy), 7/2/1925–Rome, 3/10/1941	15	hv (meningitis)	1958/2012	V 2012	yes/yes	
96 Anna Marie Zeliková	Napajedla, Zlínský kraj	17	hv	1991/1997	SD	yes/no	

²¹ 7 in cause.

(Anička)	(Czechoslovakia), ²² 7/19/1924– 9/11/1941	(TB)				
97 Benigna Cardoso da Silva	Santana do Carre, Ceará (Brazil), 10/15/1928–10/24/1941	mdc	2012/2013	t		no/no
98 * Janez Pavčič	Bizovik, Ljubljana (Yugoslavia), ²³ 8/8/1923–same, 5/18/1942	mof (Communists)	none	t		yes/no
99 * Franček Pen	Maribor (Yugoslavia), ²⁴ 10/9/1924–5/12/1944 ²⁵	mof (Communists)	none	t		yes/no
100 Jarogniew Wojciehowski	Poznań, Wielkopolskie (Poland), 11/5/1922–Dresden (Germany), 8/24/1942 ²⁶	mof (Nazis)	1992/1999	B 1999		yes/no
101 Ulrico Sarti	Cervia, Ravenna (Italy), 7/1/1930–7/31/1942	hv (typhus)	none	t		no/no
102 Alojzij Grozde (Lojze) (Catholic Action)	Tržiče, Zgornje Vodale (Yugoslavia) ²⁷ –Mirna, Trebjne, 1/1/1943	mof	1992/2010	B 2010		yes/no

²² Now Czech Republic.

²³ Now Slovenia.

²⁴ Now Slovenia.

²⁵ 64 in cause.

²⁶ 102 in cause.

²⁷ Now Slovenia.

103	Elena Spirgevičiūtė	Turtovės, Kaunas (Lithuania), 9/22/1924–1/3/1944	19	mdc	1999	SD	no/no
104	Bernhard Lehner (seminarian)	Herrngiersdorf, Bavaria (Germany), 1/4/30–1/24/1944	14	hv (diphtheria)	1950/2011	V 2011	yes/no
105	Ramón Montero	Tomelloso, Ciudad Real (Spain), 1/7/1930–2/2/1944	14	hv (spinal TB)	none	t	no/no
	(Carmelite tertiary)						
106	@Stanisława Ulma (Stasia)	Markowa, Łankut (Poland), 7/18/1936–3/24/1944	7	mof (Nazis)	1994/2011	SD	yes/no
107	@Barbara Ulma (Basia)	same, 10/6/1937–same	6	mof (Nazis)	1993/2011	SD	yes/no
108	@Władisław Ulma (Władziu)	same, 12/5/1938–same	5	mof (Nazis)	1999/2011	SD	yes/no
109	@Franciszek Ulma (Franuś)	same, 4/3/1940–same	4	mof (Nazis)	1999/2011	SD	yes/no
110	@Antoni Ulm (Antoś)	same, 6/6/1941–same	2	mof (Nazis)	1999/2011	SD	yes/no
111	@Maria Ulma (Marysia)	same, 9/16/1942–same ²⁸	1	mof (Nazis)	1999/2011	SD	yes/no
112	Jean Mestre	Paris (France), 7/14/1924–	SD19	mof	1992	SD	yes/no

²⁸ 105 in cause, including their parents.

(Young Christian Workers)	Wattenstedt-Hallendorf, Salzgitter (Germany), 5/5/1944 ²⁹		(Nazis)			
113 Anna Kolesárová (Anka)	Vysoká nad Uhom, Košický kraj (Czechoslovakia), ³⁰ 7/14/1928–Pavlovce nad Uhom, 11/22/1944	16	mdc	2004/2012	SD	no/yes
114 #Angela Hildegard Berger	Wilczkowo, Warmińsko-Mazurskie (Poland), 4/7/1926–1/24/1945	18	mof (Communists)	2007/2011	SD	no/no
115 #Margaretha Wiewiorra	Stanlewo, Warmińsko-Mazurski (Poland), 10/15/1928–3/9/1945 ³¹	16	mof (Communists)	2007/2011	SD	no/no
116 Rolando Maria Rivi (seminarian)	Castellarano, Reggio Emilia (Italy), 1/7/1931–Piane di Monchio, Modena, 4/13/1945	14	mof	2005/2013	B 2013	yes/yes
117 Alfredo Ortiz González (seminarian)	Villanueva del Rey, Córdoba (Spain), 6/20/1929–Córdoba, 7/7/1947	18	hv (?)	none	t	no/no
118 Gim Un-Sam Josephus	Yonggang, South Pyongan (Korea), 1/29/1934–Pyongyang	15	mof	2007/2011	SD	yes/yes

²⁹ 50 in cause.

³⁰ Now Slovak Republic.

³¹ 37 in cause.

	(North Korea), 12/1949 ³²						
119	María Teresa Madrid, 4/14/1930–4/8/50	19	hv	1954/1997	V 1983	yes/no	
	González Quevedo		(tubercular meningitis)				
	Cadarso (Carmelite Sister of Charity)						
120	Josefina Vilaseca Barcelona (Spain), 3/9/1940– Manresa, Barcelona, 12/25/1952	12	mdc	1953/2008	SD	yes/no	
	Alsina						
121	%Leah Mary Gacuir, Mathira, Nyeri (Kenya), 1934–same, 6/1953	~ 19	mof (Mau Mau)	none	t	yes/no	
	Nyaguthii						
122	%Diomedede Njoka Karimaini, Baricho, Kirinyaga West, (Kenya), 1938–same, 10/14/1953 ³³	~15	mof (Mau Mau)	none	t	yes/no	
	123 Santos Franco Hinojosa del Duque, Córdoba	11	hv	none	t	no/no	
	Sánchez (Spain), 7/6/1942–2/6/1954		(meningitis)				
124	María Montserrat Barcelona (Spain), 7/10/1941– Grases García 3/26/1959	18	hv (bone cancer)	1961/1999	SD	yes/no	
	(Opus Dei)						

³² 81 in cause.

³³ 27 in cause.

125	Angela Iacobellis	Rome (Italy), 10/16/1948– Naples, 3/27/1961	12	hv	1991/1993	SD	no/no
126	Thoj Xyooj Paj Lug (Paul) (catechist)	Kiukatiam, Luang Prabang (Laos), 1941–same, ~4/25/1961 ³⁴	~19	mof	2005/2009	SD	yes/yes
127	María del Pilar Cimadevilla López- Dóriga (Piliina)	Madrid (Spain), 2/17/1952– 3/6/1962	10	hv	1963/2006	V 2004	yes/yes
128	Angelo Bonetta (Angiolino) (Silent Workers of the Cross)	Cigole, Brescia (Italy), 9/19/1948–1/28/1963	14	hv	1998/2004	SD	yes/no
129	Faustino Pérez- Manglano Magro (Marist postulant)	Valencia (Spain), 8/4/1946–3/3/1963	16	hv	1986/2011	V 2011	yes/no
130	Bertilla Antoniazzi (Catholic Action)	San Pietro Mussolino, Vicenza (Italy), 11/10/1944–Vicenza, 10/22/1964	19	hv	2014	SD	yes/no
131	Nelson Santana (Nelsinho)	Ibitinga, São Paulo (Brazil), 7/31/1955–Aranaguara, São Paulo,	9	hv	2009/2012	SD	yes/no

³⁴

² in cause.

	12/24/1964							
132	Maria Elizabeth de Oliveira	Passo Fundo, Rio Grande do Sul (Brazil), 2/6/1951–11/28/1965	14	hv	none	t	no/no	
133	Thomas Khamphouane	Nong Sim, Campasak (Laos), 5/1952–Houey Makchan, Patsong, Champasak, 5/12/1968 ³⁵	~16	mof	2007/2011	SD	yes/no	
	Inthirath							
134	Maria Orsola Bussone	Vello Torinese (Italy), 10/2/1954–Treporti, Venezia, (Focolarini)	15	hv	1997/2006	SD	Inthirathno/no~	
135	Maria Cristina Ogier (Franciscan tertiary)	Florence (Italy), 3/9/1955– 1/8/1974	18	hv	2012	SD	yes/yes	
136	Silvio Dissegna	Moncalieri, Torino (Italy), 7/1/1967–Turin, 9/24/1979	12	hv	1995/2014	V 2014	yes/yes	
137	Carlo Grisolia (Vir) (Focolarini)	Bologna (Italy), 12/2/1960– Monteargentaro, Cuneo, 9/29/1980	19	hv	2007/2008	SD	yes/yes	
138	Lorena D’Alessandro	Borgata della Rustica, Roma (Italy), 11/20/1964–Rome, 4/3/1981	16	hv	2000/2004	SD	yes/yes	
139	Mario Giuseppe Restivo	Palermo (Italy), 10/24/1963– near Chambéry, Savoie (France),	19	hv	2003	SD	no/no	

³⁵ 15 in cause.

	8/19/1982							
140 Isabel Cristina Mrad Campos	Barbacena, Minas Gerais (Brazil), 7/29/1962–Juiz de Fora, 9/1/1982	19	mdc	2000/2010	SD		yes/no	
141 Alexia González-Barros González	Madrid (Spain), 3/7/1971–Pamplona, 12/5/1985	13	hv (spinal cancer)	1991/2000	SD		no/yes	
142 Chiara Badano (Luce)	Sassello, Savona (Italy), 10/29/1971–10/7/1990	18	hv (bone cancer)	1990/2010	B 2010		yes/yes	
(Focolarini)								
143 Clara Maria Segura Arakaza	Buenos Aires (Argentina), 5/15/1978–3/7/1995	16	hv (viral infection) ³⁶	none	t		no/yes	
144 *Jean-Thierry	Rutovu, Bururi (Burundi), 1979–Buta, Bururi, 4/30/1997	~ 18	mof	none	t		no/no	
145 #Bernard Bahufise	Rutovu, Bururi, 1981–same	~16	mof	none	t		no/no	
146 #Gilbert Barinakandi	Muremera, Rutovu, 1979–same	~ 18	mof	none	t		no/no	
147 #Alain-Basile Bayishemeze	Kivoga, Bujumbura, 1978–same	~ 19	mof	none	t		no/no	
148 #Éloi Gahungu	Bujumbura, 1979–same	~ 18	mof	none	t		no/no	

³⁶ Maria Hersilia Ordoñez of the Colegio Los Robles, the Buenos Aires secondary school Segura attended, kindly supplied this information (personal communication, 5 August 2014).

149 #Adronis Manirakiza	Bururi, 1978–same	~ 19	mof	none	t	no/no
150 #Desiré Ndagjimana	Rumeza, Bururi, 1978–same	~ 19	mof	none	t	no/no
151 #Audace Ndayiragije	Murago, Bururi, 1978–same	~ 19	mof	none	t	no/no
152 #Phocas Nibaruta	Rutana, Bururi, 1979–same	~ 18	mof	none	t	no/no
153 #Alfonse Nlakiyica	Murago, Bururi, 1978–same	~ 19	mof	none	t	no/no
154 #Pierre-Claver Nlungwanayo	Nyangwa, Gitega, 1978–same	~ 19	mof	none	t	no/no
155 #Gédéon Ntunzwenimana	Mugamba, Bururi, 1979–same	~ 18	mof	none	t	no/no
156 #Lénine Nzisabira	Bujumbura, 1979–same	~ 18	mof	none	t	no/no
157 #Oscar Nzisabira	Butwe, Bururi, 1981–same ³⁷	~ 16	mof	none	t	no/no
158 Jeanne-Marie	Strasbourg (France), 7/19/1994–	9	mdc	none	t	no/no

³⁷ 40 in cause.

Kegelin	Rinau, Bas-Rhin, 6/18/2004				
159 Carlo Acutis	London (UK), 5/3/1991– Monza (Italy), 10/12/2006	15	hv (leukemia)	2013	SD yes/yes