

Private passions:: the contemplation of suffering in medieval affective devotions.

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Description

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Description This dissertation examines the representation of physical and emotional suffering from Christ's life and Pa meditation. Critical assessments of this suffering often cast contrast, I argue that these texts require the reader to eng ways. Chapter one explores the connection between imagi meditations. Drawing on Mary Caruthers's work on the cult classical art of memory evolved during the Middle Ages fro fashioning. Chapter two examines the process of self-trans Christ and questions the perception that the Meditations m order to feel compassion for Christ. I use performance thec productive tension between pleasure and pain that causes:

pain upon herself as a pleasurable act of self-creation. The nature of an ethical relationship with the Other to illuminate the Book of Margery Kempe. Kempe's Book demonstrates the importance of his suffering "familiar" to the reader. Chapter four uses Caracciolo to argue that the Quis dabit, one of the most popular and influential assumptions about gendered spiritual roles that affect how the Quis dabit's conversation between Bernard of Clairvaux and Mary turns into his appropriation of Mary's own narrative in order to play for his own spiritual ends.

Note Ph.D.

Note Includes bibliographical references (p. 219-234).

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