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SHOWINGS

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CONTEXTS

CRITICISM

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Here begynneth the first chapter.

This is a revelation of love that Jhesu Christ, our endless bliss, made in xvi shewynges,¹ of which the first is of his precious crownyng of thornes. And ther in was conteined and specified the blessed Trinitie with the incarnacion and the unithing betweene God and man's soule with manie fayer shewynges and techynges² of endelesse wisdom and love, in which all the shewynges that foloweth be groundide and joyned.

The secunde is of the discoloring of his fayer face in tokenyng of his deerworthie passion.³

The third is that our Lord God, almightie, all wisdom, and all love,⁴ right also verily⁵ as he hath made all things that is, right also verily he do eth and worketh all things that is done.

The iii⁶ is skoryng⁷ of his tender bodie with plenteuous shedding of his precious bloud.

The vi⁷ is that the feende⁸ is overcome by the precious passion of Christ.

The vii⁸ is the worchipfull⁹ thankging of our Lord God, in which he rewardyth all his blessed servauntes in heaven.

The viii⁹ is often tymes feeling of wele and of wooe.⁹ Feeling of wele is gracious touching and lightnyng with true sekernes⁴ of endlesse joy. The feeling of wooe is of temptation by heavenes and werines of our fleshely livyng with gostely² understanding that we be kept also verily in love, in woos as in wele, by the goodnes of God.

The viii is the last paynes of Christ and his cruel drying.

The ix⁸ of the lykyng which is in the blessed Trinitie of the hard passion of Christ after his rawfull dept in the which joy and lykyng he will that we be in solace and myrth with hym ylde that we come to the glorie in heaven.

2. Uniting between God and man's soul with many fai showyngs and teachings. "Trinitie": Christian doctrine of the three persons, Father, Son, and Holy Spirit, in one Godhead: Jesus, the Second Person of the Trinity, became human to atone through his suffering and death for the original sin of Adam and Eve that consigned them and their descendants to hell.
4. These three properties are traditionally assigned, respectively, to the Father, the Son, and the Holy Spirit.
5. Just as truly.
6. Scourging or flagellation, one of the pains Jesus suffered during his Passion.
7. Fiend, devil.
8. Honorable.
1. Benevolent and grace-giving contact and enlightenment with true sureness. Grace is the free gift of God that enables humans to recover from sin, resist temptations, perform good works, and achieve salvation.
2. Heaviness and weariness of our fleshly living with spiritual.
3. Rueful, mournful. 'Lykyng': gratification, satisfaction.
The x is our Lord Jhesu sheweth by love his blessed hart evyn cloven on two.  

The xi is an high, ghestly shewing of his deer worthy mother.  

The xii is that our Lord God is all sovereyn being.  

The xiii is that our Lord God will that we have great regard to all the deeds which he hath done in the great noblete of all thyn makynge, and of the excellence of manes making, the which is above all his workes, and of the precious amends that he hath made for man's synne, turning all our blame in to endless worshippe. Than meanceth he thus, Behold and see. For by the same myght, wisdom, and goodnes that I have done all this, by the same myght, wisdom, and goodnes I shall make well all that is not well, and shou shall see it.  

And in this we that he will kepe us in the fayth and truth of hoiie church, not willing to wite his priuities not but as it longyth to us in this life.  

The xiii is that our Lord God is grownd of our beseeeking. Heere in was seen two fayer properties. That one is rightfull preaicre, that other is verie trust, which he will both be one lyke large. And thus our prairer liketh him, and of his goodnes fullflyth it.  

The xv is that we should sodeynly be takyn from all our payne and from all our woo. And of his goodnes we shall come uppe above when we shall have our Lord Jesu to our meed and for to be fulfilled with joy and blisse in heaven.  

The xvi is that the blessed Trinitie, our maker, in Christ Jesu, our Saviour, endlessly dwellth in our sole, worshipfully rewyng and comau nding all things, us mighty and wisely sayng and kepyng for love. And we shall not be overcome of our enemy.

Chapter 2

This revelation was made to a symple creature unletterdy leving in deadly flesh the yer of our Lord thousande and three hundred

and lxiii, the xiii die of May, which creature desyred before the gyfte by the grace of God. The first was mynd of the passion. The secon was bodlyie sicknes. The thurde was to have of Godes gyfte three wondous.

For the first me thought I had sumdele feelyng in the passion of Christ, but yet I desyred to have more by the grace of God. Me thought I woulde have ben that tyne with Magdaleyn and with other that were Christus lovers that I might have seen bodily the passion that our Lord suffered for me, that I might have suffered with him as other did that loved him. And thercfor I desyred a bodely sight wher in I might have more knowledge of the bodily paynes of our Saviour and of the compassion of our Lady and of all his true lovers that were lyving that tyne and saw his paynes. For I would have be one of them and have suffered with them. Other sight nor shewing of God desyred I never none tyl whan the sowle were departed from the bodie, for I believe to be saved by the marcie of God. This was my meaning, for I would after be cause of that shewing have the more true mynd in the passion of Christ.

For the secunde came to my mynd with contricion, frely without anie selking, a wilfull deseire to have of God's gyfte a bodily sicknes. I would that that sicknes were so hard as to the death that I might in that sicknes have undertaken all my rights of the holiie church, my selle weenyng that I should have died, and that all creatures might suppose the same that saw me, for I would have no maner of comforte of fleshly or ethely life in that sicknes. I desyred to have all maner of paynes, bodily and ghostly, that I should have if I should have died, all the drodyes and temptations of deudes, and all maner of other paynes, save the out passing of the sowle. And this ment I, for I would be purgied by the mercie of God and after live more to the worshippe of God by cause of that sicknes. For I hopeth that it might have ben to my a reward when I should have died, for I desyred to have ben soone with my God and maker.

These twey desyers of the passion and of the sicknes that I desyred of him was with a condicion, for me thought this was not the com.
mune use3 of prayer. Therfore I sayd, "Lord, thou knowest what I would if that it bethe wille that I might have it. And if it be not thy will, good Lord, be not displeased, for I will not but as thou wilt." This sicknes I deseryed in my towth4 that I might have it when I was xxxth yeare olde.

For the third, by the grace of God and teaching of holy church, I conceived a mightie desire to receiue three wundres5 in my life, thy is to say, the wound of verie contrition, the wound of kynd compassion, and the wound of willful longing to God. Right as I asked the other twayne with a condicion, so askd I this third mightily with out anie condicion. These twayne deseysres before sayd passyd from my mynd and the third dwelld contynuallly.

Chapter 3

And when I was xxxth yere olde and a halfe, God sent me a bodly sicknes, in the which I ley ill dasyes and ill nyghtes. And on the iii nyght I toke all my righthes of holy church and went not to have leven yll day.6 And after this I lay two dasyes and two nyghtes. And on the iii nighte I wenied often tymes to have passed,7 and so wenyd thei that were with me. And yet in this I felt a great louthe-somnes8 to die, but for nothing that was in earth that me lyketh to leve for,9 ne for no payne that I was afrayed of, for I trusted in God of his mercie. But it was for I would have leved to have levedv God better and longer tymes that I might by the grace of that leving have the more knowing and loveynge of God in the blisses of heaven. For my thought all the tymes that I had leved heere so little and so shorte in regard of that endless blesse. I thought, "Good Lorde, may thy levynge no longer be to thy worshippe?"

And I understode in my reason and by the leving of my paynes that I should die, and I ascented2 fully with all the will of myn hart to be at God's will. Thus I inured till day, and by then was my bodie dead from the miedes4 downward as to my feeling. Then was I holpen to he set upright, undersett with helpe,4 for to have the more fredom of my hart to be at God's will and thinkynge on God while my life laste. My curate was sent for to be at my ending, and before he cam I had set up my eyen2 and might not speke. He set the crosse before my face and sayd, "I have brought the image of thy Soviour. Looke ther upon and comfort thee ther with."

My thought was well, for my eyen was set upright into heaven, where I trusted to come by the mercie of God. But nevertheless I ascented to set my eyen in the face of the cruicifix if I might, and so I dide, for my thought I might longore to looke even forth then right up.10 After this my sight began to feyle.7 It waxid as darke aboute me in the chamber as if it had ben nyght, save1 in the image of the crosse, wher in held a comon light, and I wiste not how.2 All that was beside the crosse was oglye and feringh10 to me as it had ben much occupied with fiendes. After this the over part of my bodie began to dye so farforth that uneth I had anie feeling.2 My most payne was shortnes of breth and faileynge1 of life. Then went I verily to have passed.4

And in this sodeny all my paine was taken from me, and I was as hole,4 and namely, in the over parte of my bodie, as ever I was before. I mervelid of this sodeny change, for my thought that it was a previe working of God and not of kynd.4 And yet by feeling of this ease I trusted never the more to have lived, ne the feeling of this ease was no full ease to me, for me thought I had lever have ben delivred of this world,7 for my hart was willfully set ther to.

Then cam sodeny to my mynd that I shoule desyer the second wound of our Lordes gifte and of his grace that my bodie might be fulfilled with mynd and feeling of his blessed passion, as I had before praised. For I wist that his paynes were my paynes, with compassioun and afterward langoryng10 to God. This thought me that I might with his grace have the woundes that I had before desyer. But in this I desyer never no bodly sight ne no maner schewing of God, but compassioun as me thought that a kynd solwe1 could have with other Lord Jesu, that for love would become a deadly man. With him I desyerd to suffer, living in my deadly bodie, as God would give me grace.

5. Raised up my eyes. "Curate": parish priest.
6. For I thought I might longer endure to look forward rather than upward.
7. Fail.
10. Beside the cross was ugly and fearful. Upper part of my body began to die to a great extent that scarcely I had any feeling.
11. Failing.
12. Then thought I truly to have passed away.
14. For I thought that it was a secret work of God and not of nature. "Mervelid": marvelled.
15. I thought I would rather have been delivered out of this world.
16. Longing.
17. Except compassion that I thought a natural and empathetic soul. The adjective kind in Middle English means both "natural" and "kind."
Revelation I

Chapter 4

And in this sodeynly I saw the reed bloud rynynge downe from under the garlande, hote and freyshe, plentuously and lively, right as it was in the tyme that the garland of thornes was pressed on his blessed head. Right so both God and man, the same that suffered for me, I conceived truly and mightly that it was him selfe that shewed it me without anie meanes.

And in the same shewing sodeynly the Trinitie fulfilled my hart most of joy, and so I understode it shall be in heaven without end to all that shall come ther. For the Trinitie is God, God is the Trinitie. The Trinitie is our maker. The Trinitie is our keper. The Trinitie is our everlasting lover. The Trinitie is our endless joy and our blessed by our Lord Jesu Christ and in our Lord Jesu Christ. And this was shewed in the first syght and in all, for wher Jhesu appireth the blessed Trinitie is understand as to my sight.

And I say, "Benedicite, Dominus." This I sayd for reverence in my menyng with a mightie voyce. And full greatly was I stonned for wonder and marvayle that I had that he that is so reverent and so dreadfull will be so homely with a synnefull creature living in this wretched fleshe. Thus I toke it for that tyme that our Lord Jhesu of his curtesys love would shewe me comfort before the tyme of my temptacion, for me thought it might well that I should by the sufference of God and with his keping be tempted of fienes before I should die. With this sight of his blessed passion, with the Godhead that I saw in my understanding, I knew well that it was strength enongh to me, ye, and to all creatures living that should be saved against all the fienes of hell and against all ghastely enemies.

In this he brought our Ladie Saint Mery to my understanding. I saw her ghostly in bodyly lykenes, a simple mayden and a meekke, yong of age, a little waxen above a chylde, in the stature as she was when she conceivde. Also God shewed me in part the wisdom and

the truth of her sowle, wher in I understode the reverent beholding that she beheld her God that is her maker, marvayling with great reverence that he would be borne of her that was a synnefull creature of his makynge. For this was her marvayling, that he was her maker would be borne of her that was made. And this wisdome and truth, knowing the greatnes of her maker and the littlehead of her selfe that is made, made her to say full meekely to Gabriell, "Loo me here, God's handmayden." In this syght I did understode verily that she is more then al that God made beneth her in wordeines and in fullhead, for above her is nothing that is made but the blessed manhood of Christ as to my sight.

Chapter 5

In this same tyme that I saw this sight of the head bleiding, our good Lord shewed a ghastly sight of his homely lovyng. I saw that he is to us all thing that is good and comfortable to our helpe. He is our clothing that for love wrappet us and wyndeth us, halseth us and all becloseth us, hangeth about us for tender love that he may never leue us. And so in this sight I saw that he is all thing that is good as to my understanding.

And in this he shewed a little thing, the quantiteit of an hauelnot, lying in the palme of my hand, as me semide, and it was as rounde as a balle. I looked theran with the eye of my understanding and thought, "What may this be?" And it was answered generallly thus: "It is all that is made." I marvayled how it might laste, for me thought it might sodeynly have fallen to naught for littenes. And I was answered in my understanding: "It lasteth and ever shall, for God loveth it. And so hath all thing being by the love of God."

In this little thing I saw iii properties. The first is that God made it; the second, that God loveth it; the thirde, that God kepyth it. But what behyld I, verely, the maker, the keper, the lover. For till I am substantially unyt to him, I may never have full reste ne vere blisse, that is to say, that I be so fastned to him that ther be right nought that is made betweene my God and me.

This little thing that is made, me thought it might have fallen to nought for littenes. Of this nedeth us to have knowledhe that us
lyketh nought all thing that is made to love and have God that is unmade. For this is the cause why we be not all in ease of hart and of sole: for we seeke heer rest in this thing that is so little when no reste is in. And we know not our God that is almightie, all wise, and all good, for he is verie reste.

God will be known, and him lyketh that we rest us in him. For all that is beneth him suffyseth not to us. And this is the cause why that no sole is in reste till it is nought of all things that is made. When she is wilfully noughted for loue, to have him that is all, then is she able to receive ghostly reste.

And also our good Lord shewed that it is full great plesaunce to him that a sely sole come to him naked, pleyantly and homely. For this is the kynde dwelling of the solew by the touchyng of the Holie Ghost, as by the understandyng that I have in this schewing. God, of thy goodnes gave me thy selfe, for thou art inough to me, and I maie aske nothing that is lesse that maie be full worshipe to thee. And if I aske anie thing that is lesse, ever me wanteth, but only in thee I have all. And these wordes of the goodnes of God be full lovesum to the solew and full neer touching the will of our Lord, for his goodnes fullillith all his creatures and all his blessed workes without end. For he is the endlessshead and he made us only to him selfe, and restored us by his precious passion, and ever kepyth us in his blessed love. And all this is of his goodnes.

Chapter 6

This shewing was given to my understanding to lerne our soule wisely to cleve to the goodnes of God. And in that same tymhe the custome of our prayere was brought to my mind, how that we use for unknowing of love to make menie meanes. Than saw I verily that it is more worshippe to God and more verie delite that we feithfully praye to him selfe of his goodnes and cleve ther to by his grace, with true understanding and stedfast beleue, then if we made all the meanes that hart maie thinke. For if we make all these meanes, it is to little and not ful worshippe to God. But in his goodnes is all the hole, and ther faylyth right nought.

For this as I shall say cam to my mynde in the same tyme. We praye to God for his holie flesh and for his precious bloud, his holie passion, his dere worthy death and worshipfull wondenes. For all the blessed kyndes and the endlessse life that we have of all this, it is of the goodnes of God. And we praye him for his sweete mother's love that bare him. And all the helpe that we have of her, it is of his goodnes. And we praye for his holie crosse that he dyed on. And all the helpe and all the vertu that we have of that crosse, it is of his goodnes. And on the same wyse, all the helpe that we have of speciall saintes and all of the blessed companie of heaven, the dere worthie love and the holie endles frinishep that we have of them, it is of his goodnes. For the meanes that the goodnes of God hath ordainepe to helpe us be full faire and many, of which the chiefe and principall meanes is the blessed kynde that he toke of the maiden with all the meanes that went before and come after which be langynge to our redemption and to our endles salvation.

Wher for it pleseth him that we seke him and worshippe him by meanes, understanding and knowing that he is the goodnes of all. For to the goodnes of God is the highest prayer, and it cometh downe to us to the lowest party of our need. It quickened our solew, and maketh it lev, and make it to wexe in grace and in vertu. It is nerest in kynde and redyest in grace. For it is the same grace that the soule selyth and esyr schaile tyyle we knoweoure God verely that hath us all in hym selye besclyde.

A man goth uppe ryght, and the soule of his body is sparydie as a purse fulle feyer. And whan it is tyne of his nesceryttie, it is openlye and sparydie ayen fulle honestly. And that it is he that dought this, it is schewed ther wher he seyth he comyth downe to us to the lowest parte of oure nede. For he hath no dispyte of that he made. Ne he hath no disdeyne to serve us at the symplest office that to oure body longyth in kynde, for love of the soule that he made to his awe lykenesse. For as the body is cladde in the cloth, and the flesch in the skynne, and the bonys in the flesch, and the harte in the bowke, so ar we, soule and body, clade and enclosedyde in the goodnes of God. Yee, and more homely, for all they vanysche and wast away.
The goodness of God is ever hole\(^4\) and more nere to us withoute any comparison.

For truly oure lovr deseryeth that the soule cleve to hem with all the myghtes and that we be ever more elevyng to hys goodnes. For of alle thynge that hart may thynke, it plesyth most God and soneste spedyth.\(^5\) For oure soule is so preciously lowyd of hym that is hyghest that it over passyth the knowynge of alle creatures. That is to say, ther is no creature that is made that may witt how much, and how swetyly, and how tenderly that oure maker lowyth us. And therfore we may with hys grace and his helpe stande in gostly beholdeyn with ever-lastynge marveyllynge in this hyght, overpassyng, unmesurable love that oure Lorde hath to us of his goodness.

And therfore we may aske of oure lover with reverence all that we wille. For oure lyndely wille is to have God, and the good wylye of God is to have us, and we may never sesse of wylyng ne of lowynge tyle we have hym in fulhede\(^6\) of joy. And than we may no more wylye. For he wylye that we be occupyed in knowynge and lowynge tyle the tyme comyth that we shalbe fullyfillede in heynyn.

And here fore was this lesson of love swchyld with alle that folowyth, as ye schall see. For the strenght and the gronde of alle was schewed in the furst syght. For of alle thynge the beholdeyn and the lowynge of the maker malkyth the soule to seem lest in his awe syght and most fyllthy hit with reverent drede and trew mekenes and with plente of charyte to his evyn Crysten.\(^7\)

Chapter 7

And to Ier\(^8\) ou thyse, as to my understandynge, our good Lorde shewyd our Lady Sent Mary in the same tyme, that is to meane the hyghte wysdom and truth that she had in beholdeyn of her maker. This wysdom and truth made her to beholde hyr God so greet, so hyght, so myghty, and so good. This greynesse and this noblyness of her beholdeyn of God fullyfyll her of reverend drede. And with this she sawe hyr selte so lytlyle and so lowe, so symple and so poer in regard of hyr God that thyse reverent drede fullyfyll her of mekenes.

And thus by thyse grondune schye was fullyfyll of grace and of alle maner of vertuous\(^8\) and passyth alle creatures.

And in alle that tyme that he schewed thyse that I have now seyde

in gostely syght, I saw the bodely syght lastynge of the plentuous ble-
dyng of the hefe. The grett droppes of blode felle downe fro under
the garlond lyeke pelottes semyng as it had comyn oute of the
veynes.\(^2\) And in the comyng oute they were browne rede, for the
blode was full thychke. And in the spedynge abrode they were bryght
rede. And when it camme at the browes,\(^3\) ther they vanyschyd. And
not wythstanding, the bledynge contynued tytle many thynge was
sene and understondyd. Nevertheless, the fyerhede and the lyvely-
byehe grudem in the same bwyty and lyvelyynes.\(^4\)

The plentuoushede is lyke to the droppes of water that fell of the
evesynge of an hose\(^5\) after a grete shower of reyne that falle so thychke
that no man may number them with no bodely wyt. And for the
roundnesse they were lyke to the scale of heryng\(^6\) in the spedynge of
the forhede. Thes thre thynge cam to my nynde in the tyme: pelette
theses for the roundhede in the comyng oute of the blode, the scale
of heryng for the roundhede in the spedynge, the droppes of the evesynge
of a hose for the plentuoushede unnumerable.

Thys showyng was quyck and lyvely and hydowe\(^7\) and dreffulle and
swete and lovelie. And of all the syght that I saw, this was most
comfort to me, that oure good Lorde, that is so reverent and
dreffulle, is so homely and so curteys. And this most fyllfylld me with
lynyng and sckernes in soule.\(^8\)

And to the understondynge of thyse he shewde thyse open example.
It is the most wurshyppe that a solemptyne kyng or a greet lorde may
do to a pore servante yf he wylle be homely with hym and, namely,
yf he shew hym selve of a fulle true menyng and with a glad cheere
boith in preythe and opynly.\(^9\) Than thynklyth thyse pore creature thus:
Loo, what myghty thyse noble lorde do more wurshyppe and
do to me to shew to me that am so lyttlely thyse marvelous home
lynesse? Verely, it is more joy and lykynge to me than if he gave me
grett getes and wer hym selfe strewde\(^1\) in maner.\(^7\) This bodely examp
le was shewde so hyght that thyse mannes hart myght be ravyssched\(^9\)
and almost foryet hym selve for joy of thyse dette homelyness.

Thus if faryth by oure Lorde Jhesu and by us, for verely it is the
most joy that may be, as to my syght, that he that is hyghest and
myghtyest, noblyest and wurtherest, is lowest and mekest, homlyest

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4. Whole.
5. Sonnest helps.
7. Seem least in his own sight and most fills it with revered awe and true meekness and with plenty of charity to his fellow Christians.
8. To teach us. While she is seeing Christ's bleeding head and receiving the spiritual revelation of God's goodness, Julian has a second incorporeal showing of Mary.
9. Poor in comparison to.
1. Virtues.
2. Pellets seeming to have come out of the veins.
3. Came to the eyebrows.
4. Fairness and liveliness continued in the same beauty and liveliness.
5. Eaves of a house.
6. Herring.
8. With pleasure and certainty in the soul.
9. A glad expression in private and in public. Julian presents her comprehensive interpretation of this example of the lord and servant in Revelation XIV, chapter 51.
1. Aloe.
2. Withered or carried away in spirit. This term is often used in Middle English texts to describe the state of mystical or contemplative union with God.
and curtysest. And truly and verely this marvelous joy shalle be shew us all when we shall see hym. And thys wille oure good Lorde that we beleve and trust, joy and lyke, comfort us and make solace as we may with his grace and with his helpe in to the tyme that we see it verely. For the most fulhede of joy that we shalle have, as to my syght, ys thys marvelous curtysy and homelyness of oure Fader, that is oure maker, in oure Lorde Jhesu Crist, that is oure Broder and oure Savior.

But this marvelous homelyness may no man know in this lyfe, but yf he have it by specialle schewynge of oure Lorde or of gret plenty of grace inwardly yeene of the Holy Gost. But feyth and beleve with charyte deserve the mede, and so it is by good grace. For in feyth with hope and cheryte oure lyfe is grounded. The shewynge, made to whom that God wylle, pleynele teechythe the same, openyd and declaryd with many prevy poynites be longyng to our feyth and beleve, which be wurshypfull to be knowen. And thus it is the shewynge which is yeene for a tyme is passyde and hyddde, than fayth kepyth it by grace of the Holy Gost in to our lyvys ende. And thus by the shewynge it is none other than the feyth, ne lesse ne more, as it may be seene by oure Lordes menyng in the same matter by than it come to the last ende.

Chapter 8

And as longe as I saw thys syght of the plentuousnesse of bledyng of the heed, I myght never stynyte of these wordes, "Benedicite, Dominus." In which shewynge I understondd vi thynges:

The first is the tokynge of the blessedfull passion and the plentuous shedyng of his precious blode.

The seconde is the maedon that is his deer wurthy mother.

The thurde is the blessingfull Godhede that ever was and is and schalle be, alle myghty, alle wysdom, and all love.

The thi is all thynge that he hath made. For wele I wot that hevyn and erth and alle that is made is great, large, and feyer, and good, but the cause why it shewyth so lystlye to my syght was for I saw it in the presence of hym that is the maker. For a soule that seth the maker of all thynge, all that is made semyth fullle lystlye.

The vih is that he made all thyng that is made for love, and by the same love it is kepte and schall be without ende, as it is before sydye. The vih is that God is alle thyng that is good as to my sight; and the goodnesse that alle thyng hath, it is he.

And alle thyngs our Lorde shewde in the fyrst syght and yave me space and tyme to beholde it. And the bodely syght stynyst and the goostely syghte dwellyth in my understondynge. And I abode with reverent dreed, joying in that I saw and deseryng as I durste to see more, if it were hys wylle, or lengar tyme the same syght.

In alle this I was much steryde in cheryte to myne eyn Cristen that they myght alle see and know the same that I sawe. For I wolde that it were comfort to them, for alle this syght was shewde in generalle. Than sayde I to them that were with me, "It is this daye domys day with me." And this I syde for I went to have dyed. For that daye that man or woman dyeth is he demyde particularly as he schallbe without ende as to my understondynge. This I syde for I wolde they schulde love God the better, to for to make them to have mynde that this lyfe is short, as they myght se in exampyle. For in alle this tymeye I wenyd to have dyed, and that was marveyle to me and wonder in perty, for my thought this avisione was schewde for them that shuld lyeve.

Alle that I saye of me I mene in person of alle my eyn Cristen, for I am lerned in the gosstely shewynge of our Lord God that he meneth so. And theryfore I pray yow alle for Godes sake and councyele yow for yowre awne proffygth, that ye leve the beholdeynge of a wreache that it was schewde to and myghtyly, wysely, and mekyly behold in God, that of his curtysye love and endless goodnesse woldd shew it generally in comfort of us alle. For it is Goddes wylle that ye take it with a grete joy and lykyng as Jhesu hath shewde it to yow.

2. P has "The vih is he that he made," with "it" added in the margin. "Sesmyth..." seems very little.
3. Gave.
4. The bodily sight (of Christ's bleeding head) stopped and the spiritual sight (of God's goodness and of Mary) remained in my understanding.
5. Waited with reverend awe.
6. I derved.
7. Stired in charity to my fellow Christians.
8. Doomsday, judgment day.
10. Judged individually as he shall be without end (whether saved or damned).
12. I mean as a representative of all my fellow Christians.
13. Counsel you for your own profit that you believe or leave the beholding of a wretch. Either translation of "love" is possible. Either Julian is advising her reader to believe the showings despite the fact that she, a wretch, received them or she is counseling the reader to leave or forget her revelations and attempt to behold God personally.
For the shewyng I am not good, but if I love God the better. And in as much as ye love God the better, it is more to yow than to me. I say not thy to them that be wyse, for they wyt it welle. But I sey it to yow that be symple, for ease and comfort, for we be alle one in love. For verely it was nott shewdde to me that God loveth me better than the lyst soule that is in grace. For I am suer ther be meny that never hath shewynge syght but of the comyn techynge of holy chyrch that love God better than I. For ye folke syngulery to my selfe, I am ryght nought. But in generall I am, I hope, in onehede of cheritye with alle my evyn Cristen. For in thys oned stondyth the lyfe of alle mankynd that shalle be sayyd.

For God is alle that is goodo as to my syght. And God hath made alle that is made. And God lovyth alle that he hath made. And he that generally lovyth all hys eyvn Cristen for God, he lovyth alle that is. For in mankynd that shalle be sayvd is comprehended alle, that is to say, alle that is made and the maker of alle. For in man is God and in God is alle. And he that lovyth such, he lovyth alle. And I hope by the grace of God he that behold it thus shalle be truly taught and myghtly comfortyd, yf hym nedeth comfort. I spok of them that shalle be sayvd, for in this tyde God shewde me no nether.

But in all thing I believe as holy chyrch prechyth and techyth. For the feyth of holy chyrch, which I had before hand understandyth and as I hope by the grace of God wyll fully kepe it in use and in custome, stode continantly in my syghte, wylyng and meenyng never to recyve any thingy that myght be contrary ther to. And with this intent and with this meenying I beheld the shewyng with all my dyligence. For in all thys blessed shewyng I behelde it as in God's menyng.

All this was shewyd by thre partes, that is to sey, by bodyly syght, and by worde formyde in my understandyng, and by goosely syght. But the goosely syght I can nott me shew it as openly ne as fully as I would, but I trust in our Lord God alightie that he shalle of his godnes and for ioure love make wyve to take it more goostely and more sweetely then I can or may tell it.

1. Hung.
2. Despite or destumt, spitting, soiling, buffetting or beating, and many more languishing pains.
3. Overspread with dry blood until it closed in upon the middle of the face.
4. Was covered up.
5. In the meantime it vanished in this part even as it came (on the other side).
6. Sorrowfully and darkly.
7. Aught or anything of him by means of the benevolent gift of grace. Julian believes that grace freely given by God initiates and sustains the search for God.
8. One time my understanding extended down to the bottom of the sea, and there I saw hills and green valleys, seeming if moss were growing with wrecksage and gravel.
9. Under the broad water.
1. World.
2. Awaited.
that myght bee sufferde shulde have dyssysede5 me, and than the payne sheweth ayecun6 to my felyng and than the joye and the lykynge, and now that oun and now that other diverse tymes, I suppose about twenty tymes. And in the tymne of joye I myght haue seyde with Seynt Paule, "Nothing shalle deparie me fro the charyte of Crist."7 And in the payne I myght have seyde with Seynt Peter, "Lorde, save me. I peryssch."8

This vision was shewed to lerne att my understanding that it is spedfulle9 to some soules to feel as they seyse, some tymes to be in comfort and some tymes to for fayle and to be lefte to them selle. God wyll that we know that he kepeth us evrylyke suer;1 in wo and in wele. And for profyte of man's soule, a man is somtyme lefte to hym selle, all thogh hyse synne as nott evry the cause. For in this tymne I synenyd nott for2 I shulde be lefte to my selle, for it was so sodenlye. Also I deseryved now to have this blysseydfulle felyng, but frely our Lorde gaveth it what he wyll and suffereth us in wo some tymes, and both is one love.

For it is Goddes wyll that we holde us in comfort with alle oure myghte. For byssyse is lastynge without ende and payne is passynge and shall be broght to nowght to them that shall be savyd. Therefore it is nott Goddes wyll that we folowe the felyng of paynes in sorow and monnyng for them, but sodalily3 passe ovr and holde us in the endlesse lykynge that is God.

Revelation VIII

Chapter 16

After thys Crist shewde a parte of hyse passyon nerhe dyng. I saw the swete face as it were drye and blodeles with pale dyng, and deede, pale langhuryng, and than turned more deede in to blew and after in browne blew as the flesch turned more depe deede.4 For his passion shewed me to most properly in his blessed face and, namely,

6. Again.
7. St. Paul was an early Christian missionary and the author of several epistles of the New Testament. Julian paraphrases Romans 8:35: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"
8. St. Peter was one of the twelve apostles. Two stories involve the disciples calling for Jesus' help with similar words: when they are in danger at sea in Matthew 8:25 and when Peter walks on water in Matthew 14:29.
10. Alike sure.
11. Wherefore.
13. Dry and bloodless with pale dying, and dead, with pale languishing, and then turned more dead into blue and after into brownish blue as the flesh became more fully dead.

in hys lyppes. Ther in saw I these ili colours, tho that were be fore fressch and rody,5 lively and lycyng to my syght.

This was a petruflle chaungyn to se, this depe dying and also hys nos clane to geder4 and dryed to my syght. And the swete body waxed browne and blacke, alle chaungyd and turned oute of the feyer, fressch, and lively colore of hym selle in to drye dyng. For that same tymne that oure blessyd Sayyour dyed uppon the rode it was a dry, sharp wynd, wonder2 colde as to my syght. And what tymne that the precious blode was bled out of the swete body that myght passe ther fro, yet ther was a moystere4 in the swete flesch of Crist as it was shewed. Blodlessed and payne dryed with in and blowingyn of the wynde and colde comynge from with out mett to geder in the swete body of Christ, and these ili dryed the flesch of Crist by prosse of tymes.3 And thowe1 this payne was bitter and sharpe, yet it was fulle longe lastynge as to my syght. And the payne dryede uppe alle the lively sprytes of Cristes flesch.

Thus I saw the swete flesch dry in my syght, parte after perte dryeng with meravelous payne. And as long as any spyte2 had lyffe in Cristes flesch, so longe sufferde he. This longe payne semyde to me as if he had be sennychy3 deede, dyng, at the poyn of out passynge, alwey sufferynge the gret payne. And ther I sayt it semyde as he hadd sennychy deede, it specyfeth that the swet body was so dyscolouryd, so drye, so clongyn, so dedly, and so pytuous4 as he had bene sennychy deede, continulye dyng. And me thought the dryeng of Cristes flesch was the most payne and the last of his passion.

Chapter 17

And in this dryeng was brought to my mynde this worde that Crist seyd, "I thirst."5 For I sawe in Crist a dowblle thurst, oon bodely and a nother gostly. This worde was shewed for the bodyly thurst, and for the gostely thurst was shewed as I shalle sey after. And I understode by the bodyly thurstse that the body had felyng of moystee,6 for the blodye flesch and bonys was lette alle aloone withe blode and moystee. The blodye body dryed alle a loon long tymne with

5. Duddy.
6. Shriveded together. Corrected from S1: P has choggemen, a word that appears in no other Middle English text. "Petruflle": pitiful.
9. In the course of time.
10. Though.
11. Spirit.
12. Seven nights.
14. The fifth of the seven words or phrases that Jesus spoke from the cross according to John 19:28. The double thurst was both physical and spiritual; the spiritual thirst is explained in Revelation XIII, chapter 31, as Christ's longing to be united with the elect in heaven.
15. Falling of moisture.
wryngynge of the nayles and weight of the body. For I understode
that for tendynnes of the sweete handes and the sweete feet by the
grete hardnes and grevous of the naylys the woundys waxed wyde and
the body satyld for weyght, by long tyme hangyng and persyng and
rausyng of the heed and hynyng of the crowne alle bakyn with drye
blode, with the swet the rich and lowyng the drye flæssh to the thornys
and the thornys to the flessch dryngyn.

And in the begynnyng, whyle the flessch was fressch and blëdyng,
the contynuelle syttyng of the thornes made the woundes wyde. And
furthermore I saw that the swet skynne and the tendyr flessch with
the there and with the blode was alle rasyd and losyde above with the
thornys and brokyn in many pecys and were hangyng as they wolde
hastely have fallen downe whyle it had kynde moyster. How it was
doone I saw nyt, but I understode that it was with the sharpe
thornys and the boystours, grevous syttyng on, of the garonde, not
sparyng and without pytte, that alle tho theke the swet skynne with
the flessch and the here losyde from the boone. Wher thorow it was
broken on pecys as a cloth and soggynge downwarde, semyng as it
wolde hastely have fallen for hevynes and for lowynges. And that
was grete sorow and drede to me, for me thought that I wolde nyt
for my life have seenne it fall.

This contynued a whyle and after it began to chaunge, and I
behelle and marveyled how it myght be. And than I saw it was, for
it begann to dry and stynct parte of the weight, that was round
about the garonde. And so it was envyroned all about as it were
garland upon garlond. The garlond of thornes was dyede with the
blode; and that other garlond and the hede, all was one coloure as
cloeted blode when it was dryed. The skynne and the flessch that
semed if the face and of the body was smalle rympulde with a tawny
coloure, lyke a drye bord when it is aged, and the face more browne
than the body.

I saw the maner of dryngyn. The furst was blodlesse; the seconde,
payne folowyng after; the thorde is that he was hangyng uppe in the
eyer as men hang a cloth for to drye; the fowyrth, that the bodely

7. Twisting of the nails and weight of the body.
9. Continual sitting, constant pressure.
1. (The skin was) broken in many pieces that were hanging as if they would quickly have
fallen down while it had natural moisture. "Alle rasyd and losyde": all raised and loosened.
2. Creole, grievous setting on.
3. Through this it was broken in pieces like a cloth and sagging downward.
4. Losseness.
5. Stop or reduce a part of the weight or pressure.
6. It (Jesus' head) was encircled.
7. That other garlond (the ring of blood caused by the crown of thorns) and the head, all
were the same color as cloeted blood. "Dyede": dyed.
8. Slightly wrinkled with a tawny color, like a dry beard when it is aged.

lynde askyd lycour, and ther was no manner of comfort mynstyrnd
to hym. A, hard and grevous was that payne, but moche more harder
and grevous it was when the moystur fayled and all began to drye,
thus clynynge. Theyse were ii paynes that shewde in the byssed hed.
The furst wrought to the dryng wyld it was moyst; and that other,
slow, with clynynge and dryng, with blowyng of wynde fro without
that dryed hym more and payned with colde than my hart can
thingke, and all other paynes, for which paynes I saw that alle is to
lytyll that I can se, for it may nyt be tolde. The shewynge of Cristes
paynes fylld me fulle of paynes, for I wuste welle he suffyrde but
onys, but as he wolde shewe it me and fylle me with mynde as I had
before desyerde.

And in alle thys tyne of Cristes presens, I felte no payne but for
Cristes paynes. Than thought me I knew fulle lytyll what payne it
was that I askyd, and as a wrech I repentyd me, thyngkyng if I had
wyste what it had be, loth me had beene to have preyde it. For me
thought my paynes passyd ony bodely deth. I thought, "Is ony payne
in helle lych thys?" And I was answeryd in my reson: "Helie is a nother
payne, for ther is dysper. But of alle payne that lead to salvacion,
this is the most, to se the lover to suffer." How myght ony payne be
more then to see hym that is alle my lyfe, alle my blysse, and alle my
joy suffer? Here felt I stedfastly that I loydyd Crist so much above my
selfe that ther was no payne that myght be suffyrde lyke to that sorow
that I had to see hym in payne.

Chapter 18

Here I saw in parte the compassion of our blessed Lady Saint
Mary, for Crist and she was so ony in love that the grettynes of her
love was cause of the grettynes of her payne. For in this I saw a
substance of kynde love contynued by grace that his creatures have
to hym, which kynde love was most fulsomly shewde in his swetwynter
mother and ovyrsyngynge, for so much as she losyd hym more then
alle other, her payne passyd alle other. For ever the hyber, the
myghtyr, the swetter that the love is, the more sorow it is to the
lover to se that body in payne that he losyd. And so alle hys dyscyples
and alle his tru lovers sufferyd more payne then ther awne bodely

1. Was wrought or made by the drying while it (the head) was moist.
2. Dried and pained him with cold more than my heart.
3. I knew well he suffered only once.
4. I knew very little what pain I asked for (when Julian requested a vision of Christ's Passion
as one of the three gifts from God; see chapter 2).
5. Despair.
6. United.
7. A substance of natural love continued, preserved by grace.
8. Fully.
showings

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Dyeng, for I am suer by my awne felyng that the lest of them loydy hym so farre abowyn them selfe that it pashyth alle that I can sey.

Here saw I a greyt onyg belowe Crist and us to my understandyng. For when he was in payne, we ware in payne. And alle creatures that myght suffer payne suffered with hym, that is to say, alle creatures that God hath made to oure servys. The fyrmantente and erth felyd for sorow in ther kynde\(^1\) in the tyme of Cristes dyeng, for it longyth kyndly to ther proporte\(^2\) to know hym for ther Lorde, in whom alle ther vertuse\(^3\) stondyth. And when he felyd, then behovyd nedys to them for kyndnes to feyte\(^4\) with hym, in as much as they myght, for sorow of hys paynes. And thus tho that were hys fryndes\(^5\) suffered payne for love. And generally alle, that is to sey, they that knew hym nott, sufferede for feynyme of all maner comfort, save the myghty, pryve kepyng of God.\(^6\)

I mene of ii maner of people that knew hym nott, as it may be understand by ii persons. That oone was Pylate;\(^7\) that other person was Seynt Dyonisi of France whych was that tyme a paynym.\(^8\) For whan he saw wonders and merveyes, sorowse and dredys that befelle in that tyme, he seyde, "Eythor the worlde is now at an ende, or elles he that is maker of kyndes sufferyth.\(^9\) Wherfore he dyd wryte on an awter: "Thys is an awter of the unkonyn God.\(^10\) God of hys goodnes, that makyth planettes and the elementes to worke in ther kynde to the blessyd man and to the cursydle, in that tyme it was inrewd fro both. Wher for it was that they that knew hym nott were in sorow that tyme.

Thus was oure Lord Jhesu payned for us, and we stonde alle in this maner of payne with hym and shalle do tyle that we come to his blyssye, as I shalle sey efter.

Chapter 19

In this tyme I wolde have lokyde fro the crosse and I durst nott, for I yswte wele\(^1\) whyle that I behelde the crosse I was suer and safe.

\(^1\) Ooneness, unity.
\(^3\) For it belongs naturally to their attributes.
\(^4\) Powers.
\(^5\) It was necessary to them because of their nature to fail.
\(^6\) Friends.
\(^7\) Except the mighty, secret keeping or guardianship of God.
\(^8\) Pontius Plate was the Roman procurator of Judea who allowed Jesus to be crucified.
\(^9\) Of St. Denis of France was at that time a pagan. Like her contemporaries, Julian confutes the patron saint of France with pseudo-Dionysius the Areopagite, the sixth-century mystical theologian mistakenly identified in the Middle Ages with the man whose conversion by St. Paul on the Areopagus in Athens is described in Acts 17:23.
\(^10\) Altar.
I. I would have looked (away) from the cross and I dared not, for I well knew.

2. Aside from, "Perelle": peril.
4. Dis-eased, troubled.
5. It was necessary for me, I must.
6. Rather have been.
7. For I knew well that he that bound me so closely, he should unbind me when he would.
8. Taught to choose Jesus for my heaven. By refusing to take her eyes from the cross, Julian affirms that her salvation comes through Jesus.
9. No other heaven but Jesus pleased me.
11. Truly that it was groaning and frantic.
12. Not giving charge or authority nor taking heed of the desires of that (the outward part, the mortal body).
not shewed to me. But that the inward party draweth the outward party by grace, and both shalle onyd in blysse without ende by the vertu of Christ, this was shewed.

Chapter 20

And thus saw I oure Lorde Jhesu languryng long tymne, for the unying of the Godhead strenged to the manhed for love to suffer more than alle man myght. I meene not oonly more payne than alle man myght suffer, but also that he suffer more payne than all man of salvacion that eyr was from the furst begynnynge in to the last day myght telle or fully thynke, havynge rayvynge of the highest worshipfull kyng and the shamfulle and dyspiteous, paynfull death. For he that is highest and worthiest was foulest condemnyd and utterly dyspsyd. For the hyest poynent that may be seen in his passion is to thynke and to know that he is God that sufferyd, seynge after these other two poynentes whiche be lower. That one is what he sufferyd, and that other for whom that he sufferyd.

And in this he brought to mynd in parte the hygh and the nobylte of the glorious Godheade, and ther with the precioushede and the tendernesse of the blessedyfull body whiche he to gether onyd, and also the lothfullnesse that in our kynde is to suffer payne. For as mch as he was most tendyr and clene, rght so he was most strong and myghty to suffer. And for everyn mans synne that shalbe sayvd he sufferyd. And everyn mannes sorow, desolacion, and angwynsse he sawe and sorowd for kyndnes and love. For in as mech as our Lady sorowe for his paynes, as mech sufferde he sorow for her sorowse. And, more over, in as mech as the swete manhede of hym was wuthryr in kynde, for as long as he was passybile he sufferde for us and sorowd for us. And now he is upresyn and no more passybile, yet he suffereth with us, as I shalle sey after.

And I, beholding alle this by hys grace, sawd that the love in hym was so strong whiche he hath to oure soule that wyllinglyfully he chose it with grett desyer and myldely he suffered it with grett joy. For the soule that beheldth thus when it is touchyd by grace, he shalle verify see that tho payneydes of Cristes passion passe all payne, that is to sey, whiche payneyes shalbe turned in to everlasting joy by the vertu of Cristes passion.

It is God's wyle, as to my understandynge, that we have iii maner of beholding of his blysseyd passion. The furst is the harde payne that

4. Uniting with the Godhead gave strength to the manhood. Jesus combined divine and human natures.
5. Cruel.
6. The eminence and the nobility.
7. Pure.
8. Anguish.
9. Capable of suffering.

he sufferyd with a contricion and compassion. And that shewd oure Lorde in this tymne and gave me myght and grace to see it. And I lokyd after the departyng with alle my myghtes and wende to have seen the body alle deed, but I saw hym nott so. And right in the same tymne that me thought, by semynge, that the lyfe myght no longer last and the shewyng of the ende behoyd nydes to be nye.

Chapter 21

sodenly, I beholdynge in the same crosse, he chaungyd in blessydfulle chere. The chaungynge of hys blessyld chere chaungynge mynde, and I was as glad and mery as it was possible. Then brought oure Lorde merly to my mynd, Wher is now any poynet of thy payne or of thy anguiyse? And I was fulle mery. I understode that we be now, in our Lordes menyng, in his crosse, with hym in our paynes and in our passion dyeng, and we willfully abydyng in the same crosse with his helpe and his grace in to the last poynet. Sodenly he shalle chaunge hys chere to us, and we shalbe with hym in hevy. Betwene that one and that other shalbe alle be one tymne, and than shall alle be brought in to joy. And so ment he in thiss shewyng, Wher is now any poynet of thy payne or of thy agressi? And we shalle be fulle of blysse.

And here saw I verely that if he shewde nowe to us his blyssedfull chere, there is no payne in erth ne in no nother place that shuld trobylle us, but alle thyng shulde be to us joy and blysse. But for he shewyth us chere of passion as he bare in this lyfe hys crosse, therefore we be in dyseses and traveyle with hym as our kynd askyth. And the cause why that he suffereth is for he wylle of hys goodnes make us the eyres with hym in hys blysse. And for this lytylle payne that we suffer heer we shalle have an high, endless knowynge in God, whych we myght nevyr have without that. And the harder ooure paynes have ben with hym in hys crosse, the more shalle our worschipp be with hym in his kyngdom.

1. Contrition and compassion are the first two metaphorical "wounds" that Julian requests of God (see chapter 2). Julian identifies the second manner of beholding Christ's Passion in chapter 22 and the third in chapter 23.
2. Expected. "Departing"; departing (of soul from body), death.
3. Must be near. P continues this sentence in a new chapter, thus emphasizing the suddenness of the change; S1 begins chapter 21 with the last paragraph of P's chapter 20. "By semynge" by appearance.
4. Facial expression.
5. Anguish.
6. Aggravation.
7. Trouble.
8. Unease, distress.
Revelation IX

Chapter 22

Then seide oure good Lorde, askyng, Arte thou well apayd\(^1\) that I sufferyd for thee? I seide, ‘Ye, good Lorde, gramercy;\(^2\) Ye, good Lorde, blessyd moe\(^3\) yow be.’ Then seide Jhesu, our good Lord, If thou arte apayde, I am apayde. It is a joy, a blysse, an endlesse lykenyng to me that evyr I sufferfyd passion for the. And yf I myght have sufferyd more, I wolde a sufferyd more. In thys felyng my understanding was leftyd upp in to hebyn. And ther I saw thre heynys, of whych sighyt I was gretly mervelyed and thought, ‘I see iiii heynys and alle of the blys­sedyfule manhed of Criste. And noone is more, noone is lesse, noone is highe, noone is lower, but evyn lyke\(^4\) in blysse.’

For the first heyn Crist shewyd me his Father in no bodely lyckynesse, but in hisy properte and in hisy wurkyng.\(^5\) That is to sey, I saw in Crist that the Father is. The weryng of the Father is this: that he geynyth mede\(^6\) to hisy Sonne Jhesu Crist. This gyft and this mede is so blysseydfulle to Jhesu that hisy Father myght have gevyn hym no mede that myght have ben blykedy to hym better. For the first heyn, that is the plesyng of the Father, shewyd to me as an heyn, and it was fulle blysseydfulle. For he was wele plesyng with alle the dedes that Jhesu hath done about our salvyng, where for we be nott onyly bys byyng, but also by the curtesye gyfrynge of his Father. We be his blysse, we be his mede, we be his wurshyple, we be his crowne. And this was a synylar marveyle and a full delectable beholvyng, that we be his crowne.

Thys that I sey is so grete blysse to Jhesu that he setryth at naught hisy traveley,\(^7\) and his passion, and his cruelle and shamyfule deth. And in these wordes, If I myght suffer more, I wolde suffer more, I saw truly that as often as he myght dye, as ofthen he wolde, and love shulde nevr lett hym have rest till he hath done it. And I behelde with grete dylligence for to wet\(^8\) how often he wolde dye yf he myght. And truly the number passyd my understanding and my wittes so ferre that my reson myght nott nor cold nott comprehende it\(^9\) ne take it. And when he had thus oft dyed or shuld die, yet he wolde set it at nought for love. For alle thynkyn hym but lytelle in regard of his love. For though the sweete manhode of Crist myght suffer but

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1. Pleased.
2. Thank you.
3. May.
4. Equally aslie.
5. In his attributes and in his works.
7. Set at naught, is untroubled by his toil.
8. Know.
9. Could not comprehend, understand it. “So ferre”: so far, to such an extent.
swete word, as ye he had seyd, I wot well that thou wilt se my blesyd mother, for after my selfe she is the hyghest joye that I myght shewe the, and most lysiynge and worschyppe to me, and most she is desired to be seen of alle my blesyd creatures. And for the marvelous bygh and syngular love that he hath to thy swete mayden, his blesyd mother our Layde Sainct Mary, he shewyd her blyssse and joye as by the menenyng of thy swete word, as he seyd, Wylte thou se how that I love her, that thou myght joye with me in the love that I have in her and she in me?

And also to more understandynge thy swete word oure good Lorde shewyd in love to all mankynd that shall be seyd as it were alle to one person, as ye he seyd, Wylte thou se in her how thou art loyal? For thy love I have made her so bygh, so noble, so worthy. And thysh lyketh me, and so wille I that it do the. For after hym selfe she is the most blesydfulle syght. But here of am I nott lernyd7 to long to see her bodely presens whyle I am here, but the vertuse of her blyssydfulle soule, her truth, her wysdom, her cheryte, wher by I am leern to know my self and reverently drede his name.

And whan oure good Lorde had shewyd thys and seyd thys words, Wylte thou se her? I answerwyd and seyd, "Ye, good Lorde, graunt mercy. Ye, good Lorde, yt it be thy wylle." Often tymes I preyde this and I went8 to have seen her in bodely lysiynge, but I saw her nott so. And Jhesu in that wordes shewyd me a gostly syght of her. Byght as I had seen her before,9 lytyle and sypmple, ryght so he shewyd her than bygh and noble and glorious and plesyng to hym above all creatures. And so he wylle that it be knawed that all thos that lyke in hym10 shuld lyke in her.

And to mor understandynge he shewyd thys eexamlpe, as ye a man loves a creature syngulary a bole alle creatures, he wylle mak alle other creatures to love and to lycke that creature that he loveth so much. And in thysh wordes that Jhesu seyd, Wylte thou se her? me thought it was the most lysiynge wordes that he myght gev me of her with the gostely shewynge that he gave me of her. For oure Lorde shewyd me nothing in speciulle but oure Lady Sent Mary, and here he shewyd thre tymes. The first was as she conceyved; the secunde, as she was in her sorowes under the crosse; and the thurde was as she is now in lysiynge, worschyppe, and joy.

7. Taught.
8. Hoped.
10. To take pleasure in him.
11. Pleasing.
12. Revelation I, chapters 4 and 7, and Revelation VIII, chapter 18, respectively.

Revelation XII

Chapter 26

And after thysh our Lorde shewyd hym more glorifyd as to my syght than I saw hym before. Whan I was lernyd that oure soule shalle neyvr have reste tylle it com into hym, knowyng that he is full of joye, homely and curtesy and blesydyfulle and very lyfe.

Often tymes oure Lorde Jhesu seyd, I it am, I it am. I it am that is hyghest. I it am that thou lovest. I it am that thou lhyest. I it am that thou servys. I it am that thou longest. I it am that thou deyvyrst. I it am that thou menyst.4 I it am that is alle. I it am that holy church prechyth the and techeth thyree. I it am that shewyd me before to the.

The number of the words passyth my wyttes and my understandyng and alle my myghtes. For they were in the hyghest as to my syght, for ther in is comprehended I can not telle what. But the joye that I saw in the shewynge of them passyth alle that hart can thynk or soule may desyre. And therfore thesye wordes be nott declaryd here, but evry man, after the grace that God geyth hym in under stondyng and loyng, receyve them in our Lordeyng menyng.

Revelation XIII

Chapter 27

And after thysh our Lorde brought to my mynde the longynge that I had to hym before. And I saw nothyng lettyd my but synne,8 and so I behelde generally in us alle. And me thought ye synne had nott be, we shuld alle have been clene and lyke to oure Lorde as he made us. And thus in my foly before thysh tymes often I wondryd why, by the grete forseyng9 wysdom of God, the beginnyng of synne was nott lettyd. For then thought me that alle shulde have been wele.

Thys seryug10 was moch to be forsaken. And, neyvrtheylesse, mornyng and sorow I made therfore withoute reson and dyscrescion.8 But Jhesu, that in this pysyon enforymyd me of alle that me nedyd, answeryd by thysh worde and seyd, Synne is beholveyd,8 but alle shalle be wele, and alle shalle be wele, and alle maner of thyng shalle be wele. In this nakyd worde, synne, oure Lorde broughte to my mynde

4. Mean, intend.
5. Hinderd me except sin.
6. Foreseeing. Corrected from S1; P has forsseyde, foresaid.
7. Stirring, prompting.
8. Discretion, judgment of good and evil promptings.
generally alle that is not good, and the shamfull despyte and the uttermost trybulation that he bare for us in thys lyfe, and hys dyng and alle hys paynes, and passion of alle hys creatures gostly and bodely. For we be alle in part trobelyd and we schal be trobelyd, following our master Jhesu, tylle we be fulle purgyd of oure dedely flesch and of alle oure inwarde affections whych be not very good. And with the beholdeynge of thys, with alle the paynes that eyry were or eyry shalle be, I understode the passion of Criste for the most payne and ovyr paynyng. And alle thys was shewed in a touch and redely passyd ovyr in to comfort, for oure good Lorde wolde nott that the soule were aferde of this oygyg ynghtes.

But I saw not synne, for I belewe it had no maner of subsauenths, ne no part of beynge, ne it myght nott be knowne but by the payne that is caused thereof. And thys payne is somthynge as to my gyghte for a tymne, for it purgth and maketh us to knowe oure selfe and aske mercy. For the passion of our Lorde is comfort to us agenst alle thys, and so is his blessed wyll. And for the tender love that oure good Lorde hath to alle that shall be sawyd, he comforteth redely and swettely, menyng thus, It is tru that synne is cause of alle thys payne, but alle shalle be wele, and alle maner of thynge shalle be wele.

Theyse wordes were shewed fulle tendyrly, shewynge no maner of blame to me ne to none that shalle be safe. Than were it gret unkyndnesse of me to blame or wonder on God of my synne, synthen he blameth nott me for synne. And in theyse same wordes I saw an hygh, mervelous prevyte hyd in God, whych pryvye he shalle openly make and shalle be knowne to us in beynge. In which knowynge we shalle verryly se the cause why he suffereth synne to come, in whych eyght we shalle endlessely have joye.

Chapter 28

Thus I saw how Crist hath compassyon on us for the cause of synne. And ryght as I was before in the passion of Crist fulfyllyd with payne and compassion, lyke in thys I was in party fullfyllyd with compassion of alle my euy Cristen. For fulle wele he lowyth peple that shalle be sawyd, that is to seye, Goddes servatunys. Holy chyrch

1. Contempt.
2. Sentence emended. P has And the beholdeynge of thys with alle the paynes that eyry were or eyry shalle be. And with alle thys I understode the passion of Criste for the most payne and ovyr paynyng.
3. Afraid of this ugly sight.
4. It had no manner of substance nor any part of being. As Julian says in Revelation III, chapter 11, evil is a defect, a privation or absence of the good, rather than an entity or power.
5. Since.
7. People.

Chapter 29

But in this I stode beholdeynge generally, swemly and mornyngys seyng thus to oure Lorde in my menyng with fulle gret dred: "A good Lorde, how myght alle be wele for the gret harme that is come by synne to thy creatures?" And here I desyeryd as I dryste to have some more opny declaryng wher with that I myght be esyd in thy.

and to thys oure blessyd Lorde answeryd, fulle mekely and with fulle
lovely chere, and shewed Adam's synne was the most harme that eyvr was done or eyvr shalle in to the worldes end. And also he shewed that thys is openly knowne in alle holy church in ert.

Furthorwermore, he lernyd that I shulde beholde the glorious asseeth,7 for thys asseeth makeynge is more plesyng to the blessyd Godhed and more wurschypfulle for manns salvacian with oute comparsyon than eyvr was the synne of Adam harmfulle. Then menyth oure blessyd Lorde thus, and in thys thelding that we shulde take hede to thys: For sythen8 that I have made well the most harme, than it is my wyll that thou know ther by that I shalle make wele alle that is lesse.

Chapter 30

He gave understondyng of it parties.9 That one party is oure Saviour and oure salvacian. Thys blessyd parte is opyn, clere, feyner, and lyght and plentouose, for alle mankynde that is of good wyll and that shalle be is comprehened10 in this part. Here to we be bounde of God and drawyn and councelyld and lernyd inwardly by the Holy Gost and outward by holy church in the same grace. In this wylle oure Lorde that we be occupyed and joyeng in hym, for he enjoueth in us. And the more plentuously that we take of thys with reverence and mekenesse, the more thanke we deserv of hym and the more spede2 to oure selfe. And thus may we see and enjoye oure parte is oure Lorde.

That other is hyd and sparryyl tro us, that is to say, alle that is beysde oure salvacion. For that is oure Lordes prey councelle. And it longyth to the ryalle3 lordchyppe of God to have hys young couteleys in pees, and it longyth to his sarynaunte for obedience and reverence not wyll to know lys couteleyes.

Oure Lorde hath pitte and compassion on us for that some creatures make them so byes therin. And I am suer if we wyst4 how gretyly that we shuld plese hym and ese oure selfe to leve it, we wolde. The synteys in heveny, they wyll nothynge wytt but that oure Lorde wyll shew them, and also ther charyte and ther desyer is ryldy after the wyll of oure Lorde. And thus oght we that oure wyll be lye to them. Than shalle we nothyng wyll ne desyer but the wyll of oure Lorde lye as they do, for we be alle one in Goddes menying.6 And here was I lernyd that we shulde onely enjoye in oure blessyd Savioure Jhesu and trust in hym for alle thingh.

Chapter 31

And thus oure good Lorde answeryd to alle the questyons and dowtys4 that I myght make, sayyng full comfortably, I may make alle thinge welle. And I can make alle thinge welle. And I shalle make alle thinge welle. And I wylle make alle thinge well. And thou shalt se thy self that alle maner of thing shall be welle. There he seyth, I may, I understonde for the Father. And there he seyth, I can, I understonde for the Sonne. And there he seyth, I wyll, I understonde for the Holy Gost. And there he seyth, I shalle, I understonde for the unyte of the blessyd Trinite, three persons and one truth. And there he seyth, Thou shalt se thy selfe, I understonde the comynge of alle manlynde that shalle be saydy in to the blyssedfulle Trinite. And in these ve words God wyll that we be enclosyd in rest and in pees.

And thus shalle the goostly thryst5 of Crist hafe an end. For thys is the goostly thrist of Crist, the love longynge that lastyth and eyvr shall tylle we se that syght at domys day. For we that shalle be safe and shalle be Crystes joy and hys blyse ben yet here, and some be to come, and so shalle some be in to that day. Therefor, this is his thurst and love longynge of us all to geder here in hym to oure endlesse blyse as to my syght. For we be not now fully as hole in hym as we shalle be ther.

For we know in oure feyth, and also it was shewde in alle, that Crist Jhesu is both God and man. And aneynst the Godhed, he is hym selfe highest blyse, and was fro without begynnynge, and shalle be without end, whych very endlesse blesse may nevyer be hyghed nor lowyde in the selfe.7 And thys was plentouosly sette in every shewynge, and namely in the xii, wher he seyth, I am that is highest.8 And as aneynst Cristes manhode, it is knowyn in oure feyth and also shewde that he, with the vertu of the Godhede, for love to byngyn to hys blyse, sufferyd paynes and passion and dyed.

And thys be the wirks of Cristes manhed wher in he enjoueth, and that shewde he in the ixth where he seyth, It is a joy, a blyse, an endlesse lykyng to me that eyvr I sufford passion for the. And this is the blyse of Cristes werkys, and thus he menyth ther he seyth in the same shewynge, we be his blyse, we be his meed, we be hys
worship, we be his crowne. For as aneyst thist Crist is oure hede, he is glorified and unpassable. And as anenst his body, in whych alle his membirs be knytt, he is nott yet full glorified ne all unpassable. For the same thurst and longynge that he had uppe on the rode tre, which desyre, longynge, and thyrste, as to my syght, was in hym from without begynnynge, the same hath he yett and shal bee in to the tyme that the last soule that shalle be sauyd is come uppe to his blyssse.

For as truly as ther is a propyrte in God of ruth and pyte, as veryler ther is a propyre in God of thurst and longynge. And of the vertu of this longynge in Crist, we have to long ageny to hym, without whych no soule comyth to heven. And this propyre of longynge and thyrste comythe of the endlessse goodnes of God, ryght as the propyre of pytte comythe of his endlessse goodesesse. And though he have longynge and pytte, they ben sondry propyrtees as to my syght. And in thys standyth the poynthe of gostly thyrste, whych is lastynge in hym as long as we be in need, us drawynge uppe to his blyssse. And alle this was seen in shewynge of compassion, for that shalle ceacyn at domynes day. Thus he hath ruth and compassion on us, and he hath longynge to have us, but his wysdom and his love suffer nott the ende to come till the best tyme.

Chapter 32

Oone tyme oure good Lorde seyde, Alle maner a thynge shalle be wele. And another tyme he seyde, Thou shalt se thy selve that alle maner of thynge shalle be wele. And in thys seynt two the soule toke sundry maner of understanding. Oon was this: that he wylle we wyte that nott only he takythe heed to nobylle thynge and to grett, but also to lyttyle and to small, to lowe and to symple, and to oone and to other. And so menyth he in that he seyth, Alle maner thynge shall be wele. For he wylle that we wytt that the lest thynge shall nott be forgotten.

Another understanding is this: that ther be many dedys eyll done in oure syght and so gret harnes take that it senyth to us that it were unpossible that eevry shuld come to a good end. And up on thys we loke, sorrow, and monne therfore, so that we can noot rest us in the blyssedfulle beholding of God as we shold do. And the cause

1. For in the respect that Christ is our head, he is glorified and incapable of suffering. And as regards his body, in which all his members are knit, he is not yet completely glorified or entirely incapable of suffering. Julian is alluding to the concept of the Mystical Body of Christ that referred to Christ and Christians as a figurative body; the idea derived from 1 Corinthians 12:27 where St. Paul writes: “Now ye are the body of Christ, and members in particular.”
2. Ceres.
3. In response.
4. Different.
5. Cease at judgment day.

is this: that the use of oure reson is now so blende, so lowe, and so symple that we can nott know the high, marveloule wysdom, the might, and the goodnes of the blysseydfull Trynyte. And thus menyth he where he seyth, Thou shalt se thy selve that alle maner thynge shalle be wele; as ye seyde, Take now feyllyshly and trustyly and at the last end thou shalt se falhede of joye.

And thus in the same v worde before seyde, I may make all thynge wele, I understonde a mighty comfort of alle worke of oure Lorde God that are for to come. There is a deed the wyche the blesseydfull Trynyte shalle do in the last day as to my syght, and what the deed shall be and how it shall be done, it is unknowne of alle creaturys which are beneth Crist and shall be tylle when it shall be done. The goodnesse and the love of our Lorde God wylle that we wytte that it shalle be. And the myght and the wysdom of hym by the same love wylle heyle it and hyde it fro us, what it shalle be and how it shalle be done. And the cause whye we wytte it thus is for he wylle we be the esyd in oure soule and peesable in love, leyng the beholde of alle tempestes that myght lett us of true enjoynge in hym.

This is the grett deed ordyned of oure Lorde God fro without begynnynge, tresured and hyd in hys blesseyd brest, only knowne to hym selve, by whych deed he shalke make all thynge wele. For ryght as the blesseyd Trinite made alle thynge of nought, ryght so the same blesseyd Trynyte shalle make wele alle that is nott welle. And in this syght I marwelyed gretly and be held oure feyth, menyth thus: oure feyth is groundyd in Goddess worde, and it longthy to oure feyth that we beleve that Goddess worde shalle be sauyd in alle thynge. And one poyn of our feyth is that many creatures shall be damnyd, as angelis that felle out of heven for pride wyche be now fendys, and meny in erty that dyeth out of the feyth of holy chyrch, that is to sey, tho that be hethyn, and also many that hath recesyyd Cristendom and lyewh unchristen lyfe and so dyeth oute of chyrtye. All these shalle be damnyd to helle without ende, as holy chyrch teychth me to beleve.

And stondyng alle thys, me thought it was unpossible that alle maner of thynge shuld be wele, as oure Lorde shewde in this tyme. And as to thys I had no other answere in shewynge of oure Lorde but thys, That that is unpossible to the is nott unpossible to me. I shalle save my worde in alle thynge, and I shalle make althynge wele. And in thys I was taught by the grace of God that I shuld stedfastly holde me in the feyth as I had before understand, and ther with that I

6. Heal.
8. God's word shall be confirmed. Julian is attempting to reconcile the revelation that all shall be well with the church's teaching that many are damned to hell.
shulde stonde and sadly 1 beleve that alle maner thyng shall be welle, as oure Lorde shewde in that same tyme. For this is the grete dede that oure Lorde God shalle do, in welch dede he shalle save his worde in alle thyng. And he shalle make wele all that is not welle. But what the dede schal be and how it shall be done, there is no creature beneath Crist that wot 2 it, ne shalle wyt ityll it is done, as to the understandynge that I toke of oure Lordys menyng in this tyme.

Chapter 33

And yit in this I desyeryd as I durste 3 that I myght have had som sighnt of hel and of purgatory. But it was not mynt myng to take prefe 4 of ony thyng that longth to oure feyth, for I beleved soothfastly that hel and purgatory is for the same ende that holly chyrch techyth for. But my menyng was that I myght have seen for lernynge in alle thyng that longth to my feyth, wher by I myght lyve the more to Godes wurschyppe and to my profyghte. And for ought that I culde desyer, I ne culde se of thys ryght nought 5 but as it is before syde in the fyhte shewynge, wher that I saw the dyrvele is reprouvd of Gode and endlessly dampned. In whych sighnt I understond that alle the creatures that be of the deyvels condicion in thys lyfe and ther in endyng, ther is no more mencyon madde of them before God and alle his holynes but of the deyvel, notwithstandingd that they be of man- kynde, whather they have been creystred or nought.

For though the revelation was shewde of goodnes, in whych was made lyttyle mencion of eyvyle, yet I was nott drawn ther by from ony poyn of the feyth that holly chyrch techyth me to beleve. For I had sighnt of the passion of Crist in dyverse shewynge; in the first, in the secunde, in the iiiith, in the viith, as it is before syde, wher in I had in part felyng of the sorow of oure Lady and of hys tru frendys that saw hys paynes. But I saw nott so properly specyfied the Jewes that dyd hym to deth, 6 but nott withstanding I knew in my feyth that they were a cursyd and dampned without ende, savyng thoe that were convertyd by grace. And I was strenghed and lernyd generally to kepe me in the feyth in evey poynyt and in all as I had before understonde, hopynge that I was ther in with mercy and the grace of God, desyryng

and preyeng in my menyng that I myght contenue ther in unto my lyvyes ende.

It is Godes wyllle that we have grete regarde to alle the dedsys that he hath done, for he wille ther by we know, trust, and beleve alle that he shalle do. But eevrymre us nedeth leve the beholding what the dede shalle be and desyer we to he lyke to our brethren, whych be the seyntes in hevy, that wille ryght nought but Godes wyllle. Than shalle we onlye enjoye in God and be welle apayde 7 both with hylyng and shewynge. For I saw verely in our Lordes menyng the more we besy us to know hys prevytys in that or in any other thyng, the fethermore shalle we be from the knowyng.

Chapter 34

Oure Lord shewed two maner of prevytys. 8 One is thys grett prevyte with all the prevy poyntes therto belonging. And thys prevyte he wyllle we know thus hyd in to the tyme that he wyllle clerly shew them to us. That other are the prevytys whych hym selve shewed openly in thys revelation, for tho are prevytys whych he wyllle make open and knowyn to us for he wyllle that we wott that it is hys wyllle we knowe them. They are prevytys to us, but nott only for that he wyllle they be prevytys to us, but they are prevytys to us for oure blincked and oure unknowyn. And therefore hath he grett Ruth. And therefore he wyllle make them opyn to us hym selve, wher by we may knowe hym and love hym and cleve 9 to hym. For alle that is spedfulle 10 to us to wytt and for to knowe, fulle cortesly oure good Lorde wyllle shew us what it is with alle the prechynge and techyngh of holly chyrch. Gode shewed fulle grett pleasantys that he hath in alle men and women that myghtly and wysely take the prechynge and the techyngh of holly chyrch, for he it is, holly chyrch. He is the groudye. He is the substunce. He is the techyngh, he is the techer. He is the ende and he is the mede wherfore every kynde soule travylith. And thys is known and shalle be knowen to ech soule to whych the Holey Gost declaryth it. And I hape trully alle tho 11 that seke thus, thay shalle speele, for they seke God.

Alle thys that I have new sedyte and more as I shalle see atyr is comfortyng ageynst synne. For in the thyrde shewynge whan I saw that God doyth all that as done, I saw nott synn, and then saw that alle is welle. But whan God shewyte me for synne, than syde he, Alle schalle be welle.

1. Firmly.
2. Knows.
3. Dared.
4. To test. Julian continues to attempt to reconcile the revelation that all shall be well with the church's teaching about purgatory and hell.
5. Nothing at all.
7. But I saw not so particularly specified the Jews who put him to death. In many medieval narratives of the Passion, the Jews are held responsible for Christ's death. Julian's statement that the Jews were not specified is another discrepancy between her revelations and the church's teaching to which she is calling attention.
8. Pleased.
9. Two types of secrets. These secrets correspond to the open and hidden understandings mentioned at the beginning of chapter 30 and developed in subsequent chapters.
10. Cleave, cling to.
12. Those.
unmade. And a man's soul is a creature in God which hath the
same properties made. And ever more it doth that it was made for:
it seeth God, and it beholds God, and it loveth God. Wherefore God
enjoyeth in the creature and the creature in God, endlessly merve-
yng. In which merveynge he seeth his God, his Lord, his maker,
so hye, so grett, and so good, in regard of hym that is made that
unmeeteth the creature semyth ought to the selfe. But the brightnesse
and clemensse of truth and kyndesse maketh hym to see and to know
that he is made for love, in which love God endlessly kepyth hym.

Chapter 45

God demyth us upon oure kyndly substance, whych is ever kepte
one in hym, hole and safe without ende. And this dome is of his
righfulthes. And man demyth upon oure chauengeable sensa-
alyte, whych semyth now one and now a nother, after that it taketh
of the partyes and shewed outward. And this dome is medelyd, for
som tymes it is good and esy, and som tymes it is hard and grevous.
And in as much as it is good and esy, it longeth to the righfulnes.
And in as much as it is hard and grevous, oure good Lorde Jhesu
reformyth it by mercy and grace thorow vertu of his blysly passion
and so bringyth in to the righfulnes. And though these two be
thus acorded and oonyd, ytt it shall be known both in heyvn without
ende.

The furst dome, whych is of Goddes righfulnes, and that is of his
owne hygh, endlessesse, love, and that is that, fyer, seote dome that
was shewed in alle the fyer revelation in whych I saw hym assignys
us no maner of blame. And though theyse were seote and delec-
table, ytt only in the beholdynge of this I culde nott be fulle esyd.
And that was for the dome of holy chyrch, whych I had before under-
ostondyng and was contynually in my sycht. And therefore by this dome
me thought that me behovyth nedys to know my selfe a synner. And
by the same dome I understode that synners be sometyme wasting
blame and wrath, and theys seote culde I nott see in God. And ther-
fore my advyce and desyer was more than I can or may telle. For
the hygher dome God shewed hym selfe in the same tymse, and ther-
fore we behovyd nedys to take it. And the lower dome was lernysd me
before tymse in holy chyrche, and therefore I myght nott by no weye
leve the lower dome.

5. Scarcely the creature seems sought or anything to the self.
6. God judges us according to our natural substance (the higher part of the soul), which is
ever kept one in him. In Revelation XIV, chapters 53–56, Julian explains the ontological
union between God and humanity.
7. Changeable sensuality (the lower part of the soul).
8. Mixed.
9. It is necessary to me, I must.
1. Deliberation.

Chapter 46

But oure passynge llyvynge that we have here in oure sensualyte
knowyth nott what oure selfe is but in our feth. And whan we know
and see verelie and clerly what oure selfe is, than shalle we verelie
and clerly see and know oure Lorde God in fulhelde of joye. And ther-
fore it behovyth nedys to be that the nerer we be oure bylyse, the
more we shall long, and that both by kynde and by grace. We may
have knowynge of oure selfe in this lyfe by contynuant helpe and vertu
of our hygh kynd, in which knowynge we may encrese and wax by
fortherynge and spedynge of mercy and grace. But we may nevyr fulle
know oure selfe in to the last poiyn, in which pouyte thyss passynge
life and alle manner of woo and payne shalle have an ende. And ther-
fore it longeth properly to us both by kynde and by grace to long
and desyer with alle oure myghtes to know oure selfe, in which ful
knowynge we shall verelie and clerly know oure God in fulhelde of
endlesse joye.

And ytt in alle this tymse, ffo the beginnyng to the ende, I had ii
manner of beholdynge. That one was endlesse, contynuant love
with suernesse of kepyng and bylysful salvacion, for of this was all the
shewing. That atlyr was the comyn techyng of holy chyrch, of whych
I was befor enfermyd and groundyl and wyfully havyng in use and

2. Confirmed.
3. I had no other answer except a marvelous example of a lord and of a servant, as I shall
say afterwards, and that very obscurely and figuratively showed. Julian recounts this show-
ing and the understanding of it she achieved after nearly twenty years of reflection in
chapter 5.
4. Sensuality. Julian's term for the lower part of the soul concerned with the body and tem-
poral matters.
in understondyng. And the beholder of this came not from me, for
by the shewing I was not sterd nor led ther fro in no manner point.
But I had ther in teching to love it and lyke it, wher by I myght with
the helpe of oure Lorde and his grace encrese and ryse to more
hevynly knowynge and hyer loyynge.

And thus in alle this beholder me thought it behoyd nedys to se
and to know that we be synners and do many evylles that we oughte
to leve, and leve many good deys undone that we oughte to do,
wherefore we deserve Payne, blame, and wrath. And not without-
standing alle this, I saw verely that oure Lorde was neyvyr wroth nor neyvyr
shall. For he is God, he is good, he is true, he is love, he is pees;
and hyys myght, hyys wysdom, hyys charyte, and his unyte sufferyth
hym nott to be wroth. For I saw truly that it is against the propyrte
of hyys myght to be wroth, and against the properie of hyys wysdom,
and against the propyrte of hyys goodnes. God is that goodnesse
that may nott be wroth, for God is nott but goodnesse. Oure soule is onyd
to hym, unchaungable goodnesse. And betwene God and oure soule
is neyther wrath nor forwynnesse in hyys sych. For oure soule is so
fusolmy onyd to God of hyys owne goodnesse that betwene God and
oure soule maye be ryght nought.

And to this understondyng was the soule led by love and drawyn
by myght in every shewing. That it is thus, oure good Lorde shewed;
and how it is thus, verely of his gret goodnesse; and that he wylle
we desyer to wyt, that is to seye, as it lonyth to his creature to wytte
it. For all thing that the semple soule understode, God wyll that
it be shewed and knowyn. For those thynge that he wylle have prevy,
myghtely and wysely hym selfe hydeth them for love. For I saw in
the same shewing that moch pryvete is hyd whych may nevyr be
knowyn in to the tym of God of hyys goodnes hath made us worthy
to se it. And ther with I am well apayde, abydyng oure Lord's wylle
in this hye marveyle. And now I yeylde me to my modyr holy chyrch
as a symyll chylde owyth.

Chapter 47

Two pryntes longyn to oure soule by det.
One is that we reverently
marveyle. That othyr is that we meekly suyf, evrynjoyng in God.
For he wylle that we know that we shalle in short tyme se cleryly
in hyym selfe all that we desyer. And not withoutstanding all thys, I behelde
and merweyledly netyl what is the mercy and forwynnesse of God. For
by the teching that I had before, I understode that the mercy of God
shalle be forwynnesse of hyym wraet after the tym of that we have

1. To some extent.
2. Ignorance.
3. Overcome.
4. Blindness.
5. At once.
6. Contrariness that is in ourself and that of the old rote of our first sin (original sin) with
all that followes of our own contynuance (in personal sin).
Chapter 48

But our good Lord the Holy Ghost, which is endless lyfe dwel-lyng in our soule, full truly kepyth us, and werkyth ther in a pees, and byryth it to cys by grace, and malkyth it buxom; and accordyth it to God. And this is the mercy and the wey that our good Lord contynuallly ledyth us in as longe as we be in this lyfe which is changeable. For I saw no wrath but on mannes pertie, and that forgevyth he in us. For wrath is not elles but a frowerdnes and a contrariusnes to pees and to love. And eyther it comyth of feylynge of might, or of feylynge of wysdom, or of feylynge of goodnesse, which feylynge is nott in God, but it is in oure party. For we by synne and wrecynedness have in us a wrath and a contynuall contrariouynes to pees and to love. And that shewed he ful ofte in his lovely chere of ruth and pytte.

For the ground of mercy is in love, and the werkyng of mercy is oure kepyng in love. And this was shewed in such a manner that I culde not perceyye the propeyte of mercy other wyse but as it were all love in love. That is to sey, as to my syght mercy is a sweete gracius werkyng in love medlyd with plentuous pytte. For mercy werkyth us kepyng, and mercy werkyth turning to us all thyng to good. Mercy for love sufferyth us to feyle by mesure. And in as much as we feyle, in so much we fall. And in as much as we feyle, in so much we dye. For us behovyth nedys to dye in as much as we feyle syghte and feylynge of God that is oure lyfe. Oure feylynge is dreyfulfe, oure feylynge is shamynd, and oure dreylyng is sorowfull.

But yet in all this the swet eye of pytte and of love depereth nevyr from us, ne the werkyng of mercy cesyth: not. For I behelde the propeyte of mercy, and I behelde the propeyte of grace, whych have ii maner of werkyng in one love. Mercy is a pyttefull propeyte whych longyth to moderhode in tender love. And grace is a wershyppfull propeyte whych longyth to rayll lordschyppe in the same love. Mercy werkyth kyppyng, sufferyng, quylyng, and helyng; and alle is of tendynesse of love. And grace werkyth with mercy, reysyng, rewardyng, endlesly ovyr passyng that oure loyng and oure travelye deseryth, spedyng abrede and shewyng the hye plentiousnesse, largesse of Godsse rayll lordschyppe in his meravelouse curtsey. And this is

Chapter 49

For it was an hye marveyle to the soule, whych was contynualliy shewed in alle and with grett diligence beholyng, that oure Lorde God as a neyst hym selfe may nott forveye, for he may nott be wroth. It were unpossible. For this was shewed: that oure lyfe is alle grounded and royted in love, and without love we may nott lyve. And therfor to the soule that of his speciall grace seeth so ferforth of the lyf, the marvellous goodnesse of God that we be endlessly onyd to hym in love, it is the most unpossible that may be that God shuld be wroth.

For wrath and frenschypp be two contrarious. For he that wastyth and dystroyeth oure wrath and makyth us meke and mylyde, it behovyth us nedys to believe that he be eyr in one love, meke and mylyde, which is contrary to wrath. For I saw full truly that where oure Lorde aperteyn, pees is takyng and wrath hath no stede. For I saw no manner of wrath in God, neythor for shortte tyme noor for long. For truly, as to my syght, if God myght he wroth a while, we shuld neyther have lyfe ne stede ne bevyng. For as verely as we have oure beynge of the endlesse myght of God, and of the endlesse wysdom, and of the endlesse goodnesse, also verely we have oure kepyng in the endlesse myght of God, in the endlesse wysdom, and in the endlesse goodnesse. For thowe we fele in us wrath, debate, and

7. Obedient.
8. Obstinate and contrarious.
1. To a limited extent, in moderation.
2. Cease.

4. Abundance.
5. To such an extent.
6. Diminishes and consumes.
7. With respect to.
8. Rooted.
9. To the extent of the high.
1. Friendship.
2. Place.
we fall in on oure perty, we be ofte deed as to mannes dome in erth. But in the syght of God the soule that shall be safe was nevyr deed, ne nevyr shal. But yet here I woundrye and merveyled with alle the dylygence of my soule, menyng thus, "Goode Lorde, I see the that thou arte very truth, and I know truly that we syn grevously all day and be moch blame wyrthy. And I may neyther leve the knowynge of this sooth, nor I se noth the shewyng to us no manner of blame. How may this be?"

For I kno the coyn techynge of holy church and by my owne felyng that the blame of oure synnes contynualy hangyth upon us, fro the fyrst man nyng to the tyme that we come uppe in to hevyyn. Then was this my merveyle, that I saw oure Lorde God shewyng to us no more blame then if we were as clene and as holy as angelis be in hevyyn. And betwene theyes two contraryes my resyn was gretty travelyd by my blyndnes and culde have no rest for deede that his blessed presens shulde passe fro my syght, and I to be lefte in unnowyng how he beholde us in oure syne. For eyther me behoveyd to se in God that synne were alle done away, or els me behoveyd to see in God how he seeth it, wher by I myght truly know how it longyth to me to see synne and the manner of oure blame.

My longyn engured, hym contynuanty beholdeyn, and yet I culde have no paciencye for grett feer and perplexite, thynkyng, "If I take it thus, that we be no synners nor no blame wyrthy, it semyth as I shulde erre and faile of knowynge of this sooth." And if it be tru that we be synners and blame wyrthy, good Lorde, how may it than be that I can nott see this truth in the, whych arte my God, my maker in whom I desyer to se alle truth?"

For three pynotes make me hardy to ask it. The furst is for it is so love athing, for if it were an hye, I shulde be adred. The seconde is that it is so comon, for if it were speccially and prey, also I shulde be adred. The thyrde is that it nedeth me to wytt, as me thinlyght, if I shall lye here, for knowynge of good and evyll, wher by I may be resen and by grace the more deputer the sonder and love goodnesse and hate evyll as holy chyrch techynge. I cryde inwardly with all my myght, seyng in to God for helpe, menyng thus, "A, Lorde Jhesu, kyng of blyssse, how shall I be esyde? Who shall tell me and tech me that me nedeth to wytt, if I may nott at this tymse in the?"
Chapter 51

And then oun curesey Lorde asweryd in shewynge full mystely by a wonderfull example of a lorde that hath a servaunt and gave me syght to my understanding of both. Whych syght was shewed double in the lorde, and the syght was shewed double in the servaunt. That one perty was shewed gostly in bodely lycknesse. That other perty was shewed more gostly without bodely lycknesse. For the furst thus I sawe: two persons in bodely lycknesse, that is to sey, a lorde and a servaunt. And therewith God gave me gostly understanding. The lorde sutyth solemnly in rest and in pees. The servaunt stondyth before his lorde, reverently redy to do his lordes wiylle. The lorde lokyth upon his servaunt full lonely and swetly and mekely. He sendyth hym in to a certeyne place to do his wyll. The servaunt not onely he goyth, but sodenely he sterseth and ryngeth in grett hast for love to do his lordes wiylle. And anon he fallyth in a slowe and talkyth ful grett sorow. And than he groneth and monyth and wallowyth and wryeth, but he may not ryse nor helpe hym seluy by no maner of weyre.

And of all this the most myschefe that I saw hym in was feylyng of comfort, for he culde nott turne his face to loke uppe on his loyng lorde, whych was to hym full nere, in whom is full comfort. But as a man that was full feybl and unwyse for the tyme, he entendyd to his felyng and endurynge in woe, in whow woe he sufferyd vii grett paynes. The furst was the soore brossynge that he toke in his fallyng, whych was to hym moch payne. The seconde was the heyvynesse of his body. The thyrde was fybylnesse that folowyth of the syme. The iii that was he blundyd in his reson and stondyd in his mynde so ferforth that allmost he had forgotten his owne love. The v was that he myght nott ryse. The vi was payne most meruelous to me, and that was that he leye aloone. I lokyd alle about and behelde, and ferre ne nere ne hye ne love I saw to hym no helpe. The vii was that the place whych he lay in was alang, harde, and grevous. I merveyled how this servaunt myght thus mekely suffer all this woe. And I behelde with ayusement to wyt of I culde perceyve in hym ony defaughte, or fy the lorde shuld assigne in hym ony maner of blame. And verely there was none seen, for oonly hys good wyll and his grett desyer was cause of his fallyng. And he was as unloothfull and as good inwardly as he was when he stode before his lorde redy to do his wiylle.

And ryght thus contynuantly his loveyng lorde full tenderly beholdyth hym. And nowyth a doubl yeere chere: one owtwarde, full mekely and myldedly with grett rewth and pytte, and this was of the furst; another inwarde, more gostly, and this was shewed with a leyding of my understanding in to the lorde, in restoryng whych I saw hym hyeuly enjoye for the wurschefull restyng and noble that he wyll and shal bryng his servaunt to by his plentuous grace. And this was of that other shewynge. And now was my understanding ledde aeygne in to the furst, both kepyng in mynd.

Than seyde this curing londe in his menyng, "Lo, my belowyng servant, what harme and dysses he hath had and takyn in my servys for my love, yea, and for his good wyll. Is it nott reson that I reward hym his frey and his drede, his hurt and his mayme and alle his woe? And nott only this, but fallyth it nott to me to geve hym a gyfte that be better to hym and more wurschefull than his owne hele should have bene? And ells me thyngklyth I dyd hym no grace." And in this an inwarde goostly shewynge of the lordes menyng descended in to my soule, in whow I saw that it behovyth nedys to be, standing his grett goodness and his owne wurschyppe, that his deeworthy servaunt, whych he lovyd so much, shulde be hyeuly and blissfully rewardyd without ende, above that he shulde have be f ye he had nott fallen, yea, and so ferforth that his fallyng and alle his wo that he lych takyn there by Allah be turnyd in to the hye oxyppsyng wurschype and endlesse blesses.

And at this poyn of the shewynge of the example vanyschyd, and oure good Lorde ledde forthe my understanding in syght and in shewynge of the revelacion to the ende. But nott withstandyng all thys forthredyng, the marveylityng of the example went neyver fro me, for me thought it was gryn me for aynswere to my desyer. And yet culde I nott take there in full understanding to my ees in that tyme. For in the servaunt that was shewed for Adam, as I shall sey, I sawe many dyesere propertyes that myght by no maner be directe to syngell Adam. 
And thus in that tyme I stode mychlye in thre knowynge, for the full understanding of this meravelous example was nott geven me in that tyne, in whych mysty example the pryvytes of the revelation be yet moch hyd. And nott withstandyng this, I sawe and understode that every shewynge is full of pryvytes. And there fore mee behovyth now to tell the preoper in whych I am som dele esyd. The furst is the begynyng of techyngh that I understode ther in in the same tyne. The secunde is the towarde lernyng that I have understode there in sythyn. The thyrde is alle the hole revelation fro the begynyng to the ende whych oure Lorde God of his goodnes bryngyth oftyms frely to the syghte of my understyngyng. And theysse thre be so onyd, as to my understondyng, that I can nott nor may deprete them. And by theysse thre as one I have techyngh wherby I ow 2 to beliyve and trusta in oure Lorde God, of that the same goodnesse that he shewyd it and for the same end, ryght so of the same goodnes and for the same end he shall declare it to us when it is his wyll.

For twenty yere after the tyne of the shewyng save thre monthys I had techyngh inwarilynd as I shal say: "It longyth to the to take hede to alle the preoper and the condesions that were shewed in the example though ye thyngh that it be mysty and indifferer3 to thy syght." I assentyd wyfully with grett desyer, seeing inwarily with asyment all the poyntes and the preoper that were shewed in the same tyne, as ferforth as my wytt and my understyngyng wyll sevyre, begynyng my behovyngh at the lorde and at the servaunt: at the manner of sattyng of the lorde, and the place he satt on, and the colour of his clothyngh, and the manner of shape, and his chere withoute, and his nobely and his goodnes withins; and the manner of stondyng of the servaunt, and the place where and how, and his manner of clothyngh, the colour and the shape, at his outwarde behavyngh, and at his inwarde goodnes and his unloothyness. The lorde that satt solemny in rest and in peys, I understonde that he is God. The servaunt that stode before hym, I understode that he was shewed for Adam, that is to sey, oone man was shewed that tyne and his fallyngh to make there by to be understonde how God beholdyth alle manne and his fallyngh. For in the syghte of God alle man is oone man, and oone man is alle man. This man was hurte in his myghte and made fulle feyll, and he was stonyed4 in his understyngyng. For he was turnyd fro the behold-

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5. Prevented.
6. Fullers.
8. Roomy and ample and very pleasing as befallys.
9. Blue as azure, most dignified and fair.
1. Very dignified features.
2. A high stronghoild or citadel, long and broad, all full of endless heavyness.
4. Equal.
5. Continuous.
to man, he shewyth hym homely as man, not withstanding that I saw verely we ought to know and believe that the Fader is not man.

But his sittynge on the erth, bareyn and desert, is thus to mene: he made mannes soule to be his owne cytte6 and his dwelling place, which is most pleasing to hym of all his workes. And what tymne man was fallyn in to sorrow and payne, he was not all semely to serve of that noble office.7 And therfore oure kynde Fader wolde have dyght hym noon other place but to sitt upon the erth, abydyng man kynde which is medylid with eth,8 tyl what tymne by his grace hys deer-wurthy Sonne had brought agayne hys cytte in to the nobyll feyerness with his harde traveyle.

The blakheit of the clouthynge betokenyth his stedfastnesse. The brownheit of his feyer face with the semely blackhede of the eyen was most accordyng to shew his holy sobyrenesse.9 The largeness of his clouthynge, whych was feyer, flamyngyn about10 betokenyth that he hath beclosed in hym all heynys and all endlessse joy and blysse. And this was shewed in a church11 wher I saw that my understandyng was led in to the lorde, in which I saw hym healy enjoye for the wor schypfull restoryng that he wyll and shall bryng hys servaunt to by hys plentuous grace.

And yet I marveyled, beholding the lorde and the servant before seyde. I saw the lorde sitt solemnly and the servant standing reverently before his lorde, in whiche servant is doublly understandyng, one without, another within. Outward he was clad simpy as a laborer whiche was dysposyd to traveyle, and he stod full nere the lorde, not eynyn for anest hym, but in perty a syde, and that on the lefte syde. Hys clouthynge was a whйте kryttyl, syndell, olde, and alle defautyd, dyed with swete of his body, strete fytynge to hym and shorthe, as it were an handfull beneath the knee, bare, seming as it shuld sone be worne uppe, redy to be ragged and rent.12 And in this I marveyled greatly, thynkynge, "This is now an unsemely13 clouthynge for the servant that is so heylely lyke to lynde in before so worschypfull a lord."

And inward in hym was shewed a ground of love, whiche love he had to the lorde that was eynyn lyke to the love that the lord had to hym. The wysdom of the servant sawe inwardly that ther was one thing to do whiche shuld be wurschyppe to the lord. And the servant for love, havyng no regarde to hym selfe nor to nothynge that myght fall of hym, hastely deed sterne and rynde14 at the sendyng of his lorde to do that thing whiche was hys wylle and his wurschyppe. For it semyd by his outewarde clouthynge as he had ben a contynuant15 laborer and an hard traveler of long tymne. And by the inward syght that I had, both in the lorde and in the servant, it semyd that he was a newyd, that it to sey, new begynning for to traveyle, whiche servant was neyv sent out before.

Ther was a tresoure in the erth whiche the lorde lyved. I marveyled and thought what it myght be. And I was answered in my understandyng, "It is a mete whiche is lovesom16 and plesyng to the lorde." For I saw the lorde sitt as a man, and I saw neyther meet nor drynke wher with to serve hym. Thys was one marveyle. A nother marveyle was that this solemynpe lorde had no servant but one, and hym he sent out. I beheld, thynkynge what manner labour it may be that the servant shulde do. And then I understode that he shuld do the grettest labour and the hardest traveyle that is. He shuld be a gardener, delving and dykyng and swetyng17 and turnyng the erth up and down, and seke the dennesse, and water the plantes in tymne. And in this he shulde contynue his traveyle and make swete foldys to rynde and nobly plethuousnesse fruyte to spryngh, whiche he shulde bryng before the lorde and serve hym therwith to his lykynk. And he shulde neyver turne aeynyn tyll he had dyghte this mett18 alle redy as he knew that it lykyd to the lorde. And than he shulde take thys mett with the dryngke and bere it full worschypfull before the lorde. And all thys tymne the lorde shulde sytt ryght on the same place, abydyng the servant whom he sent oute.

And yet I marveyled fro whens19 the servant came. For I saw in the lord that he hath within hym selfe endlessse lyfe and all manner of goodnes, save the tresure that is in the erth, and that was groundyd with in the lord in meravelous dennesse of endlessse love. But it was nott alle to his wurschyppyly tyllys his servant hath thus nobly dyghte it and brought it before hym in hym selfe present. And with out the lorde was ryght noght but wyldernysse. And I understode noyt alle what this exampyll ment, and thence I marveyled fro whens the servant came.

In the servant is comprehended20 the Seconde Person of the Tryn-
yte, and in the servant is comprehended Adam, that is to say, all men. And, therefore, when I say the Sonne, it menyth the Godhede, whyc is even with the Fader. And when I say the servant, it menyth Crystes manhode, which is rughtfull Adam. By the nerehede of the servaunt is understand the Sonne, and by the stondyng of the lyft syde is understand Adam. The lorde is God the Fader, the servant is the Sonne Jesu Cryst, the Holy Gost is the even love whyc is in them both.

When Adam felle, Godes Sonne felle. For the rught onsyng whyc was made in hevyn, Goddis Sonne myght nott be seperath from Adam, for by Adam I understand alle man. Adam fell fro lyfe to deth in to the slade of this wrecyd worlde and afyer that in to hell. Goddis Son fell with Adam in to the slade of the mydyens wome, which was the feyrest daughter of Adam, and that for to excuse Adam from blame in hevyn and in erth: and myghtely be fecyld hym out of hell. By the wysdom and the goodness that was in the servaunt is understand Goddis Son. By the pore clothynge as a laborer stondynge nere the lyft syde is understande the manhode of Adam with alle the myscyfhe and febylnesse that foloweth. For in alle this oure good Lorde shewed his owne Son and Adam but one man. The vertu and the goodness that we have is of Jesu Crist, the feblynese and blypeynesse that we have is of Adam, which two were shewed in the servaunt.

And thus hath oure good Lorde Jhesu taken uppon hym all oure blame, and thercfore oure Fader may nor wylly no more blame assigne to us than to his owne derwurthy Son Jhesu Cryst. Thus was he the servant before his comyng in to erth, stondynge reby the Father in purpos tyll what tyne he wolde sende hym to do the worshypfull deed by whyc mankynde was brought agayn in to hevyn. That is to sayy, myt withstondynge that he is God, even with the Fader as anser the Godhede, but in his forseyng purpos that he would be man to save man in fulllyng the wyll of his Fader, so he stode before his Fader as a servaunt, wyllfully taking uppon hym alle oure charge. And than he sterte ful redely at the Fader's wyll. And anon he fell full lowe in the maydys wome, havynge no regarde to hym selve ne to his harde paynes. The wyth kyrtyll is his fleche. The singlehe is that ther was rught noght between the Godhede and the manhode. The straighnt nesse is poyrte, the ede is of Adam's weyring, the defauteyng is the swete of Adam's travelye, the shortnesse shewyth the servant laborar.

And thus I saw the Sonne stonde, seyng in his menyng, "Lo, my dere Fader, I stonde before the in Adam's kyrtyll alle redy to sterte and to ryne. I wolde be in the erth to thy worschyppe when is it thy wyll to sende me. How long shall I desyer it?" Full truely wyt the Son when it was the Fader's wyll and how long he sholde desyer, that is to say, as a nempees the Godhede, for he is the wysdom of the Fader. Wherfore this menyng was shewed in understandyng of the manhode of Crist. For all mankynde that shall be savyd by the swete inyntacion and the passion of Crist, alle is the manhode of Crist. For he is the heed, and we be his membirs, to whych membirs the day and the tyne is unknown when every passyng wo and sorow shall have an eende and the everlastyng joy and blysse shall be fullyld, whych day and tyne for to see all the company of hevyn longyth or desyret. And alle that be under hevyn whych shall come theder, ther wy is by longyng and deseryng, whych deseryng and longyng was shewed in the servaunt stondynge before the lorde, or ellys thus in the Son stondynge afore the Fadyr in Adam kyrtyll. For the longyng and desyer of all mankynde that shall be safe aperyd in Jhesu. For Jhesu is in all that shall be safe, and all that be savyd is in Jhesu, and all of the charyte of God with obernede, mekenesse, and paciens, and vertuouss that longyth to us.

Also in this merveyles example I have techyngh with in me, as it were the beginnyng of an A B C, wher by I may have some understondyng of oure Lordys menyng. For the pryveste of the revelacyon be hyd ther in, not withstondynge that alle the shewynge be full of pryvestes.

The settyng of the Fader betokynnyth the Godhede, that is to say, for shewynge of rest and pees, for in the Godhede may be no travelye. And that he shewyn hym selve as lorde betokynnyth to oure manhode. The standyn of the servant betokynnyth travelye, and on the lyfte

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Person of the Trinity and the second Adam. What Adam lost through a tree, Christ restored through the tree of the cross.

4. For the just union which was made in heaven. Julian describes the ontological union between the Second Person of the Trinity and humankind in Revelation XIV, chapters 53–56.

5. Adam fell from life to death into the valley of this wretched world and afterward into hell. Julian's concept of creation is influenced by Christian Neoplatonism. She believes that the substance or higher part of the soul subsists in the divine substance until it falls to earth to be joined to the lower part of the soul, the sensuality, and the body.

6. Valley of the maiden's womb. At the incarnation, the Son of God took on human form in Mary's womb.

7. And mightily he (Christ) fetched him (Adam) out of hell. Julian is referring to the lowering of hell, the belief that Jesus descended to hell between his death on the cross and his resurrection to free the souls of the just, including Adam, who could not be saved before Jesus' atonement for the Father for original sin.

8. Equal with the Father in respect of the Godhead but in his foreseeing purpose.

9. White tunic.

1. Singleness. Adam is wearing no other garment

2. The age is because of Adam's wearing, the defectiveness is due to the sweat of Adam's till, the shortness shows the servant a laborer.

3. In respect of the Godhead.

4. For he is the head, and we are his members. Julian is referring to the concept of the Mystical Body of Christ that regards Christ and Christians as a figurative body; the idea derived from 1 Corinthians 12:27, where St. Paul writes: "Now we are the body of Christ, and members in particular."

5. Thither, there.
syde betokynnyth that he was not alle wurthy to stonde evyn ryght before the lorde. His stertyng was the Godhed, and the rennyng was the manhed. For the Godhed sterte fro the Fader in to the maydyn's wombe, fallyng in to the takynge of oure kynde. And in this fallyng he toke grete soore. The soore that he toke was oure flessch, in whych as Sone he had felyng of dedely paynes. By that by he stode dreddfully before the lorde and nott evyn ryghte betokynnyth that his clothyngh was not honest to stonde evyn ryght before the lorde, nor that myght nott nor shuldle nott be hys offycye whyle he was a laborer. Nor also he myght nott sytt with the lورد in rest and pees tyll he had wonne his peecce ryghtfully with hys hard travelye. And by the lefte syde, that the Fader lefte his owne Son wyulfly in this manhed to suffer all man's payne without sparyng of hym. By that by kyrtel was at the poynyt to be ragged and rent is understande the roddys and scorgys, the thornes and the naylys, the drawnyng and the draggyng, his tendyr flessch rentyng, as I saw in some payty. The flessch was rent fro the head panne, fallyng on pecys unto the tymlye the bledyng feyllyd, and than it beganne to dry agayne, cleveyng to the bone. And by the walowyng and wrythyng, gronyng and mornyng is understonde that he myght nevyr ryse all myghtly fro that tymlye that he was fallyn in to the maydyn's wombe tyll his body was sleyne and dede, he yeldyngh the soule in to the Fadyr's hand with alle mankyndye for whom he was sent.

And at this poynyt he beganne furst to show his myght, for then he went in to helle. And when he was ther, than he resyed uppe the grorf oute of the depe deppynesse, whych ryghtfully was knyt to hym in heuyn. The body ley in the grave tyll Estor morow, and fro that tymlye he ley nevyr more. For ther was ryghtfully endyd the walowyng and the wrythyng, the gronyng and the mornyng. And oure foule, dedely flessch that Godlys Son toke upon hym, whych was Adam's olde kyrtyll, streyte, bare, and shorte, then by oure Saviour was made feyer, new, whyt, and bryght, and of endlesse clennesse, wyde and seyde, feyer and rychar than was the clothyngh whych I saw on the Fader. For that clothyngh was blew, and Crystes clothyngh is now of feyer, semely medolour, whych is so merelous that I can itt discryve, for it is all of very wurzychype.

Now sittytt nott the lorde en erth in wyldernesse, but he syttythe on lysi ryche and nobyll seyt, whych he made in heyn in all his lykyng. Now stondyth nott the Sonn before the Fader as a servant before the lorde, dreddfully clothed, in perty nakyd, but he stondyth before the Fader eyn ryghte rychele clothed in blyssyng ful largeness with a crowne upon his hed of precyous rychenes. For it was schewede that we be his crowne, whych crowne is the Fader's joy, the Sonnes wurschype, the Holy Gostys lykyng, and endlesse merelous bllysse to alle that be in heyn.

Now stondyth not the Sonn before the Fader on the lyfde syde as a laborer, but he syttyth on the Fader's ryght hande in endlesse rest an pees. But it is nott ment that the Sonne sytthyth on the ryght hand besyde as one man syttyth by an other in this lyfe, for ther is no such syttyng, as to my syght, in the Trynyte. But he syttyth on his Fader's ryght honde, that is to sey, ryght in the hyest nobylitye of the Fader's joy. Now is the Spouse, Goddis Son, in pees with this loved wyfe, whych is the feyer maydyn of endlesse joy. Now syttyth the Sonn, very God and very man, in his cytte in rest and in pees, whych his Fader hath dyghte to hyme of endlesse purpose, and the Fader in the Son, and the Holy Gost in the Fader and in the Son.

Chapter 52

And thus I saw that God enjoweth that he is our Fader, and God enjoweth that he is our Moder, and God enjoweth that he is our very Spouse and our soule his loved wyfe. And Crist enjoweth that he is our Broder, and Jhesu enjoweth that he is our Saviour. Theyse be vy hye joyes, as I understonde, in whych he wylle that we enjoye, hym praysyng, thankyng, hym lovyng, hym endlessly blessing.

Alle that shall be savyd, for the tymye of this lyfe we have in us a merelous medelur both of wele and of wo. We have in us oure Lorde Jhesu Cryst up resyn, and we have in us the wrychynesse and the myscheff of Adam's fallyng. Dyeng by Cryst, we be lastynly kept, and by hys gracysous touchyng we be reysyd in to very trust of salvacon. And by Adam's fallyng we be so broken in oure felyng on dyversy manerre by synne and by sondry paynes, in whych we be made derke and so blynde that unnethys we can take any conforte. But

7. Respectable.
8. By (the fact) that his tunic was at the point to be made into rags and torn is understood the rods and the scourges, the thorns and the nails, the pulling and the dragging, his tender flesh seared.
9. The flesh was torn from the skull, falling in pieces until the time the bleeding stopped, and then it began to dry again, clinging to the bone. And by the wallowing and writhing, groaning and mourning is understood that he might never rise up at all powerfully from the time that he fell into the maiden's womb until his body was slain and dead, he yielding the soul with all mankind for whom he was sent into the Father's hand.

1. Then he raised up the great rout or company out of the deep depths (the narrowing of hell).
2. Roomy and ample, fair and richer.

3. Decorous medley cloth, cloth made of wool dyed and mingled before being spun, either of one color or of different shades or colors.
4. Describe.
5. Revelation IX, chapter 22.
6. This beloved wife. As Queen of Heaven, Mary is Christ's wife as well as his mother.
7. Prepared for.
8. Mixture.
in our menying we abide God and feythfully trust to have mercy and grace. And this is our own werkyng in us, and of his goodnesse openyth the ey of our understanding, by whych we have syght, some tyme more and somtyme lesse, after that God geveth abylyte to take. And now we be resydye in to that one, and now we are suffered to fall in to that other.

And thus is that medle so mervelous in us that unnethis we knowe of our selve or of our evyn Cristen in what we stonde for the mervelounesse of this sondrye felyng, but that ech holy assent that we assent to God when we fele hym truly, wyllynyng to be with hym with all our herte, with all our soule, and with all our myghte. And than we hate and dyspise our ewyl stereng and all that myghte be occasion of synne, gostly and bodely. And yet nevyr thelesse when this surnesesse is hyd, we fall ayein in to blynysnesse and so in to woo and trybulacion on dyverse maners. But than is this oure comfort, that we knowe in our feyth that by the vertu of Crist, which is oure keper, we assent nevyr thereto, but we groge ther agets and endure in payne and in wo, prayynge in to that tymne that he shewede hym ayein to us.

And thus we stonde in this medelur all the dayes of oure lyfe, but he wylly we trust that he is lastynge with us and that in thre manner. He is with us in hyem, very man in his owne person, us updraynyng; and that was shewd in the gostely thyrs. And he is with us in eth, us ledynig; and that was shewd in the thyrde, wher I saw God in a poynt. And he is with us in oure soule, endlessly wonnyng, relyng, and gydying us; and that was shewd in the xvi, as I shalle say.

And thus in the servant was shewde the blynysnesse and the myscche of Adam's fallyng, and in the servant was shewde the wsdomy and the goodnesse of Goddys Son. And in the lorde was schewede the reyth and the pytte of Adam's wo, and in the lorde was shewde the hye noblyte and the endless wurshypp that mankynde is come to by the vertu of the passyon and the deth of his deereworthly Son. And theryfore myghtyly he enojyeth in his fallyng, for the hye reysyng and fulshed of blyssse that mankynde is come to, ovr passyon that we shulde have had ye he had not fallyn. And thus to se this ovyrpayng noblete was my understonding leed in to God in the same tymne that I saw the servant falle.

And thus we have mater of mornyng, for oure synne is cause of Cristes paynes. And we have lastynge mater of joy, for endless love made hym to suffer. And therfore the creature that seeth and felyth the workyng of love by grace hathyn nought but synne, for of alle thynge, as to my syght, love and hate be hardest and most unmesurables contraries. And nort withstanding all this, I saw and understode in oure Lordys menying that we may nort in this lyfe kepe us frot synne, alle holy in full clenesse as we shall be in heuy. But we may wele by grace kepe us fro the synnes whych wolde leade us to endless payne, as holy chyrch techyth us, and eschewe venyally rasonably uppe oure myght. And if we by oure bylnesse and oure wreclydnesse ony tymne falle, that we redely ryse, knowynge the swet touchyng of grace, and wyfully amend us upon techyng of holy chyrch after that the synne is greuos, and go forth with God in love, and neyther on that one syde fall owyr lowe, enelonyng to dyspeyrs, ne on that other syde be owyr rechelesse, as ye we geve no forse, but mekelly know oure felybnes, wytyng that we may nort stonde a twynylyng of an ey but with kepyng of grace, and reverently cleve to God, in hym oonly trustyng.

For other wyse is the beholdeynge of God, and other wyse is the beholdeynge of man. For it longyth to man mekelly to accuse hym selfe, and it longyth to the propyr goodnesse of oure Lorde God curtesly to excuse man. And thysse be twy parties that were shewede in the doubyll chere in which the lorde behelde the falling of his loryd servant. That oone was shewede outward, ful mekelly and mylde, with gret reythe and pytte; and that other, of inwarde endlesse love and ryght. Thus wylle oure good Lorde that we accuse our selfe wyfully and truly se and knowe his everlastynge love that he hath to us and his plentuous mercy. And thus graciously se and knowe both to geder is the meke accusynge that oure godd Lorde askyth of us. And hym selve wurketh there it is, and this is the lower party of mannyss lyfe. And it was shewede in the outwarde chere, in which shewyng I saw two partes. The one is the ruffle falling of man. That other is the wurshyppfull assetyt that oure Lorde hath made for man. That other shewede inwarde, and that was more hyble and all one. For the lyfe and the vertu that we have in the lower perty is of the hyer, and it comyth downe to us of the kynde love of the selfe.

1. Understanding.
2. Given ability.
3. Are raised.
4. And thus is that mixture so marvelous in us that we scarcely know about our self or our fellow Christians which way we stand for the marvelousness of these different feelings, except that (we know) each holy assent that we give to God.
5. Grouch there against.
6. Spiritual thirst (see Revelation XIII, chapter 31).
7. Dwelling in, ruling, and guiding us.
8. Avoid venial sin in accordance with our power. Julian distinguishes between two kinds of sin: mortal or deadly sin, which is so serious an offense that one dying in this state is condemned to hell, and venial or minor infraction, which do not result in eternal damnation. All sin, mortal or venial, can be absolved through the sacrament of penance as alluded to in the following sentence.
9. According to the degree of severity of the sin. I.e., mortal or venial.
10. Neither on that one side fall too low, inclining to despair, nor on that other side be overly careless, as if we give it too little importance.
11. Twinkling of an eye except with the protection of grace, and reverently cling.
12. The lower part of man’s life. I.e., the physical and temporal being (which is the concern of the lower part of the soul, the sensuality).
by grace. Betwene that one and that other is righth nought, for it is all one love, whiche one blessyd love hath now in us doublyer werlyng. For in the lowr percy be payns and paysons, ruthis and pyttes, mercis and forvegenssche and such other, whiche be profytayle. But in the hyer percy be none of theyse, but all one hye love and mervelous joy, in whiche mervelous joy all paynes be holy dysstroyed. And in this not only our good Lorde shewe us our excusyng, but also the wurschypfulle noblyte that he shall breng us to, tornyng all our blame into endlesse wurschyppe.

Chapter 53

And thus I saw that he wyl that we know he takyth no herder the fallnyng of any creatur that shalle be saydyng than he tolk the fallnyng of Adam, whiche we know was endlessly loydy and surnyly kepeth in the tym of all his neade and now is blsyyfully repayrd in hye ovyr passyng joyes. For oure Lorde God is so godly so gentylly and so curtesse that he may never assigne defayghtly finaly in whome he shall be eyer blessyd and praysyd. And in this that I have now seyde was my desyer in peryt answeryd and my grote fere sumdele esyd by the lovelly gracyues shewyng of oure Lorde God. In whych shewyng I saw and understode ful surly that in ech a soule that shalle be safe is a godly wylle that nevyr assyentyd to hym ne nevyr shal, whych wyl is so godly that it may nevyr wylle eyvyl, but eyvyl more contynulyt it wyllyth good and werlyth good in the sycht of God.

Therefore oure Lorde wylle we know it in the fethy and the beleve, and namly and truly that we have all this blessyd wylle hool and safe in oure Lorde Jhes Crist, for that ech kynde that hevyn shall be fullyfylwyd with behovyd nedys of Godys ryghtfulnes so to be layght and onydy in hyym that there in were kepe a substance whiche myght nevyr nor shuld be partyd hyym, and that thorow his awne good wyl in his endlesse forseyng purpose. And nott withstanding this

5. For in the lower part (the physical and temporal existence governed by the sensual) are (human) pains and passions, God's compassion and pity, mercy and forgiveness and such other, which are predictable. But in the higher part (the spiritual life governed by the substance of the soul) are none of these, but all one high love and marvelous joy, in which marvelous joy all pains are wholly destroyed.

6. Final default, failure. Dying in a state of mortal sin would result in eternal damnation.

7. Was my desire in part answered and my great fear somewhat easd. Julian is referring to the questions he asked at the end of chapter 50 about the discrepancies between her showings and the teachings of the church.

8. God's will. This concept, introduced in Revelation XIII, chapter 37, is Julian's ultimate solution to the apparent discrepancy between the revelation that all shall be well and the church's teachings about damnation. Influenced by Christian Neoplatonism, Julian describes the ontological union between the substance of the soul and the Second Person of the Trinity that has been foreseen from all eternity and that exists before the substance's union with the sensuality and body at birth. Because every person participates in this union of the divine substance and the human soul, Julian implies that all will be saved. See also chapter 54.

9. For each kind or natural being that heaven shall be made full with must of God's right-

Rughtfull knyttynge and this endless oonyng, yet the reempcyp and the agane byng of mannekynde is nedfully and spreyfully in every thyng, as it is done for the same entent and the same ende that holy chyrch in oure eyth we techith.

For I saw that God began nevyr to love mankynde. For rytghte the same that mankynd shall be in endlesse blessyng, fullyflying the joy of God as anempetys his werkys, rytghte so the same mankynd hath be in the fersyghte of God knowen and loydy frô without beginnyng in his rytghtfull entent. And by the endlesse entent and assent and the full acorde of the Trynyte, the myd person wolde be ground and hed of this feyr kynde out of whom we be all come, in whom we be alle enclosyd, in to whom we shall all goo, in hym fynyng oure full hevyn in everlastyng joy by the forseyng purpose of alle the blessyd Trynety fro without beginnyng. For or that he made us, he loydy us. And when we were made, we loydy hym. And this is a love made of the kyndly substauncyall goodnesse of the Holy Gost, myghty in restall of the myghte of the Fader, and wyse in mynde of the wysdom of the Son. And thus is mannes sole made of God and in the same poynte kynte to God.

And thus I understode that mannes soule is made of nought, that is to say, it is made but of nought that is made, as thus: When God shulde make mannes body, he take the symle of the erth, which is a mater mededyl and gaderyd of alle bodely thynges, and theroef he made mannes body. But to the makynge of mannes sole he wolde take ryght nought, but made it. And thus is the kynde made ryghtfully onydy to the maker, which is substauncyall kynde unmade, that is God. And therfore it is that ther may ne shalle be ryght nought betwene God and mannis soule. And in this endlesse love mannis soule is kepe holde, as all the mater of the revelacyon menyth and shewyth, in whych endlesse love we be ledde and kepe of God and nevyr shalle be lost.

For he wyl that we know that oure soule is a lyfe, whych lyfe of his goodnesse and his grace shall last in heavyn without ende, hym loyynge, hym thankyng, hym praysyng. And right the same that we

Uneness be so knytt and unitt in hym (Christ) that therein remains a substance (the higher part of the soul) that never might nor never should be separated from him and that through his own good will in his endlesse, foreseeing purpose. Corrected from S1; P has fersyng, foresaid.

1. As regards.

2. Foreseeing. Corrected from S1; P has fersyng. "Myd person." Second Person, or Son.


4. And this is man's soul made of God and in the same point knytt to God. Julian refers to the concept of the highest point or apex of the soul, that part of the substance that remains grounded in God's substance. She sees God in this highest point of the soul in Revelation III, chapter 11.

5. Mixed and gathered from.

6. And thus is the nature (of man) created rightfully united with the maker, who is substantial nature uncreated, that is, God. "Ryght nought": nothing whatsoever.
grace throw the Holy Gost renewed, which vertue and gyfys are tresoured to us in Jhesu Criste. For in that same tyne that God knytt hym to oure body in the meydens wombe, he tOk oure sensuall soule. In whych takynge, he us all havyng becloysd in hym, he onyd it to oure substance; in whych ooonyng he was perfyte man. For Crist, havyng knytt in hym all man that shall be savyd, is perfyte man.

Thus oure Lady is oure moder in whome we be all becloysd and of hyr borne in Crist. For she that is moder of oure Savoyoure is mother of all that ben savyd in our Savoyvre. And oure Savoyvre is oure very moder in whome we be endlessy borne and nevyr shall come out of hym. Plentiuosly, fully, and swetyly was this sayowe. And it is spoken of in the furst, when it seyde we be all in hym becloysd, and he is becloysd in us. And that is spoken of in the sixi sayowynge, where he seyth he syythy in oure soule. For it is his lykynge to reigne in oure understandyng messedyffully, and syythyth in oure soule restfully, and to dwell in oure soule endlessly, us all werlyng in to hym. In whych werlyng he wylle ye be his helpers, gevyng to hym alle oure entent, lernynge his lawes, kepyng his lore, deseryng that alle be done that he don, truly trustyng in hym. For verely I saw that oure substance is in God.

Chapter 58

God, the blyssydfull Trynyte whych is eyvy lastyng byeng, ryght as he is endless fro without begynnynge, ryghte so it was in his purpose endlesse to make manlynde, whych fyer kynd furst was dyght to his owne Son, the Second Person. And when he woulde, by full accrde of alle the Trynyte, he made us alle at ony. And in oure makynge he knytt us and onyed us to hym sylfe, by whych ooonyng we be kept as clene and as noble as we were made. By the vertu of that ech precious onyng we love oure maker and lyke hym, praye hym and thanke hym and endlessly enjoye in hym. And this is the werlyng whych is wrought continually in ech soule that shalle be savyd, whych is the godly wylyl befor seyde.

And thus in oure makynge God almyghty is oure kyndly Fader, and God alle wysdom is oure kyndly Mother, with the love and the goodnes of the Holy Gost, which is alle one God, onne Lorde. And in the knyttynge and in the onyng he is oure very tru Spouse and we, his

1. Revelation XIII, chapter 37, and Revelation XIV, chapter 53.
2. And he is our Mother of mercy in taking our sensuality (physical and temporal existence in his assumption of human nature). By assuming human nature to atone for original sin, Jesus made mercy available to mankind.
4. In which taking (of a sensual soul), having encloosed us all in him, he united it to our substance; in which union he was perfect man.
5. Working us all into him.
6. Teachings.
7. Appointed.
8. At once, Julian believes in the preexistence of souls in the Second Person of the Trinity before the creation of individual bodies; this is the first creation in which Jesus is our Mother in nature in our substantial makynge or creation of the substance of the soul.
9. By virtue of each precious union.

I behelde the werkyng of alle the blessyd Trynyte, in whych beholde-yng I saw and understode these thre propertes: the properte of the faderhed, and the properte of the mother hed, and the properte of the lordschyppe in one God. In oure Fader almyghty we have oure kepyng and oure blesse and a nemptys oure kyndly substanc, which is to us by oure makynge fro without begynnynge. And in the Seconde Person in wytt and wysdom we have oure kyngyng and anemptys oure sensuallytte, oure restoryng and oure sayyng, for he is oure Moder, Brorder, and Savoyoure. And in oure good Lorde the Holy Gost we have oure rewardynge and oure yeldynge for oure lyving and oure travelye, and endlessly ovyrpassyng alle that we desyer in his meruysus courtesy of his icyle plentiuos grace. For alle oure lyfe is in thre: in the furst, oure beynge; and in the seconde we have oure encreysying; and in the thryde we have oure fullyflying. The furst is kynde, the seconde is mercy, the thryde is grace.

For the furst I saw and understode that the hygh myght of the Trynyte is oure Fader, and the depe wysdom of the Trynyte is oure Moder, and the grete love of the Trynyte is oure Lorde. And alle these have we in kynde and in oure substaucauncyall makynge. And further more I saw that the Seconde Person, whych is oure Moder substaucauncyall, the same derewrthly Person is now become oure Moder sensuall, for we be doubl of God's makynge, that is to say, substaucauncial and sensuall. Oure substance is the lyer perty, whych we have in oure Fader God almyghty. And the Seconde Person of the Trynyte is oure Moder in kynd in oure substaucauncyall makynge in whom we be grounded and royst, and he is oure Moder of mercy in oure sensuallytte takynge. And thus oure Moder is to us dyverse manner werlyng, in whom oure pertys be keppe underpertyd. For in oure Moder Crist we profyt and encrese, and in mercy he reformyth us and restoryth and, by the vertu of his passion, his deth, and his uprystyng, onyed us to oure substaucaunc. Thus werlyth oure Moder in mercy to all his beloyw childryn whych be to hym buxom and obediynt. And grace werlyth with mercy, and namely, in two propertes, as it was shewyd, which werlyng longthe to the Thurde Person, the Holy Gost. He werlyth rewardynge and gevyng. Rewardyng is a gyfte of trust that the Lorde doth to them that hath travelyed, and gevyng
is a curtesse werkynge whych he doth frely of grace, fullffyllyng and ovyr passyng alle that is deservyd of creatyres.  

Thus in oure Fader God almyghty we have oure beyng. And in oure Moder of mercy we have oure reformyng and oure restorynge, in whom oure passyng be onyly and all made perflyt man. And by yelldyng and geyng in grace of the Holy Gost we be fullyffyllyng. And our substancia is in oure Fader God almyghty, and oure substantia is in oure Moder God all wysdom, and oure substantia is in oure Lorde God the Holy Gost all goodnes. For oure substantia is hole in ech Person of the Trynyte, which is one God. And oure sensualyte is only in the Seconde Person, Crist Jhesu, in whom is the Fader and the Holy Gost. And in hym and by hym we be myghtly takyn out of hell and oute of the wychynednesse in erth, and wurshypfulllyng brought up in to heynyn, and bllyslyffulyng ony to oure substantia, encresyd in rychesse and nobly by all the vertu of Crist and by the grace and werkynge of the Holy Gost.

Chapter 59

And all this blysse we have by mercy and grace, whych manner blysse we myght neyvr have had and knownen but if that properte of goodnesse whych is in God had been contraryd, whe by we have this blysse. For wychynednesse hath ben suffered to ryse contrary to that goodnesse, and the goodnesse of mercy and grace contraryd agaynst that wychynednesse and turnyd all to goodnesse and wurshypp in all that shall be savyd. For it is properte in God whych doth good agaynst evyly. Thus Jhesu Crist, that doth good agaynst evyly, is oure very Moder. We have oure beyng of hym, where the ground of modereth begynnyth with alle the swete kepyng of love that endlessly folowyth.

As verely as God is oure Fader, as verely is God oure Moder. And that shewde he in all, and namely in theyse swete wordys there he seyth, I it am. That is to sey, I it am, the myght and the goodnes of faderhode. I it am, the wysdom and the kyndnes of moderhode. I it am, the light and the grace that is all blessed love. I it am, the Trynyte. I it am, the unyet. I it am, the hye sovereyn goodnesse of all manner thing. I it am that makyth the to long. I it am, the endless fullffyllyng of all true desyers. For ther the soule is hyest, noblyest, and wurshypfullest, yett it is lowest, mekest, and mynyest.

And of this substanciayle grounde we have all oure vertue in oure sensualyte by gyft of kynd and by helpyng and spedyng of mercy and grace, with owt whych we may not profyte. Oure hye Fader

4. And giving is a courteous working which he does freely of grace, fulfilling and surpassing all that creatures deserve.
5. Revelation XII, chapter 26.
6. These attributes are different from those listed in chapter 26.

almyghty God, whych is beyng, he knowyth us and loveth us fro before any time. Of whych knowynge in his full meravelous depe charyte by the forseeng endlessse counsell of all the blessed Trynyte, he woulde that the Seconde Person shulde become oure Moder, oure Brother, and oure Savyoure. Where of it folowyth that as verely as God is oure Fader, as verely God is oure Mother. Oure Fader wyllyth, oure Mother werkynge, oure good Lorde the Holy Gost conffyrmyth. And thervore it longthy to us to love oure God in whome we have oure beyng, hym reverently thankyng and praysyng of oure makynge, myghtly prayyng to oure Moder of mercy and pytte, and to oure Lorde the Holy Gost of helpe and grace. For in these iii is alle oure lyfe—kynd, mercy, and grace—werof we have mylysheed, pacynce and pytte, and hattyng of synne and wychynednesse. For it longthy proprely to vertuse to hat synne and wychynednesse.

And thus is Jhesu oure very Moder in kynd of oure first makynge, and he is oure very first Moder in grace by takynge of oure kynde made. Alle the feyfer werkynge and all the swete, kyndly officys of dereworthy motheredh was in propped to\(^4\) the Seconde Person, for in hym we have this goodly wyle,\(^5\) hole and safe without ende, both in kynd and grace, of his owne proper goodnesse. I understode thre manner of beholynge of motheredh in God. The first is grounde of oure kynde makynge. The seconde is takynge of oure kynde, and ther begynnyth the modereth of grace. The thurde is modereth in werkynge, and therin is a forth spedyng\(^6\) by the same grace of lenght and brede, of hygh and of depnesse without ende. And alle is one love.

Chapter 60

But now me behovyth to seye a lyttle more of this forth spedyng, as I understode in the menying of oure Lord: how that we be brought agaynse by the motheredh of mercy and grace in to oure kyndly stede,\(^7\) where we were made in by the modereth of kynd love, whych kynde love neyvr leevyth us.

Oure kynde Moder, oure gracious Modyr, for he wolde alle hole\(^8\) become oure Modyr in alle thyng, he toke the grounde of his werke full love and full mylde in the madyn's wombe. And that shewde he in the furst, wher he broughte that mee myldeyn after the eye of my understondyng in the symplly stature as she was whan she conceyved. That is to sey, oure hye God, the sovereyn wysdom of all,

7. Hate.
8. The duties of beloved motherhood are reserved or appropriated to.
9. Goodly will. The same concept as the godly will in Revelation XIV, chapter 53.
1. Spreading forth.
2. Natural piece.
3. Entirely.
in this lowe place he arayed hym and dyght hym all redy in oure poure flessch,4 hym selfe to do the servyce and the officie of moderhode in alle thynge.

The moder's servyce is nerest, rediest, and suerest. Nerest for it is most of lynd, redyest for it is most of love, and sekerest for it is most of trewe. This office ne myght nor coulde neyv none done to the full, but he alone.5 We wytt that alle oure moderes bere us to payne and to dyng. A, what is that? But oure very Moder Jhesu, he alone beryth us to joye and to endelesse leyng, blessyd mot he be. Thus he susteyneth us in hym in love and traveyle in to the full tyrne that he wolde suffer the sharpyest thorns and gruesome paynes that eyvr were or eyvr shalle be and dyed at the last. And when he had done and so borne us to byssye, yett myght noth all this makes a seeseth6 to his mervelesous love. And that shewd he in theyse hye oysypasynge wordes of love, If I myght suffer more, I wold suffer more.7 He myght no more dye, but he wolde nyt stynye werkyng. Wherfor hym beho-vyth to fynde us, for the deernowthy love of moderhed hath made hym dettoor7 to us.

The moder may geve her chylde sucke hyr mylke, but oure precious Moder Jhesu, he may fede us with hym selfe and doth full curteysly and full tendrylyr with the blessyd sacrament that is precious fode8 of very lyfe. And with all the swete sacramentes he susteyneth us full mercly and graciously. And so ment he in theyse blessedy wordys where he seyde, I it am that holy chyrch prechythe the and techyth the.9 That is to sey, all the helth and the lyfe of sacramentes, alle the vertu and the grae of my worde, alle the goodnesse that is ordeynyd in holy chyrch to the, I it am. The moder may ley hyr chylde tenderly to hyr brest, but oure tender Mother Jhesu, he may homely lede us in to his blessyd brest by his swet opyn syde and shewe us there in party of the Godhed10 and the joyes of hevyn with gostely sueresse of endelesse byssye. And that shewd he in the revelation, geveyng the same understandyng in thyse swet worde where he seyth, Lo, how I love thee.

Beholde in to his byssye syde, enjowyng thyse fyer, lovelye worde, moder. It is so swete and so kynde in it selfe that it may not verely be seyde of none ne to none but of hym and to hym that is very Mother of lyfe and of alle. To the propryte of moderhede longthy

4. Attired himself and made himself all ready in our poor flesh.
5. These duties no one else might or could ever perform to the fullest except he alone.
7. Revelation IX, chapter 22.
8. Debonor.
9. The blessed sacrament (the Eucharist) that is precious food.
1. Revelation XII, chapter 26.
2. He may lead us intimately into his blessed breast through his sweet open side and show us there in part the Godhead
3. Corrected from Si; P has ix.

lynd love, wysdom, and knowynge; and it is God. For though it be so that oure bodely forthbryngynge be but lytle, lowe, and symple in regard of oure gostely forth brynggyng, yett it is he that doth it in the creaturys by whom that is it done. The kynde, loyng moder that woote1 and knowyth the nede of hyr chylde, she kepyth it full tenderly, as the kynde and condyccion of moderhed wyll. And evyr as it waxeth in age and in stature, she chaungyth her werkes but nott her love. And when it is weexid of more age, she suffereth it that it be chastised in breyngyn downe of vicis to make the chylde receyve vertues and grace. This werkyng with all that be fyer and good oure Lord doth it in hem by whom it is done. Thus he is our Moder in kynde by the werkyng of grace in the lower perty for love of the hyer. And he wylle that we knowe it, for he wylle have alle oure love fastenyd to hym. And in this I sawe that alle dett that we owe by God's byffdyng to faderhod and moderhod is fully lyld in trew loyng of God, which blessedy love Crist werkyth in us. And this was shewde in alle, and namely, in the hye plentuous worde where he seyth, I it am that thou lovest.1

Chapter 61

Ande in oure gostly forth bryngynge he usyth more tendermesse in kepyng, without any comparson, by as mouch as oure soule is of more pryce in his syght. He kyndelthy oure understondynge. He prepareth oure wyes. He eysth oure consciens. He conforthyth oure soule. He lyghteth oure harte and gevyth us in party knowyng and loyng in his blessedyfull Godhed with gracous mynde in his swete manhode and his blessed passyon, with curtesse merwelyng in his hye oysypasynge goodnesse, and makyth us to love all that he lovyth for his love and to be well apayde11 with hym and with alle his werkes. And when we falle, hastely he reysyth us by his lyvely becleyng12 and his gracous touchyng. And when we be strenthyd by his swete werkyng, than we wyfely chos hym by his grace to be his servauntes and hys lovers lestingly13 without ende.

And yet after thys he sufferyth some of us to falle more hard and more grievously then evyr we dyd before, as us thyngklyth. And than ween14 we that be nott alle wyse that all were nought that we have begonne. But it is nott so. For it nedyth us to falle, and it nedyth us to see it. For ye if we felle not, we shulde nott knowe how febbly and
how wrecyth we be of oure selve, nor also we shulde not so fulsomly
know the mervelous love of oure maker.

For we shalle verely see in heyn without ende that we have gre-
vore synned in this lyfe. And notwithstanding this, we shalle verely
see that we were nevr hur in his love, nor we were nevr the lesse
of pryce i in his syght. And by the asey2 of this fallynge we shalle have
an hygh and a mervelous knywnge of love in God without ende. For
hard and mervelous is that love whych may nott nor will not be
broken for trespass.3 And this was one understanding of profyte.

And other is the lownesse and mekenesse that we shall get by
the syght of oure fallynge, for therby we shall hyeley be reysyd in heyn, to
whych rysynge we myghtye nevr have comyn without that mekenesse.
And therfore it nedyt us to see it. And if we se it not, though we fele,
it shuld not profyte us. And comunly fyrst we falle and sethen4 we
se it, and both is of the mercy of God.

The moder may suffer the chylde to fall some tymes and be dyssesyd
on dvyse manner for the one profyte,5 but she may nevr suffer
that any manner of perell come to her chylde for love. And though
oure erthly moder may suffer hir chylde to perysch, oure heynly
Moder Jhesu may nevr suffer us that he be his chylde to perysch,
for he is almyghty, all wysdom, and all love, and so is none but he,
blesyd motte he be. But of tymes when oure falynge and oure
wrecynge is shewde us, we be so adred and so gretly ashyshed
of oure selve that unnethis we withe ther that we may holde us.6 But
then wyll nort oure curtesse Modern that we flee away, for hym were
nothing lother.7 But he wyll than that we use the condicon of a
chylde. For when it is disseyd and a feerd, it rynnyth hastely to the
moder. And if it may no more, it cryeth on the moder for helpe
with alle the myghtyes. So wyll he that we done as the meke chylde,
seyeng thus, "My kynd Modern, my gracous Modern, my deerworthy
Modern, have mercy on me. I have made my selve foule and unlyke
to thee, and I may not nor canne amend it but with thynke helpe
and grace.

And if we feele us nort than esyd, as sone be we sueuer that he usyth
the condicion of a wyse moder. For ye ffeel that it be for profyte
us to sernoe and to wepe, he suffereth with ruth and pytte in to
the best tyme for love. And he wyll than that we use the propetye
of a chylde that euy more kyndly trysyth to the love of the moder
in wele and in woo. And he wyll that we take us myghtly to the feyth

of holy chyrch and fynd there oure deerworthy mother in solas and
trew understanding with all the blessed comou.8 For one singular
person may oftym tymes be broken, as it semyth to the selve, but the
hole body of holy chyrch was nevr broken nor nevr shall be without
ende. And therefor a syer thing it is, a good and a gracious, to wylle
mekly and myghtyly be fastenyd and onyd to oure moder holy chyrch,
that is Crist Jhesu. For the flode of mercy that is his deerworthy
blode and precious water is pletunous to make us feyer and clene.
The blessed woundes of oure Saviour be opyn and enjowy to helo us.
The swet gracius handes of oure Moder be reyd and diligent a bout
us. For he in alle this werkyng usyth the very office of a knyde
norysse9 that hath nott elles to done but to entendd about the sal-
vation of hir chylde. It is his office to save us, it is his worshippe
to do it, and it is hys wyll we know it. For he wyll we love hym swetely
and tryst in hym mekely and myghty. And this shewde he in these
gracious worde, I kepe the fulle suerly.1

Chapter 62

For in that tyme he shewde oure fraylyte and oure fallynge, oure
brekynge and oure noughtynge, oure disputes and oure char-
ynges,2 and alle oure woos as farre forth as me thought that it myght
falle in this lyfe. And therewith he shewde his blsyssyd myght, his
blessyd wysdome, his blessyd love, that he kepeth us in this tyne as
tendyly and as swetely to hys wurshyppe and as surely to oure sal-
vacion as he doth when we be in most solace and comfort, and ther
to reysyth us gostly and hyele in heyn, and turneth alle to his wur-
shyppe and to oure joye with out ende. For his precious love he suf-
feryth us neyr to lese tyne. And all this is of the kyndyne goodnes
of God by the werkyng of grace.

God is kynd in his being. That is to sey, that goodnesse that is
cynd, it is God. He is the gronde, he is the substaunce, he is the
same thing that is kyndnesse, and he is very Fader and very Modyr
of kyndys. And alle kyndes that he hath made to flowe out of hym
to werke his wyll, it shulde be restoried and brought agayne in to
hym by salvation of man throw the werkyng of grace. For of all
kyndys that he hath sett in dvyse creatures by party, in man is alle
the hole in fullheed and in vertu, in fyerheed and in goodheed, in
yralye and in noblye, in alle manner of solempnye, of preciousnesse,
and wurshyppe.

Here may we see that we be all bounde to God for kynd, and we
be bounde to God for grace. Her we may see that us nedyth nort

8. In common with all the blessed. "Mother": the church is often referred to as a holy mother.
9. "Nurse."
gretly to seke ferre out to know sondry kyndys, but to holy church, into oure moder’s brest, that is to sey, in to oure owne soule, wher oure Lord dwellyth. And ther shulde we fynde alle, now in feyth and in understandyng, and after verely in hym selve clerely in blysse. But no man ne woman take this syngulerty to hym selve, for it is not so. It is generall, for it is oure precious Moder Cryst. And to hym was this fyer kynde dyght for the wurshippe and the nobly of man’s making and for the joye and the blysse of mannes salvacon, ryght as he saw, wyst, and knew fro with out begynnynge.

Chapter 63

Here may we see that we have verely of kynd to hate synne, and we have verely of grace to hate synne. For kynd is all good and feyer in it selve, and grace was sent ouute to save kynde, and kepe kynde, and dysstroy synne, and bryng agayne feyer kynde in to the blessyd poynyt from thenis it cam, that is, God, with more noblynes and wurshyppe by the vertuse wurkyng of grace. For it shall be shewn before God of all his holy in joy without end that kynd hath ben assayed in the fyer of trybulation and ther in founde no lack nor no defaute.

Thus is kynd and grace of one accorde. For grace is God, as unmade kynde is God. He is two in manner werkyng and one in love, and neythre of them werkyth without other ne none be depertyd. And whan we by the mercy of God and with his helpe accorde us to kynde and to grace, we shall se verely that synne is wyrse, ylwer, and paynfuller than hell without any lyckynesse. For it is contrarry to our fyer kynde. For as verely as synne is unclene, as trewyne synne is unkynde. Al this is an horryble thynge to see to the lowynge soule that wolde be alle feyer and shynynge in the syght of God as kynd and grace techyth.

But be we not a dreed of thys, but in as mouch as dreed may spede. But meklely make we oure mone to oure derewurthy Mother, and he shall by nobystkyl us in his precious blode, and make oure soule full softe and fulle mylede, and heele us fulle feyer by processe of tyme, ryght as it is most wurshype to hym and joye to us without ende. And of this swete, feyer werkyng he shalle nevr cease nor stynye tylle all his derewurthy chyldren be borne and brought forth. And that shewde he where he gave the understandyng of the gostely thurst that is the love longyng that shalle last tylle domys day.

Thus in oure very Moder Jesu oure lyfe is groundyd in the for-

3. Individually.
5. Tried, tested.
6. Worse, more vile and painful than hell without any comparison.

Revelation XV

Chapter 64

Afore this tyme I had grete longing and desyer of Godlys gyfte to be deelyvered of this wolrde and of this lyfe. For oft tymes I behelde the woo that is here and the woel and the blessyd beyng that is there. And yf there had no payne yvn in this lyfe but the absens of oure Lorde, me thought some tyme that it was more than I myght ber. And this made me to morle and besel to longe, and also of my owne wretchynes, sloth, and wervynesse, that my lykyd not to lyve and to traveyle as me felle to do.4

1. Despairs.
2. Corrected from 61; these last two sentences appear at the beginning of Revelation XV, chapter 64, in P.
3. As it fell to me to do. "Resely": busily. "Slowth, and wervynesse": sloth, busyness and weariness.