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A NORTON CRITICAL EDITION

Julian of Norwich
SHOWINGS



AUTHORITATIVE TEXT
CONTEXTS
CRITICISM

Edited by

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Here begynneth the first chapter.

This is a revelacion of love that Jhesu Christ, our endles blisse, made in xvi shewynges,¹ of which the first is of his precious crownyng of thornes. And ther in was contened and specified the blessed Trinitie with the incarnation and the unithing betweene God and man's sowle with manie fayer schewynges and techynges² of endesse 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 thinges that is, right also verilie he doeth and worketh all thinges that is done.

The iiith is skorgyng⁶ of his tender bodie with plenteuous sheding of his precious bloud.

The vth is that the feende⁷ is overcome by the precious passion of Christ.

The vith is the worschippfull⁸ thanking of our Lord God, in which he rewardyth all his blessed servauntes in heaven.

The viith is often tymes feeling of wele and of woove.⁹ Feeling of wele is gracious touching and lightnyng with true sekernes¹ of endesse joy. The feeling of woo is of temptation by hevenes and werines of our fleshely livyng with ghostely² understanding that we be kept also verily in love, in woo as in wele, by the goodnes of God.

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

The ixth is of the lykyng which is in the blessed Trinitie of the hard passion of Christ after his ruwfull³ dying, in which joy and lykyng he will that we be in solace and myrth with hym tulle that we come to the glorie in heaven.

1. Showings, revelations.
 2. Uniting between God and man's soul with many fair showings 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.
 3. Betokening Christ's valuable suffering and death.
 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.
 9. Of weal, well-being, and of woe.
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 shewyth by love his blessed hart evyn cloven on two.⁴

The xi is an high, ghostly shewing of his deer worthy mother.⁵

The xii is that our Lord God is all sovereyn⁶ being.

The xiiith is that our Lord God will that we have great regarde to all the deedes which he hath done in the great noblete of all thyng making,⁷ and of the excellence of manes⁸ making, the which is above all his workes, and of the precious amendes that he hath made for man's synne,⁹ turnyng all our blame in to endlesse worshipe.¹ Than meaneth 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 thou shalt see it.* And in this he will that we kepe us in the fayth and truth of holie church, not willing to wite his privyties not but as it longyth to us in this life.²

The xiiii is that our Lord God is grownd of our beseking.³ Heer in was seen two fayer properties. That one is rightfull preaier, that other is verie trust, which he will both be one lyke large.⁴ And thus our praier liketh⁵ him, and he of his goodnes fullfyllith it.

The xv is that we shuld sodeynly⁶ be takyn from all our payne and from all our woo. And of his goodnes we shall come uppe above wher we shall have our Lord Jesu to our meed⁷ 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 dwelleth in our sowle, worschippfully rewlyng and comaunding⁸ all thinges, us mightly and wisely savyng and keypyng for love. And we shall not be overcome of our enemy.

Chapter 2

This revelation was made to a symple creature unlettyrde leving in deadly flesh⁹ the yer of our Lord a thousaunde and thre hundered

4. His blessed heart evenly broken in two.

5. Spiritual showing of his beloved mother, Mary.

6. Supreme.

7. Nobility of creating all things.

8. Man's.

9. Valuable amends or reparation for sin that Jesus made to God the Father through his suffering and death.

1. Honor.

2. To know his secrets except as it belongs to us in this life.

3. Ground or foundation of our beseeching, praying.

4. Equally abundant. "Rightfull preaier": virtuous prayer.

5. Pleases.

6. Suddenly.

7. Reward.

8. Honorably ruling and commanding.

9. A simple, unlettered creature living in a mortal body. *Unlettered* most likely means unable to read Latin; there is no evidence that Julian dictated her book to an amanuensis or scribe. Rather, such disclaimers are typical of medieval writers, especially women, on spiritual topics. Throughout her *Book*, Margery Kempe refers to herself as "this creature."

and lxxiii, the xiii daie¹ of May, which creature desyred before thre gyftes by the grace of God. The first was mynd of the passion.² The secund was bodilie sicknes. The thurde was to have of Godes gyfte thre woundys.

For the first me thought I had sumdeele feelyng in the passion of Christ,³ but yet I desyred to have more by the grace of God. Me thought I woulde have ben that tyme with Magdaleyne⁴ and with other that were Christus lovers that I might have seen bodilie the passion that our Lord suffered for me, that I might have suffered with him as other did that loved him. And therefore I desyred a bodely sight wher in I might have more knowledge of the bodily paynes of our Saviour and of the compassion⁵ of our Lady and of all his true lovers that were lvyng that tyme 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 til whan the sowle were deperted from the bodie,⁶ for I beleved to be saved by the mercie⁷ 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 sekynge,⁸ a wilfull desyre to have of God's gyfte a bodily sicknes. I would that that sicknes were so hard as to the death⁹ that I might in that sicknes have undertaken all my rightes of the holie church, my selfe weenyng¹ 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 ne erthely 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 dredys and temptations of fiendes, and all maner of other paynes, save the out passing of the sowle. And this ment I, for I would be purgied² by the mercie of God and after live more to the worshippe of God by cause of that sicknes. For I hoped that it might have ben to my a reward when I shuld 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-

1. Thirteenth day; S1 and S2 have eighth day.

2. Recollection of Christ's suffering and death.

3. I thought I had some degree of feeling for the Passion of Christ.

4. Mary Magdalene was a follower of Jesus who, together with Mary his mother and the apostle John, is often depicted at the foot of the cross in medieval art.

5. Suffering with, empathy.

6. Desired I never any until the soul had departed from the body.

7. Mercy.

8. Remorse, repentance for sin, freely without any seeking. Contrition for sin is necessary to receive the sacrament of penance.

9. Sickness were so serious as to be deadly.

1. Rites of holy church, believing myself. Extreme unction is the sacrament administered to those about to die.

2. Purged, cleansed.

mune use³ of prayer. Therfor I sayd, "Lord, thou knowest what I would if that it be thy wille that I might have it. And if it be not thy will, good Lord, be not displeasid, for I will not but as thou wilt." This sicknes I desyred in my iowth⁴ that I might have it when I ware xxxth yeare olde.

For the third, by the grace of God and teching of holie church, I conceived a mightie desyre to receive thre woundes⁵ in my life, that is to say, the wound of verie contricion, the wound of kynd compassion, and the wound of willfull longing to God. Right as I asked the other twayne with a condicion, so asked I this third mightly with out anie condicion. These twayne desyres before sayd passid from my mynd and the third dwellid contynually.

Chapter 3

And when I was xxxth yere old and a halfe, God sent me a bodily sicknes, in the which I ley iii daies and iii nyghtes. And on the iiiii nyght I toke all my rightes of holie church and went not to have leven tyll day.⁶ And after this I lay two daies and two nyghtes. And on the third night I weened often tymes to have passed,⁷ and so wenyd thei that were with me. And yet in this I felt a great louth-somnes⁸ to die, but for nothing that was in earth that me lyketh to leve for,⁹ ne for no payne that I was afraid of, for I trusted in God of his mercie. But it was for I would have leved to have loved¹ God better and longer tyme that I might by the grace of that levying have the more knowing and lovyng of God in the blisse of heaven. For my thought all that tyme that I had leved heer so litle and so shorte in regard of that endlesse blesse. I thought, "Good Lorde, may my levying no longer be to thy worshippe?"

And I understode in my reason and by the feelyng of my paynes that I should die, and I ascentyd² fully with all the will of myn hart to be at God's will. Thus I indured till day, and by then was my bodie dead from the miedes³ downward as to my feeling. Then was I holpen to be set upright, undersett with helpe,⁴ for to have the more freedom of my hart to be at God's will and thinkyng on God while my life

3. Ordinary practice. "Twey desyers": two desires.

4. Youth.

5. Three wounds. A metaphor for three stages in contemplative ascent: contrition, compassion, and longing for God. In the short text, Julian compares these three metaphoric wounds to the three literal wounds from a sword that St. Cecilia received on her neck during her execution.

6. I received all my rites of holy church and believed that I would not live until day.

7. I expected often times to have passed away.

8. Loathsomeness, unwillingness.

9. That pleases me to live for.

1. Lived to have loved.

2. Assented.

3. Middle.

4. Helped to sit upright, supported with help.

laste. My curate was sent for to be at my ending, and before he cam I had set up my eyen⁵ and might not speake. He set the crosse before my face and sayd, "I have brought the image of thy Saviour. Looke ther upon and comfort thee ther with."

My thought I was well, for my eyen was sett upright into heaven, where I trusted to come by the mercie of God. But nevertheles I ascentyd to sett my eyen in the face of the crucyfixe if I might, and so I dide, for my thought I might longar dure to looke even forth then right up.⁶ After this my sight began to feyle.⁷ It waxid as darke aboute me in the chamber as if it had ben nyght, save⁸ in the image of the crosse, wher in held a comon light, and I wiste not how.⁹ All that was beseid the crosse was ogye and ferfull¹ to me as it had ben much occupied with fiendes. After this the over part of my bodie began to die so farforth that unneth I had anie feeling.² My most payne was shortnes of breth and faielyng³ of life. Then went I verily to have passed.⁴

And in this sodenly all my paine was taken from me, and I was as hole,⁵ and namely, in the over parte of my bodie, as ever I was befor. I merveiled of this sodeyn change, for my thought that it was a previe working of God and not of kynd.⁶ 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 wilfully set ther to.

Then cam sodenly to my mynd that I should 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 praied. For I would that his paynes were my paynes, with compassion and afterward langyng⁸ to God. This thought me that I might with his grace have the woundes that I had before desyred. But in this I desyred never no bodily sight ne no maner schewing of God, but compassion as me thought that a kynd sowle⁹ might have with our Lord Jesu, that for love would become a deadly man. With him I desyred to suffer, livyng 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.

8. Except. "Waxid": grew.

9. Ordinary light, and I knew not how.

1. Beside the cross was ugly and fearful.

2. Upper part of my body began to die to a great extent that scarcely I had any feeling.

3. Failing.

4. Then thought I truly to have passed away.

5. Whole. "Sodenly": suddenly.

6. For I thought that it was a secret work of God and not of nature. "Merveiled": marveled.

7. I thought I would rather have been delivered out of this world.

8. Longing.

9. 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 sodenly I saw the reed bloud rynnynge downe from under the garlande, hote and freyshely, plentuously and lively, right as it was¹ in the tyme that the garland of thornes was pressed on his blessed head. Right so both God and man, the same that sufferd for me, I conceived truly and mightly that it was him selfe that shewed it me without anie meane.²

And in the same shewing sodeinly 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 everlausting lover. The Trinitie is our endlesse joy and our bleisse 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 appireth³ the blessed Trinitie is understand as to my sight.

And I sayd, "Benedicite, Dominus."⁴ This I sayd for reverence in my menyng with a mightie voyce. And full greatly was I a stonned for wonder and marvayle that I had that he that is so reverent and so dreadfull will be so homely⁵ with a synnfull creature liveing in this wretched flesh. Thus I toke it for that tyme that our Lord Jhesu of his curteys love would shewe me comfort before the tyme of my temptation, for me thought it might well be that I should by the sufferance⁶ of God and with his keping be tempted of fiendes 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 strenght inough to me, ye, and to all creaturs livyng that sould be saved against all the fiendes of hell and against all ghostely⁷ enemies.

In this he brought our Ladie Sainct Mari⁸ to my understanding. I saw her ghostly in bodily lykenes,⁹ a simple mayden and a meeke, yong of age, a little waxen above a chyld, in the stature as she was when she conceived. Also God shewed me in part the wisdom and

1. Hot and fresh, plenteously and vigorously, just as it was. "Rynnynge": running.

2. Any intermediary.

3. Appears

4. "Blessed be thou, Lord."

5. So revered and awe-inspiring will be so familiar or intimate. Julian often refers to God's homely or homelike intimacy with humanity as well as his courteous, more formal relationship. "Stonned": astonished.

6. Permission. As Julian later reveals, the fiend is himself powerless, but God allows him to tempt humankind. "Curteys": courteous.

7. Spiritual.

8. St. Mary, the mother of Jesus.

9. In a spiritual manner in bodily likeness. Some of Julian's showings seem to be midway between sensory visions or auditions and incorporeal revelations.

1. Conceived Jesus.

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 symple creature of his makynge. For this was her marvayling, that he that was her maker would be borne of her that was made. And this wisdom and truth, knowing the greatnes of her maker and the littlehead² of her selfe that is made, made her to say full meekely to Gabriell, "Loo me here, God's handmayden."³ In this syght I did understand verily that she is more then all that God made beneth her in wordines and in fullhead,⁴ 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 bleidyng, our good Lord shewed a ghostly sight of his homely lovyng.⁵ I saw that he is to us all thing that is good and comfortable to our helpe. He is oure clothing that for love wrappeth us and wyndeth us, halseth us and all becloseth us,⁶ hangeth about us for tender love that he may never leewe 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 quantitie of an haselnott, lying in the palme of my hand, as me semide,⁷ 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 generaelly thus: "It is all that is made." I marvayled how it might laste, for me thought it might sodenly have fallen to nawght⁸ for littlenes. 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 secound, 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 unyted⁹ to him, I may never have full reste ne verie blisse, that is to say, that I be so fastned to him that ther be right nought¹ that is made betweene my God and me.

This little thing that is made, me thought it might have fallen to nought for littlenes. Of this nedeth us to have knowledge that us

2. Littleness.

3. Mary's response to the angel Gabriel's announcement that she would be the mother of the Son of God.

4. In worthiness and fullness.

5. A spiritual sight of his intimate love. "Bleidyng": bleeding.

6. Enfolds us, embraces us, and entirely encloses us.

7. As it seemed to me. "Haselnott": hazelnut.

8. Naught, nothing.

9. United in substance or essence. Julian explains this ontological union between God and humans in Revelation XIV, chapters 53-56.

1. Nothing at all.

lyketh nought all thing that is made for to love and have God that is unmade.² For this is the cause why we be not all in ease of hart and of sowle: for we seeke heer rest in this thing that is so little wher 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 knowen, and him lyketh that we rest us in him. For all that is beneth him suffyseth not³ to us. And this is the cause why that no sowle is in reste till it is noughted⁴ of all thinges 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 sowle come to him naked, pleynly and homely.⁵ For this is the kynde dwellyng of the sowle by the touchyng of the Holie Ghost,⁶ as by the understandyng that I have in this schewyng. "God, of thy goodnes geve me thy selfe, for thou art inough to me, and I maie aske nothing that is lesse that maie be full worshippe to thee. And if I aske anie thing that is lesse, ever me wanteth,⁷ but only in thee I have all." And these wordes of the goodnes of God be full lovesum to the sowle and full neer touching the will⁸ of our Lord, for his goodnes fulfillith all his creaturs and all his blessed workes without end. For he is the endlesshead⁹ and he made us only to him selfe, and restored us by his precious passion, and ever kepeth us in his blessed love. And all this is of his goodnes.

Chapter 6

This shewing was geven to my understanding to lerne our soule wisely to cleve¹ to the goodnes of God. And in that same tyme the custome of our praier was brought to my mind, how that we use for unknowing of love to make menie meanes.² Than saw I verily that it is more worshipp to God and more verie delite that we feaithfully praie to him selfe of his goodnes and cleve ther to by his grace, with true understanding and stedfast beleve, then if we made all the meanes that hart maie thinke. For if we make all these meanes, it is to litle and not ful worshippe to God. But in his goodnes is all the hole, and ther fayleth right nought.³

2. Of this we need to have knowledge so that all created things do not please us except to love and have God, who is uncreated.

3. Suffices not, is not adequate

4. Stripped.

5. It is a very great pleasure to him that a blessed soul come to him stripped naked, plainly and intimately.

6. The natural dwelling of the soul by the contact or influence of the Holy Spirit.

7. Ever I am lacking, unsatisfied.

8. Are very lovely to the soul and closely conforming to the will.

9. Endlessness.

1. To teach our soul wisely to cleave, cling.

2. We use many means or intermediaries because of our ignorance of love.

3. Whole, and there nothing at all fails.

For thus as I shall say cam to my mynd in the same tyme. We praie to God for his holie flesh and for his precious bloud, his holie passion, his dere worthy death and worshipfull woundes. For all the blessed kyndnes and the endlessse life that we have of all this, it is of the goodnes of God. And we praie 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 praie for his holie crosse that he died 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 of all the blessed companie of heaven, the dere worthie love and the holie endles frinshipe⁴ that we have of them, it is of his goodnes. For the meanes that the goodnes of God hath ordeineth to helpe us be full faire and many, of which the chiefe and principall meane is the blessed kynde that he toke of the maiden⁵ with all the meanes that went before and come after which be langyng to our redemption and to our endles salvation.

Wher for it pleaseth 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 praier, and it cometh downe to us to the lowest party of our need. It quickened our sowle, and maketh it leve,⁶ and make it to waxe in grace and in vertu. It is nerest in kynde and redyest in grace. For it is the same grace that the soule sekyth and evyr schalle tylle we knowe oure God verely that hath us all in hym selfe beclosyde.⁷

A man goyth uppe ryght, and the soule of his body is sparyde as a purse fulle feyer. And whan it is tyme of his nescessery, it is openyde and sparyde ayen fulle honestly.⁸ And that it is he that doyth this, it is schewed ther wher he seyth he comyth downe to us to the lowest parte of oure nede. For he hath no dispite⁹ of that he made. Ne he hath no disdeyne to serve us at the sympylest office that to oure body longyth in kynde,¹ for love of the soule that he made to his awne lycknesse.² For as the body is cladd in the cloth, and the flessch in the skynne, and the bonys in the flessch, and the harte in the bowke,³ so ar we, soule and body, cladde and enclosyde in the goodnes of God. Yee, and more homely, for all they vanyssch and wast away.

4. Friendship.

5. Blessed nature that he (Jesus) took from the maiden (his assumption of human nature at the incarnation). "Hath ordeineth": has ordained, established.

6. It (the goodness of God) enlivened our soul and made it live.

7. Enclosed.

8. A man goes upright, and the food of his body is enclosed as in a very fair purse. And when it is the time of necessity, it (the body) is opened and closed again very properly.

9. Despite, contempt.

1. Nor does he disdain to serve us in the simplest task that belongs to our body by nature.

2. Own likeness.

3. Trunk of the body.

The goodnesse of God is ever hole⁴ and more nere to us withoute any comparison.

For truly oure lovyr desyereth that the soule cleve to hym with all the myghtes and that we be ever more clevyng to hys goodnes. For of alle thyng that hart may thynke, it plesyth most God and soneste spedyth.⁵ For oure soule is so preciously lovyd of hym that is hyghest that it over passyth the knowyng of alle creatures. That is to say, ther is no creature that is made that may witt how much, and how swetely, and how tenderly that oure maker lovyth us. And therfore we may with hys grace and his helpe stande in gostly beholdyng with everlastyng marveylyng in this hygh, overpassyng, unmesurable love that oure Lorde hath to us of his goodnes.

And therfore we may aske of oure lover with reverence all that we wille. For oure kyndely wille is to have God, and the good wyll of God is to have us, and we may never sesse of wylling ne of lovyng tylle we have hym in fulhede⁶ of joy. And than we may no more wyll. For he wyll that we be occupied in knowyng and lovyng tylle the tyme comyth that we shalbe fulfillede in hevyn.

And here fore was this lesson of love schewyd with alle that folowyth, as ye schall see. For the strenght and the grounde of alle was schewed in the furst syght. For of alle thyng the beholdyng and the lovyng of the maker makyth the soule to seme lest in his awne syght and most fyllyth hit with reverent drede and trew meknesse and with plente of charyte to his evyn Crysten.⁷

Chapter 7

And to lerne⁸ us thys, as to my understanding, our good Lorde shewyd our Lady Sent Mary in the same tyme, that is to meane the hyghe wysdom and truth that she had in beholdyng of her maker. This wysdom and truth made her to beholde hyr God so gret, so hygh, so myghty, and so good. This gretnesse and this nobylnesse of her beholdyng of God fulfilled her of reverend drede. And with this she sawe hyr selfe so lytyle and so lowe, so symple and so poer in regard of⁹ hyr God that thys reverent drede fulfilled her of meknes. And thus by thys grounde sche was fulfilled of grace and of alle maner of vertuous¹ and passyth alle creatours.

And in alle that tyme that he schewd thys that I have now seyde

4. Whole.

5. Soonest helps.

6. Fullness. "Sesse": cease.

7. Seem lest in his own sight and most fills it with reverend 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.

in gostely syght, I saw the bodely syght lastyng of the plentuous bledyng of the hede. The grett droppes of blode felle downe fro under the garlonde lyke pelottes semyng as it had comynn oute of the veynes.² And in the comyng oute they were browne rede, for the blode was full thycke. And in the spredyng abrode they were bryght rede. And whan it camme at the browes,³ ther they vanysschyd. And not wythstanding, the bledyng contynued tylle many thynges were sene and understandyd. Nevertheles, the feyerhede and the lyvelyhede continued in the same bewty and lyvelynes.⁴

The plentuous hede is lyke to the droppes of water that falle of the evesyng of an howse⁵ after a grete shower of reyne that falle so thycke that no man may nomber them with no bodely wyt. And for the roundnesse they were lyke to the scale of heryng⁶ in the spredyng of the forhede. Thes thre thynges cam to my mynde in the tyme: peletes for the roundhede in the comyng oute of the blode, the scale of heryng for the roundhede in the spredyng, the droppes of the evesyng of a howse for the plentuous hede unnumerable.

Thys shewyng was quyck and lyvely and hydows⁷ and dredfulle and swete and lovely. And of all the syght that I saw, this was most comfort to me, that oure good Lorde, that is so reverent and dredfulle, is so homely and so curteyse. And this most fulfilled me with lykyn and syckernes in soule.⁸

And to the understandyng of thys he shewde thys open example. It is the most wurschypp that a solempne kyng or a gret lorde may do to a pore servante yf he wyll be homely with hym and, namely, yf he shew it hym selfe of a fulle true menyng and with a glad chere boyth in prevyete and opynly.⁹ Than thyngkyth thys pore creature thus: "Loo, what myght thys noble lorde do more wurschyppe and joy to me than to shew to me that am so lytyle thys marvelous homelynesse? Verely, it is more joy and lykyn to me than if he gave me grett geftes and wer hym selfe strange¹ in maner." This bodely exsample was shewde so hygh that thys mannes hart myght be ravysched² and almost foryet hym selfe for joy of thys grette homelynesse.

Thus it 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 wurthyest, is lowest and mekest, homlyest

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.

7. Hideous.

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. Aloof.

2. Ravished 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 curtesy and homelynesse of oure Fader, that is oure maker, in oure Lorde Jhesu Crist, that is oure Broder and oure Savior.

But this marvelous homelynesse may no man know in this lyfe, but yf he have it by specialle schewyng of oure Lorde or of gret plenty of grace inwardly yeven³ of the Holy Gost. But feyth and beleve with charyte deserve the mede,⁴ and so it is had by grace. For in feyght with hope and cheryte⁵ oure lyfe is groundyd. The shewyng, made to whom that God wylle, pleynely techyth the same, openyd and declaryd with many prevy poyntes⁶ be longyng to our feyth and beleve, which be wurshipfull to be knowen. And whan the shewyng which is yeven for a tyme is passyde and hydde, than fayth kepyth it by grace of the Holy Goste in to our lyvys ende.⁷ And thus by the shewyng 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 stynte of these wordes, "Benedicite, Dominus."⁸ In which shewyng I understodd vi thynges:

The furst is the tokyns⁹ of the blessydfulle passion and the plentuous shedyng of his precious blode.

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

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

The iiii is all thyng that he hath made. For wele I wot¹ that hevyn and erth and alle that is made is great, large, and feyer, and good, but the cause why it shewyth so lytlyle to my syght was for I saw it in the presence of hym that is the maker. For a soul that seth the maker of all thyng, all that is made semyth fulle lytlyle.

3. Given.

4. Reward.

5. For in faith with hope and charity. These three theological virtues are instilled by grace freely given by the Holy Spirit.

6. Secret points.

7. Lives' end.

8. Never stop saying these words, "Blessed be thou, Lord."

9. Signs.

1. Well I know.

The v^h is that he² made all thyng that is made for love, and by the same love it is kepte and schall be withoute ende, as it is before sayde.

The vi^h 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 thys our Lorde shewde in the furst syght and yave³ me space and tyme to beholde it. And the bodely syght styntyd and the goostely syghte dwellth in my understandyng.⁴ And I aboode with reverent dreed,⁵ joyeng in that I saw and desyeryng as I durste⁶ 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 evyn Christen⁷ 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 generale. Than sayde I to them that were with me, "It is this daye domys day⁸ with me." And this I seyde for I went⁹ to have dyed. For that day that man or woman dyeth is he demyde particulerly as he schalbe withoute ende¹ as to my understandyng. This I sayde for I wolde they schulde love God the better, for to make them to have mynde that this lyfe is short, as they myght se in exsample. For in alle thys tyme I wenyd to have dyed, and that was marveyle to me and wonder in perty, for my thought this avysion² was schewde for them that shuld lyve.

Alle that I say of me I mene in person of alle my evyn Cristen,³ for I am lernyd in the gostely shewyng of our Lord God that he meneth so. And therefore I pray yow alle for God's sake and counceyle yow for yowre awne profyght, that ye leve the beholdyng of a wrech⁴ that it was schewde to and myghtly, wysely, and mekely behold in God, that of his curteyse love and endlesse goodnesse wolld shew it generally in comfort of us alle. For it is Goddes wylle that ye take it with a grete joy and lykynge as Jhesu hath shewde it to yow.

2. P has "The v^h is that he that it made," with "it" added in the margin. "Seth": sees. "Semyth fulle lytlyle": 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 revered awe.

6. I dared.

7. Stirred in charity to my fellow Christians.

8. Doomsday, judgment day.

9. Expected.

1. Judged individually as he shall be without end (whether saved or damned).

2. Vision. "Wenyd": expected. "Perty": part.

3. I mean as a representative of all my fellow Christians.

4. Counsel you for your own profit that you believe or leave the beholding of a wretch. Either translation of *leve* 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.

Chapter 9

For the shewyng I am nott 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 nott thys to them that be wyse, for they wytt it wele. 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 shewde to me that God lovyth me better than the lest soule that is in grace. For I am suer ther be meny that never hath shewyng ne syght but of the comyn techyng of holy chyrch that love God better than I. For yf I looke syngulery to my selfe, I am ryght nought.⁵ But in generall I am, I hope, in onehede of cheryte with alle my evyn Cristen.⁶ For in thys oned stondyth the lyfe of alle mankynd that shalle be savyd.⁷

For God is alle that is goode 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 evyn Cristen for God, he lovyth alle that is. For in mankynd that shall be savyd is comprehendyd⁸ alle, that is to sey, alle that is made and the maker of alle. For in man is God and in God is alle. And he that lovyth thus, 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 nedyth comfort.⁹ I speke of them that shalle be savyd, for in this tyme God shewde me no nother.

But in all thing I beleve as holy chyrch prechyth and techyth. For the feyth of holy chyrch, which I had before hand understondyng and as I hope by the grace of God wylle fully kepe it in use and in custome, stode contynually in my syghte, wyllyng and meanyng never to receyve ony thyng that myght be contrary ther to. And with this intent and with this meanyng 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 shewde by thre partes, that is to sey, by bodyly syght, and by worde formyde in my understondyng, and by goostely syght. But the goostely syght I can nott ne may shew it as openly ne as fully as I would, but I trust in our Lord God almightie that he shall of his godnes and for iour love make yow to take it more ghostely and more sweetly then I can or may tell it.

5. For if I look individually to my self, I am nothing whatever.

6. Oneness of charity with my fellow Christians.

7. For in this union stands the life of all humankind that shall be saved.

8. Understood and included.

9. If comfort is needed by him.

Revelation II

Chapter 10

And after this I saw with bodely sight in the face of the crucifixe that hyng¹ before me, in the which I beheld contynually a parte of his passion: dyspyte, spyttyng, solewyng, and buffetyng, and manie languryng paynes mo² than I can tell, and often chaungyng of colour. And one tyme I saw how halfe the face, begynnyng at the ere, overrede with drye bloud tyll it closyd in to the myd face.³ And after that, the other halfe beclosyd⁴ on the same wyse. And the whiles it vanyssched in this party evyn as it cam.⁵

This saw I bodely, swemly and darkely,⁶ and I desyred mor bodely light to have seen more clerly. And I was answeyde in my reason, "If God will shew thee more, he shall be thy light. Thou nedyth none but him." For I saw him and sought him, for we be now so blynde and so unwyse that we can never seke God till what tyme that he of his goodnes shewyth hym to us. And whan we see owght of hym graciously,⁷ then are we steryd by the same grace to seke with great desyer to see hym more blessedfully. And thus I saw him and sought him, and I had hym and wantyd hym. And this is and should be our comyn workyng in this life as to my syght.

One tyme my understanding was lett downe in to the sea grounde, and ther saw I hilles and dales grene, semyng as it were mosse begrowyng with wrake and gravell.⁸ Then I understode thus, that if a man or woman wher there unther the brode water⁹ and he myght have syght of God, so as God is with a man contynually, he shoulde be safe in sowle and body and take no harme. And ovyr passyng, he should have mor solace and comforte then all this wordle¹ may or can tell. For he will that we beleve that we see hym contynually, thow that us thynke that it be but litle. And in the beleve he maketh us evyr more to gett grace. For he will be seen, and he will be sought, and he will be abyden,² and he will be trustyd.

This secoude shewyng was so lowe, and so little, and so symple

1. Hung.

2. Despite or contempt, spitting, soiling, buffeting 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 as if moss were growing with wreckage and gravel.

9. Under the broad water.

1. World.

2. Awaited.

that myght be sufferde shulde have dyssesyde⁵ me. And than the payne sheweth ayeeun⁶ to my felyng and than the joy and the lykynge, and now that ooun and now that other dyverse tymes, I suppose about twenty tymes. And in the tyme of joy I myght have seyde with Seynt Paule, "Nothyng schalle departe 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 shewde to lerne me att my understanding that it is spedfulle⁹ to some soules to feele on thys wyse, some tyme to be in comfort and some tyme for to fayle and to be lefte to them selfe. God wylle that we know that he kepeth us evyr in lyke suer,¹ in wo and in wele. And for profyghte of man's soule, a man is somtyme left to hym selfe, all thogh hys synne is nott evyr the cause. For in this tyme I synned nott were for² I shulde be left to my selfe, for it was so sodeyne. Also I deservyd nott to have this blyssydfulle felyng, but frely our Lorde gaveth it whan he wylle and sufferyth us in wo some tyme, and both is one love.

For it is Goddes wylle that we holde us in comfort with alle oure myght. For blysse is lastyng without ende and payne is passyng and shall be brought to nowght to them that shall be sayvd. Therfore it is nott Goddes wylle that we folow the felyng of paynes in sorow and mownyng for them, but sodayly³ passe ovyr and holde us in the endlesse lykynge that is God.

Revelation VIII

Chapter 16

After thys Crist shewde a parte of hys passyon nere his dyeng. I saw the swete face as it were drye and blodeles with pale dyeng, and deede, pale langhuryng, and than turned more deede in to blew and after in browne blew as the flessch turned more depe dede.⁴ For his passion shewde to me most propyrlly in his blessyd face and, namely,

5. Dis-eased, troubled. "A geane": again.

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 14:30.

9. Helpful.

1. Alike sure.

2. Wherefore.

3. Suddenly. "Mownyng": moaning.

4. 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 lypes. Ther in saw I these iiii colours, tho that were be fore fressch and rody,⁵ lyvely and lykynge to my syght.

This was a petufulle chaungyng to se, this depe dying and also hys nose clange to geder⁶ and dryed to my syght. And the swete body waxid browne and blacke, alle chaungyd and turned oute of the feyer, fressch, and lyvely coloure of hym selfe in to drye dyeng. For that same tyme that oure blessyd Savyour dyed uppon the rode it was a dry, sharp wynd, wonder⁷ colde as to my syght. And what tyme that the precyous blode was bled out of the swete body that myght passe ther fro, yet ther was a moyster⁸ in the swete flessch of Crist as it was shewde. Blodlesshed and payne dryed with in and blowing of the wynde and colde comyng from with out mett to geder in the swete body of Christ, and these iiii dryed the flessch of Crist by proses of tyme.⁹ And thowe¹ this peyne was bitter and sharp, yet it was fulle longe lastyng as to my syght. And the payne dryede uppe alle the lyvely spyrites of Cristes flessch.

Thus I saw the swete flessch dry in my syght, parte after perte dryeng with mervelous payne. And as long as any spryte² had lyffe in Cristes flessch, so longe sufferde he. This long peyne semyde to me as if he had be sennyght³ deede, dyeng, at the poynt of out passyng, alwey sufferyng the gret peyne. And ther I say it semyd as he had bene sennyght deed, it specyfyeth that the swet body was so dyscolouryd, so drye, so clongyn, so dedly, and so pytuous⁴ as he had bene sennyght deed, contynually dyeng. And me thought the dryeng of Cristes flessch was the most peyne and the last of his passion.

Chapter 17

And in this dryeng was brought to my mynde this worde that Crist seyde, "I thirst."⁵ For I sawe in Crist a dowbylle thirst, oon bodely and a nother gostly. This worde was shewyd for the bodyly thurst, and for the gostely thurst was shewyd as I shalle sey after. And I understode by the bodyly thurst that the body had feylyng of moyster,⁶ for the blessyde flessch and bonys was lefte alle aloone without blode and moyster. The blessyd body dryed alle a loon long tyme with

5. Ruddy.

6. Shriveled together. Corrected from S1; P has *cloeggeran*, a word that appears in no other Middle English text. "Petufulle": pitiful.

7. Wondrously. "Rode": cross.

8. Moisture.

9. In the course of time.

1. Though.

2. Spirit.

3. Seven nights.

4. Piteous. "Clongyn": shriveled.

5. The fifth of the seven words or phrases that Jesus spoke from the cross according to John 19:28. The double thirst 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.

6. Failing of moisture.

wryngyng of the nayles and weyght of the body.⁷ For I understode that for tendyrnes of the swete handes and the swete feet by the grete hardnes and grevous of the naylys the woundys waxid wyde and the body satylde for weyght, by long tyme hangyng and persyng and rausyng of the heed and byndyng of the crowne alle bakyn with drye blode, with the swet here⁸ clyngyng the drye flessch to the thornys and the thornys to the flessch dryeng.

And in the begynnyng, whyle the flessch was fressch and bledyng, the contynualle syttyng⁹ of the thornes made the woundes wyde. And ferthermore I saw that the swet skynne and the tendyr flessch with the here and with the blode was alle rasyd and losyde above with the thornes and brokyn in many pecis and were hangyng as they wolde hastely have fallen downe whyle it had kynde moyster.¹ How it was doone I saw nott, but I understode that it was with the sharpe thornes and the boystours, grevous syttyng on² of the garlonde, not sparyng and without pytte, that alle tho brake the swet skynne with the flessch and the here losyd it from the boone. Wher thorow it was broken on pecys as a cloth and saggyng downward,³ semyng as it wolde hastely have fallen for hevynes and for lowsenes.⁴ And that was grete sorow and drede to me, for me thought that I wolde nott for my life have seene it fall.

This contynued a whyle and after it began to chaunge, and I behelde and marveyld how it myght be. And than I saw it was, for it beganne to dry and stynt a parte of the weyght⁵ that was rownd about the garland. And so it was envyroned⁶ all about as it were garland upon garland. The garlonde of thornes was deyde with the blode; and that other garland and the hede, all was one colowre as cloteryd blode⁷ when it was dryed. The skynne and the flesshe that semyd of the face and of the body was smalle rympylde with a tawny coloure, lyke a drye bord when it is agyd,⁸ and the face more browne than the body.

I saw iiii maner of dryeng. The furst was blodlesse; the secunde, payne folowyng after; the thurde 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.

8. Hair. "Satylde": settled. "Persyng and rausyng": piercing and raising. "Bakyn": baked.

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 rasyed and losyde": all raised and loosened.

2. Crude, grievous setting on.

3. Through this it was broken in pieces like a cloth and sagging downward.

4. Looseness.

5. Stop or reduce a part of the weight or pressure.

6. It (Jesus' head) was encircled.

7. That other garland (the ring of blood caused by the crown of thorns) and the head, all were the same color as clotted blood. "Deyde": dyed.

8. Slightly wrinkled with a tawny color, like a dry board when it is aged.

kynde askyd lycoure,⁹ and ther was no maner of comfort mynstryng to hym. A, hard and grevous was that payne, but moch more harder and grevous it was when the moystur fayled and all began to drye, thus clyngyng. Theyse were ii paynes that shewde in the blyssed hed. The furst wrought to the dryeng whyle it was moyst;¹ and that other, slow, with clyngyng and dryeng, with blowyng of wynde fro without that dried hym more and payned with colde than my hart² can thingke, and all other peynes, for which paynes I saw that alle is to lytulle that I can sey, for it may nott be tolde. The shewyng of Cristes paynes fylled me fulle of peynes, for I wyste welle he suffyryde but onys,³ but as he wolde shewe it me and fylle me with mynde as I had before desyerde.

And in alle thys tyme of Cristes presens, I felte no payne but for Cristes paynes. Than thought me I knew fulle lytulle what payne it was that I askyd,⁴ and as a wrech I repentyd me, thyngkyng if I had wyste what it had be, loth me had been to have preyde it. For me thought my paynes passyd ony bodely deth. I thought, "Is ony payne in helle lyk thys?" And I was answeyrd in my reson: "Helle is a nother payne, for ther is dyspyer.⁵ But of alle payne that leed to salvacion, thys 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 all my joy suffer? Here felt I stedfastly that I lovyd Crist so much above my selfe that ther was no payne that myght be sufferyd 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 onyd⁶ in love that the grettnes of her love was cause of the grettnes of her payne. For in this I saw a substance of kynde love contynued by grace⁷ that his creatures have to hym, which kynde love was most fulsomly⁸ shewde in his swete mother and ovyrpassyng, for so much as she lovyd hym more then alle other, her payne passyd alle other. For ever the hygher, the myghtyer, the swetter that the love is, the more sorow it is to the lover to se that body in payne that he lovyd. And so alle hys dyscyples and alle his tru lovers sufferyd more payne than ther awne bodely

9. Drink. "Eyer": air.

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.

dyeng, for I am suer by my awne felyng that the lest of them lovyd hym so farre abovyn them selfe that it passyth alle that I can sey.

Here saw I a grett onyng⁹ betwene Crist and us to my understondyng. For when he was in payne, we ware in payne. And alle creatures that myght suffer payne sufferyd with hym, that is to say, alle creatures that God hath made to oure servys. The fyrmantente and erth feyld for sorow in ther kynd¹ in the tyme of Cristes dyeng, for it longyth kyndly to ther properte² to know hym for ther Lorde, in whom alle ther vertuse³ stonyth. And whan he feyld, then behovyd nedys to them for kyndnes to feyle⁴ with hym, in as moch as they myght, for sorow of hys paynes. And thus tho that were hys fryndes⁵ suffered payne for love. And generally alle, that is to sey, they that knew hym nott, sufferde for feylyng of all maner comfort, save the myghty, pryve keepyng 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 merveyles, sorowse and dredys that befelle in that tyme, he seyde, "Eyther the worlde is now at an ende, or elles he that is maker of kyndes sufferyth." Wherfore he dyd wryte on an awter:⁹ "Thys is an awter of the unknowyn God." God of hys goodnes, that makyth planettes and the elementes to worke in ther kynde to the blessyd man and to the cursyde, in that tyme it was withdraw 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 tulle that we come to his blisse, as I shalle sey after.

Chapter 19

In this tyme I wolde have lokyde fro the crosse and I durst nott, for I wyst wele¹ whyle that I behelde the crosse I was suer and safe.

9. Oneness, unity.

1. Nature. "Fyrmantente": firmament, sky.

2. For it belongs naturally to their attributes.

3. Powers.

4. It was necessary to them because of their nature to fail.

5. Friends.

6. Except the mighty, secret keeping or guardianship of God.

7. Pontius Pilate was the Roman procurator of Judea who allowed Jesus to be crucified.

8. St. Denis of France was at that time a pagan. Like her contemporaries, Julian conflates the patron saint of France with pseudo-Dionysius the Areopagite, the fifth-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 17:34.

9. Altar.

1. I would have looked (away) from the cross and I dared not, for I well knew.

Ther fore, I wolde nott assent to put my soule in perelle, for besyde² the crosse was no surenesse fro drede of fendes.

Than had I a profyr³ in my reason, as it had ben frendely seyde to me, "Loke uppe to hevyn to hys Father." And than sawe I wele with the feyth that I felt that ther was nothyng betwene the crosse and hevyn that myght have dyssesyde⁴ me. Here my behovyd⁵ to loke uppe or elles to answeere. I answeyrd inwardly with alle the myght of my soule and sayd, "Nay, I may nott, for thou art my hevyn." Thys I seyde for I wolde nott. For I had levyr a bene⁶ in that payne tulle domys day than have come to hevyn other wyse than by hym. For I wyst wele that he that bounde me so sore, he shuld unbynd me whan he wolde.⁷

Thus was I lernyd to chese Jhesu for my hevyn,⁸ whom I saw only in payne at that tyme. Me lykyd no nother hevyn than Jhesu,⁹ whych shalle be my blisse when I come ther. And this hath evyr be a comfort to me, that I chose Jhesu to be my hevyn by his grace in alle this tyme of passion and sorow. And that hath ben a lernyng to me that I shulde evyr more do so, to chese Jhesu only to my hevyn in wele and in woe. And though I as a wrech hath repentyd me, as I seyde before, yff I had wyst what payne it had be, I had be loth to have prayde it,¹ heer I saw werely that it was grugyng and fraelte² of the flessch without assent of the soule, in whych God assignyth no blame.

Repentyng and wylfulle choyse be two contrarytes, whych I felt both at that tyme. And tho be two partes, that oon outward, that other inwarde. The outward party is our dedely flessch, whych is now in payne and now in woo and shalle be in this lyfe, where of I felte moch in thys tyme. And that party was that I repentyd. The inward party is a hygh and a blessydfulle lyfe, whych is alle in peece and in love, and this is more pryvely felte. And this party is in whych myghtly, wysely, and wyllfully I chose Jhesu to my hevyn. And in this I saw truly that the inward party is master and sovereyne to the outward, nought charyng nor takyng hede of the wylles of that,³ but alle the intent and the wylle is sett endlessly to be onyd to our Lorde Jhesu. That the outward party sholde drawe the inward to assent was

2. Aside from. "Perelle": peril.

3. Proposal.

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.

1. Julian expresses regret for requesting a vision of Christ's Passion and death in chapter 17.

2. Truly that it was grouching and frailty.

3. Not giving charge or authority nor taking heed of the desires of that (the outward part, the mortal body).

not shewde to me. But that the inwarde party drawyth the outward party by grace, and both shalle be onyd in blysse without ende by the vertu of Christ, this was shewde.

Chapter 20

And thus saw I oure Lorde Jhesu languryng long tyme, for the unyng of the Godhed gave strenght to the manhed⁴ for love to suffer more than alle man myght. I meene nott onoly more payne than alle man myght suffer, but also that he sufferd more payne than all man of salvacion that evyr was from the furst begynnyng in to the last day myght telle or fully thynke, havyng regard to the worthynes of the hyghest worshypfful kyng and the shamfulle and dyspyteous,⁵ peynfull deth. For he that is hyghest and worthyest was foulest comdempnyd and utterly dyspysed. For the hyst poynt that may be seen in his passion is to thynke and to know that he is God that sufferyd, seeyng after these other two poyntes whych be lower. That one is what he sufferyd, and that other for whom that he sufferyd.

And in thys he brought to mynd in parte the hygh and the noblyte⁶ of the glorious Godhede, and ther with the precioushede and the tendyrnesse of the blyssydfulle body whych be to gether onyd, and also the lothfullnesse that in our kynde is to suffer peyne. For as moch as he was most tendyr and clene,⁷ ryght so he was most strong and myghty to suffer. And for every mannys synne that shalbe savyd he sufferyd. And every mannes sorow, desolacion, and angwysse⁸ he sawe and sorowd for kyndnes and love. For in as mech as our Lady sorowde for his paynes, as mech sufferde he sorow for her sorowse. And, more over, in as mech as the swete manhed of hym was wurthyer in kynde, for as long as he was passyble⁹ he sufferde for us and sorowde for us. And now he is uppe resyn and no more passybylle, yett he sufferyth with us, as I shalle sey after.

And I, beholdyng alle this by hys grace, saw that the love in hym was so strong whych he hath to oure soule that wyllyngfully he chose it with grett desyer and myldely he sufferyd it with grett joy. For the soule that beholdyth thus whan it is touchyd by grace, he shalle verely see that tho paynes of Cristes passion passe all payne, that is to sey, whych paynes shalbe turned in to everlastyng joy by the vertu of Cristes passion.

It is God's wylle, as to my understandyng, that we have iii maner of beholdyng of his blyssyd 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.¹ And that shewde oure Lorde in this tyme and gave me myght and grace to see it. And I lokyd after the departyng with alle my myghtes and wende² to have seen the body alle deed, but I saw him nott so. And right in the same tyme that me thought, by semyng, that the lyfe myght no lenger last and the shewyng of the ende behovynd nydes to be nye,³

Chapter 21

sodenly, I beholdyng in the same crosse, he chaungyd in blyssydfulle chere.⁴ The chaungyng of hys blyssyd chere chaungyd myne, and I was as glad and mery as it was possible. Then brought oure Lorde meryly to my mynd, *Wher is now any poynt of thy payne or of thy anguysse?*⁵ 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 dyng, and we willfully abydyng in the same crosse with his helpe and his grace in to the last poynt. Sodeynly he shalle chaunge hys chere to us, and we shalbe with hym in hevyn. Betwene that one and that other shalle alle be one tyme, and than shall alle be brought in to joy. And so ment he in thys shewyng, *Wher is now any poynt of thy payne or of thy agreffe?*⁶ And we shalle be fulle of blysse.

And here saw I verely that if he shewde now to us his blyssedfulle chere, there is no payne in erth ne in no nother place that shuld trobylle⁷ 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 dysees⁸ and traveyle with hym as our kynd askyth. And the cause why that he sufferyth is for he wylle of hys goodnes make us the eyers⁹ with hym in hys blysse. And for this lytyle payne that we suffer heer we shalle have an high, endlesse knowyng in God, whych we myght nevr have without that. And the harder oure paynes have ben with hym in hys crosse, the more shalle our worschipe be with hym in his kyngdom.

1. Contrition and compassion are the first two metaphoric "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 semyng": by appearance.

4. Facial expression.

5. Anguish.

6. Aggravation.

7. Trouble.

8. Unease, distress.

9. Heirs.

Revelation IX

Chapter 22

Then seide oure good Lorde, askyng, *Arte thou well apayd¹ that I sufferyd for thee?* I seyde, "Ye, good Lorde, gramercy.² Ye, good Lorde, blessyd moet³ yow be." Then seyde Jhesu, our good Lord, *If thou arte apayde, I am apayde. It is a joy, a blysse, an endlessse lykyng to me that evyr I sufferd passion for the. And yf I myght have sufferyd more, I wolde a sufferyd more.* In thys felyng my understandyng was leftyd uppe in to hevyn. And ther I saw thre hevyns, of whych syght I was gretly merveyled and thought, "I see iii hevyns and alle of the blyssedfulle manhed of Criste. And noone is more, noone is lesse, noone is hygher, noone is lower, but evyn lyke⁴ in blysse."

For the furst hevyn Crist shewyd me his Father in no bodely lyknesse, but in hys properte and in hys wurkyng.⁵ That is to sey, I saw in Crist that the Father is. The werkyng of the Father is this: that he geavyth mede⁶ to hys Sonne Jhesu Crist. This gyft and this mede is so blyssydfulle to Jhesu that his Father myght have geavyn hym no mede that myght have ben lykeyd to hym better. For the furst hevyn, that is the plesyng of the Father, shewyd to me as an hevyn, and it was fulle blyssydfulle. For he is wele plesyde with alle the dedes that Jhesu hath done about our salvacion, where for we be nott only hys by his byeng, but also by the curteyse gyfte of hys Father. We be his blysse, we be his mede, we be hys wurshype, we be his crowne. And this was a syngular marveyle and a full delectable beholdyng, that we be hys crowne.

Thys that I sey is so grete blysse to Jhesu that he settyth at naught hys traveyle,⁷ and his passion, and his cruelle and shamfulle 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 often he wolde, and love shulde nevr lett hym have rest tille he hath done it. And I behelde with grete dyligence for to wet⁸ how often he wolde dye yf he myght. And truly the nomber passyd my understandyng and my wittes so ferre that my reson myght nott nor cold nott comprehende it⁹ ne take it. And whan he had thus oft dyed or shuld die, yet he wolde sett it at nought for love. For alle thynkyth hym but lytylle in regard of his love. For though the swete manhode of Crist myght suffer but

1. Pleased.
2. Thank you.
3. May.
4. Equally alike.
5. In his attributes and in his works.
6. Gives reward.
7. Sets at naught, is untroubled by his toil.
8. Know.
9. Could not comprehend, understand it. "So ferre": so far, to such an extent.

oonse, the goodnes of hym may nevr seese of profer.¹ Every day he is redy to the same, yf it myght be. For yf he seyde he wolde for my love make new hevyns and new erthys, it ware but lytylle in regarde, for this myght he do ech day, yf that he wolde, without any traveyle. But for to dye for my love so often that the nomber passyth creatures' reason, thys is the hyghest profer that our Lorde God myght make to mannes soule as to my syght.

Than menyth he thus, *How shulde it than be that I shulde nott for thy love do alle that I myght? Whych deed grevyth me nought sethyn² that I wolde for thy love dye so oftyn, havyng no regard to my harde paynes.* And heer saw I, for the seconde beholding in his blessyde passion,³ the love that made hym to suffer it passith as far alle his paynes as hevyn is above erth. For the payne was a noble, precious, and wurschypfulle dede done in a tyme by the workyng of love. And love was without begynnyng, is and shall be without ende. For whych love he seyde fulle swetely thys worde, *If I myght suffer more, I wolde suffer more.* He seyde nott, Yf it were nedfulle to suffer more, but if I myght suffer more. For though it were nott nedfulle and he myght suffer more, he wolde.

This dede and thys werke abowt oure salvation was ordeyned as wele as God myght ordeyne it. It was don as wurshypfully as Crist myght do it. And heer in I saw a fulle blysse in Crist, for his blysse shuld nott have ben fulle yf it myght ony better have ben done than it was done.

Chapter 23

And in these thre wordes, *It is a joy, a blysse, and endlessse lykyng to me,* were shewyd thre hevyns, as thus. For the joy, I understode the plesaunce of the Father; and for the blysse, the wurshype of the Sonne; and for the endlessse lykyng, the Holy Gost. The Father is plesyd, the Sonne is wurschypyd, the Holy Gost lykyth. And heer saw I for the thyrd beholdyng in hys blessydfulle passion,⁴ that is to sey, the joy and the blysse that makyth hym to lyke it.

For oure curteyse Lorde shewyd his passyon to me in fyve maneres, of whych the furst is the bledyng of the hede; the seconde, dyscolowryng of his blessyd face; the thyrd is the plentuous bledyng of the body in semyng of scorgyng; the iiijth is the depe drying.⁵ Theyse iiij as it is before seyde for the paynes of the passion. And

1. Cease offering.
2. Does not grieve me since.
3. The first manner of beholding Christ's Passion is identified in the last paragraph of chapter 20 and the third manner in chapter 23.
4. The first is identified in chapter 20 and the second in chapter 22.
5. Revelations I, II, IV, and VIII, respectively.

swete word, as yf he had seyde, *I wott welle that thou wilt se my blessyd mother, for after my selfe she is the hyghest joy that I myght shewe the, and most lykynge and worschyppe to me, and most she is desyred to be seen of alle my blessyd creatures.* And for the marvelous hygh and syngular love that he hath to thys swete mayden, his blessyd mother our Layde Sainct Mary, he shewyth her blysse and joy as by the menyng of thys swete word, as if he seyde, *Wylte thou se how that I love her, that thou myght joy with me in the love that I have in her and she in me?*

And also to more understanding thys swete word oure good Lorde spekyth in love to all mankynd that shall be savyd as it were alle to one person, as yf he sayde, *Wylt thou se in her how thou art lovyd? For thy love I have made her so hygh, so noble, so worthy. And thys lyketh me, and so wille I that it do the.* For after hym selfe she is the most blessydfulle 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 my God.

And whan oure good Lorde had shewyd thys and seyde thys worde, *Wylte thou see her?* I answeyrd and seyde, "Ye, good Lorde, graunt mercy. Ye, good Lorde, yf it be thy wylle." Often tymes I preyde this and I went⁸ to have seen her in bodely lykynge, but I saw her nott so. And Jhesu in that worde shewyd me a gostly syght of her. Ryght as I had seen her before,⁹ lytyle and symple, ryght so he shewyd her than hygh and noble and glorious and plesyng to hym above all creatures. And so he wylle that it be knowen that all tho that lycke in hym¹ shuld lyke in her.

And to mor understanding he shewyd thys exsample, as yf a man love a creature syngularly a bove alle creatures, he wylle make alle other creatures to love and to lycke that creature that he lovyth so much. And in thys worde that Jesu seyde, *Wylte thou see her?* me thought it was the most lykyn² worde that he myght geve me of her with the gostely shewyng that he gave me of her. For oure Lorde shewyd me nothyng in specjalle but oure Lady Sent Mary, and her he shewyd thre tymes. The furst was as she concevyd; the secunde, as she was in her sorowes under the crosse;³ and the thurde was as she is now in lykynge, worschyppe, and joy.

7. Taught.

8. Hoped.

9. Revelation I, chapters 4 and 7.

1. Take pleasure in him.

2. Plesyng.

3. Revelation I, chapters 4 and 7, and Revelation VIII, chapter 18, respectively.

Revelation XII

Chapter 26

And after thys our Lorde shewyd hym more gloryfyed as to my syght than I saw hym before, wher in I was lerned that oure soule shalle nevyr have reste tyll it come into hym, knowyng that he is full of joye, homely and curteys and blessydfulle and very lyfe.

Often tymes oure Lorde Jhesu seyde, *I it am, I it am. I it am that is hyghest. I it am that thou lovyt. I it am that thou lykyst. I it am that thou servyst. I it am that thou longest. I it am that thou desyryst. I it am that thou menyte.*⁴ *I it am that is alle. I it am that holy church prechyth the and techeyth thee. I it am that shewde me before to the.* The number of the words passyth my wyttes and my understanding and alle my myghtes. For they were in the hyghest as to my syght, for ther in is comprehendyd I can nott telle what. But the joy that I saw in the shewyng of them passyth alle that hart can thynk or soule may desyre. And therfore theyse wordes be nott declaryd here, but evry man, aftyr the grace that God gevyth hym in under standyng and lovyng, receyve them in our Lordes menyng.

Revelation XIII

Chapter 27

And after thys oure Lorde brought to my mynde the longyng that I had to hym before. And I saw nothyng lettyd my but synne,⁵ and so I behelde generally in us alle. And me thought yf synne had nott be, we shulde alle have be clene and lyke to oure Lorde as he made us. And thus in my foly before thys tyme often I wondryd why, by the grete forseynge⁶ wysdom of God, the begynnyng of synne was nott lettyd. For then thought me that alle shulde have be wele.

Thys steryng⁷ was moch to be forsaken. And, nevyrthelesse, mornyng and sorow I made therfore withoute reson and dyscrecion.⁸ But Jhesu, that in this vysyon enformyd me of alle that me nedyd, answeyrd by thys worde and seyde, *Synne is behovely,⁹ 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. Hindered me except sin.

6. Foreseeing. Corrected from S1; P has *forseyde*, foresaid.

7. Stirring, prompting.

8. Discretion, judgment of good and evil promptings.

9. Necessary, beneficial.

generally alle that is nott good, and the shamfull despyte¹ and the uttermost trybulation that he bare for us in thys lyfe, and hys dyeng 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, folowyng our master Jhesu, tylle we be fulle purgyd of oure dedely flessch and of alle oure inwarde affections whych be nott very good. And with the beholdyng of thys, with alle the paynes that evyr were or evyr shalle be, I understode the passion of Criste for the most payne and ovyr passyng.² And alle thys was shewde in a touch and redely passyd ovyr in to comfort, for oure good Lorde wolde nott that the soule were aferde of this oygly syghte.³

But I saw nott synne, for I beleve it had no maner of substaunce, ne no part of beyng,⁴ ne it myght not be knownen but by the payne that is caused therof. And thys payne is somthyng as to my syghte for a tyme, for it purgyth and makyth us to know oure selfe and aske mercy. For the passion of oure Lorde is comfort to us agenst alle thys, and so is his blessyd wylle. And for the tender love that oure good Lorde hath to alle that shalle be savyd, he comforyth redely and swetly, menyng thus, *It is tru that synne is cause of alle thys payne, but alle shalle be wele, and alle maner of thyng shalle be wele.*

Theyse wordes were shewde fulle tendyrly, shewyng no maner of blame to me ne to none that shalle be safe. Than were it grett unkyndnesse of me to blame or wonder on God of my synne, sythen⁵ he blamyth nott me for synne. And in theyse same wordes I saw an hygh, mervelous prevyete⁶ hyd in God, whych pryvyete he shalle opynly make and shalle be knownen to us in hevyn. In whych knowyng we shalle verely se the cause why he sufferde synne to come, in whych syght we shalle endlessly 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 fullyllyd with payne and compassion, lyke in thys I was in party fullyllyd with compassion of alle my evyn Cristen. For fulle wele he lovyth pepylle⁷ that shalle be savyd, that is to seye, Goddes servautes. Holy chyrch

1. Contempt.

2. Sentence emended. P has *And the beholdyng of thys with alle the paynes that evyr were or evyr shalle be. And with alle thys I understode the passion of Criste for the most payne and ovyr passyng.*

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.

6. Secret.

7. People.

shalle be shakyd in sorow and anguyssch⁸ and trybulacion in this worlde as men shakyth a cloth in the wynde. And, as to thys, oure Lorde answeyrd, shewyng on this maner, *A, a grett thyng shalle I make herof in hevyn of endlesse wurshyppe and of evyrlastyng joye.* Ye, so farforth I saw oure Lord enjoyeth of the tribulacions of hys sarvautes with pyte and compassion. And to ech person that he lovyth to his blysse for to bryng, he leyth on him somthyng that is no lacke in his syght, wherby they be lowhyd and dyspysed⁹ in thys worlde, scornyd and mokyd and cast out. And thys he doth for to lett¹ the harm that they shulde take of the pompe and of the pryde and the veyne glorie of thys wrechyd lyffe and make ther wey redy to come to hevyn in blysse without ende evyrlastyng. For he seyth, *I shal alle to breke yow from yowre veyne affeccions and yowre vycious pryde, and aftyr that I shalle gader yow and make yow meke and mylde, clene and holy by onyng to me.* And than saw I that ech kynde compassion that man hath on hys evyn Cristen with charyte, it is Crist in hym.

That ych maner noughtyng² that he shewde in hys passion, it was shewde agene here in thys compassion, wher in were two maner of understandynges in oure Lordes menyng. That one was the blysse that we be brought to, wher in he wille that we enjoye. That other is for comfort in oure payne, for he wille that we wytt that alle shalle turn us to wurschyp and to profyghte by the vertu of hys passyon, and that we wytte that we sufferyd ryght nought aloone, but with hym, and see hym oure grownde, and that we see his paynes and hys trybulacoun passe so ferre alle that we may suffer that it may nott be full thought. And the well beholdyng of thys wylle save us from grugyng and despeyer³ in the felying of our paynes. And yf we see verely that oure synne deserve it, yett hys love excusyth us. And of hys gret curtesy he doth away alle oure blame and beholdeth us with ruth and pytte as chyldren innocens and unlothfulle.⁴

Chapter 29

But in this I stode beholdyng generally, swemly and mornyngly⁵ seyng thus to oure Lorde in my menyng with fulle gret drede: "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 druste⁶ to have some more opyn declaryng wher with that I myght be esyd in thys. And to thys oure blessyd Lorde answeyrd, fulle mekely and with fulle

8. Anguish.

9. Lowered, humiliated, and despised.

1. Prevent.

2. Each kind of humiliation, effacement.

3. Grouching and despair.

4. Not loathsome, not inciting disgust.

5. Sorrowfully and mournfully.

6. Dared.

lovely chere, and shewd Adam's synne was the most harme that evyr was done or evyr shalle in to the worldes end. And also he shewde that thys is opynly knowyn in alle holy church in erth.

Ferthermore, he lernyd that I shulde beholde the glorious asseeth,⁷ for thys asseeth makyng is more plesyng to the blessyd Godhed and more wurschypfulle for mannys salvacion with oute comparyson than evyr was the synne of Adam harmfulle. Then menyth oure blessyd Lorde thus, and in thys techyng that we shulde take hede to thys: *For sythen⁸ that I have made welle the most harm, than it is my wylle that thou know ther by that I shalle make wele alle that is lesse.*

Chapter 30

He gave understandyng of ii partyes.⁹ That one party is oure Saviour and oure salvacyon. Thys blessyd parte is opyn, clere, feyer, and lyght and plentuouse, for alle mankynde that is of good wylle and that shalle be is comprehendyd¹ in this part. Here to we be bounde of God and drawyn and counceyld and lernyd inwardly by the Holy Gost and outward by holy chyrch in the same grace. In this wylle oure Lorde that we be occupied and joyeng in hym, for he enjoyth in us. And the more plentuously that we take of thys with reverence and mekenesse, the more thanke we deserve 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 sparryd fro us, that is to sey, alle that is besyde oure salvacion. For that is oure Lordes prevy councele.³ And it longyth to the ryalle⁴ lordschyppe of God to have hys pryvy counceyles in pees, and it longyth to his sarvauntes for obedyence and reverence nott wylle to know hys counceyles.

Oure Lorde hath pitte and compassion on us for that some creatures make them so besy therin. And I am suer yf we wyst⁵ how gretly that we shuld plese hym and ese oure selfe to leve it, we wolde. The seyntes in hevyn, they wylle nothyng wytt but that oure Lorde wylle shew them, and also ther charyte and ther desyer is rulyd after the

7. Reparation, payment of debt. According to the late-medieval conception of the redemption, Christ had to assume human form to make amends for Adam's and Eve's offense to God.

8. Since.

9. In the subsequent chapters, Julian refers to two deeds that God shall perform to make all things well. The open deed or part, "oure Saviour and oure salvacyon," is discussed in chapters 31 and 34 through 40. The secret or great deed, God's "prevy councele," is considered in chapters 32 and 33.

1. Included and understood.

2. Help.

3. Private counsel, plan.

4. Royal.

5. Knew.

wylle of oure Lorde. And thus oght we that oure wylle be lyke to them. Than shalle we nothyng wylle ne desyer but the wylle of oure Lorde lyke as they do, for we be alle one in Goddes menyng.⁶ And here was I lernyd that we shulde onely enjoye in oure blessyd Saviour Jhesu and trust in hym for alle thyng.

Chapter 31

And thus oure good Lorde answeyrd to alle the questyons and dowtys⁷ that I myght make, sayeng full comfortabely, *I may make alle thyng wele. And I can make alle thyng welle. And I shalle make alle thyng wele. And I wylle make alle thyng welle. And thou shalt se thy selfe that alle maner of thyng shall be welle.* There he seyth, *I may*, I understonde for the Father. And there he seyth, *I can*, I understond for the Sonne. And there he seyth, *I wylle*, I understonde for the Holy Gost. And there he seyth, *I shalle*, I understonde for the unyte of the blessyd Trinite, thre persons and oon truth. And there he seyth, *Thou shalt se thy selfe*, I understond the comyng of alle mankynde that shalle be savyd in to the blyssedfulle Trynite. And in theyse v wordes God wyll that we be enclosyd in rest and in pees.

And thus shalle the goostly thyrst⁸ of Crist have an end. For thys is the gostly thyrst of Cryst, the love longyng that lastyth and evyr shall tylle we se that syght at domys day. For we that shalle be safe and shalle be Crystes joy and hys blysse ben yet here, and some be to come, and so shalle some be in to that day. Therefore, this is his thurste and love longyng of us all to geder here in hym to oure endlesse blysse as to my syght. For we be nott now fully as hole in hym as we shalle be than.

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 hyghest blysse, and was fro without begynnyng, and shalle be without end, whych very endlesse blesse may nevyr be hyghed nor lowyde in the selfe.⁹ And thys was plentuously sene in every shewyng, and namely in the xii, wher he seyth, *I it am that is hyghest.* And as aneynst Cristes manhode, it is knowyn in our feyth and also shewde that he, with the vertu of the Godhede, for love to bryng us to hys blysse, sufferyd paynes and passion and dyed.

And theyse be the workes of Cristes manhed wher in he enjoyeth, and that shewde he in the ixth wher he sayth, *It is a joy, a blysse, an endlesse lykynge to me that evyr I sufferd passion for the.* And this is the blysse of Cristes werkes, and thus he menyth ther he seyth in the same shewyng, we be his blysse, we be hys meed, we be hys

6. Understanding or, possibly, fellowship.

7. Doubts.

8. Spiritual thirst, first mentioned in Revelation VIII, chapter 17.

9. Heightened nor lowered in the self. "Aneynst": as regards.

worship, we be his crowne. For as aneynst that Crist is oure hede, he is glorified and unpassible.¹ And as anenst his body, in which alle his membris be knytt, he is nott yett fulle glorified ne all unpassible. For the same thurst and longyng that he had uppe on the rode tre,² which desyre, longyng, and thyrste, as to my syght, was in hym from without begynnyng, the same hath he yett and shalle in to the tyme that the last soule that shalle be sayvd is come uppe to hys blysse.

For as truly as ther is a propyrtie in God of ruth and pyte, as verely ther is a properte in God of thurst and longyng. And of the vertu of this longyng in Crist, we have to long agene³ to hym, without which no soule comyth to hevyn. And this properte of longyng and thyrst comyth of the endlesse goodnes of God, ryght as the propyrtie of pytte comyth of his endlesse goodness. And though he have longyng and pytte, they ben sondry⁴ propyrties as to my syght. And in thys standyth the poynte of gostly thyrst, which is lastyng in hym as long as we be in need, us drawyng uppe to his blysse. And alle this was seen in shewyng of compassion, for that shalle ceacyn at domyes day.⁵ Thus he hath ruthe and compassion on us, and he hath longyng to have us, but hys wysdom and hys love suffer nott the ende to come tyll the best tyme.

Chapter 32

Oone tyme oure good Lorde seyde, *Alle maner a thyng shalle be wele*. And another tyme he seyde, *Thou shalt se thy selfe that alle maner of thyng shalle be wele*. And in theyse two the soule toke sundry maner of understandyng. Oon was this: that he wylle we wytte that nott oonly he takyth heed to nobylle thynges and to grett, but also to lytylle and to small, to lowe and to symple, and to oone and to other. And so menyth he in that he seyth, *Alle maner thyng shall be welle*. For he wylle that we wytt that the lest thyng shall nott be forgotten.

Another understandyng is this: that ther be many dedys evyll done in oure syght and so gret harmes take that it semyth to us that it were impossible that evyr it shuld come to a good end. And up on thys we loke, sorrow, and morne therfore, so that we can nott rest us in the blyssedfulle beholding of God as we shuld 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. Cross.

3. In response.

4. Different.

5. Cease at judgment day.

is this: that the use of oure reson is now so blynde, so lowe, and so symple that we can nott know the high, marvelous wysdom, the might, and the goodnes of the blyssedfull Trynyte. And thus menyth he where he seyth, *Thou shalt se thy selfe that alle maner thyng shall be wele*; as yf he seyde, *Take now feythfully and trustely and at the last end thou shalt se verely in fulhede of joye*.

And thus in the same v wordes before seyde, *I may make all thyng wele*, I understonde a myghty comfort of alle workes of oure Lorde God that are for to come. There is a deed the which the blyssydfulle 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 unknowen of alle creaturys which are beneth Crist and shall be tyll whan it shalle be done. The goodnesse and the love of our Lorde God wylle that we wytte that it shall be. And the myght and the wysdom of hym by the same love wylle heyle⁶ it and hyde it fro us, what it shalle be and how it shalle be done. And the cause why he wylle we wytte it thus is for he wylle we be the more esyd in oure soule and peesable in love, levying the beholding of alle tempestes that myght lett⁷ us of true enjoyng in hym.

This is the grett deed ordeyned of oure Lorde God fro without begynnyng, tresured and hyd in hys blyssyd brest, only knowyn to hym selfe, by which deed he shalle make all thyng wele. For ryght as the blyssyd Trinite made alle thyng of nought, ryght so the same blyssyd Trynyte shalle make wele alle that is nott welle. And in this syght I marveyled gretly and be held oure feyth, menyng thus: oure feyth is groundyd in Goddes worde, and it longyth to oure feyth that we beleve that Goddys worde shalle be sayvd in alle thyng.⁸ And one poynt of oure feyth is that many creatures shall be dampnyd, as angelis that felle out of hevyn for pride which be now dampnyd, and meny in erth that dyeth out of the feyth of holy chyrch, that is to sey, tho that be hethyn,⁹ and also many that hath receyvyd Cristendom and lyvyth uncristen lyfe and so dyeth oute of cheryte. All theyse shalle be dampnyd to helle without ende, as holy chyrch techyth me to beleve.

And stonyng alle thys, me thought it was impossible that alle maner of thyng shuld be wele, as oure Lorde shewde in thys tyme. And as to thys I had no other answer in shewyng of oure Lorde but thys, *That that is impossible to the is nott impossible to me. I shalle save my worde in alle thyng, and I shalle make althyng 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.

7. Prevent. "Peesable": peaceable, peaceful.

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.

9. Heathen.

shulde stonde and sadly¹ beleve that alle maner thyng shall be welle, as oure Lorde shewde in that same tyme. For thys is the grete dede that oure Lorde God shalle do, in whych dede he shalle save his worde in alle thyng. And he shalle make wele all that is nott welle. But what the dede schal be and how it shall be done, there is no creature beneth Crist that wot² it, ne shalle wytt it tyll it is done, as to the understanding that I toke of oure Lordys menyng in this tyme.

Chapter 33

And yitt in this I desyeryd as I durste³ that I myght have had som syght of hel and of purgatory. But it was nott my menyng to take prefe⁴ of ony thyng that longyth to oure feyth, for I beleved sothfastly that hel and purgatory is for the same ende that holy chyrch techyth for. But my menyng was that I myght have seen for lernyng in alle thyng that longyth to my feyth, wher by I myght lyve the more to Goddes wurschyppe and to my profyghte. And for ought that I culde desyer, I ne culde se of thys ryght nought⁵ but as it is before seyde in the fyfte shewyng, wher that I saw the devylle is reprovyd of God and endlessly dampned. In whych syght I understond that alle the creatures that be of the devylles condiscion in thys lyfe and ther in endyng, ther is no more mencyon made of them before God and alle his holyn⁶ then of the devylle, notwythstondyng that they be of mankynde, wheder they have be cristend or nought.

For though the revelation was shewde of goodnes, in whych was made lytyle mencjon of evylle, yett I was nott drawn ther by from ony poynt of the feyth that holy chyrch techyth me to beleve. For I had syght of the passion of Crist in dyverse shewyng: in the **furst**, in the **secunde**, in the **iiiith**, in the **viiith** as it is before seyde, 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 specyfyed the Jewes that dyd hym to deth,⁷ but nott withstondyng I knew in my feyth that they ware a cursyd and dampnyd without ende, savyng tho that were convertyd by grace. And I was strenghed and lernyd generally to kepe me in the feyth in evry poynt and in all as I had before understonde, hopyng that I was ther in with mercy and the grace of God, desyryng

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.
6. Saints.
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.

and preyng in my menyng that I myght conteneue ther in unto my lyvys ende.

It is Goddes wylle that we have grete regarde to alle the dedys that he hath done, for he wille ther by we know, trust, and beleve alle that he shalle do. But evrymore us nedyth leve the beholdyng what the dede shalle be and desyer we to be lyke to our bretherne, whych be the seyntes in hevyn, that wille ryght nought but Goddes wylle. Than shalle we only enjoye in God and be welle apayde⁸ both with hydyng and shewyng. For I saw verely in our Lordes menyng the more we besy us to know hys prevytes in that or in any other thyng, the ferthermore shalle we be from the knowyng.

Chapter 34

Oure Lord shewyd two maner of prevytes.⁹ One is thys grett prevyte with all the prevy poyntes therto belongyng. And theyse prevytes he wylle we know thus hyd in to the tyme that he wylle clerly shew them to us. That other are the prevytes whych hym selfe shewyd openly in thys revelation, for tho are prevytes whych he wylle make open and knowyn to us for he wylle that we wytt that it is hys wylle we knowe them. They are prevytes to us, but nott only for that he wylle they be prevytes to us, but they are prevytes to us for oure blyndhed and oure unknowyng. And therfore hath he grett ruth. And therfore he wylle make them opyn to us hym selfe, wher by we may knowe hym and love hym and cleve¹ to hym. For alle that is spedfulle² to us to wytt and for to knowe, fulle curtesly oure good Lorde wylle shew us what it is with alle the prechyng and techyng of holy chyrch.

God shewde fulle grett plesaunce that he hath in alle men and women that myghtly and wysely take the prechyng and the techyng of holy chyrch, for he it is, holy chyrch. He is the grounde. He is the substauce. He is the techyng. He is the techer. He is the ende and he is the mede wherfore every kynde soule travelyth. And thys is knowen and shall be knowen to ech soule to whych the Holy Gost declaryth it. And I hope truly alle tho³ that seke thus, they shalle spede, for they seke God.

Alle thys that I have now seyde and more as I shalle sey aftyr is comforyng ageynst synne. For in the **thyrde** shewyng when I saw that God doyth all that is done, I saw nott synn, and than saw I that alle is welle. But when God shewyde me for synne, than sayde he, *Alle schalle be wele.*

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.

1. Cleave, cling to.
2. Beneficial.
3. Those.

unmade. And a man's soule is a creature in God which hath the same propertes made. And evyr more it doyth that it was made for: it seeth God, and it beholdyth God, and it lovyth God. Wherefore God enjoyeth in the creature and the creature in God, endelesly mervelyng. In which mervelyng he seeth his God, hys Lorde, hys maker, so hye, so grett, and so good in regarde of hym that is made that unnethys the creature semyth ought to the selfe.⁵ But the bryghtnes and clernesse of truth and wysedome makyth hym to see and to know that he is made for love, in which love God endlesly kepyth hym.

Chapter 45

God demyth us upon oure kyndely substance, which is evyr kepte one in hym,⁶ hole and safe without ende. And this dome is of his ryghtfulhede. And man demyth uppon oure chaungeable sensualityte,⁷ which semyth now oone and now a nother, after that it takyth of the partyes and shewed outward. And this dome is medelyd,⁸ for som tyme it is good and esy, and somtyme it is hard and grevous. And in as moch as it is good and esy, it longyth to the ryghtfulnes. And in as moch as it is hard and grevous, oure good Lorde Jhesu reformyth it by mercy and grace thorow vertu of his blessyd passion and so bringyth in to the ryghtfulnesse. And though thyse two be thus acordyd and oonyd, ytt it shall be knowen both in hevyn without ende.

The furst dome, which is of Goddes ryghtfulnes, and that is of his owne hygh, endlesse love, and that is that feyer, swete dome that was shewed in alle the feyer revelation in which I saw hym assignys to us no maner of blame. And though theyse were swete and delectable, ytt only in the beholding of this I culde nott be fulle esyd. And that was for the dome of holy chyrch, which I had before understanding and was contynually in my syght. And therefore by this dome me thought that me behovyth nedys to⁹ know my selfe a synner. And by the same dome I understode that synners be somtyme wurthy blame and wrath, and theyse two culde I nott see in God. And therefore my advyce¹ and desyer was more than I can or may telle. For the hygher dome God shewed hym selfe in the same tyme, and therefore we behovyd nedys to take it. And the lower dome was lernyd me before tyme in holy chyrche, and therefore I myght nott by no weye leve the lower dome.

5. Scarcely the creature seems aught 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 humankind.

7. Changeable sensuality (the lower part of the soul).

8. Mixed.

9. It is necessary to me, I must.

1. Deliberation.

Then was this my desyer, that I myght se in God in what manner that the dome of holy chyrch here in erth is tru in his syght, and howe it longyth to me verely to know it, where by they myght both be savyd,² so as it ware wurschypfulle to God and ryght wey to me. And to alle this I nee had no nother answeere but a marvelous example of a lorde and of a servaunt, as I shall sey after, and that full mystely shewed.³ And ytt I stode in desyer and wylle in to my lyvys ende that I myght by grace know theyse ii domys as it longyth to me. For alle hevynly thynges and alle erthely thynges that long to hevyn be comprehendyd in theyse ii domys. And the more knowyng and understanding by the gracious ledyng of the Holy Gost that we have of these ii domes, the more we shalle see and know oure felynge. And evyr the more that we see them, the more kyndly by grace we shall long to be fullyllyd of endlesse joy and blysse, for we be made ther to. And oure kyndely substaunce is now blessydfulle in God, and hath bene sythen it was made, and shalle be withoute ende.

Chapter 46

But oure passyng lyvyng that we have here in oure sensualityte⁴ knowyth nott what oure selfe is but in our feyth. And whan we know and see verely and clerely what oure selfe is, than shalle we verely and clerly see and know oure Lorde God in fulhed of joye. And therefore it behovyth nedys to be that the nerer we be oure blysse, the more we shall long, and that both by kynde and by grace. We may have knowyng of oure selfe in this lyfe by contynuant helpe and vertu of oure hygh kynd, in which knowyng we may encrese and wax by fortheryng and spedyng⁵ of mercy and grace. But we may nevyr fulle know oure selfe in to the last poynt, in which poynte thys passyng life and alle manner of woo and payne shalle have an ende. And therefore it longyth properly to us both by kynde and by grace to long and desyer with alle oure myghtes to know oure selfe, in which full knowyng we shall verely and clerely know oure God in fulhede of endlesse joy.

And ytt in alle this tyme, fro the begynnyng to the ende, I had ii manner of beholdinges. That one was endlesse, countynuant love with suernesse of kepyng and blysfyl salvacion, for of this was all the shewyng. That othyr was the comyn techyng of holy chyrch, of which I was befor enformyd and groundyd and wylfully 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 showing and the understanding of it she achieved after nearly twenty years of reflection in chapter 51.

4. Sensuality. Julian's term for the lower part of the soul concerned with the body and temporal matters.

5. Furthering and helping. "Contynuant": continuing.

in understandyng. And the beholdyng of thys cam nott from me, for by the shewyng I was nott steryd nor led ther fro in no manner poynt. But I had ther in techyng 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 knowyng and hyer lovyng.

And thus in alle this beholdyng me thought it behovyd nedys to se and to know that we be synners and do many evylles that we oughte to leve, and leve many good dedys undone that we oughte to do, wherfore we deserve payne, blame, and wrath. And nott withstandyng alle this, I saw verely that oure Lorde was nevyr wroth nor nevyr shall. For he is God, he is good, he is truth, he is love, he is pees; and hys myght, hys wysdom, hys charyte, and his unyte sufferyth hym nott to be wroth. For I saw truly that it is agaynst the propyrte of hys myght to be wroth, and agaynst the properte of hys wysdom, and agaynst the propyrte of hys goodnes. God is that goodnesse that may nott be wroth, for God is nott but goodnes. Oure soule is onyd to hym, unchaungeable goodnesse. And betwen God and oure soule is neyther wrath nor forgyvenesse in hys syght. For oure soule is so fulsomly onyd to God of hys owne goodnesse that betwene God and oure soule may be ryght nought.

And to this understandyng was the soule led by love and drawyn by myght in every shewyng. That it is thus, oure good Lorde shewed; and how it is thus, verely of his grett goodnesse; and that he wylle we desyer to wytt, that is to sey, as it longyth to his creature to wytte it. For all thyng that the symple soule understode, God wyll that it be shewed and knowyn. For those thynges that he wylle have prevy, myghtely and wysely hym selfe hydyth them for love. For I saw in the same shewyng that moch pryvete is hyd whych may nevyr be knowen in to the tyme that God of hys goodnes hath made us wurthy to se it. And ther with I am well apayde, abydyng oure Lord's wylle in this hye marveyle. And now I yelde me to my modyr holy chyrch as a sympyll chyld owyth.⁶

Chapter 47

Two poyntes longyn to our soule by dett.⁷ One is that we reverently marveyle. That othyr is that we meekly suffer, evyr enjoyng in God.⁸ For he wyll that we know that we shalle in short tyme se clerly in hym selfe all that we desyer. And not withstandyng all thys, I behelde and merveylyd gretly what is the mercy and forgyvenesse of God. For by the techyng that I had before, I understode that the mercy of God shalle be forgyvenesse of hys wrath after the tyme that we have

6. I yield myself to my mother holy church as a simple child ought. The metaphor of the church as a mother is a commonplace.

7. Debt or obligation.

8. Ever rejoicing in God.

synned. For me thought that to a soule whose menyng and desyer is to love, that the wrath of God were harder than any other payne. And therefore I toke that the forgyvenesse of his wrath shulde be one of the pryncypall poyntes of his mercy. But for oughte⁹ that I myght beholde and desyer, I culde nott see this poynt in all the shewyng. But how I saw and understode of the workyng of mercy I shall sey som dele¹ as God wyll gyve me grace.

I understode thus: Man is chaungeabyll in this lyfe, and by symplynesse and uncunnyng² fallyth in to synne. He is unmyghty and unwyse of hym selfe, and also his wyll is ovyr leyde³ in thys tyme he is in tempest and in sorow and woe. And the cause is blynesse,⁴ for he seeth not God. For yf he saw God contynually, he shulde have no myschevous felyng ne no maner steryng, no sorowyng that servyth to synne.

Thus saw I and felt in the same tyme, and me thought that the syght and the felyng was hye and plentiuous and gracious in regarde that oure commun felyng is in this lyfe. But yett me thought it was but lowe and smalle in regard of the grett desyer that the soule hath to se God. For I felt in me fyve maner of werkynge, whych be theyse: enjoyng, mornyng, desyer, drede, and trew hope. Enjoyng, for God gave me knowyng and understandyng that it was hym selfe that I sawe. Mornyng, and that was for felyng. Desyer, that was that I myght se hym evyr more and more, understandyng and knowyng that we shalle nevyr have fulle rest tylle we se hym clerly and verely in hevyn. Drede was for it semyd to me in alle that tyme that syght shulde feyle, and I to be lefte to my selfe. Trew hope was in the endlesse love that I saw, that I shulde be kepte by hys mercy and brought to the blysse.

And the joyng in hys syght with this trew hope of hys mercyfull kepyng made me to have felyng and comfort, so that mornyng and drede were nott gretly paynfull. And yet in all thys I behelde in the shewyng of God that this maner syght of hym may not be contynuant in this life, and that for his owne wurschyppe and for encrese of oure endlesse joy. And therefore we fayle oftymes of the syght of hym, and anon⁵ we falle in to oure selfe. And than fynde we felyng of ryght nowght but the contraryous that is in oure selfe, and that of the olde rote of oure furst synne with all that folowyth of oure owne contynuanse.⁶ And in this we be traveyled and temptyd with felyng of

9. Aught, anything.

1. To some extent.

2. Ignorance.

3. Overcome.

4. Blindness.

5. At once.

6. Contrariness that is in our self and that of the old root of our first sin (original sin) with all that follows of our own continuance (in personal sin).

synne and of payne in many dyverse maner, gostely and bodely, as it is knowyn to us in this lyfe.

Chapter 48

But oure good Lorde the Holy Gost, whych is endlesse lyfe dwel-
lyng in oure soule, full truly kepyth us, and werketh ther in a pees,
and bryngyth it to ees by grace, and makyth it buxom,⁷ and accordyth
it to God. And this is the mercy and the wey that oure good Lord
contynually ledyth us in as longe as we be in this lyfe whych is
changeable. For I saw no wrath but on mannes perty, and that
forgevyth he in us. For wrath is nott elles but a frowerdnes and a
contraryousnes⁸ to pees and to love. And eyther it comyth of feylyng
of might, or of feylyng of wysdom, or of feylyng of goodnesse, whych
feylyng is nott in God, but it is in oure party. For we by synne and
wrechydenesse have in us a wrath and a contynuant contraryousnes
to pees and to love. And that shewed he full 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 perceyve of the properte of mercy other wyse but as it were
all love in love. That is to sey, as to my syght mercy is a swete gracious
werkyng in love medlyd⁹ with plentuous pytte. For mercy werkyth us
kepyng, and mercy werkyth turnyng to us all thyng to good. Mercy
for love sufferyth us to feyle by mesure.¹ And in as moch as we fayle,
in so moch we falle. And in as much as we falle, in so moch we dye.
For us behovyth nedys to dye in as moch as we fayle syghte and felyng
of God that is oure lyfe. Oure faylyng is dredfulle, oure fallyng is
shamfull, and oure dyeng is sorowfull.

But yet in all this the swet eye of pytte and of love deperteth nevr
from us, ne the werkyng of mercy cesyth² nott. For I behelde the
properte of mercy, and I behelde the properte of grace, whych have
ii maner of workyng in one love. Mercy is a pyttefull properte whych
longyth to moderhode in tender love. And grace is a wurshypfull
properte whych longyth to ryall lordschyppe in the same love. Mercy
werkyth kypyng, sufferyng, quycklyng, and helyng; and alle is of
tendyrnesse of love. And grace werkyth with mercy, reysyng, reward-
ing, endlesly ovyr passyng that oure lovyng and our traveyle deserv-
yth, spredyng abrode and shewyng the hye plentuousnesse, largesse
of Goddes ryall lordschyppe in his mervelouse curtesy.³ And this is

7. Obedient.

8. Obstinacy and contrariness.

9. Combined, mixed.

1. To a limited extent, in moderation.

2. Ceases.

3. The high plentitude, generosity of God's royal lordship in his marvelous courtesy. "Reys-
yng": raising.

of the habundaunce⁴ of love, for grace werkyth oure dredfull faylyng
in to plentuous and endlesse solace. And grace werkyth oure sha-
mefull fallyng in to hye, wurschyppefull rysyng. And grace werkyth
oure sorowfull dyeng in to holy, blyssyd lyffe.

For I saw full truly that evyr as oure contraryousnes werkyth to us
here in erth payne, shame, and sorow, ryght so, on the contrary wyse,
grace werkyth to us in hevyn solace, wurschyp, and blysse, ovyr pas-
syng so ferforth⁵ that when we come uppe and receyve that swete
reward whych grace hath wrought to us there, we shall thanke and
blysse oure Lorde, endlessly enjoyeng that evyr we sufferyd woo. And
that shalle be for a properte of blyssyd love that we shalle know in
God, whych we myght nevr have knowen withoute wo goyng before.
And whan I saw all thys, me behovevyd nedys to graunt that the
mercy of God and the forgyvenesse slaketh and wastyth⁶ oure wrath.

Chapter 49

For it was an hye marveyle to the soule, whych was contynuantly
shewed in alle and with grett diligence beholdyng, that oure Lorde
God as a neynst⁷ hym selfe may not forgeve, for he may not be wroth.
It were unpossible. For this was shewed: that oure lyfe is alle
grounded and rotyd⁸ in love, and without love we may nott lyve. And
therfor to the soule that of his speciaall grace seeth so ferforth of the
hye,⁹ marvelous goodnesse of God that we be endlesly onyd to hym
in love, it is the most unpossible that may be that God shulde be
wrath.

For wrath and frenschyppe¹ be two contrarioese. For he that wast-
yth and dystroyeth oure wrath and makyth us meke and mylde, it
behovyth us nedys to beleve that he be evyr in one love, meke and
mylde, whych is contrary to wrath. For I saw full truly that where
oure Lorde aperyth, pees is takyn and wrath hath no stede.² For I
saw no manner of wrath in God, neyther for shorte tyme nor for
long. For truly, as to my syght, yf God myght be wroth a whyle, we
shuld neyther have lyfe ne stede ne beyng. For as verely as we have
oure beyng of the endlesse myght of God, and of the endlesse wys-
dom, and of the endlesse goodnesse, also verely we have oure kepyng
in the endles myght of God, in the endlesse wysdom, and in the
endlesse goodnesse. For thowe we fele in us wrath, debate, and

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.

stryfe, yett we be all mercyfully beclosyd in the myldehed of God, and in his mekehed, in his benyngnite, and in his buxsomnesse.³

For I saw full truly that alle oure endlesse frenschpypp, oure stede, our lyfe, and oure beyng is in God. For that same endlesse goodnesse that kepyth us when we synne that we peryssch nott, that same endlesse goodnesse contynually trectyth⁴ in us a pees agaynst oure wrath and our contraryouse fallyng and makyth us to see oure nede with a true drede myghtely to seke unto God to have forgyvenesse with a gracious desyer of oure salvacyon. For we may nott be blesfully sayvd tyll we be verely in pees and in love, for that is oure salvation.

And though we be wrath and the contraryousnes that is in us be nowe in tribulacion, deseses, and woo, as fallyng in to oure blyndnesse and oure pronyte,⁵ yett be we suer and safe by the mercyfull kepyng of God that we perysch nott. But we be nott blyssefully safe in havng of oure endlesse joye tyll we be all in pees and in love, that is to sey, full plesyd with God and with alle his werkes and with alle his domys, and lovyng and plesabyll⁶ with oure selfe and with oure evyn Cristen and with alle that God lovyth, as love lykyth. And this doth Goddes goodnes in us. Thus saw I that God is our very peas, and he is oure suer keper when we be oure selfe at unpeas, and he contynually werkyth to bryng us into endlesse peas. And thus when by the werkyng of mercy and grace we be made meke and mylde, than be we full safe.

Sodenly is the soule onyd to God when she is truly peesy⁷ in her selfe, for in hym is founde no wrath. And thus I saw when we be alle in peas and in love, we fynde no contraryousnes in no manner of lettyng.⁸ And that contraryousnes whych is now in us oure Lorde God of hys goodnes makyth it to us fulle profytable. For contraryousnes is cause of alle oure tribulacion and alle oure woo. And oure Lorde Jhesu takyth them and sendyth them uppe to hevyn, and then they ar made more swete and delectable than hart may thyngke or tonge can tell. And when we come theder⁹ we shalle fynde them redy, alle turnyd in to very feyernesse and endlesse wurschype. Thus is God oure stedfast ground and shall be oure full blysse and make us unchaungeable as he is when we be ther.

Chapter 50

And in this dedely lyfe mercy and forgyvenesse is oure way that evyr more ledyth us to grace. And by the tempest and the sorow that

3. In his kindness, and in his graciousness.

4. Negotiates, entreats.

5. Inclination. "Be wrath": are angry.

6. Capable of being pleased.

7. Reconciled.

8. Hindering.

9. Thither, there.

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 shall. But yet here I wondryde and merveyld with alle the dyligence 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 wurthy. And I may neyther leve the knowyng of this sooth, nor I se nott the shewyng to us no manner of blame. How may this be?"

For I knew be the comyn techyng of holy church and by my owne felyng that the blame of oure synnes contynually hangyth uppon us, fro the furst man in to the tyme that we come uppe in to hevyn. 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 hevyn. And betwene theyse two contraryes my reson was grettly trayeyley by my blyndnes and culde have no rest for drede that his blessed presens¹ shulde passe fro my syght, and I to be leftte in unknowyng how he beholde us in oure synne. For eyther me behovyd to se in God that synne were alle done away, or els me behovyd 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 longyng endured, hym contynuantly beholdyng, and yet I culde have no pacience for grett feer and perplexite, thyngkyng, "Yf I take it thus, that we be no synners nor no blame wurthy, it semyth as I shulde erre and faile of knowyng of this soth.² And yf it be tru that we be synners and blame wurthy, 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 thre poyntes make me hardy³ to aske it. The furst is for it is so lowe athyng, for if it were an hye, I shulde be adred. The secunde is that it is so comon, for if it were specyall and prevy, also I shulde be adred.⁴ The thyerde is that it nedyth me to wytt, as me thyngkyth, if I shall lyve here, for knowyng of good and evyll, wher by I may be reson and by grace the more deperte them a sonder⁵ and love goodnesse and hate evyll as holy chyrch techyth. I cryde inwardly with all my myght, sekynng in to God for helpe, menyng thus, "A, Lorde Jhesu, kyng of blysse, how shall I be esyde? Who shall tell me and tech me that me nedyth to wytt, if I may nott at this tyme se it in the?"

1. Presence.

2. Truth.

3. Bold.

4. Afraid.

5. Separate them apart.

Chapter 51

And then oure curteyse Lorde answeryd in shewyng full mystely⁶ by a wonderfull example of a lorde that hath a servaunt and gave me syght to my understanding of both. Whych syght was shewed double⁷ 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 withoute bodely lycknes. For the furst thus I sawe: two persons in bodely lycknesse, that is to sey, a lorde and a servaunt. And therwith God gave me gostly understanding. The lorde syttyth solempnely in rest and in pees. The servaunt stondyth before his lorde, reverently redy to do his lordes wyll. The lorde lokyth uppon his servaunt full lovely and swetly and mekely. He sendyth hym in to a certeyne place to do his wyll. The servaunt nott onely he goyth, but sodenly he stertyth and rynnith in grett hast⁸ for love to do his lordes wyll. And anon he fallyth in a slade⁹ and takyth ful grett sorow. And than he gronyth and monyth and wallowyth and wryeth,¹ but he may nott ryse nor helpe hym selfe by no manner of weye.

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 lovyng lorde, whych was to hym full nere, in whom is full comfort. But as a man that was full febyll and unwyse for the tyme, he entyndyd² to his felyng and enduryng in woo, in whych woo he sufferyd vii grett paynes. The furst was the soore brosyng³ that he toke in his fallyng, whych was to hym moch payne. The seconde was the hevynesse of his body. The thyrde was fybylness that folowyth of theyse two. The iiii was that he was blyndyd in his reson and stonyd⁴ in his mynde so ferforth that allmost he had forgeten his owne love. The v was that he myght nott ryse. The vi was payne most mervelous to me, and that was that he leye aloone. I lokyd alle about and behelde, and ferre ne nere ne hye ne lowe I saw to hym no helpe.⁵ The viith was that the place whych he ley in was alang, harde, and grevous.⁶

I mervyled how this servaunt myght thus mekely suffer all this woo. And I behelde with avysement to wytt yf I culde perceyve in

6. Very obscurely and figuratively.

7. Showed double. I.e., spiritually with a bodily likeness and spiritually without a bodily likeness. The showings Julian describes in Revelation XIV have little or no sensory manifestation.

8. Starts and runs in great haste.

9. At once he falls into a valley.

1. Groans and moans and wallows and twists.

2. Paid attention to.

3. Painful bruising.

4. Stunned, bewildered.

5. Neither far nor near, high nor low saw I any help for him.

6. Lonely, hard, and oppressive.

hym ony defaughte,⁷ or yf 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 unlothfull⁸ and as good inwardly as he was when he stode before his lorde redy to do his wyll.

And ryght thus contynuantly his loveyng lorde full tenderly beholdyth hym. And now wyth a doubyll chere: oone owtwarde, full mekly and myldely with grett rewth and pytte, and this was of the furst; another inwarde, more gostly, and this was shewed with a ledyng of my understanding in to the lorde, in restoryng whych⁹ I saw hym hyely enjoy for the wurschypfull restyng and noble that he wyll and shall bryng his servaunt to by his plentuous grace. And this was of that other shewyng. And now was my understanding ledde ageyne in to the furst, both kepyng in mynd.

Than seyde this curteyse lorde in his menyng, "Lo, my belovevyd 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 mayme¹ and alle his woo? And nott only this, but fallyth it nott to me to geve hym a gyfte that be better to hym and more wurschypfull than his owne hele² shuld have bene? And ells me thyngkyth I dyd hym no grace."³ And in this an inwarde goostely shewyng of the lordes menyng descendyd in to my soule, in whych I saw that it behovyth nedys to be, standyng his grett goodnes and his owne wurschyppe, that his deerworthy servaunt, whych he lovyd so moch, shulde be hyely and blessydfully rewardyd withoute end, above that he shulde have be yf he had nott fallen, yea, and so ferforth that his fallyng and alle his wo that he hath takyn there by shalle be turnyd in to the hye ovyrpassyng wurschyppe and endlesslesse.⁴

And at this poynt the shewyng of the example vanyschyd, and oure good Lorde ledde forth my understanding in syght and in shewyng of the revelacion to the ende. But nott withstandyng all thys forthledyng, the marveylyng of the example went nevyr fro me, for me thought it was gevyng me for answer 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 dyverse properteys that myght by no manner be drecte to syngell Adam.⁵

7. And I beheld with due consideration to know if I could perceive in him any default, failure.

8. Undeserving of hate.

9. In restoring which (his servant). "Chere": facial expression.

1. Is it not reasonable that I reward him for his fright and his dread, his hurt and his injury?

2. Health.

3. Otherwise I think I did him no favor.

4. High, surpassing honor and endless bliss. Julian expresses the view that Adam's fall was fortunate (*felix culpa*) because it resulted in the greater gift of redemption.

5. Be directed to, refer to Adam alone.

And thus in that tyme I stode mykylle⁶ in thre knowynges, for the full understandyng of this mervelouse example was nott gevyn me in that tyme, in whych mysty example the pryvytes of the revelacyon be yet moch hyd.⁷ And nott withstandyng this, I sawe and understode that every shewyng is full of pryvytes. And there fore me behovyth now to tell thre propertes in whych I am som dele esyd. The furst is the begynnyng of techyng that I understode ther in in the same tyme. The secunde is the inwarde lernyng that I have understode there in sythen.⁸ The thyrd is alle the hole revelation fro the begynnyng to the ende whych oure Lorde God of his goodnes bryngyth oftymes frely to the syght of my understandyng. And these thre be so onyd, as to my understandyng, that I can nott nor may deperte⁹ them. And by these thre as one I have techyng wherby I ow¹ to belyve and truste in oure Lorde God, that of the same goodnesse that he shewed 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 tyme of the shewyng save thre monthys I had techyng inwardly as I shall sey: "It longyth to the to take hede to alle the propertes and the condescions that were shewed in the example though ye thynge that it be mysty and indifferen² to thy syght." I assentyd wylfully with grett desyer, seeing inwardly with avyusement all the poyntes and the propertes that were shewed in the same tyme, as ferforth as my wytt and my understandyng wyll serve, begynnyng my beholdyng at the lorde and at the servaunt: at the manner of syttyng of the lorde, and the place he satt on, and the coloure of his clothyng, and the manner of shape, and his chere withoute, and his nobley and his goodnes within; and the manner of stonyng of the servaunt, and the place where and how, and his manner of clothyng, the coloure and the shape, at his outwarde behavyng, and at his inwarde goodnes and his unlothfulness.³ The lorde that satt solemply in rest and in peas, I understode 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 tyme and his fallyng to make there by to be understode how God beholdyth alle manne and his fallyng. 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 febyll, and he was stonyd⁴ in his understandyng. For he was turnyd fro the behold-

6. I remained to a great degree.

7. In which obscure and figurative example the secrets of the revelations are yet much hidden.

8. Since.

9. Separate.

1. Ought.

2. Obscure and indistinct.

3. Lack of loathsomeness.

4. Stunned, bewildered.

yng of his lorde, but his wyll was kepte in God's syght. For his wyll I saw oure Lorde commende and aprove, but hym selfe was lettyd⁵ and blyndyd of the knowyng of this wyll. And this is to hym grett sorow and grevous dysses, for neyther he seeth clerly his lovyng lorde, whych is to hym full meke and mylde, nor he seeth truly what hym selfe is in the syght of his lovyng lord. And welle I wott when these two be wysely and truly seen we shall gett rest and peas, here in party and the fulsomnesse⁶ in the blysse in hevyn by his plentuous grace. And this was a begynnyng of techyng whych I saw in the same tyme, wherby I myght come to knowyng in what manner he beholdeth us in oure synne. And then I saw that oonly payne blamyth and pony-schyth, and oure curteyse Lorde comfortyth and socurryth,⁷ and evyr he is to the soule in glad chere, lovyng and longyng to bryng us to his blysse.

The place that the lorde satt on was symply on the erth, bareyn and deserte, aloone in wyldernesse. His clothyng was wyde and syde and full semely as fallyth⁸ to a lorde. The coloure of the clothyng was blew as asure, most sad and feyer.⁹ His chere was mercifull. The coloure of his face was feyer brown whyt with full semely countenance.¹ His eyen were blake, most feyer and semely, shewyng full of lovely pytte; and within hym, an hey ward, long and brode, all full of endlesse hevynlynes.² And the lovely lokyng that he lokyd on his servaunt contynually, and namely, in his fallyng, me thought it myght melt oure hartys for love and brest them on twoo for joy. This feyer lokyng shewed of a semely medelur³ whych was marvelous to beholde. That one was rewth and pytte; that other, joy and blysse. The joy and blysse passyth as ferre the rewth and the pytte as hevyn is above erth. The pytty was erthly and the blysse, hevynly.

The rewth and the pytty of the Fader was of the fallyng of Adam, whych is his most lovyd creature. The joy and the blysse was of the fallyng of his deerworthy Son, whych is evyn⁴ with the Fader. The mercyfull beholdyng of his lovely chere fullyllyd all erth and descendyd downe with Adam into helle, with whych countynuant⁵ pytte Adam was kepte fro endlesse deth. And this mercy and pytte dwellyth with mankynde in to the tyme that we come uppe in to hevyn. But man is blyndyd in this life, and therefore we may nott se oure Fader God as he is. And what tyme that he of hys goodnesse wyll shew hym

5. Prevented.

6. Fullness.

7. Relieves. "Ponyschyth": punishes.

8. Roomy and ample and very pleasing as befalls.

9. Blue as azure, most dignified and fair.

1. Very dignified features.

2. A high stronghold or citadel, long and broad, all full of endless heavenliness.

3. Proper mixture. "Brest": burst.

4. Equal.

5. Continuous.

to man, he shewyth hym homely as man, not withstondyng that I saw verely we ought to know and beleve that the Fader is nott man.

But his syttyng on the erth, bareyn and desert, is thus to mene: he made mannes soule to be his owne cytte⁶ and his dwellyng place, which is most pleasyng to hym of all his workes. And what tyme man was fallyn in to sorow and payne, he was not all semely to serve of that noble offyce.⁷ And therefore oure kynde Fader wolde have dyght hym noon other place but to sytt uppon the erth, abydyng man kynde which is medlyd with erth,⁸ tyll what tyme by his grace hys deer-wurthy Sonne had brought agayne hys cytte in to the nobyll feyrenesse with his harde traveyle.

The blewhed of the clothyng betokenyth his stedfastnesse. The brownhed of his feyer face with the semely blackhede of the eyen was most accordyng to shew his holy sobyrnesse.⁹ The largnesse of his clothyng, which was feyer, flammynge about,¹ betokenyth that he hath beclosyd in hym all hevyns and all endlesse joy and blysse. And this was shewed in a touch,² wher I saw that my understandyng was led in to the lorde, in which I saw hym heylly enjoye for the worschypfull restoryng that he wyll and shall bryng hys servaunt to by hys plentuous grace.

And yet I marveyled, beholdyng the lorde and the servaunt before seyde. I saw the lorde sytt solemply and the servant standyng reverently before his lorde, in which servant is doubyll understandyng, one without, another within. Outward he was clad symply as a laborer which was dysposyd to traveyle, and he stod full nere the lorde, nott evyn for anenst hym, but in perty a syde,³ and that on the leftte syde. Hys clothyng was a whyt kyrtyll, syngell, olde, and alle defautyd, dyed with swete of his body, streyte fyttyng to hym and shorte, as it were an handfull beneth the knee, bare, semyng as it shuld sone be worne uppe, redy to be raggyd and rent.⁴ And in this I marvelyd gretly, thynkyng, "This is now an unsemely⁵ clothyng for the servant that is so heylly lovyd to stond in before so worschypfull a lord."

And inward in hym was shewed a ground of love, which love he had to the lorde that was evyn lyke to the love that the lord had to

6. City.

7. Not all appropriate to serve in that noble office or duty.

8. Awaiting mankind that is mixed with earth. "Dyght": prepared.

9. Seriousness.

1. Amplitude of his clothing, which was fair, shining(?) or radiating(?) about. The meaning of *flammyng* is not known.

2. Brief contact.

3. Not even in relation to him but partly aside.

4. His clothing was a white tunic, alone (without a covering garment), old, and all defective, dyed with the sweat of his body, tight-fitting and short, about a hand's width beneath the knee, bare, seeming as if it should soon be worn out, ready to be torn into rags and ripped into pieces

5. Inappropriate.

hym. The wysdom of the servaunt sawe inwardly that ther was one thyng to do which shuld be wurshyppe to the lord. And the servaunt for love, havyng no regarde to hym selfe nor to nothyng that myght fall of hym, hastily deed sterte and rynne⁶ at the sendyng of his lorde to do that thyng which was hys wylle and his wurshyppe. For it semyd by his outward clothyng as he had ben a contynuant⁷ laborer and an hard traveler of long tyme. 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 begynnyng for to traveyle, which servaunt was nevyr sent out before.

Ther was a tresoure in the erth which the lorde lovyd. I merveyled and thought what it myght be. And I was answeryd in my understandyng, "It is a mete which is lovesom⁸ and plesyng to the lorde." For I saw the lorde sytt as a man, and I saw neyther meet nor drynke wher with to serve hym. Thys was one merveyle. A nother merveyle was that this solempne lorde had no servant but one, and hym he sent out. I beheld, thynkyng what manner labour it may be that the servaunt shulde do. And then I understode that he shuld do the grettest labour and the hardest traveyle that is. He shuld be a gardener, delvyng and dykyng and swetyng⁹ and turnyng the erth up and down, and seke the depnesse, and water the plantes in tyme. And in this he shulde contynue his traveyle and make swete flodys to rynne and nobyll plentuousnesse fruyte to spryng, which he shulde bryng before the lorde and serve hym therwith to his lykynk. And he shulde nevyr turne ageyne tyll he had dyghte this mett¹ 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 worschypfully before the lorde. And all thys tyme the lorde shulde sytt ryght on the same place, abydyng the servant whom he sent oute.

And yett I mervelyd fro whens² the servant came. For I saw in the lord that he hath within hym selfe endlesse lyfe and all manner of goodnes, save the tresure that was in the erth, and that was groundyd with in the lord in marvelous depnesse of endlesse love. But it was nott alle to his worschyp tyll his servant hath thus nobly dyghte it and brought it before hym in hym selfe present. And with out the lorde was ryght nocht but wyldernysse. And I understode nott alle what this exampyll ment, and therefore I marvelyd from wens the servant came.

In the servant is comprehendyd³ the Seconde Person of the Tryn-

6. Did start and run.

7. Continual.

8. A food that is lovable.

9. Digging and making dikes and sweating. Julian is alluding to the punishment of Adam, but she regards it much more positively than Genesis does.

1. Prepared this food.

2. Whence, where.

3. Included and understood. Combining divine and human natures, Jesus is both the Second

yte, and in the servaunt is comprehendyd Adam, that is to sey, all men. And, therefore, whan I sey the Sonne, it menyth the Godhed, whych is evyn with the Fader. And whan I sey the servaunt, it menyth Crystes manhode, whych is ryghtfull 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 Father, the servant is the Sonne Jesu Cryst, the Holy Gost is the evyn love whych is in them both.

When Adam felle, Godes Sonne fell. For the ryght onyng whych was made in hevyn,⁴ Goddys 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 wrechyd worlde and aftyr that in to hell.⁵ Goddys Son fell with Adam in to the slade of the meyden's wombe,⁶ whych was the feyerest daughter of Adam, and that for to excuse Adam from blame in hevyn and in erth; and myghtely he fechyd hym out of hell.⁷ By the wysdom and the goodnesse that was in the servaunt is understand Goddys Son. By the pore clothynge as a laborer stondyng nere the lyft syde is understande the manhode of Adam with alle the myschefe and febylnesse that folowyth. For in alle this oure good Lorde shewed his owne Son and Adam but one man. The vertu and the goodnesse that we have is of Jesu Crist, the febilnesse and blyndnesse that we have is of Adam, which two were shewed in the servant.

And thus hath oure good Lorde Jhesu taken uppon hym all oure blame, and therefore oure Fader may nor wyll no more blame assigne to us than to hys owne derwurthy Son Jhesu Cryst. Thus was he the servant before hys comyng in to erth, stondyng redy before the Father in purpos tyll what tyme he wolde sende hym to do the wur-schypfull deede by whych mankynde was brought agayn in to hevyn. That is to sey, nott withstondyng that he is God, evyn with the Fader as anest the Godhede, but in his forseynng purpos⁸ that he woude be man to save man in fullyllyng of the wyll of his Fader, so he stode before his Fader as a servant, wyfully takyng uppon hym alle oure

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 harrowing 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 to the Father for original sin.
8. Equal with the Father in respect of the Godhead but in his foreseeing purpose.

charge. And than he sterte full redely at the Fader's wyll. And anon he fell full lowe in the maydyn's wombe, havynge no regarde to hym selfe ne to his harde paynes. The wyth kyrtyll⁹ is his fleshe. The singlehede¹ is that ther was ryght nocht between the Godhede and the manhede. The strayght nesse is povyrte, the elde is of Adam's weryng, the defaultyng is the swete of Adam's traveyle, the shortnesse shewyth the servant laborar.²

And thus I saw the Sonne stonde, seyng in his menyng, "Lo, my dere Fader, I stonde before the in Adam's kyrtylle alle redy to sterte and to rynne. I wolde be in the erth to thy worschyppe whan it is thy wyll to send me. How long shall I desyer it?" Full truly wist the Son whan it was the Fader's wyll and how long he sholde desyer, that is to sey, as a nemptes the Godhed,³ for he is the wysdom of the Fader. Wher fore this menyng was shewed in understandyng of the manhod of Crist. For all mankynde that shall be savyd by the swete incarnation and the passion of Crist, alle is the manhode of Cryst. For he is the heed, and we be his membris,⁴ to whych membris the day and the tyme is unknowyn whan every passyng wo and sorow shall have an eende and the everlastyng joy and blysse shall be fullyllyd, whych day and tyme for to see all the company of hevyn longyth or desyareth. And all that be under hevyn whych shall come theder,⁵ ther wey is by longyng and desyeryng, whych desyeryng and longyng was shewed in the servant stondyng before the lorde, or ellys thus in the Son stondyng afore the Fader in Adam kyrtyll. For the longyng and desyer of all mankynd 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 obedience, mekenesse, and paciens, and vertuuous that longyth to us.

Also in thys merveyulous example I have techyng with in me, as it were the begynnynge of an A B C, wher by I may have some understandyng of oure Lordys menyng. For the pryvytes of the revelacion be hyd ther in, not withstondyng that alle the shewyng be full of prevytes.

The syttyng of the Fader betokynnyth the Godhede, that is to sey, for shewyng of rest and pees, for in the Godhed may be no traveyle. And that he shewyth hym selfe as lorde betokynnyth to oure manhod. The standyn of the servant betokynnyth traveyle, and on the lyfte

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 toil, 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 ye are the body of Christ, and members in particular."
5. Thither, there.

syde betokynnyth that he was nott 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 takyng of oure kynde. And in this fallyng he toke grete soore.⁶ The soore that he toke was oure flessch, in whych as Sone he had felyng of dedely paynes. By that that he stode dredfully before the lorde and nott evyn ryghte betokynnyth that his clothyng was not honest⁷ to stonde evyn ryght before the lorde, nor that myght nott nor shulde nott be hys offyce whyle he was a laborer. Nor also he myght nott sytt with the lord in rest and pees tyll he had wonne his peece ryghtfully with hys hard traveyle. And by the lefte syde, that the Fader lefte his owne Son wylfully in this manhed to suffer all man's payne without sparyng of hym. By that his kertyll was at the poynt to be ragged and rent is understanded the roddys and scorgys, the thornes and the naylys, the drawyng and the draggyng, his tendyr flessch rentyng,⁸ as I saw in some party. The flessch was rent fro the head panne, fallyng on pecys unto the tyme the bledyng feylyd, and than it beganne to dry agayne, clevyng to the bone. And by the walowyng and wrythyng, gronyng and mornyng is understanded that he myght nevr ryse all myghtly fro that tyme that he was fallyn in to the maydyn's wombe tyll his body was sleyned and dede, he yeldyng the soule in to the Fader's hand with alle mankynde for whome he was sent.⁹

And at this poynt he beganne furst to show his myght, for then he went in to helle. And whan he was ther, than he reysyd uppe the grett root oute of the depe depnesse,¹ whych ryghtfully was knyt to hym in hey hevyn. The body ley in the grave tyll Ester morow, and fro that tyme he ley nevr more. For ther was ryghtfully endyd the walowyng and the wrythyng, the gronyng and the mornyng. And oure foule, dedely flessch that Goddys Son toke uppon hym, whych was Adam's olde kyrtyll, streyte, bare, and shorte, then by oure Savyoure was made feyer, new, whyt, and bryght, and of endlesse clenness, wyde and seyde, feyer and rychar² than was the clothyng whych I saw on the Fader. For that clothyng was blew, and Crystes clothyng

6. Sore, bodily pain.

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 tearing.

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 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 deepness (the harrowing of hell).

2. Roomy and ample, fair and richer.

is now of feyer, semely medolour,³ whych is so marvelous that I can it nott discryve,⁴ for it is all of very wurschyppe.

Now sittyth nott the lorde on erth in wyldernesse, but he syttyth on hys ryche and nobyll seet, whych he made in hevyn most to his lykynge. Now stonyth nott the Son before the Fader as a servant before the lorde, dredfully clothyd, in perty nakyd, but he stonyth before the Fader evyn ryghte rychely clothyd in blysssefull largenesse with a crowne upon his hed of precyous rychenes. For it was schewede that we be his crowne,⁵ whych crowne is the Fader's joy, the Sonnes wurshyppe, the Holy Gostys lykynge, and endlesse marvelous blysse to alle that be in hevyn.

Now stonyth not the Sonne before the Fader on the lyfte 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 syttyth 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 hest nobylyte of the Fader's joy. Now is the Spouse, Goddys Son, in pees with this lovyd wyfe,⁶ whych is the feyer maydyn of endlesse joy. Now syttyth the Son, very God and very man, in his cytte in rest and in pees, whych his Fader hath dyghte to⁷ hym 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 enjoyeth that he is our Fader, and God enjoyeth that he is our Moder, and God enjoyeth that he is our very Spouse and our soule his lovyd wyfe. And Crist enjoyeth that he is our Broder, and Jhesu enjoyeth that he is our Savyour. Theyse be v hye joyes, as I understande, in whych he wylle that we enjoye, hym praysyng, thankyng, hym lovyng, hym endlessly blessing.

Alle that shall be savyd, for the tyme of this lyfe we have in us a marvelous medelur⁸ both of wele and of woo. We have in us oure Lorde Jhesu Cryst up resyn, and we have in us the wrechydnesse and the myschef of Adam's fallyng. Dyeng by Cryst, we be lastynly kept, and by hys gracyous touchyng we be reysed in to very trust of salvacyon. And by Adam's fallyng we be so broken in oure felyng on dyverse manner by synne and by sondry paynes, in whych we be made derke and so blynde that unnethys⁹ we can take any comforte. But

3. Decorous medley cloth, cloth made of wools 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.

9. Scarcely.

in oure menyng¹ we abyde God and feythfully trust to have mercy and grace. And this is his owne werkyng in us, and of his goodnesse openyth the ey of oure understanding, by whych we have syght, some tyme more and somtyme lesse, after that God gevyth abylyte² to take. And now we be reysyde³ in to that one, and now we are sufferyd to fall in to that other.

And thus is that medle so marvelous in us that unnethis we knowe of oure selfe or of oure evyn Crysten in what wey we stonde for the marvelousnes of this sondrye felyng, but that ech holy assent that we assent to God⁴ when we fele hym truly, wylling to be with hym with all oure herte, with all oure soule, and with all oure myghte. And than we hate and dyspise oure evyll steryng and all that myghte be occasion of synne, gostely and bodely. And yett nevr thelesse whan this swetnesse is hyd, we fall ayeen in to blyndnesse and so in to woo and trybulacion on dyverse manners. But than is this oure comfort, that we knowe in oure feyth that by the vertu of Crist, whych is oure keper, we assent nevr therto, but we groge ther agenst⁵ and endure in payne and in woo, prayeng in to that tyme that he shewede hym ayeen to us.

And thus we stonde in this medelur all the dayes of oure lyfe, but he wyll we trust that he is lastyngly with us and that in thre manner. He is with us in hevyn, very man in his owne person, us updrawyng; and that was shewd in the gostely thyrst.⁶ And he is with us in erth, us ledyng; and that was shewde in the thyrd, wher I saw God in a poynt. And he is with us in oure soule, endlesly wonnyng, rewlyng, and gydyng us;⁷ and that was shewde in the xvi, as I shalle sey.

And thus in the servant was shewde the blyndnesse and the myschefe of Adam's fallyng, and in the servant was shewde the wysdom and the goodnesse of Goddys Son. And in the lorde was schewde the rewth and the pytte of Adam's woo, and in the lorde was shewde the hye noblyte and the endlesse wurschyppe that mankynde is come to by the vertu of the passyon and the deth of his deerworthy Son. And therefore myghtely he enjoyeth in his fallyng, for the hye reysyng and fulhed of blysse that mankynde is come to, ovyr passyng that we shuld have had yf he had nott fallyn. And thus to se this ovyrpassyng noblete was my understandyng leed in to God in the same tyme that I saw the servant falle.

And thus we have mater of mornyng, for oure synne is cause of

1. Understanding.

2. Gives 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.

Cristes paynes. And we have lastyngly mater of joy, for endlesse love made hym to suffer. And therefore the creature that seeth and felyth the workyng of love by grace hatyth nought but synne, for of alle thyng, as to my syght, love and hate be hardest and most unmesurable contrarys. And nott withstanding all this, I sawe and understode in oure Lordys menyng that we may nott in this lyfe kepe us fro synne, alle holy in full clenesse as we shall be in hevyn. But we may wele by grace kepe us fro the synnes whych wolde lede us to endlesse payne, as holy chyrch techyth us, and eschewe venyall resonably uppe oure myght.⁸ And if we by oure blyndnesse and oure wrechydenesse ony tyme falle, that we redely ryse, knowyng the swete touchyng of grace, and wyllfully amend us upon techyng of holy chyrch after that the synne is grevous,⁹ and go forth with God in love, and neyther on that one syde fall ovyr lowe, enclynyng to dyspeyrs, ne on that other syde be ovyr rechelesse, as yf we geve no forse,¹ but mekely know oure febylnes, wyttyng that we may nott stonde a twynglyng of an ey but with keypyng of grace, and reverently cleve² to God, in hym oonly trustyng.

For other wyse is the beholdyng of God, and other wyse is the beholdyng of man. For it longyth to man mekely to accuse hym selfe, and it longyth to the propyr goodnesse of oure Lorde God curtesly to excuse man. And theyse be two partyes that were shewde in the doubyll chere in whych the lorde behelde the fallyng of hys lovyd servant. That oone was shewde outward, full mekely and myldely, with gret rewth and pytte; and that other, of inwarde endlesse love and ryght. Thus wylle oure good Lorde that we accuse oure selfe wyllfully and truly se and know his evyrlastyng love that he hath to us and his plentuous mercy. And thus graciously to se and know both to geder is the meke accusyng that oure good Lorde askyth of us. And hym selfe wurkyth there it is, and this is the lower party of mannys lyfe.³ And it was shewde in the outwarde chere, in whych shewyng I saw two partes. The one is the ruffull fallyng of man. That other is the wurshypfull asseth⁴ that oure Lorde hath made for man. That other chere was shewde inwarde, and that was more hyly 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

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 infractions, 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.

1. Neither on that one side fall too low, inclining to despair, nor on that other side be overly careless, as if we give it no importance.

2. Twinkling of an eye except with the protection of grace, and reverently cling.

3. 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).

4. Amends, reparation.

by grace. Betwene that one and that other is ryght nought, for it is all one love, whych one blessyd love hath now in us doubyll werkyng. For in the lower perty be payns and passions, ruthis and pyttes, mercis and forgevenesse and such other, whych be profytable. But in the hyer perty be none of theyse, but all one hye love and mervelous joy, in whych marvelous joy all paynes be holy dystroyed.⁵ And in this nott only oure good Lorde shewde our excusyng, but also the wurschypfulle noblyte that he shall breng us to, tornyng all oure blame into endlesse wurschyppe.

Chapter 53

And thus I saw that he wyll that we know he takyth no herder the fallyng of any creatur that shalle be savyd than he tok the fallyng of Adam, whych we know was endlessly lovyd and suerly kepte in the tyme of all his nede and now is blyssydfully restoryd in hye ovyr passyng joyes. For oure Lorde God is so good, so gentyll, and so curtesse that he may never assigne defaughte finall⁶ in whome he shall be evyr blessyd and praysyd. And in this that I have now seyde was my desyer in perty answeryd and my grette fere somdele esyd⁷ by the lovely, gracious shewyng of oure Lorde God. In whych shewyng I saw and understode full suerly that in ech a soule that shall be safe is a godly wylle⁸ that nevyr assentyd to synne ne nevyr shall, whych wyll is so good that it may nevyr wylle evyll, but evyr more contynuly it wyllyth good and werkyth good in the syght of God.

There fore oure Lorde wylle we know it in the feyth and the beleve, and namly and truly that we have all this blessyd wyll hoole and safe in oure Lorde Jhesu Crist, for that ech kynde that hevyn shall be fullyllyd with behovyd nedys of Goddys ryghtfulnes so to be knytt and onyd in hym that there in were kepte a substaunce whych myght nevyr nor shulde be partyd from hym, and that thorow his awne good wyll in his endlesse forseing purpose.⁹ And nott withstanding this

5. For in the lower part (the physical and temporal existence governed by the sensuality) are (human) pains and passions, (God's) compassion and pity, mercy and forgiveness and such other, which are profitable. 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 eased. Julian is referring to the questions she asked at the end of chapter 50 about the discrepancies between her showings and the teachings of the church.

8. Godly 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 58.

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

ryghtfull knyttyng and this endlesse oonyng, yett the redempcion and the agayne byeng of mannekynde is nedfull and spedfull in every thyng, as it is done for the same entent and the same ende that holy chyrch in oure feyth us techyth.

For I saw that God began nevyr to love mankynde. For ryghte the same that mankynd shall be in endlesse blesse, fullyllyng the joy of God as anemptis¹ his werkys, ryghte so the same mankynd hath be in the forsyghte of God knowen and lovyd fro without begynnyng in his ryghtfull entent. And by the endlesse entent and assent and the full acorde of all the Trynyte, the myd person wolde be ground and hed of this feyer kynde out of whom we be alle come, in whom we be alle enclosyd, in to whom we shall all goo, in hym fyndyng oure full hevyn in everlastyng joy by the forseing² purpose of alle the blessyd Trynyte fro without begynnyng. For or³ that he made us, he lovyd us. And when we were made, we lovyd hym. And this is a love made of the kyndly substauncyall goodnesse of the Holy Gost, myghty in reson of the myghte of the Fader, and wyse in mynde of the wysdom of the Son. And thus is manns soule made of God and in the same poynte knyte to God.⁴

And thus I understode that mannes soule is made of nought, that is to sey, it is made but of nought that is made, as thus: Whan God shulde make mannes body, he toke the slyme of the erth, whych is a mater medelyd and gaderyd of⁵ alle bodely thynges, and therof he made mannes body. But to the making of manns soule he wolde take ryght nought, but made it. And thus is the kynde made ryghtfully onyd to the maker, whych is substauncyall kynde unmade, that is God.⁶ And therfore it is that ther may ne shall be ryght noughte betwene God and manns soule. And in this endlesse love manns soule is kepte hole, as all the mater of the revelacion menyth and shewyth, in whych endlesse love we be ledde and kepte of God and nevyr shalle be lost.

For he wyll that we know that oure soule is a lyfe, whych lyfe of hys goodnesse and his grace shall last in hevyn without ende, hym lovyng, hym thangkylng, hym praysyng. And right the same that we

ousness be so knit and united in him (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 endless, foreseeing purpose. Corrected from S1; P has *forseyde*, *foresaid*.

1. As regards.

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

3. Before.

4. And thus is man's soul made of God and in the same point knit 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 humankind) 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 vertuse and gyftys are tresoured to us in Jhesu Criste. For in that same tyme that God knytt hym to oure body in the meyden's wombe, he toke oure sensuall soule. In whych takyng, he us all havng beclosyd in hym, he onyd it to oure substance; in whych oonyng he was perfite man.⁴ For Crist, havng knytt in hym all man that shall be savyd, is perfete man.

Thus oure Lady is oure moder in whome we be all beclosyd and of hyr borne in Crist. For she that is moder of oure Savyoure is mother of all that ben savyd in our Savyour. And oure Savyoure is oure very Moder in whome we be endlesly borne and nevyr shall come out of hym. Plentuously, fully, and swetely was this shewde. And it is spoken of in the furst, wher it seyde we be all in hym beclosyd, and he is beclosyd in us. And that is spoken of in the xvi shewyng, where he seyth he syttyth in oure soule. For it is his lykng to reigne in oure understanding blessydfully, and syttyth in oure soule restfully, and to dwell in oure soule endlesly, us all werkyng in to hym.⁵ In whych werkyng he wylle we be his helpers, gevyng to hym alle oure entent, lernyng his lawes, kepyng his lore,⁶ desyeryng that alle be done that he doth, truly trustyng in hym. For verely I saw that oure substaunce is in God.

Chapter 58

God, the blyssydfull Trynyte whych is evyr lastyng beyng, ryght as he is endlesse fro without begynnnyng, ryghte so it was in his purpose endlesse to make mankynde, whych feyer kynd furst was dyght⁷ to his owne Son, the Second Person. And when he woulde, by full accorde of alle the Trynyte, he made us alle at onys.⁸ And in oure making he knytt us and onyd us to hym selfe, by whych oonyng we be kept as clene and as noble as we were made. By the vertu of that ech precyous onyng⁹ we love oure maker and lyke hym, prayse hym and thanke hym and endlesly enjoye in hym. And this is the werkyng whych is wrought contynually in ech soule that shalle be savyd, whych is the godly wylle before seyde.¹

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

4. In which taking (of a sensual soul), having enclosed 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 making or creation of the substance of the soul.

9. By virtue of each precious union.

1. Revelation XIII, chapter 37, and Revelation XIV, chapter 53.

lovyd wyfe and his feyer meydyn, with whych wyfe he was nevyr displeysyd. For he seyeth, *I love the and thou lovyst me, and oure love shall nevyr parte in two.*

I beheld the werkyng of alle the blessyd Trynyte, in whych beholdyng 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 kyndely substaunce, whych is to us by oure making fro without begynnnyng. And in the Seconde Person in wytt and wysdom we have oure kypyng and anemptys oure sensuallyte, oure restoryng and oure savyng, for he is oure Moder, Broder, and Savyoure. And in oure good Lorde the Holy Gost we have oure rewardyng and oure yeldyng for oure lyvyng and oure traveyle, and endlessly ovyrpassyng alle that we desyer in his mervelous curtesy of his hye plentuous grace. For alle oure lyfe is in thre: in the furst, oure beyng; and in the seconde we have oure encresyng; and in the thyrde we have oure fulfylling. The furst is kynde, the seconde is mercy, the thyrde 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 substauncyall making. And ferthere more I saw that the Seconde Person, whych is oure Moder substauncyally, the same derewurthy Person is now become oure Moder sensuall, for we be doubell of God's making, that is to sey, substaunciall and sensuall. Oure substaunce is the hyer perty, whych we have in oure Fader God almyghty. And the Seconde Person of the Trynyte is oure Moder in kynd in oure substauncyall making in whom we be groundyd and rotyd, and he is oure Moder of mercy in oure sensuallyte takyng.² And thus oure Moder is to us dyverse maner werkyng, in whom oure pertys be kepte undepertyd. For in oure Moder Cryst we profyt and encrease, and in mercy he reformyth us and restoryth and, by the vertu of his passion, his deth, and his uprysyng, onyd us to oure substaunce. Thus workyth oure Moder in mercy to all his beloved chyldren whych be to hym buxom³ and obedyent. And grace werkyth with mercy, and namely, in two propertes, as it was shewde, whych werkyng longyth to the Thurde Person, the Holy Gost. He werkyth rewardyng and gevyng. Rewardyng is a gyfte of trust that the Lorde doth to them that hath traveyled, and gevyng

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 humankind.

3. Submissive.

is a curtesse werkyng whych he doth frely of grace, fullyllyng and ovyr passyng alle that is deservyd of creaturys.⁴

Thus in oure Fader God almyghty we have oure beyng. And in oure Moder of mercy we have oure reformyng and oure restoryng, in whom oure partys be onyd and all made perfyte man. And by yeldyng and gevyng in grace of the Holy Gost we be fullyllyde. And our substaunce is in oure Fader God almyghty, and oure substaunce is in oure Moder God all wysdom, and oure substaunce is in oure Lorde God the Holy Gost all goodnes. For oure substaunce is hole in ech Person of the Trynyste, whych is one God. And oure sensuallyte 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 wrechydenesse in erth, and wurschypfully brought up in to hevyn, and blyssydfully onyd to oure substaunce, encresyd in rychesse and nobly by all the vertu of Crist and by the grace and werkyng of the Holy Gost.

Chapter 59

And all this blysse we have by mercy and grace, whych manner blysse we myght nevyr have had and knowen but yf that properte of goodnesse whych is in God had ben contraryed, wher by we have this blysse. For wyckydnesse hath ben sufferyd to ryse contrary to that goodnesse, and the goodnesse of mercy and grace contraryed agaynst that wyckydnesse and turnyd all to goodnesse and wurshyppe to all that shall be sayyd. For it is that properte in God whych doth good agaynst evyll. Thus Jhesu Crist, that doth good agaynst evyll, is oure very Moder. We have oure beyng of hym, where the ground of moderhed begynnnyth with alle the swete kepyng of love that endlesly 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.*⁵ 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 lyght and the grace that is all blessyd love. I it am, the Trynyste. I it am, the unyete. I it am, the hye sovereyn goodnesse of all manner thyng. I it am that makyth the to long. I it am, the endlesse fullyllyng of all true desyers.*⁶ For ther the soule is hiest, noblyest, and wurschypfullest, yett it is lowest, mekest, and myldest.

And of this substauncyall grounde we have all oure vertuse in oure sensuallyte by gyft of kynd and by helpyng and spedying of mercy and grace, with oute whych we may nott 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 lovyd us fro before any time. Of whych knowyng in his full mervelous depe charyte by the forseeng endlesse counsell of all the blessyd Trynyste, 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 werkyth, oure good Lorde the Holy Gost confyrmeth. And therfore it longyth to us to love oure God in whome we have oure beyng, hym reverently thankyng and prayyng of oure makyng, 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 myldeheed, pacyence and pytte, and hatyng of synne and wyckydnesse. For it longyth properly to vertuse to hat⁷ synne and wyckydnesse.

And thus is Jhesu oure very Moder in kynd of oure furst makyng, and he is oure very furst Moder in grace by takyng of oure kynde made. Alle the feyer werkyng and all the swete, kyndly officis of dereworthy motherhed is in propred to⁸ the Seconde Person, for in hym we have this goodly wylle,⁹ hole and safe without ende, both in kynde and grace, of his owne propyr goodnesse. I understode thre manner of beholdynges of motherhed in God. The furst is grounde of oure kynde makyng. The seconde is takyng of oure kynde, and ther begynnnyth the moderhed of grace. The thurde is moderhed in werkyng, and therin is a forth spredyng¹ 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 lytyll more of this forth spredyng, as I understode in the menyng of oure Lord: how that we be brought agayne by the motherhed of mercy and grace in to oure kyndly stede,² where that we ware in made by the moderhed of kynd love, whych kynde love nevyr leevyth us.

Oure kynde Moder, oure gracious Modyr, for he wolde alle hole³ become oure Modyr in alle thyng, he toke the grounde of his werke full lowe and full myldely in the maydyn's wombe. And that shewde he in the furst, wher he broughte that meke maydyn before the eye of my understandyng in the sympyll stature as she was whan she concevyd. 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 place.

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 mod-erhode in alle thyng.

The moder's servyce is nerest, rediest, and suerest. Nerest for it is most of kynd, redyest for it is most of love, and sekerest for it is most of trewth. This office ne myght nor coulede nevyr none done to the full, but he allone.⁵ We wytt that alle oure moders bere us to payne and to dyeng. A, what is that? But oure very Moder Jhesu, he alone beryth us to joye and to endlesse levyng, blessyd mot he be. Thus he susteyneth us with in hym in love and traveyle in to the full tyme that he wolde suffer the sharpyst thornes and grevous paynes that evyr were or evyr shalle be and dyed at the last. And whan he had done and so borne us to blysse, yett myght nott all thys make a seeth⁶ to his mervelous love. And that shewd he in theyse hye ovyrpassyng wordes of love, *If I myght suffer more, I wold suffer more.*⁷ He myght no more dye, but he wolde nott stynte werkyng. Wherefore hym behovyth to fynde us, for the deerworthy love of moderhed hath made hym dettour⁸ to us.

The moder may geve her chylde sucke hyr mylke, but oure precyous Moder Jhesu, he may fede us with hym selfe and doth full curtesly and full tendyrly with the blessyd sacrament that is precyous fode⁹ of very lyfe. And with all the swete sacramentes he susteynyth us full mercyfully and graciously. And so ment he in theyse blessyd wordys where he seyde, *I it am that holy chyrch prechyth the and techyth the.*¹ That is to sey, all the helth and the lyfe of sacramentyes, alle the vertu and the grace of my worde, alle the goodnesse that is ordeynyed 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 perty of the Godhed² and the joyes of hevyn with gostely suer nesse of endlesse blysse. And that shewde he in the x³ revelation, gevyng the same understanding in thys swet worde where he seyth, *Lo, how I love thee.*

Beholde in to his blyssyd syde, enjoyeng thys feyer, lovely 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 properte of moderhede longyth

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.

6. Make satisfaction.

7. Revelation IX, chapter 22.

8. Debtor.

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 S1; P has ix.

kynd love, wysdom, and knowyng; and it is God. For though it be so that oure bodely forthbryngyng 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 it is done. The kynde, lovyng moder that woot⁴ and knowyth the nede of hyr chylde, she kepyth it full tenderly, as the kynde and condycion of moderhed wyll. And evyr as it waxyth in age and in stature, she chaungyth her werkes but nott her love. And when it is wexid of more age, she sufferyth it that it be chastised in brekyng downe of vicis to make the chylde receyve vertues and grace. This werkyng with all that be feyer and good oure Lord doth it in hem by whome 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 byddyng to faderhod and moderhod is fulfyllid in trew lovyng of God, whych blessyd love Cryst werkyth in us. And this was shewde in alle, and namely, in the hye plentuous wordes wher he seyth, *I it am that thou lovest.*⁵

Chapter 61

Ande in oure gostly forth bryngyng he usyth more tendernesse in kepyng, without ony comparyson, by as moch as oure soule is of more pryce in his syght. He kyndelyth oure understandyng. He prepareth oure weyes. He esyth oure consciens. He confortyth oure soule. He lyghteth oure harte and gevyth us in party knowyng and lovyng in his blessydfull Godhede with gracyous mynde in his swete manhode and his blessed passyon, with curtesse mervelyng in his hye ovyr passyng goodnesse, and makyth us to love all that he lovyth for his love and to be well apayde⁶ with hym and with alle his werkes. And whan we falle, hastily he reysyth us by his lovely beclepyng⁷ and his gracyous touchyng. And when we be strenthyd by his swete werkyng, than we wylfully chose hym by his grace to be his servauntes and hys lovers lestyngly⁸ without ende.

And yett aftyr thys he sufferyth some of us to falle more hard and more grevously then evyr we dyd before, as us thyngkyth. And than ween⁹ we that be nott alle wyse that all were noughte that we have begonne. But it is nott so. For it nedyth us to falle, and it nedyth us to see it. For yf we felle nott, we shulde nott knowe how febyll and

4. Understands.

5. Revelation XII, chapter 26.

6. Pleased.

7. Calling.

8. Lastingly.

9. Believe.

how wrechyd we be of oure selfe, nor also we shulde not so fulsomly know the meruelous love of oure maker.

For we shalle verely see in hevyn without ende that we have greuously synned in this lyfe. And notwithstanding this, we shalle verely see that we were nevyr hurt in his love, nor we were nevyr the lesse of pryce¹ in his syght. And by the assey² of this fallyng we shalle have an hygh and a meruelous knowyng of love in God without ende. For hard and meruelous is that love whych may nott nor wyll not be broken for trespas.³ And this was one understanding of profyte.

And other is the lownesse and mekenesse that we shall get by the syght of oure fallyng, for therby we shall hyely be reysyd in hevyn, to whych rysyng we myghte nevyr have comyn without that mekenesse. And therfor it nedyt us to see it. And if we se it not, though we felle, it shuld not profyte us. And comonly furst we falle and sethen⁴ we se it, and both is of the mercy of God.

The moder may suffer the chylde to fall some tyme and be dysseyd on dyverse manner for the one profyte,⁵ but she may nevyr suffer that ony manner of perell come to her chylde for love. And though oure erthly moder may suffer hyr chylde to peryssch, oure hevynly Moder Jhesu may nevyr suffer us that be his chyldren to peryssch, for he is almyghty, all wysdom, and all love, and so is none but he, blessyd motte he be. But oft tymes when oure fallyng and oure wrechydnes is shewde us, we be so sore adred and so gretly ashamyd of oure selfe that unnethis we witt wher that we may holde us.⁶ But then wylle nott oure curtesse Moder that we flee away, for hym were nothing lother.⁷ But he wyll than that we use the condicion of a chylde. For when it is disseyd and a feerd, it rynnith hastely to the moder. And if it may do no more, it cryeth on the mother for helpe with alle the myghtes. So wyll he that we done as the meke chylde, seyeng thus, "My kynd Moder, my gracyous Moder, my deerworthy Moder, have mercy on me. I have made my selfe foule and unlyke to thee, and I may not nor canne amende it but with thyne helpe and grace."

And if we feele us nott than esyd, as sone be we suer that he usyth the condycion of a wyse moder. For yf he see that it be for profyte to us to morne and to wepe, he sufferyth with ruth and pytte in to the best tyme for love. And he wylle then that we use the properte of a chylde that evyr more kyndly trustyth to the love of the moder in wele and in woo. And he wylle that we take us myghtly to the feyth

1. Of less value.

2. Test.

3. Offense, sin.

4. Then.

5. (His or her) own profit.

6. Scarcely we know where we may protect ourselves.

7. More loathsome, hateful.

of holy chyrch and fynd there oure deerworthy mother in solas and trew understanding with all the blessyd comoun.⁸ For one singular person may oftyn tymes be broken, as it semyth to the selfe, but the hole body of holy chyrch was nevyr broken nor nevyr shall be without ende. And therefore a suer thyng it is, a good and a gracious, to wylle mekly and myghtly be fastenyd and onyd to oure moder holy church, that is Crist Jhesu. For the flode of mercy that is his deerworthy blode and precious water is plentuous to make us feyer and clene. The blessed woundes of oure Saviour be opyn and enjoye to hele us. The swet gracious handes of oure Moder be redy and diligent a bout us. For he in alle this werkynge usyth the very office of a kynde norysse⁹ that hath nott elles to done but to entendd about the salvation of hyr chylde. It is his office to save us, it is his worshyppe to do it, and it is hys wylle we know it. For he wyll we love hym swetely and trust in hym mekely and myghtly. And this shewde he in these gracious wordes, *I kepe the fulle suerly.*¹

Chapter 62

For in that tyme he shewde oure fraylte and oure fallyng, oure brekynges and oure noughtynges, oure dispytes and oure chargynges,² and alle oure woo as farre forth as me thought that it myght falle in thys lyfe. And therwith he shewde his blyssyd myght, his blessyd wysdome, his blessyd love, that he kepyth us in this tyme as tendyrly and as swetely to hys wurshyppe and as suerly to oure salvation as he doth when we be in most solace and comfort, and ther to reysyth us gostly and hyely in hevyn, and turnyth alle to his wurshyp and to oure joye with out ende. For his precious love he sufferyth us nevyr to lese tyme. And all this is of the kynde goodnes of God by the werkynge of grace.

God is kynd in his being. That is to sey, that goodnesse that is kynd, it is God. He is the grounde, he is the substauce, he is the same thyng 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 wylle, it shulde be restoryd and brought agayne in to hym by salvacion of man throw the werkynge of grace. For of all kyndys that he hath sett in dyverse creatures by party, in man is alle the hole in fullheed and in vertu, in feyerheed and in goodheed, in ryalte and in noblye, in alle manner of solemnyte, of preciousnesse, and wurschyppe.

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

8. In common with all the blessed. "Mother": the church is often referred to as a holy mother.

9. Nurse.

1. Revelation XIII, chapters 37 and 40.

2. Our being made worthless, our scorns, and our burdens.

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 understanding, and after verely in hym selfe clerely in blysse. But no man ne woman take this syngulary³ to hym selfe, for it is not so. It is generall, for it is oure precious Moder Cryst. And to hym was this feyer kynde dyght⁴ for the wurshyppe and the nobly of man's making and for the joye and the blysse of mannes salvacion, ryght as he saw, wyst, and knew fro with out begynnyng.

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 selfe, and grace was sent oute to save kynde, and kepe kynde, and dystroy synne, and bryng agayne feyer kynde in to the blessyd poynt from thens it cam, that is, God, with more noblynes and wurshyppe by the vertuse wurkyng of grace. For it shall be seen before God of all his holy in joy without end that kynd hath ben assayde⁵ 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 neyther 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 wurse, vylar, and paynfuller than hell without ony lyknesse.⁶ For it is contraryous to our feyer kynde. For as verely as synne is unclene, as trewly synne is unkynde. Al this is an horryble thyng to see to the lovyng soule that wolde be alle feyer and shynyng in the syght of God as kynd and grace techyth.

But be we nott a dred of thys, but in as moch as dred may spede.⁷ But mekely make we oure mone to oure derewurthy Mother, and he shall all besprynkyl us in his precious blode, and make oure soule full softe and fulle mylde, and heele us fulle feyer by processe of tyme, ryght as it is most wurschyppe to hym and joye to us without ende. And of this swete, feyer werkyng he shalle nevyr ceese nor stynte tylle all his deerwurthy chyldren be borne and brought forth. And that shewde he where he gave the understanding of the gostely thurst⁸ that is the love longyng that shalle last tylle domys day.

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

3. Individually.

4. Prepared.

5. Tried, tested.

6. Worse, more vile and painful than hell without any comparison.

7. Help.

8. Revelation XIII, chapter 31.

see yng wysdom of hym selfe fro without begynnyng with the hie myght of the Fader and the sovereyne goodnesse of the Holy Gost. And in the takyng of oure kynd he quyckyd us, and in his blessyd dyeng uppon the crosse he bare us to endlesse lyfe. And fro that tyme and now and evyr shall in to domysday, he fedyth us and for-dreth⁹ us, ryght as the hie, sovereyne kyndnesse of moderhed wyll and as the kyndly nede of chyldhed askyth. Feyer and swete is our hevenly Moder in the syght of oure soule, precyous and lovely be the gracyous chyldren in the syght of oure hevynly Moder with myldnesse and mekenesse and alle the feyer vertuse that long to chyldren in kynde. For kyndly the chylde dyspeyareth¹ nott of the moder's love, kyndely the chylde presumyth nott of it selfe, kyndely the chylde lovyth the moder and eche one of them other. Theyse be as feyer vertuses with alle other that be lyke wher with oure hevynly Moder is servyd and plesyd.

And I understode none hygher stature in this lyfe than chyldhode in febylnesse and faylyng of myght and of wytte in to the tyme that oure gracious Moder hath brought us upp to oure Fadyr's blysse. And ther shall it verely be made knowen to us, his menyng in the swete woordes wher he seyth, *Alle shalle be welle, and thou shalt see it thy selfe that alle manner thyng shall be welle.* And than shalle the blysse of oure moderheed in Crist be new to begynne in the joyes of oure Fader God, whych new begynnyng shall last, without end new begynnyng. Thus I understode that all his blessyd chyldren whych be come out of hym by kynd shulde be brought agayne in to hym by grace.²

Revelation XV

Chapter 64

Afore this tyme I had grete longyng and desyer of Goddys gyfte to be delyverde of this worlde and of this lyfe. For oft tymes I behelde the woo that is here and the wele and the blessyd beyng that is there. And yf there had no payne ben in this lyfe but the absens of oure Lorde, me thought some tyme that it was more than I myght bere. And this made me to morne and besely to longe, and also of my owne wretchednesse, slowth, and werynesse, that my lykyd not to lyve and to traveyle as me felle to do.³

9. Furthers, supports.

1. Despairs.

2. Corrected from S1; these last two sentences appear at the beginning of Revelation XV, chapter 64, in P.

3. As it fell to me to do. "Besely": busily. "Slowth, and werynesse": sloth, laziness and weariness.