



Seminaris SOUNDSPACE

Castilian Passions post-1492: A Textual Corpus as Source for *Semana Santa* Confraternal Devotion

Jessica A. Boon

(University of North Carolina - Chapel Hill)

Jes Boon specializes in medieval and Renaissance Catholicism, focusing on Spanish spirituality and mysticism from 1450 to 1550 during Spain's shift from a multi-religious society to a Catholic global empire. Her research interests include the study of embodiment in mystical texts and meditation guides, looking at premodern medical theory, the impact of embodied emotion on mystical methods, and intersections of gender, sexuality, race, and disability in visionary texts. Her first book, *The Mystical Science of the Soul: Medieval Cognition in Bernardino de Laredo's Recollection Mysticism* (published by University of Toronto Press, 2012), explores the relationship between medical and mystical discourses in Spanish "recollection" mysticism. She also studies premodern visionaries, co-editing a translation of six "visionary sermons" by the early 16th-century mystic Juana de la Cruz, and writing on Juana's Christology, Mariology, and angelology. Additionally, she has published articles on gender, sexuality, and theology in the poetry of the medieval Flemish visionary Hadewijch of Antwerp. Her current book project examines Passion meditation, focusing on the suffering and death of Christ, and its role in late medieval and early modern Spanish spiritual practice.

25 de juliol de 2024, 11:30
Universitat Autònoma de Barcelona
Facultat de Filosofia i Lletres
Sala de Revistes

Organitzat per Tess Knighton:

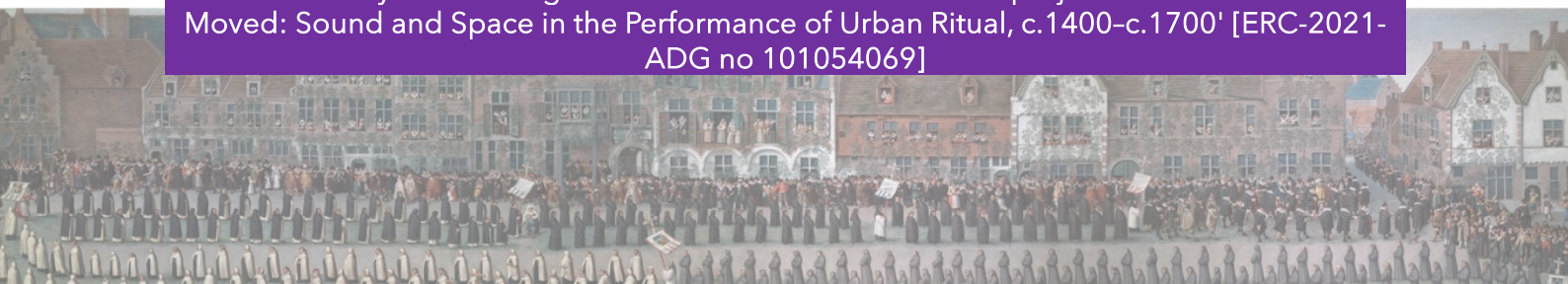
tknighton@icrea.cat

Asistencia en persona o virtual, contacte Paloma Heredia Ruiz:

Paloma.Heredia@uab.cat



A bimonthly seminar organized in relation to the research project 'How Processions Moved: Sound and Space in the Performance of Urban Ritual, c.1400-c.1700' [ERC-2021-ADG no 101054069]



Castilian Passions post-1492: A Textual Corpus as Source for *Semana Santa* Confraternal Devotion

In his investigations of the origins of *Semana Santa* confraternities, José Sánchez Herrero defined them as organizations with a dual purpose: the members were dedicated first to contemplating Jesus' torture and death, and second to public rituals of penitence in imitation of Jesus. Nearly all scholarship on the confraternities focuses on the second purpose exclusively, however. In this talk, I identify a corpus of bestselling treatises teaching meditation or mystical contemplation on the Passion authored in the Castilian vernacular between 1493-1540 that would have guided confraternity members to accomplish the first purpose, private meditation on the Passion. Few of these Passion works have received scholarly attention, but as a collective they provide crucial insight into basic devotional patterns common among Castilians prior to and during the organization of the first *Semana Santa* processions. I argue that rather than meditating primarily on Jesus' physical pain and looking to Mary's compassionate grief as a model for imitation, as was standard in pan-European medieval Passion devotion, the post-1492 Castilian Passion tradition constructed Mary as physically pained by her grief while scripting her hatred towards her fellow Jews as a model for imitation by old and new Christians alike. History of emotion and history of medicine are key methods for assessing these embodied scripts of Passion meditation that were important sources for *Semana Santa* confraternal members to fully develop their devotional praxes.



Castilian Passions post-1492: A Textual Corpus as Source for *Semana Santa* Confraternal Devotion

En sus investigaciones sobre los orígenes de las cofradías de *Semana Santa*, José Sánchez Herrero las definió como organizaciones con un doble propósito: los miembros se dedicaban primero a contemplar la tortura y muerte de Jesús, y segundo a los rituales públicos de penitencia en imitación de Jesús. Sin embargo, casi todos los estudios sobre las cofradías se centran exclusivamente en el segundo propósito. En esta charla, identifiqué un corpus de tratados de gran éxito que enseñan la meditación o la contemplación mística de la Pasión, escritos en lengua vernácula castellana entre 1493 y 1540, que habrían guiado a los miembros de las cofradías a lograr el primer propósito, la meditación privada sobre la Pasión. Pocas de estas obras sobre la Pasión han recibido atención académica, pero colectivamente proporcionan una visión crucial de los patrones devocionales básicos comunes entre los castellanos antes y durante la organización de las primeras procesiones de *Semana Santa*. Sostengo que, en lugar de meditar principalmente sobre el dolor físico de Jesús y buscar en el dolor compasivo de María un modelo de imitación, como era estándar en la devoción de la Pasión medieval paneuropea, la tradición castellana de la Pasión posterior a 1492 construyó a María como físicamente dolorida por su pena, mientras que guionizaba su odio hacia sus compañeros judíos como un modelo de imitación tanto para los cristianos viejos como nuevos. La historia de las emociones y la historia de la medicina son métodos clave para evaluar estos guiones encarnados de meditación de la Pasión que fueron fuentes importantes para que los miembros de las cofradías de *Semana Santa* desarrollaran plenamente sus praxis devocionales.

***El seminario es un evento mixto: para asistir contactar con Paloma Heredia (Paloma.Heredia@uab.cat) e indicar si la asistencia será presencial o virtual. Seminario impartido en inglés, con debate en castellano, catalán, italiano e inglés. Seminario computable como actividad formativa del programa de doctorado de la Universitat Autònoma de Barcelona.**