Revelations of Divine Love

JULIAN OF NORWICH

Revelations of Divine Love

XVI Revelations of Divine Love (1670 text)

Rendered into modern English with AI (Claude) and edited

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Original text: *XVI Revelations of Divine Love, Shewed to a Devout Servant of Our Lord, Called Mother Juliana, an Anchorete of Norwich,* edited by Serenus (Hugh Paulinus) Cressy OSB (1605–1674) (London, 1670), from the EEBO-TCP transcription B20816 (github.com/textcreationpartnership/B20816) (CC0), checked in a few places against the 1670 scan (archive.org/details/bim_early-english-books-1641-1700_xvi-revelations-of-divin_cressy-r-f-s_1670). Cressy printed from a manuscript of the same family as the Paris manuscript (Bibliothèque nationale, fonds anglais 40), so the wording differs here and there from the British Library's Sloane MS 2499, on which most modern editions are based. The long s is printed as s; Cressy's dedication, preface, chapter headings, italics and marginal glosses are omitted; his few glosses in parentheses within the text are kept as printed. Cressy has 85 chapters; they are re-divided here at the standard 86 chapter breaks. Modern version: rewritten from the 1670 English with AI (Claude), then edited for accuracy and consistency. Not reviewed by a human specialist. Free to reuse under CC BY-SA 4.0. Margin numbers are chapter and paragraph.

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CONTENTS

Introduction ix

Before the Showings 1

Chapter 1: The sixteen showings 1
Chapter 2: Three gifts 3
Chapter 3: The sickness 4

The First Showing 7

Chapter 4: The crown of thorns 7
Chapter 5: The hazelnut 8
Chapter 6: God's goodness 10
Chapter 7: Mary, and the bleeding head 12
Chapter 8: Six things understood 15
Chapter 9: Not good because of the showing 16

The Second to Seventh Showings 19

Chapter 10: The darkening face 19
Chapter 11: God in a point 22
Chapter 12: The scourging 24
Chapter 13: The fiend overcome 25
Chapter 14: God's thanks 26
Chapter 15: Well-being and woe 28

The Eighth Showing 31

Chapter 16: The drying of the body 31
Chapter 17: "I thirst" 32
Chapter 18: Compassion 34
Chapter 19: Jesus for my heaven 35
Chapter 20: The greatness of his pain 36
Chapter 21: The changed countenance 38

The Ninth to Twelfth Showings 39

Chapter 22: "If I could suffer more" 39
Chapter 23: Three heavens 40
Chapter 24: The wounded side 42
Chapter 25: Mary exalted 43
Chapter 26: "It is I" 44

The Thirteenth Showing 47

Chapter 27: "Sin is behovely" 47
Chapter 28: Compassion for sinners 48
Chapter 29: "How might all be well?" 49
Chapter 30: Two parts 50
Chapter 31: "I may make all things well" 51
Chapter 32: The great deed 52

Chapter 33: Hell and purgatory 54
Chapter 34: Two kinds of secrets 56
Chapter 35: A certain creature 56
Chapter 36: Miracles to come 58
Chapter 37: A godly will 60
Chapter 38: Sin turned to honor 61
Chapter 39: The scourge of sin 62
Chapter 40: Friendship in sin 64

The Fourteenth Showing: Prayer 67
Chapter 41: "I am the ground of your beseeching" 67
Chapter 42: Three things in prayer 69
Chapter 43: Prayer unites the soul to God 71

The Fourteenth Showing: Wrath and Mercy 75
Chapter 44: Truth, wisdom and love 75
Chapter 45: Two judgments 75
Chapter 46: No wrath in God 77
Chapter 47: Marvel and suffering 78
Chapter 48: Mercy and grace 80
Chapter 49: God cannot forgive, for he cannot be angry 81
Chapter 50: Julian's question 83

The Fourteenth Showing: The Lord and the Servant 85
Chapter 51: The lord and the servant 85
The example studied again 87
The servant is Adam and Christ 91
Chapter 52: God our Father and Mother 95
Chapter 53: The godly will 98

The Fourteenth Showing: Christ Our Mother 101
Chapter 54: Faith 101
Chapter 55: Substance and sensuality 102
Chapter 56: Knowing God and knowing ourselves 104
Chapter 57: Full in substance, failing in sensuality 106
Chapter 58: Three properties of motherhood 107
Chapter 59: Jesus our Mother 110
Chapter 60: The mother's service 111
Chapter 61: A mother's care 113
Chapter 62: Kept in our falling 115
Chapter 63: Hating sin by nature and by grace 116

The Fifteenth Showing 119
Chapter 64: "Suddenly you shall be taken" 119
Chapter 65: Chosen for love 121

The Sixteenth Showing 123
Chapter 66: "I had raved" 123
Chapter 67: The fiend at her throat 124
Chapter 68: The soul as a city 125
Chapter 69: The fiend returns 127
Chapter 70: Keep it in faith 128

Faith, Sin and Dread 131
Chapter 71: Three kinds of countenance 131
Chapter 72: Sin and the blissful sight 132
Chapter 73: Three ways of showing 133
Chapter 74: Four kinds of fear 135
Chapter 75: Need, love, longing 137
Chapter 76: Reverent fear 138
Chapter 77: The enmity of the fiend 139
Chapter 78: Seeing our own sin 141
Chapter 79: For all, not for me 142

Love Was His Meaning 145
Chapter 80: Three things we stand by 145
Chapter 81: Penance 146
Chapter 82: Pity, not blame 147
Chapter 83: Life, love and light 148
Chapter 84: Charity 149
Chapter 85: Loved before we were made 150
Chapter 86: Love was his meaning 150

INTRODUCTION

In May 1373 a woman of thirty, so ill that her parish priest had come to give her the last rites, saw a series of sixteen visions, or "showings," as she lay looking at a crucifix: blood running from under the crown of thorns, all that is made held in her hand like a hazelnut, Christ's face drying in his last pains, and a long night in which she felt the devil at her throat. She later lived as an anchoress, enclosed in a cell beside the church of St. Julian in Norwich, and is known to us probably only by the church's name. She wrote a short account soon after her illness—thought to be the earliest surviving book in English by a woman—and, after some twenty years of reflection, this much longer one, usually dated to the 1390s or a little later.

The Long Text is a work of theology as well as of vision. Julian asks how sin can exist if God is good, and is told that "sin is behovely"—fitting, or necessary—"but all shall be well, and all shall be well, and all manner of thing shall be well." She sees no anger in God, only in us; in the parable of a lord and a servant who falls into a ditch while running to do his lord's will, she finds that God looks on human failure with pity rather than blame; and she speaks of Christ, and of God, as our mother. The book ends with the answer she was given after fifteen years of asking what it all meant: "Love was his meaning."

The left column is the first printed edition, made in 1670 by the English Benedictine Serenus Cressy from a manuscript close to the one now in Paris; its English is Julian's Middle English with the spelling partly updated. Chapter and paragraph numbers in the margin follow the standard 86-chapter division of modern editions. The right column is a faithful modern-English version.

Before the Showings

Chapters 1–3
The sixteen showings listed; the three gifts Julian asked for; her illness in May 1373, when she was thirty and a half.

CHAPTER 1: THE SIXTEEN SHOWINGS

Julian lists the sixteen revelations of love that Jesus Christ showed her.

	1670	MODERN
1.1	This is a Revelation of Love, that Jesu Christ our endless Blisse made in xvi. Shewings: of which,	This is a revelation of love that Jesus Christ, our endless bliss, made in sixteen showings, of which:
1.2	The first is of his precious Crowning of Thornes, and therein was conteined and specified the Blessed Trinity, with the Incarnation and the uniting between God and mans Soul, with manie faire Shewings and Teachings of endless Wisdom and Love: in which all the Shewings that follow be grounded and joyned.	The first is of his precious crowning with thorns. In it were contained and specified the blessed Trinity, with the Incarnation and the union between God and man's soul, together with many fair showings and teachings of endless wisdom and love. In this first showing all the showings that follow are grounded and joined.
1.3	The second, is of the discolouring of his faire Face, in tokening of his dear worthie Passion.	The second is of the discoloring of his fair face, as a sign of his dear and precious Passion.
1.4	The third is, that our Lord God Almighty, all Wisdom and all Love, right also verilie as he hath made all thinges that are right, also verilie he doth and worketh all things that are done.	The third is that our Lord God almighty, all wisdom and all love, just as truly as he has made all things that are, just as truly does and works all things that are done.
1.5	The fourth is, scourging of his tender Bodie with plenteous Shedding of his precious Blood.	The fourth is the scourging of his tender body, with plentiful shedding of his precious blood.
1.6	The fifth is, that the fiend is overcome by the precious Passion of Christ.	The fifth is that the fiend is overcome by the precious Passion of Christ.
1.7	The sixth is, the Worshipfull Thanking of our Lord God, in which he rewardeth all his blessed Servants in Heaven.	The sixth is the honorable thanking of our Lord God, with which he rewards all his blessed servants in heaven.
1.8	The seventh is, oftentimes feeling of weale and woe: feeling of weale is gracious touching and lightning, with true sikernes of endeles joy: The feeling of Woe is of Temptation by Heavines, and Wearines of our fleshlie living with Ghostelie understanding, that we be kept also verelie in love, in woe as in weal, by the goodnes of God.	The seventh is the frequent feeling of well-being and woe. The feeling of well-being is gracious touching and enlightening, with true certainty of endless joy. The feeling of woe is of temptation by heaviness and weariness of our fleshly living. With this came the spiritual understanding that we are kept just as truly in love, in woe as in well-being, by the goodness of God.
1.9		

	1670	MODERN
	The eighth is, the last paines of Christ and his cruell dying.	The eighth is the last pains of Christ and his cruel dying.
1.10	The ninth is, of the liking which is in the Blessed Trinity of the hard Passion of Christ after his rufull and sorrowful dying: in which joy and liking he will that we be in solace and Mirth with him, till that we come to the Glorie in Heaven.	The ninth is of the delight that the blessed Trinity has in the hard Passion of Christ after his pitiful and sorrowful dying. In this joy and delight he wills that we be in solace and mirth with him until we come to the glory in heaven.
1.11	The tenth is, our Lord Jesu Christ by Love his blessed Heart even cloven in two.	The tenth is our Lord Jesus Christ, his blessed heart cloven right in two by love.
1.12	The eleventh is, an high Ghostlie shewing of his deare worthie Mother.	The eleventh is a high spiritual showing of his dear and precious Mother.
1.13	The twelfth is, that our Lord God is all Soveraign being.	The twelfth is that our Lord God is all sovereign being.
1.14	The thirteenth is, that our Lord God will that we have great regard to all the Deedes which he hath done in the great Nobletie of all things making, and of the Excellency of Mans making, the which is above all his Works, and of the precious amends that he hath made for Mans sin, turning all our blame into endeles Worship. Than meaneth he thus, Beholde and see, for by the same Might, Wisdome and Goodness that I have done all this, by the same Might, Wisdome and Goodness I shall make well all that is not well, and thou shalt see it.	The thirteenth is that our Lord God wills that we have great regard for all the deeds he has done. He did them in the great nobility of the making of all things, and in the excellence of the making of man, which is above all his works, and in the precious amends he has made for man's sin, turning all our blame into endless honor. Then he means this: "Behold and see. By the same might, wisdom, and goodness by which I have done all this, by the same might, wisdom, and goodness I shall make well all that is not well, and you shall see it."
	And in this he will that we keep us in the Faith and Truth of Holie Church, not willing to wit his privities, not but as it longeth to us in this Life.	And in this he wills that we keep ourselves in the faith and truth of Holy Church, not wishing to know his secrets, except as far as they belong to us in this life.
1.15	The fourteenth is, that our Lord God is the Ground of our beseekinge. Herein was seen two fair properties, that one is rightful praier: that other is verie trust, which he will both be one like large, and thus our Praier liketh him, and he of his Goodness fulfilleth it.	The fourteenth is that our Lord God is the ground of our beseeching. In this two fair properties were seen: the one is rightful prayer, the other is true trust, and he wills both to be equally large. In this way our prayer delights him, and he of his goodness fulfills it.
1.16	The fifteenth is, that we should soudeinlie be taken from all our Paine, and from all our Woe, and of his Goodnes we shall come up above, where we shall have our Lord Jesu to our meed, and for to be fulfilled with joy and blisse in Heaven.	The fifteenth is that we shall suddenly be taken from all our pain and from all our woe. Of his goodness we shall come up above, where we shall have our Lord Jesus for our reward, and be filled full with joy and bliss in heaven.
1.17	The sixteenth is, that the blessed Trinitie, our Maker in Christ Jesu our Saviour, endleslie dwelleth in our Soule, worshipfullie rewarding and commanding all things, us mightilie and	The sixteenth is that the blessed Trinity, our Maker, in Christ Jesus our Savior, dwells endlessly in our soul, honorably rewarding and commanding all things, mightily and wisely saving and

1670	MODERN
wiselie saving and keeping for Love, and we shall not be over-come of our Enemy.	keeping us for love. And we shall not be overcome by our enemy.

CHAPTER 2: THREE GIFTS

The showings came in May 1373 to a woman who had asked God for three gifts.

1670	MODERN
2.1 This Revelation was made to a simple Creature unlettered, living in deadlie Flesh, the Year of our Lord, a Thousand three Hundreth lxxiij, the xiiij th. daie of Maie: Which Creature desired before three Gifts by the Grace of God.	This revelation was made to a simple creature unlettered, living in mortal flesh, in the year of our Lord 1373, the fourteenth day of May. Before this, the creature had desired three gifts by the grace of God.[1]
2.2 The first, was mind of the Passion.	The first was remembrance of the Passion.
2.3 The second, was bodilie Sickness.	The second was bodily sickness.
2.4 The third, was to have of Gods gift three Woundes: For the first, me thought I had some deale feeling in the Passion of Christ, but yet I desired to have more by the Grace of God.	The third was to have, by God's gift, three wounds. As for the first, it seemed to me that I had some feeling for the Passion of Christ, but still I desired to have more by the grace of God.
Me thought I would have been that time with Magdalen, and with other that were Christs Lovers, that I might have seen bodilie the Passion that our Lord suffered for me, that I might have suffered with him as others did that loved him; and therefore I desired a bodilie sight, wherein I might have more knowledge of the bodilie paines of our Saviour, and of the Compassion of Our Lady, and of all his true Lovers that were living that time, and saw his Paines: For I would have bene one of them, and have suffered with them.	I wished I had been there at that time with Magdalen and with the others who were Christ's lovers. Then I might have seen bodily the Passion that our Lord suffered for me, and might have suffered with him as others did who loved him. Therefore I desired a bodily sight, in which I might have more knowledge of the bodily pains of our Savior, and of the compassion of our Lady and of all his true lovers who were living at that time and saw his pains. For I wished to be one of them and to suffer with them.
Other sight nor shewing of God desired I never none, till when the Soule were departed from the body, for I believed to be saved by the Mercy of God. This was my meaning; for I would after because of that shewing have the more true mind in the Passion of Christ: For the second came to my mind with Contrition freelie, without anie seeking, a wilfull desire to have of Gods Gift, a bodilie sicknes.	Any other sight or showing of God I never desired, none, until the soul should depart from the body, for I believed I would be saved by the mercy of God. This was my meaning: I wanted, because of that showing, to have afterward a truer remembrance of the Passion of Christ. As for the second, there came to my mind with contrition, freely, without any seeking, a wholehearted desire to have by God's gift a bodily sickness.
I would that that sicknes were so hard as to the death, that I might in that sicknes have undertaken all the Rights of Holie Church, my self weening that I should have died, and that all Creatures might suppose the same that saw me: For I would have no manner of Comfort of fleshly, ne earthly Life in that sicknes. I desired to have	I wanted that sickness to be so severe as to be unto death, so that in that sickness I might receive all the rites of Holy Church. I wanted to believe myself that I would die, and I wanted all creatures who saw me to suppose the same. For in that sickness I wanted no kind of comfort of fleshly or earthly life. I desired to have all the kinds of pains,

1 This is the date as Cressy prints it; the manuscripts differ, giving the 8th or the 13th of May.

	1670	MODERN
	all manner of Paines, Bodilie and Ghostlie, that I should have if I should have died: All the Dreads and Temptations of fiends, and all manner of other Paines, saving the out-passing of the Soule.	bodily and spiritual, that I would have if I were dying: all the fears and temptations of fiends, and all other kinds of pains, except the passing out of the soul.
	And this meant I, for I would be purged by the Mercy of God, and after live more to the Worship of God because of that sicknes. For I hoped that it might have bene to my reward when I should have died, for I desired to have bene soone with my God and Maker.	And I intended this because I wanted to be purged by the mercy of God, and afterward to live more to the honor of God because of that sickness. For I hoped that it might be to my reward when I died, since I desired to be soon with my God and Maker.
2.5	These two desires of the Passion, and of the sicknes that I desired of him was with a Condition: For me thought this was not the common use of Praier. Therefore I said, Lord thou knowest what I would: and if that it be thy will, that I might have it; and if it be not thy will, Good Lord, be not displeased, for I will not but as thou wilt.	These two desires, for the Passion and for the sickness, I asked of him with a condition, for it seemed to me that this was not the common practice of prayer. Therefore I said: "Lord, you know what I want. If it is your will, may I have it. And if it is not your will, good Lord, do not be displeased, for I want nothing but what you will."
2.6	This siicknes I desired in my Youth, that I might have it when I were thirtie Years Old.	This sickness I desired in my youth, so that I might have it when I was thirty years old.
2.7	For the third, by the Grace of God and teaching of Holie Church, I conceived a mightie desire to receive three Wounds in my Life, that is to say, the Wound of verie Contrition, the Wound of kind Compassion, and the Wound of willful Longing to God.	As for the third, by the grace of God and the teaching of Holy Church, I conceived a mighty desire to receive three wounds in my life. They were the wound of true contrition, the wound of natural compassion, and the wound of wholehearted longing for God.
2.8	Right as I asked the other twaine with a Condition, so asked I this third mightilie without any Condition. These twaine desires before said, passed from my mind, and the third dwelled continuallie.	Just as I asked for the other two with a condition, so I asked mightily for this third without any condition. The two desires mentioned before passed from my mind, and the third remained continually.

CHAPTER 3: THE SICKNESS

At thirty and a half Julian falls mortally ill and fixes her eyes on the crucifix.

	1670	MODERN
3.1	And when I was thirtie yeares Old and a halfe, God sent me a Bodilie sicknes, in which I lay three Daies and three Nights, and on the fourth Night, I tooke all my Rights of Holie Church, and went not to have Liven till Daie.	And when I was thirty and a half years old, God sent me a bodily sickness, in which I lay three days and three nights. On the fourth night I received all my rites of Holy Church, and did not expect to live until day.
	And after this I laie two Daies and two Nights, and on the third Night I weened oftentimes to have passed, and so weened they that were with me, and yet in this I felt a great loathness to die, but for nothing that was in Earth that me liketh to live for, ne for no paine that I was afraid of, for I	After this I lay two days and two nights, and on the third night I often thought I was about to pass away, and so did those who were with me. And yet in this I felt a great reluctance to die. It was not for anything on earth that I delighted to live for, nor

	1670	MODERN
	trusted in God of his Mercy: but it was, for I would have lived to have loved God better: and a longer time, that I might by the Grace of that living have the more knowing and loving of God in the blesse of Heaven: For methought all that time that I had lived here so litle and so short in regarde of that endles blisse, I thought, good Lord, may my living be no longer to thy Worshippe?	for any pain that I was afraid of, for I trusted in God for his mercy. It was because I wished to live so as to love God better, and for a longer time, so that I might, by the grace of that living, have the more knowing and loving of God in the bliss of heaven. For it seemed to me that all the time I had lived here was so little and so short in comparison with that endless bliss. I thought: "Good Lord, may I not live longer to your honor?"
3.2	And I understood in my reason, and by the feeling of my paines that I should die: and I assented fullie with all the will of myne heart to be at Gods will.	And I understood by my reason and by the feeling of my pains that I would die, and I assented fully, with all the will of my heart, to be at God's will.
3.3	Thus I endured till daie, and by then was my bodie dead from the middes downwarde, as to my feeling.	Thus I endured until day, and by then my body was dead from the middle downward, as far as I could feel.
3.4	Then was I holpen to be sett upright, undersett with help for to have the more freedome of my heart to be at Gods will, and thinking on God while my life lasted.	Then I was helped to be set upright, propped up with help, so as to have more freedom of my heart to be at God's will, and to think on God while my life lasted.
3.5	My Curate was sent for to be at my ending, and before he came I had sett up my eien, and might not speak. He sett the Crosse before my face and said, I have brought the Image of our Saviour, looke thereupon and comfort thee therewith. Me thought I was well, for my eien were sett upright into Heaven, where I trusted to come by the Mercy of God.	My curate was sent for to be at my ending. Before he came I had set my eyes upward and could not speak. He set the cross before my face and said, "I have brought the image of our Savior. Look at it and take comfort from it." It seemed to me that I was well as I was, for my eyes were set upward into heaven, where I trusted to come by the mercy of God.
3.6	But neverthelesse I assented to sett my eien in the face of the Crucifix, if I might, and so I did; for me thought I might longer dure to looke even forth than right up. After this my sight began to faile, it waxed as darke about me in the Chamber as if it had bene Night, save in the Image of the Crosse, wherein held a common Light, and I wist not how; all that was besides the Crosse was uglie and fearefull to me, as it had bene much occupied with fiendes.	But nevertheless I agreed to set my eyes on the face of the crucifix, if I could, and so I did, for it seemed to me that I could endure longer looking straight ahead than straight up. After this my sight began to fail. It grew as dark around me in the room as if it had been night, except on the image of the cross, where an ordinary light remained, and I did not know how. Everything apart from the cross was ugly and fearful to me, as if it were thronged with fiends.
3.7	After this the over-parte of my bodie began to die, so farre forth that unneath I had any feeling, my most paine was shortnes of Breath, and failing of Life.	After this the upper part of my body began to die, so far that I scarcely had any feeling. My greatest pain was shortness of breath and the failing of life.
3.8	Then went I verilie to have passed, and in this case sodenlie all my paine was taken from me, and I was as whole, and namely in the over-part of	Then I truly expected to pass away. In this state all my pain was suddenly taken from me, and I was as whole as ever I was before, especially in the upper

	1670	MODERN
	my bodie as ever I was before. I marvailed of this sodaine change: For me thought that it was a privie working of God, and not of kind. 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 unto me: for me thought I had rather have bene delivered of this World, for my heart was wilfullie sett thereto.	part of my body. I marveled at this sudden change, for it seemed to me a secret working of God, and not of nature. And yet, feeling this ease, I trusted no more that I would live, nor was the feeling of this ease full ease to me. It seemed to me that I would rather have been delivered from this world, for my heart was set on it with all my will.
3.9	Then came sodeinlie to my minde, that I should desire the seconde Wound of our Lords Gift, and of his Grace, that my bodie might be fulfilled with mind and feeling of his blessed Passion, as I had before praied. For I would that his paines were my paines with compassion, and afterwards longing to God.	Then it came suddenly to my mind that I should desire the second wound, as our Lord's gift and of his grace, that my body might be filled full with remembrance and feeling of his blessed Passion, as I had prayed before. For I wanted his pains to be my pains, with compassion, and afterward longing for God.
3.10	Thus thought me, that I might with his Grace have the Wounds that I had before desired. But in this I desired never no bodilie sight; ne no manner shewing of God, but Compassion, as me thought that a kind Soule might have with our Lord Jesu, that for Love would become a deadlie man with him. I desired to suffer living in my deadlie bodie, as God would give me Grace.	So it seemed to me that I might, with his grace, have the wounds I had desired before. But in this I never desired any bodily sight, nor any kind of showing of God. I desired compassion with him, such as it seemed to me a natural soul might have with our Lord Jesus, who for love was willing to become a mortal man. I desired to suffer, living in my mortal body, as God would give me grace.

The First Showing

Chapters 4–9
Blood running from under the crown of thorns; the little thing like a hazelnut; Mary; God is all that is good.

CHAPTER 4: THE CROWN OF THORNS

Blood runs from under the crown of thorns; Julian sees the Trinity and Mary.

	1670	MODERN
4.1	And in this, sodeinlie I saw the Red blood running down from under the Garland, hott and freshly, plenteouslie and livelie, right as it was in the time that the Garland of Thornes was pressed on his blessed Head, right so both God and Man the same that suffered for me. I conceaved trulie and mightilie that it was himself that shewed it me without any meane.	And in this, suddenly I saw the red blood running down from under the garland, hot and fresh, plentiful and lively, just as it was at the time when the garland of thorns was pressed on his blessed head. It was he, both God and man, the same who suffered for me. I perceived truly and mightily that it was he himself who showed it to me, without any intermediary.
4.2	And in the same shewing, sodeinlie the Trinitie fulfilled my heart most of joy: And so I understood it shall be in Heaven without end to all that shall come there. For the Trinitie is God. God is the Trinitie, the Trinitie is our Maker, the Trinitie is our Keeper, the Trinitie is our everlasting Lover, the Trinitie is our endles Joy and our Blisse, by our Lord Jesu Christ, and in our Lord Jesu Christ: and this was shewed in the first sight, and in all: For when Jesu appeareth, the blessed Trinity is understood as unto my sight.	And in the same showing the Trinity suddenly filled my heart with the utmost joy. And so I understood it shall be in heaven without end for all who come there. For the Trinity is God; God is the Trinity; the Trinity is our Maker; the Trinity is our keeper; the Trinity is our everlasting lover; the Trinity is our endless joy and our bliss, by our Lord Jesus Christ and in our Lord Jesus Christ. And this was shown in the first sight and in all of them, for when Jesus appears, the blessed Trinity is understood, as I see it.
4.3	And I said, Benedicite dominus. This I said for Reverence in my meaning with a mightie Voice, and full greatelie was I astonished for wonder and marveile that I had, that he that is so reverent and so dreadful will be so homelie with a sinfull Creature living in this wretched Flesh.	And I said, *Benedicite, Domine!* I said this with a mighty voice, out of reverence in my meaning. I was very greatly astonished, for the wonder and marvel I felt that he who is so worthy of reverence and so much to be feared would be so familiar with a sinful creature living in this wretched flesh.[1]
4.4	Thus I tooke it for that time that our Lord Jesu of his courteous Love would shew me comfort before the time of my temptation: For me thought it might well be, that I should by the sufferance of God, and with his keeping, be tempted of fiends before I should die.	So I took it at that time that our Lord Jesus, in his courteous love, wanted to show me comfort before the time of my temptation. For it seemed to me that it might well be that I would be tempted by fiends before I died, by the permission of God and under his keeping.
4.5	With this sight of his blessed Passion, with the Godhead that I sawe in my understanding, I knew	With this sight of his blessed Passion, together with the Godhead that I saw in my understanding,

	1670	MODERN
	well that it was strength enough to me, yea and to all Creatures living, that should be saved against all the fiendes of Hell, and against all Ghostlie Enemies.	I knew well that this was strength enough for me against all the fiends of hell and against all spiritual enemies—yes, and for all creatures living who shall be saved.
4.6	In this he brought our Lady Saint Mary to my understanding; I sawe her Ghostelie in bodilie likenes, a simple Maiden and a meeke, young of age, a litle waxen above a Child, in the stature as she was when she conceived.	In this he brought our Lady Saint Mary to my understanding. I saw her spiritually in bodily likeness: a simple and humble maiden, young in age, grown a little beyond a child, of the stature she had when she conceived.
4.7	Also God shewed me in part the Wisdome and the truth of her Soule; Wherein I understood the Reverence beholding that she beheld her God that is her Maker, marvailing with great Reverence that he would be born of her that was a simple Creature of his making.	God also showed me in part the wisdom and the truth of her soul. In this I understood the reverent beholding with which she beheld her God, who is her Maker, marveling with great reverence that he would be born of her, a simple creature of his making.
4.8	For this was her marvailing, that he that was her Maker would be born of her that was made.	For this was her marveling: that he who was her Maker would be born of her who was made.
4.9	And this wisdome and truth knowing the greatnes of her Maker, and the litlehead of her selfe that is made, made her to saie full meekelie to Gabriel, Lo me here Gods Hand-Maiden.	And this wisdom and truth, knowing the greatness of her Maker and the littleness of herself who is made, made her say very humbly to Gabriel, “Lo, here am I, God’s handmaiden.”
4.10	In this sight I did understand verilie that she is more than all that God made beneath her in worthines and fullhead; for above her is nothing that is made but the blessed Manhood of Christ, as to my sight.	In this sight I truly understood that she is greater in worthiness and fullness than all that God made beneath her. For above her there is nothing that is made except the blessed humanity of Christ, as I see it.

CHAPTER 5: THE HAZELNUT

God is our clothing; all that is made lies in Julian’s hand like a hazelnut.

	1670	MODERN
5.1	In this same time that I sawe this sight of the head bleeding, our good Lord shewed a Ghostlie sight of his homelie loving: I saw that he is to us all thing that is good and comfortable to our help.	At the same time that I saw this sight of the head bleeding, our good Lord showed a spiritual sight of his intimate loving. I saw that he is to us everything that is good and comforting for our help.
5.2	He is our Clothing, that for Love wrappeth us, and windeth us, halseth us, and all becloseth us, hangeth about us for tender Love, that he maie never leave us. And so in this sight I saw that he is all thing that is good, as to my understanding.	He is our clothing. For love he wraps us and winds us about, embraces us and wholly encloses us, and hangs about us for tender love, so that he may never leave us. And so in this sight I saw that he is everything that is good, as I understand it.
5.3	And in this he shewed a litle thing, the quantitie of a Hasel-Nutt, lying in the palme of my hand, as	And in this he showed a little thing, the size of a hazelnut, lying in the palm of my hand, as it

1 Latin, “Bless (us), Lord!” Cressy prints *Benedicite dominus*.

	1670	MODERN
	me seemed, and it was as round as a Ball. I looked theron with the eie of my understanding, and thought, What may this be? and it was answered generallie thus.	seemed to me, and it was as round as a ball. I looked at it with the eye of my understanding and thought, "What can this be?" And it was answered generally thus:
5.4	It is all that is made. I marvelled how it might last. For me thought it might sodenlie have fallen to naught for litlenes.	"It is all that is made." I marveled how it could last, for it seemed to me that it might suddenly have fallen into nothing because of its littleness.
5.5	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	And I was answered in my understanding: "It lasts, and ever shall, for God loves it." And so all things have being through the love of God.
5.6	In this litle thing I sawe three Propeties.	In this little thing I saw three properties.
5.7	But, What beheld I therein? verilie the Maker, the Keeper, the Lover: For till I am substanciallie united to him, I maie never have full rest, ne verie blisse; that is to saie, that I be so fastned to him, that there be right nought that is made betweene my God and mee.	But what did I see in it? Truly, the Maker, the Keeper, the Lover. For until I am substantially united to him, I can never have full rest or true bliss. That is to say, I must be so fastened to him that there is nothing at all that is made between my God and me.
5.8	This litle thing that is made, me thought it might have fallen to nought for litleness.	This little thing that is made, it seemed to me, might have fallen into nothing because of its littleness.
5.9	Of this needeth us to have knowledge, that us liketh naught all thing that is made, for to love God, and have God that is unmade.	We need to have knowledge of this: that we should delight in nothing that is made, in order to love God and have God, who is unmade.
5.10	For this is the cause which we be not all in ease of Heart and Soule: For we seeke here rest in this thing that is so litle, where no rest is in: and we know not our God that is all Mightie, all Wise, and all Good, for he is verie rest.	For this is the reason why we are not all at ease of heart and soul: we seek rest here in this thing that is so little, in which there is no rest, and we do not know our God, who is all-mighty, all-wise and all-good, for he is true rest.
5.11	God will be known, and him liketh that we rest us in him.	God wills to be known, and it pleases him that we rest in him.
5.12	For all that is beneath him, sufficeth not us.	For all that is beneath him does not suffice us.
5.13	And this is the Cause why that no Soule is in Rest till it is naughted of all things that are made: When she is wilfullie naughted for love to have him that is all, then is she able to receave Ghostlie rest.	And this is the reason why no soul is at rest until it is emptied of all things that are made. When she is willingly emptied, for love, to have him who is all, then she is able to receive spiritual rest.
5.14	And also our good Lord shewed, that it is full great pleasure to him that a seelie Soule come to him naked, plainlie, and homelie: For this is the kind dwelling of the Soule by the touching of the Holie Ghost, as by the understanding that I have in this shewing: God of thy goodnes give me thy self, for thou art enough to me; And I may aske	And our good Lord also showed that it is a very great pleasure to him that a simple soul should come to him naked, plainly and intimately. For this is the natural dwelling of the soul, by the touching of the Holy Spirit, as I understand it in this showing: "God, of your goodness, give me yourself, for you are enough for me. And I can ask

	1670	MODERN
	nothing that is lesse, that may be fullie Worship to thee; and if I aske any thing that is lesse, ever me wanteth: But onlie in thee I have all.	nothing that is less that could be full honor to you. And if I ask anything that is less, I am always in want; but only in you I have everything."
5.15	And these wordes of the Goodnes of God be full love-some to the Soule, and full nere touching the Will of our Lord; for his Goodnes fulfilleth all his Creatures, and all his blessed Works without end.	And these words of the goodness of God are very dear to the soul, and come very near to the will of our Lord; for his goodness fills all his creatures and all his blessed works without end.
5.16	For he is the endlesse head, and he made us onlie to himselfe: and restored us by his precious Passion, and ever keepeth us in his blessed Love; and all this is of his Goodnes.	For he is endlessness, and he made us only for himself, and restored us by his precious Passion, and ever keeps us in his blessed love; and all this is of his goodness.[2]

CHAPTER 6: GOD'S GOODNESS

Our many means of prayer all come from God's goodness, which reaches our lowest need.

	1670	MODERN
6.1	This shewing was given to my understanding, to learne our Soule wisely to cleave to the Goodnes of God, and in that same time the custome of our Praier was brought to my mind, how that we use, for unknowing of Love, to make many meanes. Then sawe I verilie that it is more worship to God, and more verie delight that we faithfullie pray to himself of his Goodnes, and cleave therto by his Grace with true understanding and stedfast beleif, then if we made all the meanes that heart may think.	This showing was given to my understanding to teach our soul wisely to cleave to the goodness of God. And at that same time the custom of our prayer was brought to my mind: how we are accustomed, for lack of knowing love, to use many means. Then I saw truly that it is more honor to God, and more true delight, that we faithfully pray to himself, of his goodness, and cleave to it by his grace, with true understanding and steadfast belief, than if we used all the means that heart can think of.
6.2	For if we make all these meanes, it is too litle, and not full Worship to God: But in his Goodnes is all the whole, and there faileth right nought.	For if we use all these means, it is too little, and not full honor to God. But in his goodness is the whole, and nothing at all is lacking there.
6.3	For thus as I shall saie, came to my minde in the same time: We Pray to God for his Holie flesh, and for his precious Blood, his Holie Passion, his deare worthie Death, and worshipfull Wounds, for all the blessed kindenes and the endles Life that we have of all this, it is of the Goodnes of God; and we Praie him for his sweet Mothers 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 vertue of that we have of that Crosse, it is of his Goodnes.	For this, as I shall now say, came to my mind at the same time. We pray to God by his holy flesh and by his precious blood, his holy Passion, his precious death and honorable wounds; and all the blessed nature and the endless life that we have from all this, it is of the goodness of God. And we pray to him by the love of his sweet Mother who bore him; and all the help that we have from her, it is of his goodness. And we pray by his holy cross that he died on; and all the help and all the virtue that we have from that cross, it is of his goodness.
6.4	And on the same wise, all the helpe that we have to special Saints, and of all the blessed Companie	And in the same way, all the help that we have from special saints and from all the blessed com-

2 Cressy's "endlesse head" is the Middle English noun "endlesshead," meaning endlessness.

	1670	MODERN
	of Heaven, the deare worthie Love, and the Holy endles Friendship that we have of them, it is of his Goodnes.	pany of heaven, the precious love and the holy endless friendship that we have from them, it is of his goodness.
6.5	For the meanes that the Goodnes of God hath ordeined for to helpe us, be full faire and many.	For the means that the goodness of God has ordained to help us are very fair and many.
6.6	Of which the chiefe and principall meane is the blessed kind that he took of the Maiden, with all the meanes that went before, and come after, which be longing to our Redemption and to our endless Salvation.	Of these the chief and principal means is the blessed nature that he took from the Maiden, with all the means that went before and came after, which belong to our redemption and to our endless salvation.
6.7	Wherefore it pleaseth him, that we seeke him, and Worship him by Meanes, Understanding, and knowing that he is the Goodnes of all.	Therefore it pleases him that we seek him and worship him through means, understanding and knowing that he is the goodness of all.
6.8	For to the Goodnes of God is the highest Praier, and it cometh down to us to the lowest partie of our neede, it quickneth our Soule, and maketh it live, and makes it to waxe in Grace and Vertue, it is nearest in kind and readiest in Grace.	For the highest prayer is to the goodness of God, and it comes down to us, to the lowest part of our need. It quickens our soul and makes it live, and makes it grow in grace and virtue. It is nearest in nature and readiest in grace.
6.9	For it is the same Grace that the Soule seeketh, and ever shall till we know our God verilie that hath us all in himself beclosed.	For it is the same grace that the soul seeks, and ever shall, until we truly know our God, who has us all enclosed in himself.
6.10	A man goeth upright, and the Soule of his body is sparred as a purse full faire, and when it is time of his necessity, it is opened and sparred againe full honestlie.	A man walks upright, and the food in his body is shut in as in a very fine purse; and when the time of his necessity comes, it is opened and shut again very decently.[3]
6.11	And that it is he that doth this, it is shewed there where he saith, He cometh downe to us to the lowest part of our need. For he hath no despite of that he made, ne hath he no disdaine to serve us at the simplest office that to our bodie longeth in kind, for love of the Soule that he made to his own likenes.	And that it is he who does this is shown there where he says that he comes down to us, to the lowest part of our need. For he has no contempt for what he made, nor does he disdain to serve us in the simplest office that belongs by nature to our body, for love of the soul that he made in his own likeness.
6.12	For as the Bodie is cladd in the Cloath and the Flesh in the Skinn, and the Bones in the Flesh, and the Heart in the bulke, so are we Soule and Bodie cladd and enclosed in the Goodnes of God: Yea, and more homelie: for all they vanish and wast away, the Goodnes of God is ever whole and more nere to us without any comparison.	For as the body is clad in its clothing, and the flesh in the skin, and the bones in the flesh, and the heart in the chest, so are we, soul and body, clad and enclosed in the goodness of God. Yes, and more intimately: for all these vanish and waste away, but the goodness of God is ever whole, and nearer to us beyond any comparison.
6.13	For truelie our Lover desireth that the Soule cleave to him with all the mightes, and that we be	For truly our Lover desires that the soul cleave to him with all its powers, and that we be evermore

3 Cressy prints “Soule”; the word is generally read as Middle English “sowel,” food, and the passage describes the body’s digestion and excretion.

	1670	MODERN
	evermore cleaving to his Goodnes: for of all thing that heart can thinke it pleaseth most God, and soonest speedeth.	cleaving to his goodness. For of all things that heart can think, this pleases God most and succeeds soonest.
6.14	For our Soule is so preciouslie loved of him that is highest, that it over-passeth the knowing of all Creatures:	For our soul is so preciously loved by him who is highest that it surpasses the knowing of all creatures.
6.15	That is to saie, There is no Creature that is made, that may wit how much, and how sweetly, and how tenderlie that our Maker loveth us. And therefore, we may with his Grace and his helpe, stand in Ghostlie beholding with everlasting marvailing in this high over-passing, unmeasurable Love that our Lord hath to us of his Goodnes.	That is to say, there is no creature that is made that can know how much, and how sweetly, and how tenderly our Maker loves us. And therefore we can, with his grace and his help, stand in spiritual beholding, with everlasting marveling at this high, surpassing, immeasurable love that our Lord has for us, of his goodness.
6.16	And therefore, we may aske of our Lover, with Reverence, all that we will: for our kindlie Will is to have God, and the Goodwill of God is to have us: And we may never cease of willing, ne of loving till we have him in fulhead of joy.	And therefore we may ask of our Lover, with reverence, all that we will. For our natural will is to have God, and the good will of God is to have us. And we can never cease willing or loving until we have him in fullness of joy.
6.17	And then we may no more will, for he will that we be occupied in knowing and loving, till the time cometh that we shall be fulfilled in Heaven.	And then we can will no more; for he wills that we be occupied in knowing and loving until the time comes that we shall be fulfilled in heaven.
6.18	And therefore was this Lesson of Love shewed with all that followeth as you shall see; for the strength and the ground of all was shewed in the first sight: for of all things, the beholding and the loving of the Maker, maketh the Soul to seem least in his own sight, and most filleth it with reverent dread and true meekness, and with plenty of Charity to his even Christian.	And therefore this lesson of love was shown, with all that follows, as you shall see. For the strength and the ground of all was shown in the first sight. For of all things, the beholding and the loving of the Maker makes the soul seem least in its own sight, and most fills it with reverent fear and true humility, and with plenty of charity to its fellow Christians.

CHAPTER 7: MARY, AND THE BLEEDING HEAD

Julian sees Mary's humility, and drops of blood like rain from the eaves.

	1670	MODERN
7.1	And to learn us this as to my understanding, our good Lord shewed our Lady Mary in the same time, that is to mean, the high Wisdom and Truth that she had in beholding her Maker.	And to teach us this, as I understand it, our good Lord showed our Lady Mary at the same time: that is to say, the high wisdom and truth that she had in beholding her Maker.
7.2	This Wisdom and Truth made her to behold her God so Great, so High, so Mighty, and so Good. This greatness and this Noblety of her beholding of God, fulfilled her of reverend deed: And with this she saw her self so litle and so low, so simple and so poor, in regard of her God, that this reverend Dread fulfilled her of meekness. And	This wisdom and truth made her behold her God as so great, so high, so mighty and so good. This greatness and this nobility of her beholding of God filled her with reverent fear. And with this she saw herself so little and so low, so simple and so poor, in comparison with her God, that this rever-

	1670	MODERN
	thus by this ground she was fulfilled of Grace, and of all manner of Vertues, and passeth all Creatures.	ent fear filled her with humility. And so, on this ground, she was filled with grace and with all kinds of virtues, and she surpasses all creatures.
7.3	And in all the time that he shewed this that I have now said in Ghostly sight. I saw the bodily sight, lasting of the plentuous bleeding of the head, the great drops of Blood fell down from under the Garland like Pellots, seeming as it had come out of the Veins: And in the coming out they were brown red, for the blood was full thick, and in the spreading abroad, they were bright red; and when it came at the Brows, there they vanished.	And all the time that he was showing what I have now said in spiritual sight, I saw the bodily sight continuing, of the plenteous bleeding of the head. The great drops of blood fell down from under the garland like pellets, seeming as if they had come out of the veins. As they came out they were brownish red, for the blood was very thick; and as they spread they were bright red; and when they came to the brows, there they vanished.
7.4	And notwithstanding, the bleeding continued till many things were seen and understanded; nevertheless, the fair head, and the lively head continued in the same beauty and liveliness.	And notwithstanding, the bleeding continued until many things were seen and understood. Nevertheless, the fair head and the living head continued in the same beauty and liveliness.
7.5	The plentuous head is like to the drops of Water that fall off the evesing of an House after a great shower of Rain, that fall so thick, that no man may number them with any bodily Wit. And for the roundness, they were like to the Seal of her Ring in the spreading of the forehead.	The plenteousness is like the drops of water that fall off the eaves of a house after a great shower of rain, which fall so thick that no one can number them with any bodily understanding. And for their roundness, as they spread over the forehead, they were like the scale of a herring.[4]
7.6	These three things came to my mind in the time, Pellets for the roundhead in the comming out of the blood; the Scale of Herring, for the roundhead in the spreading; the dropps of the evesing of an House, for the plentuous head unnumerable.	These three things came to my mind at the time: pellets, for the roundness of the blood as it came out; the scale of a herring, for the roundness as it spread; the drops from the eaves of a house, for the plenteousness beyond number.
7.7	This shewing was quick and lively, and hideous, and dreadful, and sweet, and lovely. And of all the sight that I saw, this was most comfort to me, that our good Lord that is so reverent and dreadful, is so homely and so courteous: And this most fulfilled me with liking and sickness of Soul.	This showing was quick and lively, and hideous, and fearful, and sweet, and lovely. And of all the sight that I saw, what comforted me most was that our good Lord, who is so worthy of reverence and fear, is so intimate and so courteous. And this most filled me with delight and sickness of soul.
7.8	And to the understanding of this, he shewed this open example. It is the most worship that a solemn King or a great Lord may do to a poor Servant, if he will be homely with him; and namely, if he shew it himself of a full true meaning, and with a glad chere both in private and openly. Then thinketh this poor Creature thus: Lo, what might this Noble Lord do more Worship and Joy to me, than to shew to me that	And to help me understand this, he showed this plain example. The greatest honor that a solemn king or a great lord can do a poor servant is to be intimate with him; and especially if he shows it himself, with a full true meaning and with a glad countenance, both in private and openly. Then this poor creature thinks thus: "Look, what greater honor and joy could this noble lord do me than to show me, who am so little, this marvelous intim-

4 Cressy prints "Seal of her Ring," a misreading of "scale of herring," as the next paragraph shows; his "plentuous head" and "roundhead" are the Middle English nouns for plenteousness and roundness.

	1670	MODERN
	am so little: This marvelous himeliness, verily it is more joy and liking to me, than if he gave me great gifts, and were himself strange in manner.	acy? Truly, it is more joy and delight to me than if he gave me great gifts and were himself distant in manner."[5]
7.9	This bodily example was shewed so high, that this mans heart might be ravished, and almost forget himself for Joy of this great homeliness.	This bodily example was shown so high that this man's heart might be ravished, and he might almost forget himself for joy at this great intimacy.
7.10	Thus it faireth by our Lord Jesu, and by us, for verily it is the most joy that may be as to my sight, that he that is highest and mightest, nobliest and worthiest, is lowest and meekest, homliest and courtesiest. And truly and verily, this marvellous joy shall he shew us all when we shall see him.	So it is with our Lord Jesus and with us. For truly it is the greatest joy that can be, as I see it, that he who is highest and mightiest, noblest and worthiest, is lowest and humblest, most intimate and most courteous. And truly and verily, he shall show us all this marvelous joy when we see him.
7.11	And this will our good Lord, that we believe, and trust, joy, and like comfort us, and make solace, as we may with his Grace and with his Help, into the time that we see it verily; for the most fulhed of joy that we shall have as to my sight, is this marvellous courtesie and homeliness of our Father that is our Maker in our Lord Jesu Christ, that is our Brother and our Saviour.	And our good Lord wills that we believe and trust, rejoice and delight, comfort ourselves and take solace, as we can with his grace and with his help, until the time that we see it truly. For the greatest fullness of joy that we shall have, as I see it, is this marvelous courtesy and intimacy of our Father, who is our Maker, in our Lord Jesus Christ, who is our Brother and our Savior.
7.12	But this marvelous Homlliness may no man know in this Life, but if he have it by special shewing of our Lord, or of great plenty of Grace inwardly given of the Holy Ghost, but Faith and Belief with Charity deserve the meed, and so it is had by Grace.	But no one can know this marvelous intimacy in this life unless he has it by a special showing of our Lord, or by a great plenty of grace inwardly given by the Holy Spirit. But faith and belief, with charity, deserve the reward; and so it is had by grace.
7.13	For in Faith, with Hope and Charity, our Life is grounded; the shewing is made to whom that God will plainly teach, the same opened and declared with many privy Points belonging to our Faith and Belief, which be worshipful to be known.	For our life is grounded in faith, with hope and charity. The showing is made to whomever God wills; it plainly teaches the same, opened and declared with many secret points belonging to our faith and belief, which are honorable to know.
7.14	And when the shewing which is given for a time is passed and hid, then Faith keepeth it by Grace of the Holy Ghost unto our Lives end.	And when the showing, which is given for a time, has passed and is hidden, then faith keeps it, by the grace of the Holy Spirit, until our life's end.
7.15	And thus by the shewing, it is none other than Faith, no less, no more, as it may be seen by our Lords meaning in the same matter, by than it come to the last end.	And so, by the showing, it is nothing other than faith, no less, no more, as can be seen from our Lord's meaning in the same matter by the time it comes to the last end.

5 "Chere" (cheer) means the face or countenance, the expression a lord shows; it is rendered "countenance" throughout.

CHAPTER 8: SIX THINGS UNDERSTOOD

What Julian learned from the first showing, and why it was shown for all her fellow Christians.

	1670	MODERN
8.1	And as long as I saw this sight of the plentuousness of bleeding of the Head, I might never stint of these Words, Benedicite Dominis. In which shewing, I understood six things.	And as long as I saw this sight of the plenteous bleeding of the head, I could never stop saying these words: *Benedicite, Domine!* In this showing I understood six things.
8.2	The first is, the Tokens of the blessedful Passion, and the plentuous shedding of his precious Blood.	The first is the tokens of the blessed Passion and the plenteous shedding of his precious blood.
8.3	The second is, the Maiden that is his dear worthy Mother.	The second is the Maiden, who is his precious Mother.
8.4	The third is, the blessedful God-head that ever was, and shall be all Mighty, all Wisdom, and all Love.	The third is the blessed Godhead, which ever was and ever shall be: all might, all wisdom and all love.
8.5	The fourth is, all thing that he hath made: for well I wote that Heaven and Earth, and all that is made is great, large, fair and good: but the cause why it sheweth so litle to my sight, was, for I saw it in the presence of him that is the Maker; for a Soul that seeth the Maker of all thing, all that is made seemeth full litle.	The fourth is all things that he has made. For I know well that heaven and earth, and all that is made, is great, large, fair and good. But the reason why it appeared so little to my sight was that I saw it in the presence of him who is the Maker. For to a soul that sees the Maker of all things, all that is made seems very little.
8.6	The fifth is, that he that made all thing that is made for Love, and by the same Love it is kept, and shall be without end, as it is before said.	The fifth is that he made all things that are made for love, and by the same love it is kept, and shall be without end, as was said before.
8.7	The sixth is, that God is all thing that is good, as to my sight; and the goodness that all thing hath, it is he.	The sixth is that God is all things that are good, as I see it; and the goodness that all things have, it is he.
8.8	And all this our Lord shewed in the first sight, And gave me space and time to behold it; and the Bodily sight stinted, and the Ghostly sight dwelleth in my understanding. And I abode with reverent dread, joying in that I saw, and desiring, as I durst, to see more if it were his will, or longer time the same sight.	And our Lord showed all this in the first sight, and gave me space and time to behold it. And the bodily sight stopped, and the spiritual sight dwells in my understanding. And I remained in reverent fear, rejoicing in what I saw, and desiring, as far as I dared, to see more, if it were his will, or to see the same sight for a longer time.
8.9	In all this I was much stirred in Charity to mine even Christian, that they might all see and know the same that I saw; for I would that it were comfort to them, for all this sight was shewed in general. Then said I to them that were with me, It is this Day, Dooms-day with me.	In all this I was greatly stirred in charity toward my fellow Christians, that they might all see and know the same that I saw. I wanted it to be a comfort to them, for all this sight was shown in general. Then I said to those who were with me, “For me, today is Doomsday.”
8.10	And this I said, for I went to have died: for that day that Man or Woman dieth, is he deemed	

	1670	MODERN
	particularly, as he shall be without end, as to my understanding.	I said this because I expected to die. As I understand it, on the day that a man or woman dies, he is judged individually, as he shall be without end.
8.11	This I said, for I would they should love God the better, for to make them to have mind that this Life is short, as they might see in example; for in all this time I weened to have dyed, and that was marvaile to me, and wonder in party; for methought this vision was shewed for them that should live: All that I say of me, I mean in person of all my even Christian; for I am learned in the Ghostly shewing of our Lord God that he meaneth so.	I said this because I wanted them to love God the better, and to make them mindful that this life is short, as they might see by example. For all this time I expected to die, and that was a marvel to me, and in part a wonder, for it seemed to me that this vision was shown for those who would live. All that I say of myself, I mean in the person of all my fellow Christians, for I am taught in the spiritual showing of our Lord God that he means it so.
8.12	And therefore, I pray you all for God's sake, and counsel you for your own profit, that you leave the beholding of a Wretch, that it was shewed to, and mightily, wisely and meekly behold in God, that of his courtesie, love, and endless Goodness, would shew it generally in Comfort of us all: for it is Gods will that ye take it with a great joy and liking, as Jesu Christ hath shewed it to you.	And therefore I pray you all for God's sake, and counsel you for your own profit, that you leave off looking at the wretch to whom it was shown. Instead look mightily, wisely, and humbly upon God, who of his courtesy, love, and endless goodness willed to show it generally, for the comfort of us all. For it is God's will that you take it with great joy and delight, as Jesus Christ has shown it to you.

CHAPTER 9: NOT GOOD BECAUSE OF THE SHOWING

The showing does not make Julian better than others; she believes as the Church teaches.

	1670	MODERN
9.1	For the shewing I am not good, but if I love God the better, and in asmuch as ye love God the better, it is more to you than to me.	For I am not good because of the showing, but only if I love God the better. And in so far as you love God the better, it is more to you than to me.
9.2	I say not this to them that be wise, for they wit it well, but I say it to you that be simple, for ease and comfort; for we be all one in Love: for verily it was not shewed to me, for that God loveth me better than the least Soul that is in Grace: for I am sure, there be many that never hath shewing ne sight but of the common teaching of Holy Church, that love God better than I: for if I look singularly to my self, I am right nought; but in general I am I hope in one-head of Charity with all my even Christian; for in this one head standeth the life of all mankind that shall be saved; for God is all that is good as to my sight.	I do not say this to those who are wise, for they know it well. I say it to you who are simple, for ease and comfort, for we are all one in love. Truly, it was not shown to me because God loves me better than the least soul that is in grace. I am sure there are many who never had a showing or sight beyond the common teaching of Holy Church, and who love God better than I. For if I look at myself in particular, I am truly nothing; but in general I am, I hope, in unity of charity with all my fellow Christians. In this unity stands the life of all mankind that shall be saved, for God is all that is good, as I see it.
9.3	And God hath made all that is made, and God loveth all that he hath made; and he that generally loveth all his even Christen, for God he loveth all that is.	And God has made all that is made, and God loves all that he has made. And he who loves all his fellow Christians in general, for God's sake, loves all that is.

	1670	MODERN
9.4	For in mankind that shall be saved, is comprehended all; that is to say, all that is made, and the Maker of all; for in Man is God, and in God is all; and he that loveth thus, he loveth all.	For in mankind that shall be saved, all is included: that is to say, all that is made, and the Maker of all. For in man is God, and in God is all; and he who loves thus loves all.
9.5	And I hope by the Grace of God, he that beholdeth it thus, shall be truly taught, and mightily comforted, if him needeth comfort: I speak of them that shall be saved, for in this time God shewed me none other.	And I hope by the grace of God that whoever looks at it in this way shall be truly taught and mightily comforted, if he needs comfort. I speak of those who shall be saved, for at this time God showed me no others.
9.6	But in all thing I believe as Holy Church Preacheth and Teacheth; for the Faith of Holy Church which I had before hand understanding, and as I hope by the Grace of God will fully keep it in use and custome, stood continually in my sight, willing and meaning never to receive any thing that might be contrary thereto. And with this intent, and with this meaning I beheld the shewing with all my diligence; for in all this blessed shewing, I beheld it as in Gods meaning.	But in all things I believe as Holy Church preaches and teaches. I had understood the faith of Holy Church beforehand, and I hope by the grace of God to keep it fully in practice and custom. It stood continually in my sight, and I willed and intended never to accept anything that might be contrary to it. With this intent and with this meaning I looked at the showing with all my diligence, for in all this blessed showing I beheld it as in God's meaning.
9.7	All this was shewed by three parts; that is to say, by bodily sight, and by words formed in my understanding, and by Ghostly sight; but the Ghostly sight I cannot, ne may shew it as openly, ne as fully as I would; but I trust in our Lord God Almighty, that he shall of his Goodness, and for your Love, make you to take it more Ghostly and more sweetly than I can or may tell it.	All this was shown in three ways: that is to say, by bodily sight, by words formed in my understanding, and by spiritual sight. But I cannot and may not show the spiritual sight as openly or as fully as I would like. Yet I trust in our Lord God almighty that he shall, of his goodness and for love of you, make you take it more spiritually and more sweetly than I can or may tell it.

The Second to Seventh Showings

Chapters 10–15

The darkening face; God in a point; the scourging; the fiend overcome; God's thanks; joy and woe in turn.

CHAPTER 10: THE DARKENING FACE

The second showing: the discolored face of Christ; seeking and beholding; the sea floor.

	1670	MODERN
10.1	And after this, I saw with bodily sight, in the face of the Crucifix that hung before me: In the which, I beheld continually a part of his Passion; despite, spitting, sulloing and buffeting, and many languring Pains, more than I can tell; and often changing of Colour: and one time I saw how half the face, beginning at the Ear, over yede with dry Blood, till it closed into the mid-face: And after that, the other half be closed in the same wise: And the whiles, it vanished in this party even as it came.	And after this I saw with bodily sight, in the face of the crucifix that hung before me, a part of his Passion, which I beheld continually: contempt, spitting, soiling, and buffeting, and many lingering pains, more than I can tell, and often changing of color. Once I saw how half the face, beginning at the ear, became covered over with dry blood, until it closed into the middle of the face. After that the other half was covered in the same way. Meanwhile it vanished in this part just as it had come.
10.2	This saw I bodily sweinly and darkly; and I desired more bodily light to have seen more clearly, and I was answered in my reason, If God will shew thee more, he shall be thy light, thou need none but him.	I saw this bodily, dimly and darkly. I desired more bodily light, to have seen more clearly, and I was answered in my reason: "If God will show you more, he shall be your light; you need none but him."[1]
10.3	For I saw him and sought him: for we be now so blind and so unwise, that we can never seek God till what time that he of his Goodness sheweth him to us. And when we see ought of him graciously, then are we stirred by the same Grace, to seek with great desire to see him more blessedfully: And thus I saw him and sought him, and I had him and wanted him: And this is and should be our common working in this life, as to my sight.	For I saw him and sought him. We are now so blind and so unwise that we can never seek God until he of his goodness shows himself to us. And when we see anything of him by grace, then we are stirred by the same grace to seek with great desire to see him more blissfully. And thus I saw him and sought him, and I had him and lacked him. As I see it, this is and should be our common working in this life.
10.4	One time my Understanding was litle down into the Sea-ground; and there saw I Hills, and Dales green, seeming as it were most begrowing with Wrake and Gravel: Then I understood thus, that if a Man or Woman were there under the broad Water, and he might have sight of God, so as God is with a man continually, he should be safe in Soul and Body, and take no harm, and over-	Once my understanding was led down to the bottom of the sea. There I saw hills and dales, green, seeming as if overgrown with seaweed and gravel. Then I understood this: if a man or woman were there under the broad water, and he could have sight of God, as God is with a man continually, he would be safe in soul and body and take no harm.

1 Cressy's "sweinly" is obscure; other manuscripts read "swemely," glossed variously as "dimly" or "sorrowfully."

	1670	MODERN
	passing, he should have more solace and comfort than all this World may or can tell.	And beyond that, he would have more solace and comfort than all this world may or can tell.
10.5	For he will that we believe that we see him continually, though that us think that it be but litle, and in the belief he maketh us evermore to get Grace; for he will be seen, and he will be sought, and he will be abiden, and he will be trusted.	For he wills that we believe that we see him continually, though it seems to us that it is but little; and in this belief he makes us always gain grace. For he will be seen, and he will be sought, and he will be awaited, and he will be trusted.
10.6	This second shewing was so low, and so litle, and so simple, that my Spirits were in great Travail in the beholding, mourning, dreadful, and longing; for I was sometime in a fear, whether it was a shewing or none; and then divers times our Lord gave me more sight, whereby that I understood truly, that it was a shewing.	This second showing was so low, and so little, and so simple, that my spirits were in great labor in beholding it, mourning, fearful, and longing. For at times I was afraid, not knowing whether it was a showing or not. Then at various times our Lord gave me more sight, by which I understood truly that it was a showing.
10.7	It was a Figure and a Likeness of our foul black deeds, which our fair bright blessed Lord bare for our sin. It made me to think of the Holy Vernacle of Rome, which he protraid with his own blessed face, when he was in his hard Passion, wilfully going to his Death, and often changing of Colour, of the brown-head, and the black-head, rewlyhead and lean-head.	It was a figure and a likeness of our foul black deeds, which our fair bright blessed Lord bore for our sin. It made me think of the holy Vernicle at Rome, which he imprinted with his own blessed face when he was in his hard Passion, willingly going to his death, and often changing color: brownness and blackness, pitifulness and leanness.[2]
10.8	Of this Image many marvelled how that might be standing, that he protraid it with his blessed face, which is the fairest of Heaven, Flower of Earth, and the fruit of the Maidens Womb. Then how might this Image be so discoloured and so far from fair-head, I desire to see as I have understood by the Grace of God.	Many marveled at this image, asking how it could be. He imprinted it with his blessed face, which is the fairest of heaven, flower of earth, and the fruit of the Maiden's womb. How then could this image be so discolored and so far from fairness? I wish to tell this as I have understood it by the grace of God.
10.9	We know in our Faith and in our Belief, by the Teaching and Preaching of Holy Church, that the blessedfull Trinity made Mankind to his Image and Likeness: In the same manner wise we know, that when man fell so deep and so wretchedly by Sin, there was none other help to restore man but through him that made man.	We know in our faith and in our belief, by the teaching and preaching of Holy Church, that the blessed Trinity made mankind in his image and likeness. In the same way we know that when man fell so deep and so wretchedly by sin, there was no other help to restore man but through him who made man.
10.10	And he that made man for Love, by the same Love he would restore man to the same bliss and overpassing.	And he who made man for love willed by the same love to restore man to the same bliss, and beyond it.
10.11	And right as we were made like to the Trinity in our first making, our Maker would that we should	And just as we were made like the Trinity in our first making, our Maker willed that we should be

2 The vernicle (from "Veronica") was the cloth venerated at St. Peter's in Rome, said to bear the imprint of Christ's face after Saint Veronica wiped it on the way to the cross.

	1670	MODERN
	be like to Jesu Christ our Saviour in Heaven without end by the vertue of our own making.	like Jesus Christ our Savior in heaven without end, by the power of our own making.
10.12	Then between these two he would for Love, and for Worship of man, make himself as like to man in this deadly Life, in our foul-head, and in our wretchedness, as man might be without guilt: Whereof it meaneth as is before said, it was the Image and the Likeness of our foul black deeds, wherein our fair bright blessed Lord hid his God-head.	Then, between these two, he willed, for love and for the honor of man, to make himself as like man in this mortal life, in our foulness and in our wretchedness, as man could be without guilt. This is what it means, as said before: it was the image and the likeness of our foul black deeds, in which our fair bright blessed Lord hid his Godhead.
10.13	But verily I dare say, and we ought to believe, that so fair a man was never none but he, till what time that his fair Colour was changed with Travaile and Sorrow, Passion and Dying.	But truly I dare say, and we ought to believe, that there was never so fair a man as he, until his fair color was changed by labor and sorrow, Passion and dying.
10.14	Of this it speaketh in the Second Revelation, and in the xviijth. Chapter, where it speaketh more of the same likeness. And there it saith of the Vernacle of Rome, it meaneth by diverse changing of Colour, and either sometime more comfortable and lively, and sometime more ruful and deadly, as it may be seen hereafter; and this Vision was a learning to my understanding, that the continually seeking of the Soul pleaseth God much; for it may do no more than seek, suffer, and trust.	This is spoken of in the second revelation, and in the eighteenth chapter, where more is said of the same likeness. Where it speaks there of the Vernicle at Rome, it means it by the various changing of color, sometimes more comforting and lively, and sometimes more pitiful and deathly, as may be seen hereafter. And this vision was a teaching to my understanding that the continual seeking of the soul pleases God greatly. For the soul can do no more than seek, suffer, and trust.
10.15	And this is wrought in every Soul that hath it by the Holy Ghost.	And this is worked by the Holy Spirit in every soul that has it.
10.16	And the clearness of finding it, is of the special Grace, when it is his will; the seeking with Faith, Hope and Charity, pleaseth our Lord; and the finding, pleaseth the Soul, and fulfilleth it with joy.	And the clearness of finding comes by special grace, when it is his will. The seeking with faith, hope, and charity pleases our Lord; and the finding pleases the soul and fills it with joy.
10.17	And thus was I learned to my understanding, that seeking is as good as heholding, for the time that he will suffer the Soul to be in Travaile. It is God's Will that we seek into the beholding of him; for by that shall he shew us himself of his special Grace, when he will.	And thus I was taught, to my understanding, that seeking is as good as beholding, for the time that he will allow the soul to be in labor. It is God's will that we seek on into the beholding of him, for by that he shall show us himself by his special grace when he will.
10.18	And how a Soul shall have her in his beholding, he shall teach himself, and that is most Worship to him, and most profit to the Soul, and most received of Meekness and Vertues, with the Grace and leading of the Holy Ghost; for a Soul that only resigneth him to God with very trust, either in seeking or in beholding, it is the most Worship that he may do, as to my sight.	And he himself shall teach how a soul shall conduct itself in beholding him. That is most honor to him, and most profit to the soul, and most received in humility and virtues, with the grace and leading of the Holy Spirit. For as I see it, when a soul simply yields itself to God with true trust, either in seeking or in beholding, it gives the most honor that it can give.

	1670	MODERN
10.19	These be two Workings that may be seen in this Vision: That one is seeking, the other is beholding: The seeking is common, that each Soul may have with his Grace, and ought to have discretion and teaching of Holy Church.	These are two workings that may be seen in this vision: the one is seeking, the other is beholding. The seeking is common to all: every soul may have it with his grace, and ought to have it with the discretion and teaching of Holy Church.
10.20	It is God's Will that we have three things in our seeking of his Gift. The first is, that we seek wilfully and busily without sloath, as it may be with his Grace, gladly and merrily, without unreasonable Heaviness and vain-sorrow. The second, that we abide him stedfastly for his Love, without grudging and striving against him into Lives end, for it shall last but a while. The third is, that we trust in him mightily of full and true Faith: For it is his will that we know, that he shall appear suddenly and blessedfully to all his Lovers.	It is God’s will that we have three things in our seeking of his gift. The first is that we seek willingly and diligently, without sloth, as far as we can with his grace, gladly and cheerfully, without unreasonable heaviness and vain sorrow. The second is that we wait for him steadfastly for love of him, without grumbling and striving against him, until our life’s end, for it shall last but a while. The third is that we trust in him mightily, with full and true faith. For it is his will that we know that he shall appear suddenly and blissfully to all his lovers.
10.21	For his Working is privy, and he will be perceived; and his appearing shall be sweet, sudden; and he will be trusted, for he is full homely, curteous: Blessed mote he be.	For his working is secret, and he will be perceived; and his appearing shall be sweet and sudden. And he will be trusted, for he is most intimate and courteous. Blessed may he be.

CHAPTER 11: GOD IN A POINT

The third showing: God does all that is done, and there is no doer but he.

	1670	MODERN
11.1	And after this, I saw God in a Point; that is to say, in my understanding: By which sight I saw that he is in all thing. I beheld with advisement, seeing and knowing in that sight, that he doth all that is done. I marvelled in that sight with a soft dread, and thought what is sin: For I saw truly, that God doth all thing, be it never so litle. And I saw verily, that nothing is done by happ, ne by adventure, but all by the aforesaid Wisdom of God; if it be happ or Adventure in the sight of man, our blindhead and un-fore-sight is the cause. For those things that be in the foresaid Wisdom of God, been fro without beginning, which Rightfully and Worshipfully continually he leadeth to the best end: As it cometh about falling to us suddenly, our unwitting. And thus by our blindness, and our unforesight, we say these things be by happs and Adventure.	And after this I saw God in a point, that is to say, in my understanding. By this sight I saw that he is in all things. I looked attentively, seeing and knowing in that sight that he does all that is done. I marveled in that sight with a gentle fear, and thought, “What is sin?” For I saw truly that God does all things, however little they are. And I saw truly that nothing is done by chance or by accident, but all by the aforesaid wisdom of God. If there is chance or accident in the sight of man, our blindness and lack of foresight is the cause. For the things that are in the aforesaid wisdom of God have been there from without beginning. He leads them rightfully, honorably, and continually to the best end, as it comes about, befalling us suddenly, without our knowing. And so, by our blindness and our lack of foresight, we say these things happen by chance and accident.
11.2	Thus I understand in this shewing of Love: For well I wot in the sight of our Lord God, is no happ, ne Adventure. Wherefore me behoved needs to	This is how I understand it in this showing of love, for I know well that in the sight of our Lord God there is no chance or accident. Therefore I had to

1670

grant, that all things that are done, are well done; for our Lord God doth all: For in this time the Working of Creatures was not shewed, but of our Lord God in the Creatures; for he is in the mid Point of all things, and all he doth. And I am sure that he doth no sin.

11.3 And here I saw verily that sin is no deed; for in all this, sin was not shewed. And I would no longer marvel in this, but beheld our Lord what he would shew.

11.4 And thus as it might be for the time, the rightfulness of God's Work was shewed for the Soul.

11.5 Rightfulness hath two fair Properties. It is right, and it is full: And so be all the Works of our Lord. And thereto needeth neither Working of Mercy ne Grace: For they be all rightful, wherein faileth right nought. And in an other time, he shewed for beholding of sin naked as I shall say. After when he useth working of Mercy and of Grace: This Vision was shewed to my understanding: For our Lord will have the Soul turned truly unto the beholding of him, and generally of all his Works, for they be full good.

And all his Dooms be easie and sweet, and two great eyes bringing the Soul that is turned from the beholding of the blind deeming of man, into the faire sweet deeming of our Lord God.

For man, he holdeth some deeds well done, and some deeds evil: And our Lord beholdeth them not so, for as all that hath being in kind is of God's making, so is all thing that is done in Property of Gods doing: For it is easie to understand, that the best deed is well done, and so well as the best deed that is done, and the highest, so well is the least deed done: And all in the Property and in the Order that our Lord hath it ordeined tofore without beginning: For there is no Door but he.

11.6 I saw full truly, that he changed never his purpose in no manner of thing, ne never shall without end: For there was nothing unknown to him in his rightful Ordinance fro without beginning. And therefore all thing were set in order ere any thing was made, as it should stand without end; and no

MODERN

grant that all things that are done are well done, for our Lord God does all. At this time the working of creatures was not shown, but only that of our Lord God in the creatures, for he is at the midpoint of all things, and he does all. And I am sure that he does no sin.

And here I saw truly that sin is no deed, for in all this, sin was not shown. And I would no longer marvel at this, but looked to our Lord to see what he would show.

And thus, as far as it could be for the time, the rightfulness of God's work was shown to the soul.

Rightfulness has two fair properties: it is right, and it is full. And so are all the works of our Lord. For this they need neither the working of mercy nor of grace, for they are all rightful, and in them nothing at all is lacking. At another time he showed sin naked for my beholding, as I shall tell, and afterward how he uses the working of mercy and of grace. This vision was shown to my understanding because our Lord wills to have the soul turned truly to the beholding of him, and in general of all his works, for they are wholly good.

And all his judgments are easy and sweet, and two great eyes, bringing the soul that has turned from beholding the blind judging of man into the fair, sweet judging of our Lord God.[3]

For man holds some deeds well done and some deeds evil, but our Lord does not see them so. Just as all that has being in nature is of God's making, so all that is done is properly God's doing. For it is easy to understand that the best deed is well done. And as well as the best and highest deed that is done, so well is the least deed done, and all in the property and the order that our Lord ordained for it beforehand, without beginning. For there is no doer but he.

I saw most truly that he never changed his purpose in any manner of thing, and never shall, without end. For nothing was unknown to him in his rightful ordinance from without beginning. And therefore all things were set in order before anything was made, as it should stand without end, and no manner of thing shall fall short of that

3 Cressy prints "two great eyes"; other manuscripts read "to great ease."

1670

manner of thing shall fail of that Point; for he hath made all thing in fulhead of Goodness.

11.7 And therefore the blessed Trinity is ever full pleased in all his Works: And all this shewed he full blessedly, meaning thus: See I am God: See I am in all things: See I do all things: See I never left my hands of my Works, ne never shall without end: See I lead all thing to the end that I ordaine it to; for without beginning, by the same Might, Wisdom, and Love, that I made it with, How should any thing be amiss? Thus mightily, wisely, and lovingly was the Soul examined in this Vision. Then saw I verily that me behoveth needs to assent with great Reverence and Joy in God.

MODERN

point; for he has made all things in fullness of goodness.

And therefore the blessed Trinity is always fully pleased in all his works. And he showed all this most blessedly, meaning this: "See, I am God. See, I am in all things. See, I do all things. See, I never take my hands off my works, and never shall, without end. See, I lead all things to the end that I ordained them to from without beginning, by the same might, wisdom, and love with which I made them. How should anything be amiss?" So mightily, wisely, and lovingly was the soul examined in this vision. Then I saw truly that I must assent, with great reverence and joy in God.

CHAPTER 12: THE SCOURGING

The fourth showing: the scourged body bleeding plenteously; the blood that washes us.

1670

12.1 And after this I saw beholding the body plentuously bleeding, in seeming of the scourging, as thus: The fair Skin was broken full deep into the tender flesh, with sharp smitings, all about the sweet Body: The hot blood ran out so plenteously, that there was neither seen Skin, ne Wound, but as it were all blood. And when it came where it should have fallen down, there it vanished: Notwithstanding the bleeding continued a while, till it might be seen with advisement. And this was, so plentuous to my sight, that me thought if it had been so in kind and in substance for that time, it should have made the Bed all on blood, and have passed over all about.

12.2 Then came to my mind, that God hath made Waters plentuous in Earth to our service, and to our bodily ease, for tender Love that he hath to us: But yet liketh him better, that we take full holsomely his blessed Blood to wash us from sin, for there is no Liquor that is made that liketh him so well to give us: For it is most plentuous, as it is most precious, and that by the vertue of the blessed Godhead, and it is our own kind, and blessedfully overfloweth us by the vertue of his precious Love. The dear worthy blood of our Lord Jesu Christ, also verily as it is most precious, as verily it is most plentuous.

MODERN

And after this, as I watched, I saw the body bleeding plenteously, as it seemed from the scourging. It was like this: the fair skin was broken very deep into the tender flesh by sharp blows, all over the sweet body. The hot blood ran out so plenteously that neither skin nor wound could be seen, but it was as if all were blood. And when it came to where it should have fallen down, there it vanished. Nevertheless the bleeding continued a while, until it could be seen with careful attention. And this was so plenteous to my sight that I thought, if it had been so in nature and in substance at that time, it would have made the bed all bloody and would have overflowed all around.

Then it came to my mind that God has made plenteous waters on earth for our service and for our bodily ease, out of the tender love he has for us. But it delights him more that we take his blessed blood most wholesomely to wash us from sin; for there is no liquid that is made that he so delights to give us. For it is most plenteous, as it is most precious, and that by the power of the blessed Godhead; and it is our own nature, and it blissfully overflows us by the power of his precious love. The dear, worthy blood of our Lord Jesus Christ, as truly as it is most precious, so truly is it most plenteous.

1670

Behold and see the vertue of this precious plenty of his dear worthy Blood: It descended down into Hell, and brake her Bonds, and delivered them all that were there which belongeth to the Court of Heaven. The precious plenty of his dear worthy Blood overfloweth all Earth, and is ready to wash all Creatures of sin which be of Good-will, have been or shall be. The precious plenty of his dear worthy Blood ascendeth up into Heaven in the blessed Body of our Lord Jesu Christ: And there is in him Bleeding, Praying for us to the Father, and is and shall be as long as us needeth.

And evermore it floweth in all Heaven, enjoying the Salvation of all Mankind that be there, and shall be fulfilling the number that faileth.

MODERN

Behold and see the power of this precious plenty of his dear, worthy blood. It descended down into hell and broke its bonds, and delivered all who were there who belong to the court of heaven. The precious plenty of his dear, worthy blood overflows all the earth, and is ready to wash from sin all creatures who are of good will, who have been or shall be. The precious plenty of his dear, worthy blood ascends up into heaven in the blessed body of our Lord Jesus Christ; and there it is in him, bleeding, praying for us to the Father, and it is and shall be so as long as we need it.

And evermore it flows in all heaven, rejoicing in the salvation of all mankind who are there and shall be, fulfilling the number that is lacking.

CHAPTER 13: THE FIEND OVERCOME

The fifth showing: by the Passion the fiend is overcome; Julian laughs at his malice.

1670

13.1 And after, or that God shewed any words, he suffered me to behold him a conveniable time: And all that I had seen and all the understanding that was therein, as the simpleness of the Soul might take it.

13.2 Then he without voyce and opening of Lips formed in my Soul these Words, Herewith is the fiend overcome: This Word said our Lord, meaning his blessed Passion, as he shewed before. In this our Lord shewed a part of the fiends malice, and fully his unmight, for he shewed that the Passion of him is the overcoming of the fiend.

God shewed that the fiend hath now the same malice that he had before the Incarnation; and also sore he travelleth: And as continually he seeth, that all Souls of Salvation escape him Worshipfully by the vertue of his precious Passion, and that is his sorrow, and full evil is he ashamed: For all that God suffereth him to do turneth us to joy, and him to shame and pain.

And he hath as much sorrow when God giveth him leave to Work, as when he worketh not; And that is, for he may never do as ill as he would, for his might is all locked in God's hand; but in God may be no wrath as to my sight: For our good Lord endlesly having regard to his own Worship, and to the profit of all them that shall be saved

MODERN

And afterward, before God showed any words, he allowed me to behold him for a fitting time, and all that I had seen, and all the understanding that was in it, as far as the simplicity of the soul could take it in.

Then, without voice and without opening of lips, he formed these words in my soul: “By this the fiend is overcome.” Our Lord said this word meaning his blessed Passion, as he had shown before. In this our Lord showed a part of the fiend’s malice, and fully his powerlessness; for he showed that his Passion is the overcoming of the fiend.

God showed that the fiend now has the same malice that he had before the Incarnation; and he labors just as hard, and just as continually he sees that all souls of salvation escape him honorably by the power of Christ’s precious Passion. That is his sorrow, and he is most wretchedly put to shame. For all that God permits him to do turns to joy for us, and to shame and pain for him.

And he has as much sorrow when God gives him leave to work as when he does not work. That is because he can never do as much evil as he would like, for his might is all locked in God’s hand. But in God there can be no wrath, as I see it. For our good Lord, endlessly having regard to his own honor and to the profit of all who shall be saved,

1670

with Might and Right, he withstandeth the reproved, the which of malice and of shrewdness busie them to contrary, and do against God's will.

13.3 Also I saw our Lord scorning his malice, and naughting his unmight: And he will that we do so. For this sight I laught mightly, and that made them to laugh that were about me, and their laughing was a liking to me: I thought that I would that all my even Christen had seen as I saw, then should all they have laughed with me; but I saw not Christ laughing: But well I wot that sight that he shewed me, made me to laugh: For I understood that we may laugh in comforting of our self, and joying in God, for the fiend is overcome.

And there I saw him scorn his malice; it was beholding to my understanding into our Lord; that is to say, an inward shewing of sooth fastness without changing of cheere: For as to my sight it is a worshipful property that is in God, which is durable.

13.4 And after this I fell into a sadness, and said, I see three things, Game, Scorn, and Earnest. I see Game, that the fiend is overcome: And I see Scorne, that God scorneth him, and he shall be scorned: And I see Earnest, that he is overcome by the blessedful Passion and Death of our Lord Jesu Christ, that was done in full great earnest, and with sad Travel. And there I said that he is scorned; I meant that God scorneth him, that is to say, for he seeth him now as he shall do without end; for in this God shewed that the fiend is damned.

And this meant I, there I said he should be scorned: For I saw he shall be scorned at Doomesday generally of all that shall be saved, to whose Salvation he hath had great envy; for then he shall see that all the Woe and Tribulation that he hath done them, shall be turned into encrease of their joy without end: And all the Pain and the Sorrow that he would have brought them to, shall for ever go with him to Hell.

MODERN

with might and right withstands the reprobate, who out of malice and wickedness busy themselves to oppose God's will and act against it.

I also saw our Lord scorn his malice and set his powerlessness at nothing, and he wills that we do so. At this sight I laughed mightily, and that made those who were around me laugh, and their laughing was a delight to me. I thought that I wished all my fellow Christians had seen what I saw; then they would all have laughed with me. But I did not see Christ laughing. Yet I know well that the sight he showed me made me laugh; for I understood that we may laugh, comforting ourselves and rejoicing in God, because the fiend is overcome.

And where I saw him scorn the fiend's malice, it was by a looking of my understanding into our Lord; that is to say, an inward showing of truthfulness, without change of countenance. For as I see it, this is an honorable property in God, and it is enduring.

And after this I grew serious, and said: "I see three things: game, scorn, and earnest. I see game, in that the fiend is overcome; I see scorn, in that God scorns him, and he shall be scorned; and I see earnest, in that he is overcome by the blessed Passion and death of our Lord Jesus Christ, which was done in very great earnest and with grievous labor." And where I said that he is scorned, I meant that God scorns him; that is to say, because God sees him now as he shall do without end. For in this God showed that the fiend is damned.

And this is what I meant where I said he shall be scorned: I saw that he shall be scorned at Doomsday by all who shall be saved, whose salvation he has greatly envied. For then he shall see that all the woe and tribulation he has done them shall be turned into increase of their joy without end; and all the pain and sorrow that he wanted to bring them to shall go with him to hell forever.

CHAPTER 14: GOD'S THANKS

The sixth showing: God thanks his servants in heaven, with three degrees of bliss.

1670

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MODERN

1670

And after this our Lord said, I thank thee of thy Service, and of thy Travel of thy Youth. And in this my understanding was lift up into Heaven, where I saw our Lord God as a Lord in his own House, which Lord hath called all his dear Worthy Friends to a solemn Feast. Then I saw the Lord taking no place in his own House; but I saw him royally Reign in his House, and all fulfilleth it with Joy and Mirth, endlesly to glad and solace his dear worthy Friends, full homely and full curteously with marvelous Melody in endless love, in his own fair blessedful Cheer: Which glorious Cheer of the Godhead fulfilleth all Heaven of joy and bliss.

God shewed three degrees of bliss that each Soul shall have in Heaven, that willingfully hath served God in any degree in Earth. The first is, the Worship and Thanks that he shall receive of our Lord God when he is delivered of Paine: This Thanks is so high and so worshipful, that him thinketh that it filleth him, though there were no more; for methought all the Pain and Travel that might be suffered of all living men, might not have deserved the worshipful thank that one man shall have that wilfully hath served God.

For the second, that all the blessed Creatures that be in Heaven, shall see the worshipful thanking: And he maketh his Service known to all that be in Heaven; and in this time this Example was shewed. A King, if he thank his Subjects, it is a great worship to them, and if he make it known to all the Realm, then their worship is much encreased.

And for the third, that as new, and as liking as it is undertaken that time, right so shall it last without end: And I saw that homely and sweetly was this shewed, that the Age of every man shall be known in Heaven, and be rewarded for his wilful Service, and for his time; and namely the Age of them that wilfully and freely offer their Youth to God passingly is rewarded, and wonderfully thanked; for I saw that when or what time that a man or woman be truly turned to God, for one dayes service, and for his endless will, he shall have all these three degrees of bliss.

And the more that the loving Soul seeth this courtesie of God, the levir she is to serve him all her life.

MODERN

And after this our Lord said: “I thank you for your service and for the labor of your youth.” And in this my understanding was lifted up into heaven, where I saw our Lord God as a lord in his own house, a lord who has called all his dear, worthy friends to a solemn feast. Then I saw that the Lord took no seat in his own house; but I saw him reign royally in his house, and he fills it all with joy and mirth, endlessly to gladden and comfort his dear, worthy friends, most intimately and most courteously, with marvelous melody, in endless love, in his own fair, blissful countenance. And this glorious countenance of the Godhead fills all heaven with joy and bliss.

God showed three degrees of bliss that each soul shall have in heaven who has willingly served God in any degree on earth. The first is the honor and thanks that he shall receive from our Lord God when he is delivered from pain. This thanks is so high and so honorable that it seems to him that it would fill him even if there were nothing more. For it seemed to me that all the pain and labor that could be suffered by all living men could not have deserved the honorable thanks that one man shall have who has willingly served God.

For the second: all the blessed creatures that are in heaven shall see that honorable thanking, and he makes the man’s service known to all who are in heaven. And at this point this example was shown: if a king thanks his subjects, it is a great honor to them; and if he makes it known to the whole realm, then their honor is much increased.

And for the third: as new and as delightful as it is when it is first received, just so shall it last without end. And I saw that this was shown intimately and sweetly: that the age of every man shall be known in heaven, and he shall be rewarded for his willing service and for his time. And especially the age of those who willingly and freely offer their youth to God is surpassingly rewarded and wonderfully thanked. For I saw that whenever, at whatever time, a man or woman is truly turned to God, for one day’s service and for his endless will he shall have all these three degrees of bliss.

And the more the loving soul sees this courtesy of God, the gladder she is to serve him all her life.

CHAPTER 15: WELL-BEING AND WOE

The seventh showing: Julian passes about twenty times between comfort and desolation.

	1670	MODERN
15.1	And after this, he shewed a sovereign Ghostly liking in my Soul: In this likeing, I was fulfilled of everlasting sureness, mightily fastned without any painful dread. This feeling was so glad and so Ghostly, that I was all in peace, in ease and in rest, that there was nothing in Earth that should have grieved me. This lasted but a while, and I was turned and left to my self in heaviness, and weariness of my life, and irkeness of my self, that unueth, I could have patience to live: There was no comfort, ne none to ease my feeling, but Faith, Hope, and Charity: and these I had in truth, but full litle in feeling.	And after this he showed a sovereign spiritual delight in my soul. In this delight I was filled with everlasting assurance, mightily fastened, without any painful fear. This feeling was so glad and so spiritual that I was wholly in peace, in ease, and in rest, so that there was nothing on earth that could have grieved me. This lasted only a while. Then I was turned and left to myself, in heaviness and weariness of my life and loathing of myself, so that I could scarcely have the patience to live. There was no comfort, and nothing to ease my feeling, except faith, hope, and charity; and these I had in truth, but very little in feeling.
15.2	And none after this our blessed Lord gave me again of the Comfort and the Rest in Soul, likeing and sureness, so blessedfully and so mightifully, that no dread, ne sorrow, ne no pain bodily, ne Ghostly that might be suffered should have diseased me: And then the pain sheweth again to my feeling, and then the joy and the liking: And now that one, and now that other divers times; I suppose about twenty times. And in the time of joy, I might have said with Saint Paul, Nothing shall depart me fro the Charity of Christ. And in the pain I might have said with Saint Peter, Lord save me, I perish.	And soon after this our blessed Lord gave me again the comfort and the rest in soul, delight and assurance, so blissfully and so mightily that no fear, no sorrow, and no pain, bodily or spiritual, that could be suffered would have distressed me. And then the pain showed again to my feeling, and then the joy and the delight; and now the one, and now the other, at various times—I suppose about twenty times. And in the time of joy I might have said with Saint Paul, “Nothing shall separate me from the charity of Christ.” And in the pain I might have said with Saint Peter, “Lord, save me, I perish.”
15.3	This Vision was shewed to learn me at my understanding, that it is speedful to some Souls to feel on this wise. Sometime to be in Comfort, and sometime to fail, and to be left to themself; God will that we know that he keepeth us ever in like sure, in woe, and in weale. And for profit of mans Soul, a man is sometimes left to himself, although his sin is not ever the Cause; for in this time I sinned not, Wherefore I should be left to my self, for it was so sudden: Also, I deserved not to have had this blessedful Feeling, but freely our Lord giveth it when he will; and suffereth us in Woe sometime, and both is one Love. For it is Gods Will that we hold us in Comfort with all our Might, for Bliss is lasting without End, and Pain is passing, and shall be brought to naught to them that shall be saved.	This vision was shown to teach me, as I understand it, that it is profitable for some souls to feel in this way: sometimes to be in comfort, and sometimes to fail and be left to themselves. God wills that we know that he keeps us always equally securely, in woe and in well-being. And for the profit of his soul a man is sometimes left to himself, although his sin is not always the cause. For at this time I had not sinned in a way for which I should be left to myself, since it was so sudden. Nor did I deserve to have had this blessed feeling; but our Lord gives it freely when he wills, and sometimes allows us to be in woe, and both are one love. For it is God’s will that we hold ourselves in comfort with all our might; for bliss is lasting without end, and pain is passing, and shall be brought to nothing for those who shall be saved.

1670	MODERN
Therefore it is not Gods Will, that we follow the Feeling of Pains in Sorrow and Mourning for them, but suddenly pass over, and hold us in the endless liking that is God.	Therefore it is not God's will that we follow the feeling of pains in sorrow and mourning over them, but that we quickly pass over them and hold ourselves in the endless delight that is God.

The Eighth Showing

Chapters 16–21
The drying of Christ's body in his last pains; his thirst; Mary's compassion; Julian chooses Jesus for her heaven.

CHAPTER 16: THE DRYING OF THE BODY

The eighth showing: Christ's face and body dry and discolor as he nears death.

1670

16.1 After this, Christ shewed a part of his Passion, near his Dying: I saw the sweet face as it were dry and bloodless, with pale dying, and dead pale Languring, and then turned more dead into blew, and after in brownblew, as the flesh turned more deep dead. For his Passion shewed to me most properly in his blessed Face, and namely in his Lips: Therein I saw these four Colours; those that were before fresh and ruddy, lively and liking to my sight.

This was a pittiful Changing, to see this deep dying; and also his most cloggering together and dried to my sight: And the sweet Body waxed brown and black, all changed and turned out of the fair, fresh, and lively Colour of himself, into dry dying; for that same time that our Blessed Saviour dyed upon the Roode, it was a dry sharp Wind, wonder could, as to my sight: And what time that the precious Blood was bled out of the sweet Body that might pass therefro, yet there was a moisture in the sweet flesh of Christ, as it was shewed.

Bloodshed and pain dried within, and blowing of the Wind and Cold, coming from without met together in the sweet Body of Christ: And these four dryed the flesh of Christ by process of time. And though this pain were bitter and sharp, yet it was full long lasting, as to my sight. And the pain dried up all the lively Spirits of Christs flesh. Thus I saw the sweet flesh dry in my sight, part after part drying with marvellous pain; and as long as any Spirit had life in Christs flesh, so long suffered he.

This long Pain seemed to me as if he had been a sennet dead, dying at the point of out-passing,

MODERN

After this Christ showed a part of his Passion near his dying. I saw the sweet face as if it were dry and bloodless, with the pallor of dying; then deadly pale and languishing; and then turning more deathly, to blue; and afterward to brownish blue, as the flesh turned more deeply dead. For his Passion showed itself to me most specifically in his blessed face, and especially in his lips. There I saw these four colors—in the lips that before were fresh and ruddy, lively and delightful to my sight.

This was a pitiful change, to see this deep dying; and also his nose, shriveled together and dried, as I saw it. And the sweet body grew brown and black, all changed and turned from its own fair, fresh, and lively color into dry dying. For at the very time that our blessed Savior died upon the cross, there was a dry, sharp wind, wondrously cold, as I saw it. And when all the precious blood that could pass from the sweet body had bled out of it, there was still a moisture in the sweet flesh of Christ, as it was shown.[1]

Loss of blood and pain, drying from within, and the blowing of the wind and the cold, coming from without, met together in the sweet body of Christ; and these four dried the flesh of Christ over the course of time. And though this pain was bitter and sharp, yet it was very long-lasting, as I saw it. And the pain dried up all the living spirits of Christ's flesh. So I saw the sweet flesh dry before my eyes, part after part drying with marvelous pain; and as long as any spirit had life in Christ's flesh, so long he suffered.

This long pain seemed to me as if he had been dead a week, dying, at the point of passing out of

1670

always suffering the great Pain: And there I saw it seemed as he had been a sennet dead: It specifieth, that the sweet Body was so discoloured, so dry, so clongen, so deadly, and so piteous, as he had been sevenight dead, continually dying: And methought the drying of Christs flesh was the most Pain, and the last of his Passion.

MODERN

life, always suffering the great pain. And where I said it seemed as if he had been dead a week, this signifies that the sweet body was so discolored, so dry, so shriveled, so deathlike, and so pitiful, as if he had been dead seven nights, continually dying. And I thought the drying of Christ's flesh was the greatest pain, and the last, of his Passion.[2]

CHAPTER 17: "I THIRST"

Christ's bodily and spiritual thirst; the pains of his drying flesh.

1670

17.1 And in this drying, was brought to my mind this word that Christ said, I thirst: For I saw in Christ a double Thirst, one Bodily, and another Ghostly. This Word was shewed for the bodily Thirst: And for the Ghostly Thirst was shewed as I shall say after. And I understood by the bodily Thirst, that the Body had feeling of moisture; for the blessed Flesh and Bones was left all alone without blood and moisture.

The blessed Body dried all alone long time with wringing of the Nails and weight of the Body; for I understood that for tenderness of the sweet Hands, and the sweet Feet, by the great hardness and grievousness of the Nails, the Wounds waxed wide, and the Body setled for weight by long time hanging, and pearcing and raising of the Head, and binding of the Crown, all baken with dry blood, with the sweet Hair clinging the dry flesh to the Thorns, and the Thorns to the flesh drying: And in the beginning while the flesh was fresh and bleeding, the continual setting of the Thorns made the Wounds wide.

And furthermore, I saw, that the sweet skin, and the tender flesh, with the hair, and with the blood, was all raced and loosed about with the Thorns, and broken in many pieces, and were hanging as they would hastily have fallen down while it had kind moisture; how it was down I saw not, but I understood that it was with the sharp Thorns, and the boystrous grievous sitting on of the Garland, not sparing, and without pity, that altho brake the sweet skin with the flesh, and the

MODERN

And in this drying, there was brought to my mind this word that Christ said, "I thirst." For I saw in Christ a double thirst, one bodily and another spiritual. This word was shown for the bodily thirst, and for the spiritual thirst it was shown as I shall say afterward. And I understood by the bodily thirst that the body felt a lack of moisture, for the blessed flesh and bones were left all alone without blood and moisture.

The blessed body dried all alone a long time, with the wrenching of the nails and the weight of the body. For I understood that, because of the tenderness of the sweet hands and the sweet feet, and the great hardness and grievousness of the nails, the wounds grew wide. And the body sagged under its weight from hanging a long time. And there was the piercing and scraping of the head, and the binding of the crown, all baked with dry blood, with the sweet hair clinging the dry flesh to the thorns, and the thorns to the drying flesh. And in the beginning, while the flesh was fresh and bleeding, the continual pressing of the thorns made the wounds wide.

And furthermore I saw that the sweet skin and the tender flesh, with the hair and with the blood, was all torn and loosened all around by the thorns, and broken in many pieces. It was hanging as if it would quickly have fallen down while it still had its natural moisture. How it was done I did not see. But I understood that it was by the sharp thorns and the rough, grievous setting on of the garland, unsparing and without pity, which all broke the sweet skin with the flesh, and the hair loosened it

1 Cressy prints "most cloggering together"; "most" seems to stand for "nose," as in the manuscripts.
2 "Sennet" (sennight) = seven nights, a week.

1670

Hair loosed it from the bone; where through it was broken in pieces as a Cloath, and sagging downward, as it would hastily have fallen for heaviness and for loosness.

And that was great sorrow and dread to me, for methought that I would not for my life have seen it fall.

17.2 This continued a while, and after it began to change; and I beheld and marvelled how it might be, and then I saw it was, for it began to dry, and stint a part of the weight that was round about the Garland: And so it was invironed all about, as it were Garland upon Garland; the Garland of Thornes was dyed with the Garland of Blood, and that other Garland and the Head all was one Colour as clottered blood when it was dried: The skin and the flesh that seemed of the Face and of the Body, was small rimpild with a tawny Colour, like a dry board when it is aged, and the face more brown than the body.

I saw four manner of drying: The first was bloodless: The second Pain following after: The third is, that he was hanging up in the Aire, as men hang a Cloath for to dry: The fourth, that the bodily kind asked Liquor, and there was no manner of Comfort ministred to him. Ah, hard and grievous was that Pain, but much more hard and grievous it was when the moisture failed, and all began to dry thus clinging. These were two Pains that shewed in the blessed Head.

The first wrought to the drying while it was moist, and that other slow, with clinging and drying, with blowing of Wind from without; that dryed him more, and pained with Cold, than my heart can think, and all other Pains, for which Pains I saw, that all is too litle that I can say, for it may not be told. The shewing of Christs Pains filled me full of Pains, for I wist well that he suffered but once, but as he would shew it me, and fill me with mind, as I had before desired: And in all this time of Christs presence, I felt no Pain but for Christs Pains.

17.3 Then thought me, I knew full litle what Pain it was that I asked, and as a Wretch I repented me, thinking if I had wist what it had been, loath had me been to have prayed it, for methought my Pains passed any bodily Death. I thought, Is any

MODERN

from the bone. Because of this it was broken in pieces like a cloth, and sagged downward, as if it would quickly have fallen for heaviness and for looseness.

And that was great sorrow and fear to me, for it seemed to me that I would not for my life have seen it fall.

This continued a while, and afterward it began to change. I looked and marveled how this could be. And then I saw that it was because it began to dry, and to lose a part of the weight that was all around the garland. And so it was encircled all around, as it were garland upon garland. The garland of thorns was dyed with the garland of blood, and that other garland and the head were all one color, like clotted blood when it has dried. The skin and the flesh that could be seen of the face and of the body were finely wrinkled, with a tawny color, like a dry board when it is aged, and the face was more brown than the body.

I saw four kinds of drying. The first was bloodlessness. The second, pain following after. The third is that he was hanging up in the air, as people hang a cloth to dry. The fourth, that his bodily nature asked for liquid, and no kind of comfort was given to him. Ah, hard and grievous was that pain, but much more hard and grievous it was when the moisture failed, and everything began to dry, shrinking in this way. These were two pains that showed in the blessed head.

The first worked toward the drying while the flesh was moist. The other was slow, with shrinking and drying, with the blowing of the wind from outside, which dried him more and pained him with cold, more than my heart can think, along with all the other pains. Of these pains I saw that all I can say is too little, for it cannot be told. The showing of Christ's pains filled me full of pains. For I knew well that he suffered only once, but he would show it to me and fill me with remembrance of it, as I had desired before. And in all this time of Christ's presence I felt no pain except for Christ's pains.

Then I thought that I had known very little what pain it was that I asked for. Like a wretch I repented, thinking that if I had known what it would be, I would have been loath to pray for it, for it seemed to me that my pains surpassed any bodily

1670

Pain in Hell like this? and I was answered in my Reason, Hell is an other Pain, for their is Despair; but of all Pains that lead to Salvation, this is the most, to see the Lover to suffer. How might any Pain be more than to see him that is all my Life, all my Bliss, and all my Joy, suffer?

Here left I stedfastly, that I loved Christ so much above my self, that there was no Pain that might be suffered, like to that sorrow that I had to see him in Pain.

MODERN

death. I thought, "Is any pain in hell like this?" And I was answered in my reason: "Hell is another pain, for there is despair. But of all pains that lead to salvation, this is the greatest: to see the one you love suffer." How could any pain be greater than to see him who is all my life, all my bliss, and all my joy, suffer?

Here I felt steadfastly that I loved Christ so much above myself that there was no pain that could be suffered like the sorrow I had to see him in pain.

CHAPTER 18: COMPASSION

Mary's compassion, and the compassion of all creation, at Christ's pain.

1670

18.1 Here I saw in part the Compassion of our Blessed Lady Saint Mary, for Christ: And she was so onyd in Love, that the greatness of her Love was cause of the greatness of her Pain; for in this I saw a substance of kind Love continued by Grace, that his Creatures have to him; which kind Love was most fulsomelie shewed in his sweet Mother, and overpassing: For so much as she loved him more than all other, her Pain passed all other; for ever the higher, the mightier; the sweeter that the Love is, the more sorrow it is to the Lover to see that Body in pain that he loved.

And so all his Disciples, and all his true Lovers suffered more Pain than their own bodily dying: For I am sure by my own feeling, that the least of them loved him so far above himself, that it passeth all that I can say.

18.2 Here saw I a great oning between Christ and Vs, to my understanding; for when he was in Pain we were in Pain, and all Creatures that might suffer Pain, suffered with him; that is to say, all Creatures that God hath made to our Service. The Firmament and Earth failed for sorrow in their kind, in the time of Christs dying; for it longeth kindly to their property to know him for their Lord, in whom all their vertue standeth: And when he feeled, then behoved needs to them for kindness to feel with him, in as much as they might, for sorrow of his Pains: And thus they that were his Friends suffered Pain for Love.

And generally, all that is to say, they that knew him not, suffered for feeling of all manner of

MODERN

Here I saw in part the compassion of our Blessed Lady Saint Mary for Christ. She was so united to him in love that the greatness of her love was the cause of the greatness of her pain. For in this I saw a substance of natural love, continued by grace, which his creatures have for him. This natural love was most fully shown in his sweet Mother, and surpassingly. For as much as she loved him more than all others, her pain surpassed all others'. For always, the higher, the mightier, the sweeter the love is, the more sorrow it is to the lover to see the body that he loved in pain.

And so all his disciples and all his true lovers suffered more pain than their own bodily dying. For I am sure by my own feeling that the least of them loved him so far above himself that it surpasses all that I can say.

Here I saw a great union between Christ and us, as I understand it. For when he was in pain, we were in pain, and all creatures that could suffer pain suffered with him. That is to say, all the creatures that God has made for our service. The firmament and the earth failed for sorrow in their nature at the time of Christ's dying. For it belongs by nature to their property to know him as their Lord, in whom all their power stands. And when he felt, they had by their nature to feel with him, as much as they could, for sorrow of his pains. And thus those who were his friends suffered pain for love.

And generally all, that is to say, even those who did not know him, suffered for lack of every kind

1670

Comfort save the Mighty privy keeping of God. I mean of two manner of People that know him not, as it may be understood by two Persons: That one was Pilate, that other Person was St. Dionise of France, which was that time a Paynius; for when he saw Wonders and Marveils, Sorrows and Dreads that befell at that time, he said, Either the World is now at an End, or else, he that is Maker of kinds suffereth. Wherefore he did Write on an Altar, This is an Altar of the unknown God.

God of his goodness, that maketh Planners, and the Elements to work in their kind to the blessed man, and to the Cursed. In that time it was withdrawn from both: Wherefore it was, that they that knew him not were in sorrow that time. Thus was our Lord Jesu Pained for us, and we stand all in this manner of Pain with him, and shall do till that we come to his bliss, as I shall say hereafter.

MODERN

of comfort, except the mighty secret keeping of God. I mean two kinds of people who did not know him, as may be understood by two persons. The one was Pilate. The other person was Saint Dionysius of France, who was a pagan at that time. For when he saw the wonders and marvels, sorrows and fears that befell at that time, he said, "Either the world is now at an end, or else he who is the Maker of nature is suffering." Therefore he wrote on an altar, "This is an altar of the unknown God."[3]

God of his goodness makes the planets and the elements work in their nature for the blessed man and for the cursed alike. In that time this was withdrawn from both. That is why those who did not know him were in sorrow at that time. Thus was our Lord Jesus pained for us. And we all stand in this kind of pain with him, and shall do so until we come to his bliss, as I shall say hereafter.

CHAPTER 19: JESUS FOR MY HEAVEN

Tempted to look up from the cross to heaven, Julian chooses Jesus alone for her heaven.

1670

19.1 In this time I would have looked fro the Cross, and I durst not; for I wist well whiles that I beheld the Cross I was sure and safe. Therefore I would not assent to put my Soul in Peril, for besides, the Cross was no sureness for dreed of fiends: Then had I a proffer in my Reason, as it had been friendly said to me, Look up to Heaven to his Father: And then saw I well with the Faith that I felt, that there was nothing between the Cross and Heaven that might have diseased me.

Here me behoved to look up, or else to answer; I answered inwardly with all the Might of my Soul, and said, Nay, I may not, for thou art my Heaven. This I said, for that I would not, for I had leaver have been in that Pain till Dooms-day, than have come to Heaven otherwise than by him; For I wist well that he that bound me so sore, he should unbind me when he would.

Thus was I learned to choose Jesu for my Heaven, whom I saw only in Pain at that time: Me liked no other Heaven than Jesu, which shall be my bliss

MODERN

At this time I wanted to look away from the cross, and I dared not. For I knew well that while I looked at the cross I was sure and safe. Therefore I would not consent to put my soul in peril, for apart from the cross there was no safety from the fear of fiends. Then I had a suggestion in my reason, as if it had been said to me in a friendly way: "Look up to heaven, to his Father." And then I saw well, with the faith that I felt, that there was nothing between the cross and heaven that could have harmed me.

Here I had either to look up or else to answer. I answered inwardly with all the might of my soul, and said, "No, I cannot, for you are my heaven." I said this because I did not want to look up. For I would rather have been in that pain until Doomsday than have come to heaven any other way than by him. For I knew well that he who bound me so sorely would unbind me when he willed.

Thus was I taught to choose Jesus for my heaven, whom I saw only in pain at that time. No other heaven pleased me than Jesus, who shall be my

3 Julian follows the medieval tradition that identified Dionysius the Areopagite (Acts 17:34) with Saint Denis, first bishop of Paris. The "unknown God" echoes Acts 17:23.

1670

when I come there; and this hath ever been a Comfort to me, that I chose Jesu to be my Heaven, by his Grace in all this time of Passion and Sorrow: And that hath been a Learning to me that I should evermore do so, to chose Jesu only to my Heaven in weal and in woe. And though I as a Wretch hath repented me, as I said before; if I had wist what Pain it had been, I had been loath to have prayed it.

Here I saw verily that it was grudging and frailty of the flesh, without assent of the Soul in which God assigneth no blame. Repenting and wilful choise be two Contraries, which I felt both at that time. And those be two parts, that one outward, that other inward: The outward party is our deadily flesh, which is now in Pain, and now in woe, and shall be in this Life: Whereof I felt much at this time; and that part was that I repented. The inward party is a high and a blessedful Life, which is all in Peace and Love: And this is more privily felt; and this party is in which mightily, wisely, and wilfully I chose Jesu to my Heaven.

And in this I saw truly, that the inward party is Master and Soveraign to the outward, nought charging nor taking heede to the Wills of that, but all the intent, and the Will is set endless to be oned to our Lord Jesu; that the outward party should draw the inward to assent, was not shewed to me, but that the inward party draweth the outward party by Grace, and both shall be owned in bliss without end by the vertue of Christ; this was shewed.

MODERN

bliss when I come there. And this has always been a comfort to me, that by his grace I chose Jesus to be my heaven in all this time of passion and sorrow. That has been a lesson to me, that I should evermore do so: choose Jesus alone for my heaven, in well-being and in woe. And yet, like a wretch, I had repented, as I said before, thinking that if I had known what pain it would be, I would have been loath to pray for it.

Here I saw truly that this was the grumbling and frailty of the flesh, without the assent of the soul, and God assigns no blame to it. Repenting and willful choice are two contraries, and I felt both at that time. And these are two parts, the one outward, the other inward. The outward part is our mortal flesh, which is now in pain and now in woe, and shall be so in this life. I felt much of it at this time, and that was the part that repented. The inward part is a high and blissful life, which is all in peace and love, and this is felt more secretly. And this is the part in which I mightily, wisely, and willfully chose Jesus for my heaven.

And in this I saw truly that the inward part is master and sovereign over the outward. It does not care for nor heed the wills of the outward part, but all its intent and will is set endlessly on being united to our Lord Jesus. That the outward part should draw the inward to assent was not shown to me. But that the inward part draws the outward part by grace, and that both shall be united in bliss without end by the power of Christ: this was shown.

CHAPTER 20: THE GREATNESS OF HIS PAIN

Christ suffered more than all men, through the union of his Godhead and his love.

1670

20.1 And thus saw I our Lord Jesu languring long time for the uning of the Godhead, gave strength to the Man-head for Love, to suffer more than all men might; I mean not only more Pain than all men might suffer, but also, that he suffered more Pain than all man of Salvation that ever was from the first beginning into the last day, might tell or fully think.

Having regard to the worthiness of the highest worshipful King, and the shameful and despiteous painful Death; for he that is highest and worthiest, was foulest condemned and

MODERN

And thus I saw our Lord Jesus languishing a long time, for the union of the Godhead gave strength to the manhood, for love, to suffer more than all men could. I mean not only more pain than all men could suffer. I mean also that he suffered more pain than all the people of salvation who ever were, from the very beginning to the last day, could tell or fully think.

We must have regard to the worthiness of the highest, most honored King, and to his shameful, spiteful, and painful death. For he who is highest

1670

utterly despised: For his Passion is to think and to know that he is God that suffered: Seeing after these other two points which be lower; that one is what he suffered; and that other for whom that he suffered: And in this he brought to mind in part the height, and the nobility of the glorious Godhead, and therewith the precious head and the tenderness of the blessedful body which be together owned;

and also the loathfulness that in our kind is to suffer Pain; for as much as he was most tender and clean, right, so he was most strong and mighty to suffer: And for every mans sin that shall be saved he suffered; and every mans sorrow, dissolation and anguish he saw, and sorrowed for kindness and Love; for in as much as our Lady sorrowed for his Pains, as much suffered he sorrow for her sorrows.

And moreover in as much as the sweet Man-head of him was worthier in kind; for as long as he was passible, he suffered for us, and sorrowed for us. And now he is up-risen, and no more passible; yet he suffered with us, as I shall say after.

And I beholding all this by his Grace, saw that the Love in him was so strong which he hath to our Soul, that willingfully he chose it with great desire; and mildly he suffered it with great joy; for the Soul that beholdeth thus, when it is touched by Grace, he shall verily see that the Pains of Christs Passion pass all Pains; that is to say, which Pains shall be turned into everlasting Joy by the vertue of Christs Passion. It is Gods will as to my understanding that we have three manners of beholding of his blessed Passion.

The first is the beholding the hard Pain that he suffered with a Contrition and Compassion: And that shewed our Lord in this time, and gave me might and grace to see it. And I looked after the departing with all my mights, and wende to have seen the Body all dead; but I saw him not so: And right in the same time that me thought by seeming that the Life might no longer last, and the shewing of the end behoved needs to be nigh.

MODERN

and worthiest was most foully condemned and utterly despised. For in his Passion this is to be thought and known: that he who suffered is God. After this we see the two other points, which are lower. The one is what he suffered, and the other is for whom he suffered. And in this he brought to mind in part the height and nobility of the glorious Godhead, and with it the preciousness and the tenderness of the blissful body, which are united together;

and also the loathness that is in our nature to suffer pain. For just as he was most tender and pure, so he was most strong and mighty to suffer. And he suffered for the sin of every man who shall be saved. He saw every man's sorrow, desolation, and anguish, and sorrowed for it out of his nature and his love. For as much as our Lady sorrowed for his pains, so much did he suffer sorrow for her sorrows;

and more still, inasmuch as his sweet manhood was worthier in nature. For as long as he was capable of suffering, he suffered for us and sorrowed for us. And now he is risen and no longer capable of suffering; yet he suffers with us, as I shall say afterward.

And as I beheld all this by his grace, I saw that the love which he has for our soul was so strong in him that he chose this suffering willingly, with great desire, and suffered it mildly, with great joy. For the soul that beholds in this way, when it is touched by grace, shall truly see that the pains of Christ's Passion surpass all pains. That is to say, these are pains which shall be turned into everlasting joy by the power of Christ's Passion. It is God's will, as I understand it, that we have three ways of beholding his blessed Passion.

The first is to behold the hard pain that he suffered, with contrition and compassion. Our Lord showed this at this time, and gave me strength and grace to see it. I watched for his passing with all my might, and expected to see the body quite dead, but I did not see him so. And right at the moment when it seemed to me that the life could last no longer, and that the showing of the end must be near,

CHAPTER 21: THE CHANGED COUNTENANCE

Suddenly Christ's countenance on the cross changes to joy, and Julian's joy with it.

1670

21.1 Suddenly I beholding in the same Cross, he changed in blessedful Chear; the changing of his blessed Chear changed mine; and I was as glad and merry as it was possible. Then brought our Lord merrily to my mind, Where is now any point of thy Pain or of thy Anguish? And I was full merry; I understood that we be now in our Lords meaning, in his Cross with him; in our Pains, and in our Passion daying.

And we wilfully abiding in the same Cross, with his help and his Grace into the last point; suddenly he shall change his Chear to us: And we shall be with him in Heaven; between that one and that other shall all be one time; and then shall all be brought into Joy. And so meant he in this shewing, Where is now any point of thy Pain or of thy Grief?

And we shall be full of bliss; and here saw I verily, that if he shewed now to us his blessedful Chear, there is no Pain in Earth, ne in no other place that should trouble us: But all things should be to us joy and bliss; but for he sheweth us the sad Chear of Passion, as he bare in this Life his Cross; therefore we be in Disease and Travaile with him as our kind asketh.

And the cause why that he suffereth, is, for he will of his Goodness make us the Heirs with him in his bliss: And for this litle Pain that we suffer here, we shall have an high endless knowing in God, which we might never have without that; and the harder our Pains have been with him in his Cross, the more shall our Worship be with him in his Kingdom.

MODERN

suddenly, as I was beholding the same cross, he changed to a blissful countenance. The changing of his blessed countenance changed mine, and I was as glad and merry as it was possible to be. Then our Lord brought merrily to my mind, "Where is now any point of your pain or of your anguish?" And I was very merry. I understood that we are now, as our Lord means it, on his cross with him in our pains and in our passion, dying.

And as we willingly abide on the same cross, with his help and his grace, to the last point, suddenly he shall change his countenance to us, and we shall be with him in heaven. Between the one and the other there shall be no time at all, and then all shall be brought into joy. And this is what he meant in this showing: "Where is now any point of your pain or of your grief?"

And we shall be full of bliss. And here I saw truly that if he showed us his blissful countenance now, there is no pain on earth or in any other place that would trouble us. All things would be joy and bliss to us. But because he shows us the sorrowful countenance of his Passion, as he bore his cross in this life, we are in distress and labor with him, as our nature requires.

And the reason why he allows this is that he wills, of his goodness, to make us heirs with him in his bliss. And for this little pain that we suffer here, we shall have a high, endless knowing in God, which we could never have without it. And the harder our pains have been with him on his cross, the greater shall our honor be with him in his kingdom.

The Ninth to Twelfth Showings

Chapters 22–26
"If I could suffer more, I would"; the three heavens; the wound in his side; Mary; "I it am."

CHAPTER 22: "IF I COULD SUFFER MORE"

The ninth showing: "Are you well pleased that I suffered for you?" and Christ's endless love.

	1670	MODERN
22.1	Then said our good Lord asking, Art thou well apaid that I suffered for thee: I said, yea good Lord gramercy; yea good Lord blessed mote thou be. Then said Jesu our good Lord; If thou art apaid, I am apaid: It is a joy, a bliss, an endless liking to me, that ever I suffered Passion for thee: And if I might have suffered more, I would have suffered more.	Then our good Lord spoke, asking, "Are you well pleased that I suffered for you?" I said, "Yes, good Lord, thank you; yes, good Lord, blessed may you be." Then Jesus our good Lord said, "If you are pleased, I am pleased. It is a joy, a bliss, an endless delight to me that I ever suffered the Passion for you. And if I could have suffered more, I would have suffered more."
	In this feeling my understanding was lifted up into Heaven: And there I saw three Heavens: Of which sight I was greatly marvelled, and thought I see three Heavens, and all of the blissedful Manhead of Christ; and none is more, none is less, none is higher, none is lower, but even like of bliss. For the first Heaven, Christ shewed me his Father, in no bodily likeness, but in his property, and in his working; that is to say, I saw in Christ that the Father is: The Working of the Father is this, that he giveth meed to his Son Jesu Christ.	In this feeling my understanding was lifted up into heaven, and there I saw three heavens. I marveled greatly at this sight, and I thought: I see three heavens, and all of them of the blessed manhood of Christ. None is greater, none is less, none is higher, none is lower, but all are equal in bliss. For the first heaven, Christ showed me his Father, in no bodily likeness, but in his property and in his working; that is to say, I saw in Christ that the Father is. The working of the Father is this: that he gives reward to his Son Jesus Christ.
	This Gift and this meed is so blissedful to Jesu that his Father might have given him no meed that might have been liked to him better. For the first Heaven, that is the pleasing of the Father shewed to me as in Heaven, and it was full blissedfully; for he is well pleased with all the deeds that Jesu hath done about our Salvation: Wherefore we be not only his by his buying, but also by the courteous Gifts of his Father we be his bliss, we be his meed, we be his Worship, we be his Crown; and this was a singuler marvaile, and a full delectable beholding, that we be his Crown.	This gift and this reward is so blissful to Jesus that his Father could have given him no reward that would have pleased him better. For the first heaven, that is, the pleasing of the Father, was shown to me as a heaven, and it was full of bliss. For he is well pleased with all the deeds that Jesus has done for our salvation. Therefore we are his not only by his buying of us, but also by the courteous gift of his Father: we are his bliss, we are his reward, we are his honor, we are his crown. And this was a singular marvel and a most delightful thing to behold, that we are his crown.
	This that I say is so great bliss to Jesu, that he setteth at naught his Travel, and his Passion, and his cruel and shameful Death. And in these words, If I might suffer more, I would suffer more. I saw truly, that as often as he might die, as often as he would, and Love should never let him have	What I am saying is so great a bliss to Jesus that he counts as nothing his labor and his Passion and his cruel and shameful death. And in these words, "If I could suffer more, I would suffer more," I saw truly that as often as he could die, so often he would, and love would never let him have rest un-

1670

rest till he had done it. And I beheld with great diligence, for to wit, how often he would die if he might: And truly the number passed my understanding, and my Wits so far that my reason might not, nor could not comprehend it, ne take it.

And when he had thus oft died, or should die, yet he would set it at naught for Love; for all thinketh him but litle in regard of his Love: for though the sweet manhood of Christ might suffer but once, the goodness of him may never cease of profer, every day he is ready to the same if it might be; for if he, said he, would for my Love make new Heavens, and new Earths, it were but litle in regard: For this might he do each day if he would without any Travel.

But for to die for my Love so often that the number passeth Creatures reason, this is the highest profer that our Lord God might make to mans Soul, as to my sight. Then meaneth he thus; How should it then be, that I should not for thy Love do all that I might, which deed grieveth me nought, sithen that I would for thy Love dye so often, having no regard to my hard Pains?

And here saw I for the second beholding in his blessed Passion, the Love that made him to suffer, it passeth as far all his Pains, as Heaven is above Earth; for the Pain was a noble, precious, and Worshipful deed, done in a time by the working of Love: And Love was without beginning, is and shall be without end; for which Love, he said full sweetly this Word; If I might suffer more, I would suffer more: He said not if it were needful to suffer more; but, If I might suffer more: For though it were not needful, and he might suffer more, he would. This Deed and this Work about our Salvation, was ordained as well as God might ordaine it.

It was done as worshipfully as Christ might do it: And herein I saw a full bliss in Christ; for his bliss should not have been full, if it might any better have been done than it was done.

MODERN

til he had done it. And I looked with great diligence to know how often he would die if he could. And truly the number passed my understanding and my wits so far that my reason could not, and was not able to, comprehend it or take it in.

And when he had died so often, or was to die so often, still he would count it as nothing for love, for all of it seems to him only little in comparison with his love. For though the sweet manhood of Christ could suffer only once, his goodness can never cease offering. Every day he is ready to do the same, if it could be. For if he, he said, would for my love make new heavens and new earths, it would be only little in comparison, for he could do this every day if he wished, without any labor.

But to die for my love so often that the number passes a creature's reason—this is the highest offer that our Lord God could make to man's soul, as I see it. Then his meaning is this: "How then could it be that I should not do for your love all that I can? That deed does not grieve me at all, since I would die so often for your love, having no regard for my hard pains."

And here I saw, as the second beholding in his blessed Passion, that the love that made him suffer surpasses all his pains as far as heaven is above earth. For the pain was a noble, precious, and honorable deed, done once in time by the working of love. And love was without beginning, is, and shall be without end. Because of this love he said this word most sweetly: "If I could suffer more, I would suffer more." He did not say, "If it were needful to suffer more," but, "If I could suffer more." For even if it were not needful, if he could suffer more, he would. This deed and this work for our salvation was ordained as well as God could ordain it.

It was done as honorably as Christ could do it. And in this I saw a full bliss in Christ, for his bliss would not have been full if it could have been done any better than it was done.

CHAPTER 23: THREE HEAVENS

Christ's words show three heavens: the Father pleased, the Son honored, the Spirit delighted.

1670

MODERN

23.1

1670

And in these three Words: It is a Joy, a Bliss, and endless liking to me, were shewed three Heavens, as thus; For the joy I understood the pleasaunce of the Father; and for the bliss, the Worship of the Son; and for the endless liking, of the Holy Ghost.

The Father is pleased, the Son is worshipped, and the Holy Ghost liketh: And here saw I for the third, beholding in his blessedful Passion; that is to say, the joy and the bliss that maketh him to like it: For our courteous Lord shewed his Passion to me in five manners: Of which the first is, the Bleeding of the Head: The second, Discolouring of his blessed Face: The third is, the plentuous Bleeding of the Body in seeming of scourging. The fourth is, the deep drying. These four as it is before said for the Pains of the Passion.

And the fifth is, that was shewed for the joy and the bliss of the Passion; for it is Gods will that we have true liking with him in our Salvation. And therein he will, that we be mightily comforted and strengthened.

And thus will hee merely with his Grace, that our Soul be occupied; for we be his bliss, for in us he liketh without end: And so shall we in him with his Grace; all that he doth for us and hath done, and ever shall, was never cost, ne charge to him; ne might be, but only that he died in our manhead, beginning at the sweet Incarnation, and lasting to the blessed Uprising on Easter morrow: so long dured the cost and charge about our Redemption in deed: In which deed he ever joyeth endlesly, as it is before said.

Ah Jesu, will we take heed to this bliss, that is in the blissedful Trinity of our Salvation; and that we desire to have asmuch Ghostly liking with his Grace, as it is before said; that is to say, that the liking of our Salvation be like to the joy that Christ hath of our Salvation, as it may be while we be here. All the Trinity wrought in the Passion of Christ, ministering abundance of Vertue and Plenty of Grace to us by him, but only the Maidens Son suffered, whereof all the blessed Trinity enjoyeth. And this was shewed in this Word, Art thou well apaid?

By that other Word Christ said, If thou art well apaid, I am well apaid; as if he had said, It is joy

MODERN

And in these three words, "It is a joy, a bliss, and an endless delight to me," three heavens were shown, in this way: by the joy I understood the pleasure of the Father; by the bliss, the honor of the Son; and by the endless delight, the Holy Spirit.

The Father is pleased, the Son is honored, and the Holy Spirit delights. And here I saw the third beholding in his blessed Passion, that is to say, the joy and the bliss that make him delight in it. For our courteous Lord showed me his Passion in five ways. The first is the bleeding of the head. The second is the discoloring of his blessed face. The third is the plentiful bleeding of the body, as from scourging. The fourth is the deep drying. These four were shown, as was said before, for the pains of the Passion.

And the fifth is what was shown for the joy and the bliss of the Passion. For it is God's will that we have true delight with him in our salvation, and in this he wills that we be mightily comforted and strengthened.

And so he wills, purely by his grace, that our soul be occupied in this; for we are his bliss, for he delights in us without end, and so shall we in him, by his grace. All that he does for us, and has done, and ever shall do, was never cost or burden to him, nor could be, except only that he died in our manhood, beginning at the sweet Incarnation and lasting until the blessed Rising on Easter morning. That is how long the cost and burden of our redemption in deed lasted, and in that deed he rejoices endlessly, as was said before.

Ah, Jesus, let us take heed of this bliss that is in the blessed Trinity over our salvation, and let us desire to have as much spiritual delight, by his grace, as was said before; that is to say, that our delight in our salvation be like the joy that Christ has in our salvation, as far as it can be while we are here. The whole Trinity worked in the Passion of Christ, ministering to us through him an abundance of virtue and a plenty of grace; but only the Maiden's Son suffered, and in this the whole blessed Trinity rejoices. And this was shown in this word: "Are you well pleased?"

By that other word Christ said, "If you are well pleased, I am well pleased," it was as if he had said, "It is joy and delight enough to me, and I ask

1670

and liking enough to me, and I ask not else of thee of my Travel, but that I might appay thee.

23.2 And in this he brought to my mind the property of a glad Giver; ever a glad Giver taketh but litle heed at the thing that he giveth, but all his desire, and all his intent is, to please him, and solace him to whom he giveth it: And if the Receiver take the Gift gladly and thankfully, than the courteous, Giver setteth at naught all his Cost, and all his Travel, for joy and delight he hath; for he hath pleased and solaced him that he loved. Plentuously and fully was this shewed. Think as Wisely of the greatness of this Word, Ever.

For in that was shewed an high knowing of Love that he hath in our Salvation; with manifold joys that followen of the Passion of Christ. One is, that he joyeth that he hath done it in deed, and he shall no more suffer: That other is, that he hath therewith bought us from endless Pains of Hell: An other is, that he brought us up into Heaven, and made us for to be his Crown, and his endless Bliss.

MODERN

nothing else of you for my labor, except that I might please you."

And in this he brought to my mind the nature of a glad giver. A glad giver always takes only little heed of the thing he gives; all his desire and all his intent is to please and comfort the one to whom he gives it. And if the receiver takes the gift gladly and thankfully, then the courteous giver counts as nothing all his cost and all his labor, for the joy and delight he has, because he has pleased and comforted the one he loved. This was shown plentifully and fully. Think wisely, too, of the greatness of this word, "ever."

For in it was shown a high knowledge of the love that he has in our salvation, with the manifold joys that follow from the Passion of Christ. One is that he rejoices that he has done it in deed and shall suffer no more. Another is that by it he has bought us from the endless pains of hell. Another is that he brought us up into heaven and made us to be his crown and his endless bliss.

CHAPTER 24: THE WOUNDED SIDE

The tenth showing: Christ leads Julian into his side, a place large enough for all who will be saved.

1670

24.1 With a good chear our good Lord looked into his side, and beheld with joy; and with his sweet looking, he led forth the understanding of his Creature by the same Wound into his side within: And there he shewed a fair and delectable place, and large enough for all Mankind that shall be saved, and rest in Peace and in Love: And therewith he brought to mind his dear Worthy Blood, and his precious Water which he let pour out for Love.

And with the sweet beholding he shewed his blessed Heart cloven in two; and with his enjoying he shewed to my understanding in part the blessedful Godhead, as far forth as he would at that time strengthen the poor Soul for to understand, as it may be said; that is to mean, the endless Love that was without beginning, and is, and shall be ever. And with this our good Lord said well blessedfully, Low, how I love thee; as if he had said, My Darling, behold and see thy Lord thy God that is thy Maker, and thy endless joy.

MODERN

With a glad countenance our good Lord looked into his side and gazed with joy, and with his sweet looking he led the understanding of his creature through that same wound into his side, within. And there he showed a fair and delightful place, large enough for all mankind that shall be saved, to rest in peace and in love. And with this he brought to mind his dear and precious blood and his precious water, which he let pour out for love.

And with that sweet beholding he showed his blessed heart cloven in two. And with his rejoicing he showed to my understanding, in part, the blessed Godhead, as far as he would at that time strengthen the poor soul to understand it, as far as it can be put into words; that is to say, the endless love that was without beginning, and is, and shall be forever. And with this our good Lord said most blissfully, "Lo, how I love you," as if he had said, "My darling, behold and see your Lord, your God, who is your Maker and your endless joy.

1670

See thine own Brother, thy Saviour, my Child, behold and see what liking and bliss I have in thy Salvation: And for my love enjoy with me. And also to more understanding, this blessed Word was said: Loe, how I love thee; as if he had said, Behold and see that I loved thee so much, or that I died for thee, that I would die for thee. And now I have died for thee, and suffered willingfully that I may: And now is all my bitter Pain, and all my hard Travel turned to everlasting joy and bliss to me and to thee.

How should it now be that thou shouldest any thing pray me that liked me; but if I should full gladly grant it thee, for my liking is thy Holiness, and the endless joy and bliss with me. This is the understanding simply, as I can say of this blessed Word, Loe, how I loved thee. This shewed our good Lord to make us glad and merry.

MODERN

See your own brother, your Savior. My child, behold and see what delight and bliss I have in your salvation, and for my love rejoice with me." And also, for greater understanding, this blessed word was said: "Lo, how I love you," as if he had said, "Behold and see that I loved you so much, before I died for you, that I would die for you. And now I have died for you, and suffered willingly what I could. And now all my bitter pain and all my hard labor is turned to everlasting joy and bliss, for me and for you.

How could it now be that you should ask me for anything that pleased me, and I should not very gladly grant it to you? For my delight is your holiness, and your endless joy and bliss with me." This is the understanding, as simply as I can tell it, of this blessed word, "Lo, how I loved you." Our good Lord showed this to make us glad and merry.

CHAPTER 25: MARY EXALTED

The eleventh showing: "Will you see her?" Julian sees Mary exalted.

1670

25.1 And with this chear of mirth and joy, our good Lord looked down on the right side, and brought to my mind, where our Lady stood in the time of his passion, and said, Wilt thou see her: And in this sweet Word, as if he had said, I wot well that thou wilt see my blessed Mother: for after my self, she is the highest Joy that I might shew thee, and most liking and worship to me, and most she is desired to be seen of all my blessed Creatures.

And for the marvellous, high, and singular Love that he hath to this sweet Maiden, His blessed Mother our Lady Saint Mary, he sheweth her bliss and joy, as by the meaning of this sweet Word, as if he said; Wilt thou see how that I love her, that thou might joy with me in the Love that I have in her, and she in me.

And also to more understanding, this sweet Word our good Lord speaketh in Love to all Mankind, that shall be saved, as it were all to one Person; as if he said, Wilt thou see in her how thou art loved; for thy Love I have made her so High, so Noble, so Worthy: And this liketh me: And so will I that it do thee: For after himself she is the most blessedful sight: But hereof am I not learned to

MODERN

And with this countenance of mirth and joy our good Lord looked down on the right side and brought to my mind where our Lady stood at the time of his Passion, and said, "Will you see her?" And in this sweet word it was as if he had said, "I know well that you want to see my blessed Mother, for after myself she is the highest joy that I could show you, and the greatest delight and honor to me, and she is the one most desired to be seen by all my blessed creatures."

And because of the marvelous, high, and singular love that he has for this sweet Maiden, his blessed Mother, our Lady Saint Mary, he shows her bliss and joy through the meaning of this sweet word, as if he said, "Will you see how I love her, so that you may rejoice with me in the love that I have for her, and she for me?"

And also, for greater understanding, our good Lord speaks this sweet word in love to all mankind that shall be saved, as if to one person, as if he said, "Will you see in her how you are loved? For love of you I have made her so high, so noble, so worthy. And this delights me, and so I will that it delight you." For after himself she is the most blessed sight. But by this I am not taught to long to

1670

long to see her bodily Presence while I am here; but the vertues of her blessedful Soul, her Truth, her Wisdom, her Charity, whereby I am learned to know my self, and reverently dread my God: And when our good Lord had shewed this, and said this Word, Wilt thou see her?

I answered and said, Yea good Lord, grant Mercy, Yea good Lord if it be thy Will. Oftentimes I Prayed this, and I went to have seen her in bodily liking, but I saw her not so. And Jesu in that Word shewed me a Ghostly sight of her right, as I had seen her before litle and simple; right so he shewed her then High and Noble, and Glorious, and pleasing to him above all Creatures: And so he will that it be known, that all those that like in him, should also like in her.

25.2 And to more understanding he shewed this example; as if a man love a Creature singularly above all Creatures, he will make all other Creatures to love and to like that Creature that he loveth so much. And in this Word that Jesu said, Wilt thou see her, methought it it was the most liking Word that he might give me of her; with the Ghostly shewing that he gave me of her: For our Lord shewed me nothing in special, but our Lady Saint Mary, and her shewed three times. The first was as she conceived: The second as she was in her Sorrow under the Cross: And the third was, as she is now in Liking, Worship, and Joy.

MODERN

see her bodily presence while I am here, but the virtues of her blessed soul—her truth, her wisdom, her charity—by which I am taught to know myself and reverently fear my God. And when our good Lord had shown this and said this word, "Will you see her?"

I answered and said, "Yes, good Lord, thank you. Yes, good Lord, if it is your will." Often I prayed this, and I expected to have seen her in a bodily likeness, but I did not see her so. And Jesus, in that word, showed me a spiritual sight of her. Just as I had seen her before, little and simple, so he showed her then high and noble and glorious, and pleasing to him above all creatures. And so he wills it to be known that all those who delight in him should also delight in her.

And for greater understanding he showed this example: if a man loves one creature singularly above all creatures, he will make all other creatures love and delight in that creature whom he loves so much. And in this word that Jesus said, "Will you see her?" it seemed to me that it was the most delightful word he could give me about her, together with the spiritual showing that he gave me of her. For our Lord showed me nothing in particular except our Lady Saint Mary, and he showed her three times. The first was as she conceived; the second, as she was in her sorrow under the cross; and the third, as she is now, in delight, honor, and joy.

CHAPTER 26: "IT IS I"

The twelfth showing: Christ, more glorified, says again and again, "It is I."

1670

26.1 And after this, our Lord shewed him more glorified as to my sight than I saw him before; wherein I was learned, that our Soul shall never have rest till it come into him, knowing that he is full of joy, homely and courteous, and blessedful, and very Life.

Oftentimes our Lord Jesu said, I it am, I it am, I it am, That is highest, I it am, that thou lovest, I it am, that thou likest, I it am, that thou servest, I it am, that thou longest I it am, that thou desirest I it am, that thou meanest I it am: that is all I it am, that Holy Church Preacheth thee and Teacheth thee I it am, that shewed me before to thee.

MODERN

And after this our Lord showed himself more glorified, as I saw it, than I had seen him before. By this I was taught that our soul shall never have rest until it comes into him, knowing that he is full of joy, intimate and courteous, and blissful, and true life.

Often our Lord Jesus said, "It is I, it is I, it is I who am highest. It is I whom you love. It is I in whom you delight. It is I whom you serve. It is I for whom you long. It is I whom you desire. It is I whom you mean. It is I who am all. It is I whom Holy Church preaches and teaches you. It is I who showed myself to you before."

1670

The Number of thy Words passeth my Wits and understanding, and all my Mights; for they were in the highest as to my sight: For therein is comprehended I cannot tell what; but the joy that I saw in the shewing of them passeth all that Heart can think, or Soul may desire. And therefore these Words be not declared here, but every man after the Grace that God giveth him in understanding and longing, receive them in our Lords meaning.

MODERN

The number of your words passes my wits and understanding and all my powers, for they were of the highest, as I saw it. For in them is contained I cannot tell what; but the joy that I saw in the showing of them passes all that the heart can think or the soul may desire. And therefore these words are not explained here; but let every man, according to the grace that God gives him in understanding and longing, receive them in our Lord's meaning.

The Thirteenth Showing

Chapters 27–40
Sin is behovely, but all shall be well; the great deed at the last day; sin turned to honor.

CHAPTER 27: "SIN IS BEHOVELY"

The thirteenth showing: sin was necessary, "but all shall be well."

	1670	MODERN
27.1	And after this our Lord brought to my mind the longing that I had to him before; and I saw nothing letted me but sin: And so I beheld generally in us all; and methought, if sin had not been, we should all have been clean and like to our Lord as he made us. And thus in my folly before this time, often I wondred why by the great foresaid Wisdom of God, the beginning of sin was not letted, for then thought me that all should have been well.	And after this our Lord brought to my mind the longing that I had for him before; and I saw that nothing hindered me but sin. And so I beheld it generally in us all, and it seemed to me that if sin had not been, we should all have been clean and like our Lord as he made us. And so in my folly, before this time, I often wondered why, by the great foresaid wisdom of God, the beginning of sin was not prevented; for then, it seemed to me, all should have been well.
	This stirring was much to be forsaken; and nevertheless, Mourning and Sorrow I made therefore, without Reason and Discretion; but Jesu, that in this Vision, Informed me of all that me needed, answered by this Word, and said, Sin is behovely, but all shall be well, and all shall be well, and all manner of thing shall be well.	This stirring was much to be forsaken; and nevertheless I mourned and sorrowed over it, without reason and discretion. But Jesus, who in this vision informed me of all that I needed, answered with this word and said: "Sin is behovely, but all shall be well, and all shall be well, and all manner of thing shall be well."[1]
	In this naked Word sin, our Lord brought to my mind generally all that is not good; and the shameful despite, and the uttermost Tribulation that he bear for us in this Life, and his dying and all his Pains and Passion Bodily and Ghostly, and the Pains of all his Creatures Ghostly and Bodily: For we be all in part troubled, and we shall be troubled following our Master Jesu, till we be full purged of our deadly Flesh, and of all our inward Affections, which be not very good. And the beholding of this with all the Pains that ever were, or ever shall be.	In this naked word "sin," our Lord brought to my mind generally all that is not good: the shameful contempt and the utmost tribulation that he bore for us in this life, and his dying, and all his pains and passion, bodily and spiritual, and the pains of all his creatures, spiritual and bodily. For we are all troubled in part, and we shall be troubled, following our Master Jesus, until we are fully purged of our mortal flesh and of all our inward affections that are not truly good. And the beholding of this, with all the pains that ever were or ever shall be.
	And with all this I understood the Passion of Christ, for the most Pain and over-passing: And all this was shewed in a touch and readily passed over into Comfort; for our good Lord would not that the Soul were afraid of this ugly sight, but I saw not sin; for I bebelieve it had no manner of	And with all this I understood the Passion of Christ to be the greatest pain, surpassing all. And all this was shown in a touch, and quickly passed over into comfort; for our good Lord did not want the soul to be afraid of this ugly sight. But I did not see sin; for I believe it had no kind of substance,

1 Behovely: fitting, necessary.

1670

substance, ne no part of being; ne it might not be known but by the Pain that is caused thereof:

And this Pain is something as to my sight for a time, for it purgeth and maketh us to know our self, and ask Mercy; for the Passion of our Lord is Comfort to us against all this, and so is his blessed Will; and for the tender Love that our good Lord hath to all that shall be saved; he comforteth readily and sweetly, meaning thus: It is true, that sin is cause of all this Pain; but all shall be well, and all manner of thing shall be well.

These Words were shewed full tenderly, shewing no manner of blame to me, ne to none that shall be safe. Then were it great unkindness of me to blame or wonder on God of my sin, sithen he blameth not me for sin. And in these same Words, I saw an high marvellous privity hid in God: Which privity, he shall openly make, and shall be known to us in Heaven. In which knowing we shall verily see the cause why he suffered sin to come. In which sight, we shall endlesly have joy.

MODERN

nor any part of being, nor could it be known except by the pain that is caused by it.

And this pain is something, as I see it, for a time; for it purges us and makes us know ourselves and ask for mercy. For the Passion of our Lord is comfort to us against all this, and so is his blessed will. And for the tender love that our good Lord has for all who shall be saved, he comforts readily and sweetly, meaning this: "It is true that sin is the cause of all this pain; but all shall be well, and all manner of thing shall be well."

These words were shown very tenderly, showing no kind of blame to me or to anyone who shall be saved. Then it would be very unnatural of me to blame God or wonder at him because of my sin, since he does not blame me for sin. And in these same words I saw a high, marvelous secret hidden in God, which secret he shall make open, and it shall be known to us in heaven. In that knowing we shall truly see the cause why he allowed sin to come. And in that sight we shall have joy without end.

CHAPTER 28: COMPASSION FOR SINNERS

Christ's compassion for us because of sin, and our tribulations as his.

1670

28.1 Thus I saw, how Christ hath Compassion on us for the cause of sin. And right as I was before in the Passion of Christ fulfilled with Pain and Compassion; like in this I was in party fulfilled with Compassion of all my even Christen; for full well he loveth people that shall be saved; that is to say, Gods Servants, Holy Church shall be shaked in Sorrow, and Anguish, and Tribulation in this World, as men shaketh a Cloath in the Wind: And as to this our Lord answered, shewing on this manner; Ah, A great thing shall I make hereof in Heaven of endless Worship, and of everlasting Joy.

Ye so far forth I saw that our Lord enjoyeth of the Tribulation of his Servants with Pity and Compassion; and to each person that he loveth to his Bliss, for to bring, he layeth on him something that is no lack in in his sight; whereby they be lowed and despised in this World, scorned and mocked, and cast out: And this he doth for to let the harm that they should take of the Pomp, and of the Pride, and of the vain Glory of this

MODERN

Thus I saw how Christ has compassion on us because of sin. And just as I was filled before with pain and compassion in the Passion of Christ, so in this I was in part filled with compassion for all my fellow Christians. For he loves very much the people who shall be saved, that is to say, God's servants. Holy Church shall be shaken in sorrow and anguish and tribulation in this world, as men shake a cloth in the wind. And to this our Lord answered, showing in this manner: "Ah, a great thing shall I make of this in heaven, of endless honor and of everlasting joy."

Yes, I saw this far: that our Lord rejoices in the tribulation of his servants, with pity and compassion. And on each person whom he loves, in order to bring them to his bliss, he lays something that is no fault in his sight, by which they are humbled and despised in this world, scorned and mocked and cast out. And he does this to prevent the harm they would take from the pomp and the pride and the vainglory of this wretched life, and to make

1670

wretched Life, and make their way ready to come to Heaven in bliss without end Everlasting.

For he saith, I shall all to break you from your vain Affections, and your vicious Pride, and after that I shall gather you, and make you meek and mild, clean and Holy by oning to me. And then saw I that each kind Compassion that man hath on his even Christian with Charity; it is Christ in him, that each manner naughting that was shewed in his Passion, it was shewed again here in this Compassion. Wherein were two manner of understandings in our Lords meaning; that one was the bliss that we be brought to; wherein he will that we enjoy.

That other is for Comfort in our Pain; for he will that we wit that all shall turn us to Worship, and to profit by the vertue of his Passion: And that we wit that we suffered right naught alone, but with him, and see him our ground. And that we see his Pains and his Tribulation pass so far all that we may suffer, that it may not be full thought.

And the well-beholding of this will save us from grudging and dispair in the feeling of our Pains: And if we see verily that our sin deserveth it, yet his Love excuseth us, and of his great courtesse he doth away all our blame, and beholdeth us with ruth and pitty, as Children, Innocents and unloathful.

MODERN

their way ready to come to heaven, in bliss without end, everlasting.

For he says: "I shall break you all to pieces, away from your vain affections and your vicious pride; and after that I shall gather you, and make you humble and mild, clean and holy, by uniting you to me." And then I saw that every natural compassion that a man has for his fellow Christian in charity is Christ in him; and that every kind of abasement that was shown in his Passion was shown again here in this compassion. In this there were two kinds of understanding in our Lord's meaning. The one was the bliss that we are brought to, in which he wants us to rejoice.

The other is for comfort in our pain. For he wants us to know that it shall all turn to our honor and profit by the power of his Passion; and to know that we have suffered nothing at all alone, but with him, and to see him as our ground; and to see that his pains and his tribulation surpass all that we may suffer so far that it cannot be fully thought.

And the attentive beholding of this will save us from grumbling and despair in the feeling of our pains. And if we see truly that our sin deserves it, yet his love excuses us, and of his great courtesy he takes away all our blame, and beholds us with compassion and pity, as children, innocent and not hateful.

CHAPTER 29: "HOW MIGHT ALL BE WELL?"

Julian asks how all can be well given the harm sin has done.

1670

29.1 But in this I stood beholding generally, sweinly and mourningly, saying thus to our Lord in my meaning with full great dreed, Ah good Lord, How might all be well for the great harm that is to come by sin to thy Creatures? And here I desired as I durst, to have some more open declaring, wherewith that I might be eased in this. And to this our blessed Lord answered full meekly, and with full lovely cheir; and shewed that Adams sin was the most harm that ever was done, or ever shall be into the Worlds end: And also he shewed that this is openly known in all Holy Church in Earth.

MODERN

But in this I stood beholding generally, sorrowfully and mournfully, saying thus to our Lord in my intention, with very great fear: "Ah, good Lord, how could all be well, given the great harm that comes by sin to your creatures?" And here I desired, as much as I dared, to have some more open explanation by which I might be eased in this. And to this our blessed Lord answered very humbly and with a most lovely countenance, and showed that Adam's sin was the greatest harm that ever was done or ever shall be, until the world's end. And he also showed that this is openly known in all Holy Church on earth.

1670

Furthermore, he learned that I should behold the glorious Asseethe; for this Asseeth-making is more pleasing to the blessed God-head, and more Worshipful for mans Salvation without Comparison, than ever was the sin of Adams harmful. Then meaneth our blessed Lord thus, and in this Teaching; that we should take heed to this. For sithen that I have made well by the most harm; then it is my will that thou know thereby that I shall make well all that is less.

MODERN

Furthermore, he taught me that I should behold the glorious amends; for this making of amends is more pleasing to the blessed Godhead, and more honorable for man's salvation, beyond comparison, than ever the sin of Adam was harmful. So our blessed Lord means this, and in this teaching, that we should take heed to this: "For since I have made well the greatest harm, it is my will that you know by this that I shall make well all that is less."[2]

CHAPTER 30: TWO PARTS

Our salvation is open to us; everything beyond it is God's secret counsel.

1670

30.1 He gave understanding of two parties, that one party is our Saviour and our Salvation. This blessed part is open, clear, fair, and light, and plenteous for all Mankind that is of good will, and that shall be, is comprehended in this part. Hereto we be bound of God, and drawn and counselled, and learned inwardly by the Holy Ghost, and outward by Holy Church in the same Grace. In this will our Lord that we be occupied and joying in him, for he joyeth in us: And the more plenteously that we take of this with Reverence and Meekness, the more thank we deserve of him, and the more speed to our self.

And thus may we see and enjoy our part is our Lord: That other is hid and sparred from us; that is to say, all that is besides our Salvation, for that is our Lords privy Counsel, and it longeth to the Royal Lordship of God to have his privy Counsels in Peace. And it longeth to his Servants for Obedience and Reverence not to will to know his Counsels. Our Lord hath pity and Compassion on us, for that some Creatures make them so busie therein; and I am sure if we wist how greatly we should please him, and ease our self to leave it, we would.

The Saints in Heaven they will nothing wit but what our Lord will shew them; and also their Charity and their desire is ruled after the Will of our Lord: And thus ought we that our Will be like to them; then shall we nothing will, ne desire but the Will of our Lord, like as they do; for we be all one in Gods meaning. And here I was learned,

MODERN

He gave understanding of two parts. The one part is our Savior and our salvation. This blessed part is open, clear, fair and light, and plentiful; for all mankind that is of good will, and that shall be, is comprehended in this part. To this we are bound by God, and drawn, and counseled, and taught inwardly by the Holy Spirit, and outwardly by Holy Church in the same grace. In this our Lord wants us to be occupied, rejoicing in him, for he rejoices in us. And the more plentifully we take of this with reverence and humility, the more thanks we deserve from him, and the more benefit to ourselves.

And thus we may see and rejoice that our part is our Lord. The other part is hidden and shut away from us; that is to say, all that is beside our salvation. For that is our Lord's secret counsel, and it belongs to the royal lordship of God to have his secret counsels in peace; and it belongs to his servants, for obedience and reverence, not to want to know his counsels. Our Lord has pity and compassion on us because some creatures make themselves so busy about it; and I am sure that if we knew how greatly we would please him and ease ourselves by leaving it, we would.

The saints in heaven want to know nothing but what our Lord wants to show them; and also their charity and their desire are ruled according to the will of our Lord. And so we ought to want our will to be like theirs. Then we shall will and desire nothing but the will of our Lord, as they do; for we are all one in God's meaning. And here I was

2 "Asseethe" (asseth): amends, satisfaction, from the Old French for "enough."

1670	MODERN
that I should only enjoy in our blessed Saviour Jesu, and trust in him for all thing.	taught that I should rejoice only in our blessed Savior Jesus, and trust in him for all things.

CHAPTER 31: "I MAY MAKE ALL THINGS WELL"

"I may make all things well"; Christ's spiritual thirst lasts until the last day.

1670	MODERN
31.1 And thus our good Lord answered to all the Questions and Doubts that I might make, saying full Comfortably: I may make all thing well: And I can make all thing well, and I shall make all thing well; and I will make all thing well; and thou shalt see thy self that all manner of thing shall be well.	And so our good Lord answered all the questions and doubts that I might raise, saying most comfortingly: "I may make all things well, and I can make all things well, and I shall make all things well, and I will make all things well; and you shall see for yourself that all manner of thing shall be well."
There he saith, I may, I understand for the Father; and there he saith, I can, I understand for the Son; and there he saith, I will, I understand for the Holy Ghost; and there he saith I shall; I understand the Unity of the blessed Trinity, Three Persons and one Truth: And there he saith, Thou shalt see thy self; I understand the Coming of all Mankind that shall be saved into the blessedful Trinity. And in these five Words, God will that we be enclosed in Rest, and Peace.	Where he says "I may," I understand it of the Father; and where he says "I can," I understand it of the Son; and where he says "I will," I understand it of the Holy Spirit; and where he says "I shall," I understand the unity of the blessed Trinity, three Persons and one truth. And where he says "You shall see for yourself," I understand the coming of all mankind that shall be saved into the blissful Trinity. And in these five words God wants us to be enclosed in rest and peace.
And thus shall the Ghostly thirst of Christ have an end; for this is the Ghostly thirst of Christ, the Love-longing that lasteth and ever shall, till we see that sight at Dooms-day; for we that shall be safe, and shall be Christs Joy and his Bliss, been yet here, and some be to come, and so shall some be into that day.	And so the spiritual thirst of Christ shall have an end. For this is the spiritual thirst of Christ: the love-longing that lasts, and ever shall, until we see that sight at Doomsday. For we who shall be saved, and shall be Christ's joy and his bliss, are some of us still here, and some are yet to come, and so shall some be until that day.
Therefore this is his thirst, and Love-longing of us all together here in him to our endless bliss, as to my sight; for we be not now fully as whole in him as we shall be then; for we know in our Faith, and also it was shewed in all, that Christ Jesu was both God and Man: And aneynst the Godhead he is himself highest bliss, and was fro without beginning, and shall be without end: Which very endless bliss may never be highed nor lowed in it self. And this was plenteously seen in every shewing, and namely in the xijth. where he saith, I it am that is highest.	Therefore this is his thirst and love-longing: to have us all together, here in him, to our endless bliss, as I see it. For we are not now as fully whole in him as we shall be then. For we know in our faith, and it was also shown in all the showings, that Christ Jesus was both God and man. And as regards the Godhead, he is himself highest bliss, and was from without beginning, and shall be without end; and this true, endless bliss can never be raised or lowered in itself. And this was plentifully seen in every showing, and namely in the twelfth, where he says, "It is I who am highest."
And as aneynst Christs Manhood; it is known in our Faith, and also shewed that he through the Vertue of the Godhead, for Love to bring us to his bliss suffered Pains and Passion, and died.	And as regards Christ's manhood, it is known in our faith, and also shown, that he, through the power of the Godhead, for love, to bring us to his bliss, suffered pains and passion, and died.
31.2	

1670

And these be the Works of Christs Manhood, wherein he enjoyeth. And that shewed he in the ixth. where he saith, It is a joy, a bliss, and endless liking to me, that ever I suffered Passion for thee.

And this is the bliss of Christs Works: And thus he meaneth; there he saith in the same shewing, We be his bliss, we be his meed, we be his Worship, we be his Crown: For as aneynst that Christ is our head, he is glorified and unpassible: And as aneynst his body in which all his Members be knit, he is not yet full glorified, ne all unpassible:

For the same thirst and longing that he had upon the Roode-tree, (which desire longing and thirst as to my sight, was in him from without beginning) the same hath he yet, and shall into the time that the last Soul that shall be saved, is come up to his bliss: For as truly as there is a property in God of ruth and pity; as verily there is a property in God of thirst and longing: And of the vertue of this longing in Christ, we have to long again to him, without which no Soul cometh to Heaven.

And this property of longing and thirst cometh of the endless goodness of God; right as the property of pity cometh of his endless goodness: And though he have longing and pity, they been sundry properties, as to my sight. And in this standeth the point of Ghostly thirst, which is lasting in him as long as we be in need, us drawing up to his bliss. And all this was seen in shewing of Compassion, for that shall cease at Dooms-day. Thus he hath ruth and Compassion on us: And he hath longing to have us; but his Wisdom and his Love suffer not the same to come till the best time.

MODERN

And these are the works of Christ's manhood, in which he rejoices. And he showed that in the ninth showing, where he says, "It is a joy, a bliss, and an endless delight to me that ever I suffered passion for you."

And this is the bliss of Christ's works. And this is what he means where he says in the same showing: we are his bliss, we are his reward, we are his honor, we are his crown. For as regards Christ being our head, he is glorified and beyond suffering; but as regards his body, in which all his members are knit, he is not yet fully glorified, nor wholly beyond suffering.

For the same thirst and longing that he had upon the tree of the cross (which desire, longing and thirst, as I see it, was in him from without beginning), the same he has still, and shall have until the time that the last soul that shall be saved has come up to his bliss. For as truly as there is a property in God of compassion and pity, so truly there is a property in God of thirst and longing. And by the power of this longing in Christ, we are to long for him in return, without which no soul comes to heaven.

And this property of longing and thirst comes from the endless goodness of God, just as the property of pity comes from his endless goodness. And though he has longing and pity, they are different properties, as I see it. And in this stands the point of spiritual thirst, which lasts in him as long as we are in need, drawing us up to his bliss. And all this was seen in the showing of compassion; for that shall cease at Doomsday. Thus he has pity and compassion on us, and he has longing to have us; but his wisdom and his love do not allow this to come until the best time.

CHAPTER 32: THE GREAT DEED

A deed God will do at the last day that will make all things well.

1670

32.1 One time our good Lord said, All manner of thing shall be well: And another time he said, Thou shalt see thy self, that all manner of thing shall be well. And in these two the Soul took sundry manner of understanding One was this; that he will, we wit that not only he taketh heed to noble things and to great, but also to litle and to small,

MODERN

One time our good Lord said, "All manner of thing shall be well." And another time he said, "You shall see for yourself that all manner of thing shall be well." And from these two the soul took different kinds of understanding. One was this: he wants us to know that he takes heed not only of noble things and great ones, but also of little and

1670

to low and to simple, and to one and to other. And so meaneth he in that he saith, All manner of thing shall be well; for he will that we wit that the least thing shall not be forgotten.

Another understanding is this; that there be many deeds evil done in our sight, and so great harms take, that it seemeth to us that it were impossible that ever it should come to a good end.

And upon this we look, sorrow and mourn therefore; so that we cannot rest us in the blissedful beholding of God as we should do: And the cause is this; that the use of our Reason is now so blind, so low, and so simple, that we cannot know the high marvellous Wisdom, the Might and the Goodness of the blissedful Trinity: And this meaneth he where he saith, Thou shalt see thy self, that all manner of thing shall be well: As if he said, take now faithfully and trustfully, add at the last end thou shalt be verily in fulhead of Joy: And thus in the same five Words beforesaid, I may make all thing well; I understand a mighty Comfort of all Works of our Lord God that are for to come.

There is a deed, the which the blissedful Trinity shall do in the last day, as to my sight: And what the deed shall be, and how it shall be done, it is unknown of all Creatures which are beneath Christ, and shall be till when it shall be done.

The Goodness and the Love of our Lord God will, that we wit that it shall be: And the Might, and the Wisdom of him by the same Love will hill it, and hide it from us what it shall be, and how it shall be done: And the cause why he will, we wit it thus is, for he will we be the more eased in our Soul, and peaceable in Love, leaving the beholding of all Tempests that might let us of true enjoying in him.

This is the great deed ordeined of our Lord God fro without beginning, treasured and hid in his blessed Breast, only known to himself; by which deed, he shall make all thing well, for right as the blessed Trinity made all thing of naught; right so the same blessed Trinity shall make well all that is not well.

And in this sight I marvelled greatly, and beheld our Faith, meaning thus; Our Faith is grounded in Gods Word, and it longeth to our Faith, that we

MODERN

small ones, of low and simple ones, of the one and of the other. And this is what he means when he says, “All manner of thing shall be well,” for he wants us to know that the least thing shall not be forgotten.

Another understanding is this. There are many evil deeds done in our sight, and such great harms taken, that it seems to us impossible that it should ever come to a good end.

And we look upon this, and sorrow and mourn for it, so that we cannot rest in the blissful beholding of God as we ought to. And the cause is this: the use of our reason is now so blind, so low, and so simple that we cannot know the high, marvelous wisdom, the might, and the goodness of the blissful Trinity. And this is what he means where he says, “You shall see for yourself that all manner of thing shall be well.” It is as if he said, “Take it now faithfully and trustfully, and at the last end you shall truly be in the fullness of joy.” And so in the same five words said before, “I may make all things well,” I understand a mighty comfort concerning all the works of our Lord God that are yet to come.

There is a deed which the blissful Trinity shall do on the last day, as I see it. And what the deed shall be, and how it shall be done, is unknown to all creatures beneath Christ, and shall remain so until it is done.

The goodness and the love of our Lord God want us to know that it shall be. And his might and his wisdom, by the same love, will cover and hide from us what it shall be and how it shall be done. And the reason he wants us to know it in this way is that he wants us to be the more at ease in our soul and peaceful in love, leaving off the beholding of all the tempests that might hinder us from truly rejoicing in him.

This is the great deed ordained by our Lord God from without beginning, treasured and hidden in his blessed breast, known only to himself, and by this deed he shall make all things well. For just as the blessed Trinity made all things out of nothing, so the same blessed Trinity shall make well all that is not well.

And at this sight I marveled greatly, and considered our faith, thinking thus. Our faith is grounded in God’s word, and it belongs to our

1670

believe that Gods Word shall be saved in all thing: And one point of our Faith is, that many Creatures shall be damned, as Angels that fell out of Heaven for Pride, which be now Fiends; and many in Earth that dyeth out of the Faith of Holy Church; that is to say, tho that be Heathen: And also many that hath received Christendome, and liveth unchristen Life, and so dyeth out of Charity; all these shall be damned to Hell without end, as Holy Church teacheth me to believe: And standing all this, methought it was unpossible that all manner of thing should be well, as our Lord shewed in this time.

And as to this, I had no other answer in shewing of our Lord but this; That that is unpossible to thee, is not unpossible to mee; I shall save my Word in all thing, and I shall make all thing well. And in this I was taught by the Grace of God, that I should stedfastly hold me in the Faith as I had before understood.

And therewith, that I should stand and sadly believe, that all manner thing shall be well, as our Lord shewed in the same time; for this is the great deed that our Lord God shall do: In which deed he shall save his Word in all thing; and he shall make well all that is not well: But what the deed shall be, and how it shall be done, there is no Creature beneath Christ that wot it, ne shall wit it till it is done, as to the understanding that I took of our Lords meaning in this time.

MODERN

faith that we believe that God's word shall be kept in all things. And one point of our faith is that many creatures shall be damned. Such are the angels that fell out of heaven through pride, who are now fiends. Such are many on earth who die outside the faith of Holy Church, that is to say, those who are non-Christians. Such also are many who have received Christianity and live an unchristian life, and so die outside charity. All these shall be damned to hell without end, as Holy Church teaches me to believe. And with all this standing, it seemed to me impossible that all manner of thing should be well, as our Lord showed at this time.

And to this I had no other answer in the showing of our Lord but this: "What is impossible to you is not impossible to me. I shall keep my word in all things, and I shall make all things well." And in this I was taught by the grace of God that I should hold myself steadfastly in the faith as I had understood it before.

And with this I was taught that I should stand firm and soberly believe that all manner of thing shall be well, as our Lord showed at the same time. For this is the great deed that our Lord God shall do, and in this deed he shall keep his word in all things, and he shall make well all that is not well. But what the deed shall be, and how it shall be done, no creature beneath Christ knows, nor shall know until it is done. This is the understanding that I took of our Lord's meaning at this time.

CHAPTER 33: HELL AND PURGATORY

Julian asks to see hell and purgatory and is not shown them.

1670

33.1 And yet in this I desired as I durst, that I might have some sight of Hell, and of Purgatory: But it was not my meaning to take proof of any thing that longeth to our Faith; for I believed sothfastlie that Hell and Purgatory is for the same end that Holy Church teacheth for; but my meaning was, that I might have seen for Learning in all thing that longeth to my Faith, whereby I might live the more to Gods Worship, and to my Profit.

And for ought that I could desire, I ne could see of this right nought, but as it is before said in the first shewing; where that I saw the Devil is reproved of God, and endless by damned.

MODERN

And yet, as far as I dared, I desired in this that I might have some sight of hell and of purgatory. But it was not my intention to put to the test anything that belongs to our faith. I truly believed that hell and purgatory exist for the same end that Holy Church teaches. My intention was rather that I might see, for my learning, everything that belongs to my faith, so that I might live the more to God's honor and to my own profit.

And for all that I could desire, I could see nothing at all of this, except as it was said before in the first

1670

In which sight I understand, that all the Creatures that be of the Devils condition in this Life and therein ending; there is no more mention made of them before God and all his Holy Ones, then of the Devil; notwithstanding that they be of Mankind; whether they have be-Christened or not: For though the Revelation was shewed of Goodness, in which was made litle mention of Evil: Yet I was not drawn thereby from any point of the Faith that Holy Church teacheth me to believe: For I had sight of the Passion of Christ in divers shewing.

In the first, in the second, in the fourth, in the eighth, as it is before said; wherein I had in part feeling of the sorrow of our Lady, and of his true Friends that saw his Pains: but I saw not so properly specified the Jews that did him to Death; but notwithstanding I knew in my Faith, that they were Accursed and Damned without end, saving those that were Converted by Grace.

33.2 And I was strengthed, and learned generally to keep me in the Faith, in every Point, and in all as I had before understood, hoping that I was therein with Mercy and the Grace of God, desiring and praying in my meaning, that I might continue therein unto my lives end. It is Gods will that we have great regard to all the deeds that he hath done; for he will thereby that we know, trust and believe all that he shall doe.

But evermore us needeth leave the beholding what the deed shall be; and desire we to be like to our Brethren which be the Saints in Heaven, that will right nought but Gods will: Then shall we only enjoy in God, and be well apaid both with hiding and shewing: For I saw verily in our Lords meaning, the more we busie us to know his privities in that or in any other thing, the farther more shall we be from the knowing.

MODERN

showing, where I saw that the devil is reproved by God and endlessly damned.

In this sight I understood that all the creatures who are of the devil's condition in this life and end in it are no more mentioned before God and all his holy ones than the devil is, even though they are of mankind, whether they have been baptized or not. For though the revelation was shown of goodness, and little mention was made in it of evil, yet I was not drawn by it from any point of the faith that Holy Church teaches me to believe. For I had sight of the passion of Christ in various showings:

in the first, in the second, in the fourth, and in the eighth, as was said before. In these I had in part a feeling of the sorrow of our Lady and of his true friends who saw his pains. But I did not see the Jews who put him to death so particularly specified. Nevertheless I knew in my faith that they were accursed and damned without end, except those who were converted by grace.[3]

And I was strengthened, and learned in general to keep myself in the faith in every point, and in all things as I had understood it before. I hoped that I was in it with the mercy and the grace of God, and I desired and prayed in my intention that I might continue in it until my life's end. It is God's will that we have great regard for all the deeds that he has done, for by this he wants us to know, trust, and believe all that he shall do.

But we must always leave off beholding what the deed shall be, and desire to be like our brothers, the saints in heaven, who will nothing at all but God's will. Then we shall rejoice only in God, and be well satisfied both with his hiding and with his showing. For I saw truly in our Lord's meaning that the more we busy ourselves to know his secrets, in that or in any other thing, the farther we shall be from knowing them.

3 Julian reports the common Christian teaching of her time; the Catholic Church has since rejected the charge of collective Jewish guilt for Jesus's death (*Nostra aetate*, 1965).

CHAPTER 34: TWO KINDS OF SECRETS

The great secret God keeps hidden, and those he wants known.

	1670	MODERN
34.1	Our Lord shewed two manner of privities. One is this great privity, with all the privy Points thereto belonging: And these privities he will we know thus hid, into the time that he will clearly shew them to us. That other are the privities which himself shewed openly in this Revelation; for those are privities which he will make open and known to us: for he will that we wit that it is his will that we know them. They are privities to us, but not only for that he will they be privities to us, but they are privities to us, for our blind-head and our unknowing.	Our Lord showed two kinds of secrets. One is this great secret, with all the secret points belonging to it, and he wants us to know these secrets as hidden until the time that he will clearly show them to us. The other kind are the secrets which he himself showed openly in this revelation. These are secrets which he will make open and known to us, for he wants us to know that it is his will that we know them. They are secrets to us, but not only because he wants them to be secrets to us. They are secrets to us because of our blindness and our unknowing.
	And therefore hath he great ruth; and therefore he will make them open to us himself, whereby we may know him, and love him, and cleave to him: For all that is speedeful for us to wit, and for to know, full courteously our good Lord will shew us what it is with all the Preaching and Teaching of Holy Church, God shewed full great pleasaunce that he hath in all men and women, that mightily and wisely take the Preaching and Teaching of Holy Church; for he it is Holy Church; He is the Ground, He is the Substance, He is the Teaching, He is the Teacher, He is the End, and He is the Meed: Wherefore every kind Soul Traveleth.	And therefore he has great pity, and therefore he will make them open to us himself, so that we may know him, and love him, and cleave to him. For all that is profitable for us to understand and to know, our good Lord will most courteously show us what it is, through all the preaching and teaching of Holy Church. God showed the very great pleasure that he has in all men and women who mightily and wisely receive the preaching and teaching of Holy Church, for it is he who is Holy Church. He is the ground, he is the substance, he is the teaching, he is the teacher, he is the end, and he is the reward. This is why every natural soul labors.
	And this is known, and shall be known to each Soul to which the Holy Ghost declareth it. And I hope truly all those that seek thus, they shall speed, for they seek God. All this that I have now said, and more as I shall say hereafter, is comforting against sin: For in the third shewing, when I saw that God doth all that is done, I saw not sin, and then I saw that all is well; but when God shewed me for sin, then said he, All shall be well.	And this is known, and shall be known, to each soul to whom the Holy Spirit declares it. And I truly hope that all those who seek in this way shall succeed, for they seek God. All that I have now said, and more that I shall say hereafter, is comfort against sin. For in the third showing, when I saw that God does all that is done, I did not see sin, and then I saw that all is well. But when God showed me concerning sin, then he said, "All shall be well."

CHAPTER 35: A CERTAIN CREATURE

Julian asks about one person she loves and is taught to look at the general, not the particular.

	1670	MODERN
35.1	And when God Almighty had shewed so plenteously, and so fully of his Goodness, I desired, to wit, of a certain Creature that I loved, if it should continue in good Living; which I	And when God Almighty had shown so plenteously and so fully of his goodness, I desired to know whether a certain creature whom I loved would continue in good living, which I hoped had

1670

hoped by the Grace of God was begun. And in this singular desire, it seemed that I letted my self; for I was not taught in this time: And then was I answered in my Reason, as it were by a friendful mean; Take it generally, and behold the courtesie of thy Lord God, as he shewed to thee; for it is more Worship to God to behold him in all, than in any special thing.

I assented, and therewith I learned, that it is more Worship to God to know all thing in general, than to like in any thing in special, and if I should do wisely after this Teaching. I hold not be glad for any thing in special, ne greatly diseased for any manner thing, for All shall be well. For the full-head of joy, is to behold God in all; for by the same blessed Might, Wisdom, and Love, that he made all thing; to the same end, our good Lord leadeth it continually, and there to himself shall bring it; and when it is time we shall see it.

And the ground of this was shewed in the first, and more openly in the third, where it saith; I saw God in a Point: All that our Lord doth, is rightfully, and all that he suffereth is Worshipful. And in these two is comprehended Good and Evil; for all that is Good our Lord doth, and that is Evil our Lord suffereth: I say not that Evil is Worshipful, but I say the sufferance of our Lord God is Worshipful, whereby his Goodness shall be known without end, and his marvellous Meekness and Mild-head by this working of Mercy and Grace.

Right full-head is that thing that is so good, that it may not be better than it is: For God himself is very rightful head, and all his Works be done rightfully, as they be ordained fro without beginning by his high Might, his high Wisdom, his high Goodness. And right, as he hath ordained it to the best, right so he worketh continually, and leadeth it to the same end: And he is ever full pleased with himself, and with all his Works.

And the beholding of this blessed Accord is full sweet to the Soul that seeth it by Grace: All the Souls that shall be saved in Heaven without end, be made rightful in the sight of God, and by his own Goodness. In which rightfullness we be endlesly kept, and marvellously above all

MODERN

begun by the grace of God. And it seemed that I hindered myself by this particular desire, for I was not taught at this time. And then I was answered in my reason, as if by a friendly intermediary: "Take it generally, and behold the courtesy of your Lord God as he has shown it to you. For it is more honor to God to behold him in all things than in any particular thing."

I assented, and with that I learned that it is more honor to God to know all things in general than to take delight in any particular thing. And if I were to act wisely according to this teaching, I should not be glad for any particular thing, nor greatly distressed by any manner of thing, for "All shall be well." For the fullness of joy is to behold God in all things. Our good Lord made all things by his blessed might, wisdom, and love, and by the same he leads them continually to the same end, and will bring them there to himself. And when it is time we shall see it.

And the ground of this was shown in the first showing, and more openly in the third, where it says, "I saw God in a point." All that our Lord does is rightful, and all that he permits is honorable. And in these two both good and evil are comprehended, for all that is good our Lord does, and what is evil our Lord permits. I do not say that evil is honorable. I say that the permission of our Lord God is honorable, for by it his goodness shall be known without end, and his marvelous humility and mildness, through this working of mercy and grace.[4]

Rightfulness is that thing which is so good that it cannot be better than it is. For God himself is true rightfulness, and all his works are done rightfully, as they have been ordained from without beginning by his high might, his high wisdom, and his high goodness. And just as he has ordained it for the best, so he works continually and leads it to the same end. And he is always fully pleased with himself and with all his works.

And the beholding of this blessed accord is very sweet to the soul that sees it by grace. All the souls that shall be saved in heaven without end are made rightful in the sight of God, and by his own goodness. In this rightfulness we are endlessly and marvelously kept, above all creatures. And

4 "Suffer" and "sufferance" in the original here mean "permit" and "permission."

1670

Creatures. And Mercy is a Working that cometh of the Goodness of God. And it shall last working as long as sin is suffered to pursue rightful Souls: And when sin hath no longer leave to pursue, then shall the Working of Mercy cease: And then shall all be brought into rightfulness, and therein stand without end.

By his sufferance we fall; and in his blessed Love with his Might, and his Wisdom we are kept; and by Mercy and Grace we be raised to manifold more Joy. And thus in Rightfulness and in Mercy he will be known and Loved, now and without end. And the Soul that wisely beholdeth in Grace is well paid with both, and endlesly enjoyeth.

MODERN

mercy is a working that comes from the goodness of God, and it shall go on working as long as sin is permitted to pursue rightful souls. And when sin no longer has leave to pursue them, then the working of mercy shall cease. And then all shall be brought into rightfulness, and shall stand in it without end.

By his permission we fall. In his blessed love, with his might and his wisdom, we are kept. And by mercy and grace we are raised to manifold more joy. And so he wants to be known and loved in rightfulness and in mercy, now and without end. And the soul that wisely beholds in grace is well satisfied with both, and rejoices endlessly.

CHAPTER 36: MIRACLES TO COME

God himself will do a deed for all who are saved; miracles come after sorrow.

1670

36.1 Our Lord God shewed that a deed shall be done, and himself shall do it; and it shall be Worshipful; and marvellous, and plentuous, and by him it shall be done, and himself shall do it. And this is the highest joy that the Soul understood, that God himself shall do it. And I shall do right nought but sin, and my sin shall not let his Goodness Working. And I saw that the beholding of this is a Heavenly Joy in a dreadful Soul, which evermore Godly by Grace desireth Gods Will.

This deed shall by begun here; and it shall be Worshipful to God, and plentuously profitable to all his Lovers in Earth: And ever as we come to Heaven, we shall see it in marvellous Joy: And it shall last thus in Working to the last Day; and the Worship and the Bliss of that shall last in Heaven before God, and all his Holy Saints without end. Thus was this deed seen and understand in our Lords meaning; and the cause why he shewed it, is to make us to enjoy in him and in all his Works.

36.2 When I saw the shewing continued, I understood it was shewed for a great thing that was then for to come: Which thing God shewed that himself should do it. Which deed hath the Properties before said. And this shewed he full blessedfully, meaning that I should take it wistly, faithfully, and trustfully; but what the Deed should be it was kept privy to me.

MODERN

Our Lord God showed that a deed shall be done, and he himself shall do it. And it shall be honorable, and marvelous, and plenteous, and by him it shall be done, and he himself shall do it. And this is the highest joy that the soul understood: that God himself shall do it. And I shall do nothing at all but sin, and my sin shall not hinder his goodness from working. And I saw that the beholding of this is a heavenly joy in a fearful soul that by grace evermore desires God's will in godly fashion.

This deed shall be begun here, and it shall be honorable to God and plenteously profitable to all his lovers on earth. And as we come to heaven, each in turn, we shall see it in marvelous joy. And it shall go on working in this way until the last day, and the honor and the bliss of it shall last in heaven before God and all his holy saints without end. This is how this deed was seen and understood in our Lord's meaning. And the reason he showed it is to make us rejoice in him and in all his works.

When I saw the showing continued, I understood that it was shown for a great thing that was then to come, which thing God showed that he himself would do. This deed has the properties said before. And he showed this most blessedly, meaning that I should take it with understanding, faithfully, and trustingly. But what the deed would be was kept secret from me.

1670

And in this I saw, he will not we dread to know the things that he sheweth; He sheweth them, for he will we know them: By which knowing, he will we Love him, and like in him, and endlesly enjoy in him: And for the great Love that he hath to us, he sheweth us all that is Worshipful and Profitable for the time. And those things that he will now have privy; yet of his great Goodness he shewed them close. In which shewing he will we believe, and understand, that we should see it verily in his endless Bliss.

Then ought we to enjoy in him for all that he sheweth, and all that he hideth: And if we wilfully and meekly do this, we shall find therein great ease, and endless thanking we shall have of him therefore. And this is the understanding of this Word, That it shall be done by me; that is to say, the general Man; that is to say, all that shall be safe, it shall be Worshipful, Marvellous, and Plentuous, and By me it shall be done, and God himself shall do it. And this shall be highest Joy that may be beholden of the Deed that God himself shall do it, and Man shall do right nought but sin.

Then meaneth our Lord God thus, as if he said, Behold and see, here hast thou matter of Meekness; Here hast thou matter of Love; Here hast thou matter of Knowing thy self; Here hast thou matter of Enjoying in me: And for my Love enjoy in me, for of all thing; therewith might thou most please mee. And as long as we be in this Life, what time that we by our Folly turn us to the beholding of the reproved, tenderly our Lord toucheth us, and blissedfully calleth us, saying in our Soul, Let me alone my dear worthy Child; intend to me, I am enough to thee, and enjoy in thy Saviour and in thy Salvation.

And that this is our Lords Working in us: I am sure the Soul that is pearced therewith by Grace, shall see it and feel it; and though it be so that this Deed be truly take for the general man, yet it excludeth not the special; for what our good Lord will do by his poor Creatures, it is now unknown to me. But this Deed, and that other aforesaid, it is not both one, but two sundry, but this Deed shall be known sooner, and that shall be as we come to Heaven: And to whom our Lord giveth it, it may be known here in party.

MODERN

And in this I saw that he does not want us to be afraid to know the things that he shows. He shows them because he wants us to know them. By this knowing he wants us to love him, and delight in him, and endlessly rejoice in him. And for the great love that he has for us, he shows us all that is honorable and profitable for the time. And those things that he wants to keep secret now, yet of his great goodness he showed them hidden. In this showing he wants us to believe and understand that we shall see it truly in his endless bliss.

Then we ought to rejoice in him for all that he shows and all that he hides. And if we do this willingly and humbly, we shall find great ease in it, and we shall have endless thanks from him for it. And this is the understanding of this word, “That it shall be done by me”: that is to say, by man in general, that is to say, all who shall be saved. It shall be honorable, marvelous, and plentiful, and by me it shall be done, and God himself shall do it. And this shall be the highest joy that may be seen in the deed: that God himself shall do it, and man shall do nothing at all but sin.

Then our Lord God means this, as if he said: “Behold and see: here you have matter for humility; here you have matter for love; here you have matter for knowing yourself; here you have matter for rejoicing in me. And for my love, rejoice in me, for of all things, by this you can most please me.” And as long as we are in this life, whenever by our folly we turn to beholding the reprobate, our Lord touches us tenderly and calls us blissfully, saying in our soul: “Let me alone, my dear worthy child. Attend to me. I am enough for you. And rejoice in your Savior and in your salvation.”

And that this is our Lord’s working in us, I am sure that the soul that is pierced with it by grace shall see it and feel it. And though this deed is truly to be taken for man in general, yet it does not exclude the particular, for what our good Lord will do through his poor creatures is now unknown to me. But this deed and the other one mentioned before are not one and the same, but two different deeds. This deed shall be known sooner, and that shall be as we come to heaven; and to whom our Lord gives it, it may be known here in part.

1670

But the great Deed aforesaid shall neither be known in Heaven nor in Earth till that it be done. And furthermore, he gave special understanding and teaching of Working, and shewing of Miracles as this; It is known that I have done Miracles here before many, and full high and marvellous, worshipful and great, and so as I have done, I do now continually, and shall in coming of time.

It is known that before Miracles come, Sorrows, and Anguish, and Trouble: And that is, that we should know our own feebleness and mischief that we be fallen in by sin, to meek us, and make us to cry to God for help and Grace; and great Miracles come after, and that of the high might and wisdom, and goodness of God, shewing his vertue and the joyes of Heaven, so as it may be in this passing Life, and that for the strengthening of our Faith, and encrease of our Hope in Charity: Wherefore it pleaseth him to be known and Worshipped in Miracles.

Then meaneth he thus, he will that we be not born over low for Sorrows and Tempests that fall to us, for it hath ever so been before Miracles comming.

MODERN

But the great deed mentioned before shall be known neither in heaven nor on earth until it is done. And furthermore, he gave special understanding and teaching about working and showing miracles, like this: "It is known that I have done miracles here before, many, and most high and marvelous, honorable and great. And as I have done, so I do now continually, and shall do in time to come."

It is known that before miracles come sorrows, and anguish, and trouble. That is so that we should know our own feebleness and the misfortune that we have fallen into by sin, to humble us and make us cry to God for help and grace. And great miracles come afterward, and that from the high might and wisdom and goodness of God, showing his power and the joys of heaven, so far as this may be in this passing life, and that for the strengthening of our faith and the increase of our hope in charity. Therefore it pleases him to be known and worshiped in miracles.

Then he means this: he wants us not to be borne down too low by the sorrows and storms that befall us, for it has always been so before miracles came.

CHAPTER 37: A GODLY WILL

In every soul to be saved there is a godly will that never consents to sin.

1670

37.1 God brought to mind that I should sin: And for liking that I had in beholding of him, I entented not redily to that shewing: And our Lord full mercifully abode, and gave me Grace for to entend. And this shewing I took singularly to my self: But by all the gracious Comforts that followeth as ye shall see, I was learned to take it to all mine even Christen, all in general, and nothing in special: Though our Lord shewed me that I should sin, by me alone is understood all.

And in this I conceived a soft dread: And to this our Lord answered, I keep thee full surely; this Word was said with more Love and Sureness of Ghostly keeping, than I can or may tell: For as it was afore shewed to me that I should sin, right so was the Comfort shewed sureness of keeping for all mine even Christen (Who shall be saved). What may make me more to love mine even

MODERN

God brought to my mind that I would sin. And because of the delight that I had in beholding him, I did not readily attend to that showing. And our Lord very mercifully waited, and gave me grace to attend. And I took this showing singularly to myself. But by all the gracious comforts that follow, as you shall see, I was taught to take it for all my fellow Christians, all in general and nothing in particular. Though our Lord showed me that I would sin, by me alone all are understood.

And in this I conceived a gentle fear. And to this our Lord answered: "I keep you very surely." This word was said with more love and sureness of spiritual keeping than I can or may tell. For just as it was shown to me before that I would sin, so too was the comfort shown: sureness of keeping for all my fellow Christians (who shall be saved). What could make me love my fellow Christians more

1670

Christen, than to see in God that he loveth all that shall be saved, as it were all one Soul; for in every Soul that shall be saved, is a godly Will that never finally assenteth to sinn, ne never shall.

Right as there is a beastly will in the lower party that may will no Good; right so there is a godly Will in the higher party; which Will is so good, that it may never will Evil endlesly, but ever Good; and therefore we be that he loveth, and endlesly we do that he liketh. And this shewed our good Lord in the wholehead of Love that we stand in his sight, yea, that he loveth us now as well while that we be here, as he shall do when we be there before his blessed Face. But for failing of Love in our party, therefore is all our Travel.

MODERN

than to see in God that he loves all who shall be saved as if they were all one soul? For in every soul that shall be saved there is a godly will that never finally assents to sin, nor ever shall.

Just as there is a beastly will in the lower part that can will no good, so there is a godly will in the higher part. This will is so good that it can never will evil, without end, but always good. And therefore we are what he loves, and endlessly we do what pleases him. And our good Lord showed this in the wholeness of love in which we stand in his sight: yes, that he loves us now as well while we are here as he shall when we are there before his blessed face. But because of the failing of love on our part, therefore is all our toil.

CHAPTER 38: SIN TURNED TO HONOR

Every sin will be rewarded with bliss; David, Peter, Paul, Thomas, Mary Magdalene, John of Beverley.

1670

38.1 And God shewed that sin shall be no shame but Worship to man; for right as to every sin is answering a Pain by Truth: Right so for every sin to the same Soul is given a bliss by Love.

Right as divers sins be punished with divers Pains after that it be grievous; right so shall they be rewarded with diverse Joys in Heaven for their Victories, after as the sin hath been painful and sorrowful to the Soul in Earth; for the Soul that shall come to Heaven is so precious to God, and the place so Worshipful, that the goodness of God suffereth never that Soul to sin finally that shall come thither: But what Sinners they are that so shall be rewarded, is made known in Holy Church in Earth, and also in Heaven, by overpassing Worships: For in this sight my understanding was lifted up into Heaven.

And then God brought merily to my mind David, and other in the Old Law with him without number. And in the New Law he brought to my mind, first Magdalen, Peter, and Paul, Thomas, and Jude, St. John of Beverley, and others also without number; how they be known in the Church on Earth with their sins; and it is to them no shame, but all is turned them to Worship. And therefore our courteous Lord sheweth for them here in party, like as it is there fulfilled; for there the Token of sin is turned to Worship. And St.

MODERN

And God showed that sin shall be no shame but honor to man. For just as to every sin there answers a pain, by truth, so for every sin a bliss is given to the same soul, by love.

Just as different sins are punished with different pains according to how grievous they are, so shall they be rewarded with different joys in heaven for their victories, according as the sin has been painful and sorrowful to the soul on earth. For the soul that shall come to heaven is so precious to God, and the place so honorable, that the goodness of God never allows the soul that shall come there to sin finally. But what sinners they are who shall be so rewarded is made known in Holy Church on earth, and also in heaven, by surpassing honors. For in this sight my understanding was lifted up into heaven.

And then God merrily brought to my mind David, and others in the Old Law with him without number. And in the New Law he brought to my mind first Magdalen, Peter and Paul, Thomas and Jude, Saint John of Beverley, and others also without number: how they are known in the Church on earth with their sins, and it is no shame to them, but all is turned to honor for them. And therefore our courteous Lord shows for them here in part what is fulfilled there, for there the token of sin is turned to honor. And Saint

1670

John of Beverley our Lord shewed him full highly in Comfort of us for homeliness (and countrey sake:) and brought to my mind how he is a kind Neighbour, and of our knowing: And God called him plainly St. John of Beverley, as we do, and that with a full glad and sweet chear, shewing that he is a full high Saint in his sight, and a blessedful: And with this he made mention, that in his Youth, and in his tender Age, he was a dear worthy Servant to God; full greatly God loving and dreading. And nevertheless God suffered him to fall; him mercifully keeping that he perished not, ne lost no time.

And afterward God raised him to manifold more Grace; and by the Contrition and the Meekness that he had in his living, God hath given him in Heaven manifold joys, overpassing that he should have had, if he had not sinned or fallen. And that this is true, God sheweth in Earth with plentuous Miracles doing about his Body continually. And all this was to make us glad and merry in Love.

MODERN

John of Beverley our Lord showed very highly, for our comfort, for intimacy (and for the country's sake), and brought to my mind how he is a natural neighbor and one known to us. And God called him plainly Saint John of Beverley, as we do, and that with a very glad and sweet countenance, showing that he is a very high saint in his sight, and a blessed one. And with this he mentioned that in his youth and in his tender age he was a dear worthy servant to God, greatly loving and fearing God. And nevertheless God allowed him to fall, mercifully keeping him so that he did not perish nor lose any time.[5]

And afterward God raised him to manifold more grace. And for the contrition and the humility that he had in his life, God has given him in heaven manifold joys, surpassing what he would have had if he had not sinned or fallen. And that this is true, God shows on earth by plentiful miracles done continually about his body. And all this was to make us glad and merry in love.

CHAPTER 39: THE SCOURGE OF SIN

Sin is the sharpest scourge; contrition, compassion and longing heal it.

1670

39.1 Sin is the sharpest Scourge that any chosen Soul may be smitten with: Which Scourge all to beateth Man or Woman, and all to breaketh him, and purgeth him in his own sight: So far forth, that otherwhile he thinketh himself that he is not worthy, but as it were, to sink into Hell, till when Contrition taketh him by touching of the Holy Ghost, and turneth the Bitterness into Hope of Gods Mercy: And then begin his Wounds, to Heal, and the Soul to quicken, turned into the Life of Holy Church. The Holy Ghost leadeth him to Confession, wilfully to shew his sins nakedly and truly with great sorrow, and with great shame, that he hath so defouled the fair Image of God.

Then undertaketh he Penance for every sin enjoyned by his Domes-man, that is grounded in Holy Church, by the Teaching of the Holy Ghost.

39.2 And this is one Meekness that greatly pleaseth God, and also meekly taketh bodily sickness of

MODERN

Sin is the sharpest scourge that any chosen soul may be struck with. This scourge beats a man or woman all to pieces, and breaks him all to pieces, and purges him in his own sight. It goes so far that at times he thinks himself worthy of nothing but, as it were, to sink into hell, until contrition takes him by the touching of the Holy Spirit and turns the bitterness into hope of God's mercy. And then his wounds begin to heal and the soul to come alive, turned into the life of Holy Church. The Holy Spirit leads him to confession, to show his sins willingly, nakedly and truly, with great sorrow and with great shame that he has so defiled the fair image of God.

Then he undertakes penance for every sin, enjoined by his confessor, as is grounded in Holy Church by the teaching of the Holy Spirit.[6]

And this is one humility that greatly pleases God; and another is to take humbly bodily sickness of

5 John of Beverley (d. 721), bishop of Hexham and then of York, was buried at Beverley in Yorkshire, where his cult flourished in late-medieval England. The story of his fall into sin is not found in the early accounts of his life.

1670

Gods sending: Also Sorrow and Shame outwardly, with reproof and despite of the World; with all manner of Grievance and Temptations that we be cast in, Ghostly and Bodily: Full preciously our good Lord keepeth us, when it seemeth to us that we be near forsaken, and cast away for our sin, and for we see that we have deserved it. And because of the Meekness that we get thereby, we be raised full high in Gods sight by his Grace.

And also whom our Lord will, he visiteth of his special Grace with so great Contrition, and also with Compassion, and true longing to God, that they be suddenly delivered of Sin and of Pain, and taken up to bliss, and made even with Saints. By Contrition, we be made clean; by Compassion, we be made ready; And by true Longing to God we be made worthy.

39.3 These be three means as I understood, whereby that all Souls come to Heaven; that is to say, that have been Sinners in Earth, and shall be saved: For by these Medicines behoveth that every sinful Soul be healed; though that he be healed, his Wounds be seen before God not as Wounds, but as Worships. And so on the contrariwise, as we be punished here with Sorrow and with Penance, we shall be rewarded in Heaven by the courteous Love of our God Almighty, that will that none that come there, leese his Travel in any degree: For he beholdeth sin as Sorrow and Pains to his Lovers, in whom he assigneth no blame for Love.

The meed that we undertake, shall not be litle, but it shall be high, glorious and worshipful; and so shall all shame turn to Worship and to Joy. For our courteous Lord will not that his Servants despair for oft failing, ne for grievous falling; for our falling letteth not him to Love us; Peace and Love is ever in us, being and working; but we be not ever in Peace and in Love: But he will we take heed thus, that he is ground of all our whole Life in Love. And furthermore, that he is our everlasting Keeper, and mightily defendeth us against all our Enemies that be full fell, and full fierce upon us.

And so much our need is the more; for we give them occasion by our falling.

MODERN

God's sending; also outward sorrow and shame, with the reproof and contempt of the world, with all manner of grievance and temptations that we are cast into, spiritual and bodily. Most preciously our good Lord keeps us when it seems to us that we are nearly forsaken and cast away for our sin, and because we see that we have deserved it. And because of the humility that we gain by this, we are raised very high in God's sight by his grace.

And also, whom our Lord wills, he visits of his special grace with such great contrition, and also with compassion, and true longing for God, that they are suddenly delivered from sin and from pain, and taken up to bliss, and made equal with saints. By contrition we are made clean; by compassion we are made ready; and by true longing for God we are made worthy.

These are three means, as I understood, by which all souls come to heaven, that is to say, those who have been sinners on earth and shall be saved. For by these medicines every sinful soul must be healed. Though he is healed, his wounds are seen before God not as wounds but as honors. And so, on the contrary, as we are punished here with sorrow and with penance, we shall be rewarded in heaven by the courteous love of our God almighty, who wills that none who come there lose their labor in any degree. For he beholds sin as sorrow and pains to his lovers, in whom, for love, he assigns no blame.

The reward that we shall receive shall not be little, but it shall be high, glorious, and honorable; and so shall all shame turn to honor and to joy. For our courteous Lord does not want his servants to despair because of frequent failing, nor because of grievous falling, for our falling does not hinder him from loving us. Peace and love are always in us, being and working; but we are not always in peace and in love. But he wants us to take heed of this: that he is the ground of all our whole life in love; and furthermore, that he is our everlasting keeper, and mightily defends us against all our enemies, who are very cruel and very fierce against us.

And our need is so much the greater, for we give them occasion by our falling.

6 Julian's "domes-man" (judge) is the priest who hears confession and assigns penance.

CHAPTER 40: FRIENDSHIP IN SIN

God keeps us tenderly while we sin, and this is no reason to sin.

1670

40.1 And this is a sovereign Friendship of our courteous Lord, that he keepeth us so tenderly whiles we be in our sin: And furthermore, he toucheth us full privily, and sheweth us our sin by the sweet light of Mercy and Grace. But when we see our self so foul, then we wene that God were wrath with us for our sin. Then be we stirred of the Holy Ghost by Contrition into Prayer and desire, amending of our self with all our Might, to slack the Wrath of God, unto the time we find a rest in Soul and softness in Conscience. And then hope we that God hath forgiven us our sin, and it is true.

And then sheweth our courteous Lord himself to the Soul merrily, and of full glad chear, with friendfully welcoming as if it had been in Pain and in Prison, saying thus: My dear Darling, I am glad thou art come to me in all thy Woe; I have ever been with thee, and now seest thou me loving, and we be oned in Bliss. Thus are sins forgiven by Grace and Mercy, and our Soul Worshipfully received in Joy; like as it shall be when it cometh into Heaven, as oftimes as it cometh by the gracious Working of the Holy Ghost, and the vertue of Christs Passion.

Here understood I verily, that all manner of thing is made ready to us by the great Goodness of God; so far forth, that what time we be our self in Peace and in Charity, we be verily safe: But for we may not have this in fullhead while we be here; therefore it befalleth us ever to live in sweet Praying, and in lovely Longing with our Lord Jesu, for he longeth ever for to bring us to the fulhead of Joy, as it is before said; where he sheweth the Ghostly Thirst.

40.2 But now because of all this Ghostly Comfort that is before said; if any Man or Woman be stirred by Folly, to say or to think; If this be true, then were it good for to Sin, to have the more meed, or else to charge the less to sin. Beware of this stirring, for truly if it come, it is untrue, and of the Enemy: For the same true Love that toucheth us all by his blessed Comfort; the same blessed Love teacheth us that we shall hate sin only for Love.

MODERN

And this is a sovereign friendship of our courteous Lord, that he keeps us so tenderly while we are in our sin. And furthermore, he touches us very secretly and shows us our sin by the sweet light of mercy and grace. But when we see ourselves so foul, then we think that God is angry with us for our sin. Then we are stirred by the Holy Spirit through contrition into prayer and desire, amending ourselves with all our might to slacken the wrath of God, until we find rest in soul and softness in conscience. And then we hope that God has forgiven us our sin; and it is true.

And then our courteous Lord shows himself to the soul merrily and with a very glad countenance, with a friendly welcome, as if it had been in pain and in prison, saying this: “My dear darling, I am glad you have come to me in all your woe. I have always been with you, and now you see me loving, and we are united in bliss.” Thus are sins forgiven by grace and mercy, and our soul honorably received in joy, just as it shall be when it comes into heaven, as often as it comes, by the gracious working of the Holy Spirit and the power of Christ’s Passion.

Here I understood truly that all manner of thing is made ready for us by the great goodness of God, so far that whenever we ourselves are in peace and in charity, we are truly safe. But because we cannot have this in fullness while we are here, therefore it befits us always to live in sweet praying and in loving longing with our Lord Jesus. For he always longs to bring us to the fullness of joy, as was said before, where he shows the spiritual thirst.

But now, because of all this spiritual comfort that has been spoken of before, if any man or woman is stirred by folly to say or to think, “If this is true, then it would be good to sin, to have the more reward,” or else to count sin of less weight, beware of this stirring. For truly, if it comes, it is untrue and from the enemy. For the same true love that touches us all by his blessed comfort, that same blessed love teaches us that we shall hate sin only for love.

1670

And I am sure by my own feeling, the more that each kind Soul seeth this in the courteous Love of our Lord God, the lother is him to sin, and the more he is ashamed: For if it were laid before us all the Pain that is in Hell, and in Purgatory, and in Earth, to suffer it rather than sin, we should rather choose all that Pain, than sin: For sin is so vile, and so mickle for to hate, that it may be likned to no Pain; which Pain is not sin.

And to me was shewed none harder Hell than sin; for a kind Soul hateth no Pain but sin, for all is good but sin, and naught is evil but sin. And when we give our intent to Love and Meekness, by the working of Mercy and Grace, we be made all Fair and Clean.

40.3 And as Mighty, and as Wise as God is to save Man, as willing he is: For Christ himself is ground of all the Laws of Christen Men; and he taught us to doe Good against Evil. Here we may see that he is himself this Charity, and doth to us as he teacheth us to do: For he will that we be like him in wholehead of endless Love to our self, and to our even Christen.

No more than his Love is broken to us for our sin, no more will he that our Love be broken to our self, nor to our even Christen, but nakedly hate sin, and endlesly love the Soul, as God loveth it: Then should we hate sin like as God hateth it, and love the Soul as God loveth it; for these words that God said, is an endless Comfort, I keep thee full truly.

MODERN

And I am sure by my own feeling that the more each natural soul sees this in the courteous love of our Lord God, the more loath he is to sin, and the more he is ashamed. For if all the pain that is in hell, and in purgatory, and on earth were laid before us, to suffer it rather than sin, we should rather choose all that pain than sin. For sin is so vile and so much to be hated that it can be likened to no pain that is not itself sin.

And no harder hell than sin was shown to me, for a natural soul hates no pain but sin. For all is good but sin, and nothing is evil but sin. And when we give our intent to love and humility, by the working of mercy and grace, we are made all fair and clean.

And as mighty and as wise as God is to save man, just so willing he is. For Christ himself is the ground of all the laws of Christian people, and he taught us to do good against evil. Here we may see that he himself is this charity, and does to us as he teaches us to do. For he wants us to be like him in the wholeness of endless love to ourselves and to our fellow Christians.

Just as his love is not broken toward us for our sin, so he does not want our love to be broken toward ourselves or toward our fellow Christians. Rather, we should nakedly hate sin, and endlessly love the soul as God loves it. Then we would hate sin as God hates it, and love the soul as God loves it. For these words that God said are an endless comfort: “I keep you very truly.”

The Fourteenth Showing: Prayer

Chapters 41–43
"I am the ground of your beseeching"; prayer and trust; prayer unites the soul to God.

CHAPTER 41: "I AM THE GROUND OF YOUR BESEECHING"

The fourteenth showing: "I am the ground of your beseeching"; rightful prayer and sure trust.

	1670	MODERN
41.1	After this our Lord shewed for Prayer: In which shewing, I saw two Conditions in our Lords meaning. One is rightful Prayer. Another is siker trust: But yet oftentimes our trust is not full; for we be not sure that God heareth us, as we think for our unworthiness, and for we feel right naught; for we be as barren, and as dry oft-times after our Prayers as we were before. And thus in our feelling, our folly is cause of our Weakness: For thus have I felt by my self. And all this brought our Lord suddenly to my mind, and shewed these Words, and said, I am ground of thy beseeking.	After this our Lord showed about prayer. In this showing I saw two conditions in our Lord's meaning. One is rightful prayer. The other is sure trust. But our trust is often not full, for we are not sure that God hears us, as we think, because of our unworthiness and because we feel nothing at all. We are often as barren and as dry after our prayers as we were before. And so, in our feeling, our folly is the cause of our weakness, for I have felt this myself. And all this our Lord suddenly brought to my mind, and he showed these words and said, "I am the ground of your beseeching."
	First, it is my will that thou have it: And sithen I make thee to will it: And sithen I make thee to beseek it, and thou seekest it: How should it then be, that thou shouldest not have thy seeking? And thus in the first Reason, with the three that follow, our good Lord sheweth a mighty Comfort, as it may be seen in the same Words; and in the first Reason, there he saith; And thou beseek it: There he sheweth full great pleasance and endless meed, that he will give us for our beseeking. And in the sixth Reason, there he saith, How should it then be?	"First, it is my will that you have it. And then I make you will it. And then I make you beseech it, and you seek it. How then could it be that you should not have what you seek?" And so in the first reason, with the three that follow, our good Lord shows a mighty comfort, as can be seen in the same words. In the first reason, where he says, "And you beseech it," he shows very great pleasure and the endless reward that he will give us for our beseeching. And in the sixth reason he says, "How then could it be?"
	This was said for an unpossible thing; for it is the most unpossible that may, that we should seek Mercy and Grace, and not have it. For of all thing that our good Lord maketh us to beseek himself, he hath ordained it to us from without beginning. Here may we then see, that our beseeking is not the cause of the Goodness, and Grace that he doth to us, but his proper Goodness.	This was said as of an impossible thing. For it is the most impossible thing there can be that we should seek mercy and grace and not have it. For everything that our good Lord makes us beseech, he himself has ordained for us from before all beginning. Here, then, we may see that our beseeching is not the cause of the goodness and grace that he does for us. The cause is his own goodness.
	And that shewed he verily in all these sweet Words, there he saith, I am Ground: And our good Lord will that this be known of his Lovers in Earth; and the more that we know, the more shall	And he showed that truly in all these sweet words, where he says, "I am the ground." And our good Lord wills that this be known by his lovers on earth. The more we know it, the more we shall be-

1670

we beseech, if it be wisely take; and so is our Lords meaning. Beseeching is a true and gracious lasting will of the Soul, owned and fastened into the Will of our Lord, by the sweet privy Working of the Holy Ghost.

Our Lord himself he is the first Receiver of our Prayer, as to my sight, and he taketh it full thankfully; and highly enjoying, he sendeth it up above, and setteth it in Treasure, where it shall never perish: It is there before God, with all his Holy Saints continually received, ever speeding our needs.

And when we shall undertake our bliss, it shall be given us for a degree of Joy, with endless Worshipful thanking of him; full glad and merry is our Lord of our Prayer: and he looketh thereafter, and he will have it; for with his Grace it maketh us like to himself in condition, as we be in kind; and so is his blessed Will: For he saith thus, Pray intirely, inwardly, though thee think it savour thee not, yet it is profitable enough, though thou feel it nought: Pray intirely, inwardly, though thou feel nought, though thou see nought; yea, though thou think thou might not; for in Dryness, and Barrenness, in Sickness, and in Feebleness, then is thy Prayer full pleasant to mee; though thou think at savor thee not but litle, and so is all thy Living Prayer in my sight.

41.2 For the meed and the endless thank that he will give us, therefore he is covetuous to have us Praying continually in his sight. God accepteth the good Will, and the Travel of his Servants, howsoever we feel: Wherefore it pleaseth him that we work in Prayer, and in good Living, by his Help and his Grace, reasonably with Discretion, keeping our Mights to him; till when we have him that we seek in fulhead of joy, that is Jesu. And that shewed he in the xvth. Revelation, where he saith, Thou shalt have me to thy meed.

Also to Prayer longeth thanking: Thanking is a true inward knowing, with great Reverence and lovely Dreed, turning our self with all our Mights into the Working that our Lord stirred us to enjoying and thanking inwardly: and sometime for plentuousness it breaketh out with Voyce, and saith, Good Lord, grant Mercy; Blessed mote thou be. And sometime when the Earth is dry, and feeleth naught; or else by Temptation of our Enemy, then it is driven by Reason and by Grace

MODERN

seech, if it is wisely taken, and such is our Lord's meaning. Beseeching is a true, gracious, lasting will of the soul, united and fastened into the will of our Lord by the sweet secret working of the Holy Spirit.

Our Lord himself is the first receiver of our prayer, as I see it, and he takes it most thankfully. Greatly rejoicing, he sends it up above and sets it in a treasury where it shall never perish. It is there before God, with all his holy saints, continually received, always furthering our needs.

And when we come to receive our bliss, it shall be given to us as a degree of joy, with endless honorable thanks from him. Our Lord is very glad and merry at our prayer. He looks for it and he wants to have it, for with his grace it makes us like him in condition, as we are like him in nature, and such is his blessed will. For he says this: "Pray wholeheartedly, inwardly, though it seems to you that it has no savor for you. It is still profitable enough, though you feel nothing. Pray wholeheartedly, inwardly, though you feel nothing, though you see nothing, yes, though you think you cannot. For in dryness and in barrenness, in sickness and in feebleness, your prayer is most pleasing to me, though you think it has little savor for you. And so is all your living prayer in my sight."

Because of the reward and the endless thanks that he will give us, he longs to have us praying continually in his sight. God accepts the good will and the labor of his servants, however we feel. Therefore it pleases him that we work in prayer and in good living, by his help and his grace, reasonably and with discretion, keeping our powers turned to him, until we have him whom we seek in fullness of joy, that is, Jesus. And he showed that in the fifteenth revelation, where he says, "You shall have me as your reward."

Thanksgiving also belongs to prayer. Thanksgiving is a true inward knowing, with great reverence and loving fear, turning ourselves with all our powers to the working that our Lord stirred us to, rejoicing and giving thanks inwardly. Sometimes, for very abundance, it breaks out aloud and says, "Good Lord, great thanks; blessed may you be!" And sometimes the earth is dry and feels nothing, or else the enemy tempts us. Then reason and

1670

to cry upon our Lord with Voyce, rehearsing his blessed Passion, and his great Goodness.

And so the vertue of our Lords Word turneth into the Soul, and quickeneth the heart, and entreth by his Grace into true Working, and maketh it to Pray full blessed fully, and truly to enjoy in our Lord, is a full lovely thanking in his sight.

MODERN

grace drive it to cry to our Lord aloud, recounting his blessed passion and his great goodness.[1]

And so the power of our Lord's word turns into the soul, quickens the heart, enters by his grace into true working, and makes it pray most blessedly. And truly to rejoice in our Lord is a most loving thanksgiving in his sight.

CHAPTER 42: THREE THINGS IN PRAYER

Where our prayer springs from, how we should pray, and what its fruit is.

1670

42.1 Our Lord will that we have true understanding, and namely in three things that longeth to our Prayer: The first is, by whom and how that our Prayer Springeth; by whom, he sheweth when he saith, I am Ground; and how by his Goodness: For he saith, First it is my Will. For the second, in what manner, and how that we should use our Prayers; and that is, that our Will be turned into the Will of our Lord enjoying: And so he meaneth when he saith, I make thee to will it.

For the third, that we know the Fruit and end of our Prayer; that is to be oned, and like to our Lord in all thing; and to this meaning, and for this end, was all this lovely Lesson shewed: And he will help us, and he shall make it so as he seeth himself; blessed mote he be: For this is our Lords Will that our Prayer and our trust be both alike large; for if we trust not as mickle as we Pray, we do not full Worship to our Lord in our Prayer.

And also we tarry and Pain our self; and the cause is as I believe, for we know not truly that our Lord is Ground in whom that our Prayer springeth. And also that we know not that it is given us by Grace of his Love; for if we knew this, it would make us to trust to have of our Lords gift all that we desire; for I am sure that no man asketh Mercy and Grace with true meaning, but if Mercy and Grace be first given to him.

But sometime it cometh to our mind that we have prayed long time; and yet it thinketh us that we have not our asking: but herefore should we not be heavy; for I am sure by our Lords meaning, that either we abide a better time, or more Grace, or a better Gift. He will that we have true knowing

MODERN

Our Lord wills that we have true understanding, especially in three things that belong to our prayer. The first is by whom and how our prayer springs. By whom, he shows when he says, "I am the ground." And how, by his goodness, for he says, "First, it is my will." The second is in what manner and how we should use our prayers: that our will be turned into the will of our Lord, rejoicing. This is what he means when he says, "I make you will it."

The third is that we know the fruit and end of our prayer, which is to be united with our Lord and like him in all things. All this loving lesson was shown with this meaning and for this end. And he will help us, and he shall make it so, as he himself says. Blessed may he be! For it is our Lord's will that our prayer and our trust be equally large. If we do not trust as much as we pray, we do not give full honor to our Lord in our prayer.

And we also hinder and pain ourselves. The cause, as I believe, is that we do not truly know that our Lord is the ground from whom our prayer springs. Nor do we know that it is given us by the grace of his love. If we knew this, it would make us trust that we shall have, by our Lord's gift, all that we desire. For I am sure that no one asks mercy and grace with a true intention unless mercy and grace have first been given to him.

But sometimes it comes to our mind that we have prayed a long time, and yet it seems to us that we do not have what we asked. We should not be downcast because of this, for I am sure by our Lord's meaning that we are waiting either for a better time, or for more grace, or for a better gift.

1 "Grant mercy" in the left column is "gramercy," great thanks.

1670

in himself that he is being. And in this knowing, he will that our understanding be grounded with all our Mights, and all our Intents, and all our Meanings: And in this Ground, he will that we take our steeds, and our dwelling. And by the gracious Light of himself, he will that we have understanding of three things that follow.

The first is, our Noble and Excellent making. The second, our precious and dear worthy again being. The third, all thing that he hath made beneath us, to serve us, and for our Love keepeth it. Then meaneth he thus, as if he said, Behold and see that I have done all this before thy Prayer, and now thou art and prayest me. And thus he meaneth that it longeth to us, to wit, that the greatest Deeds be done, as Holy Church teacheth.

And in the beholding of this, with thanking, we owe to Pray for the Deed that is now in doing; and that is, that he rule us, and guide us to his Worship in this Life, and bring us to his Bliss; and therefore he hath done all. Then meaneth he thus, that we see that he doth it; and we pray therefore, for that one is not enough: for if we pray, and see not that he doth it, it maketh us heavy and doubtful, and that is not his Worship. And if we see that doth it, and we pray not, we do not our duty: And so it may not be; that is to say, so is it not in his beholding.

But to see that he doth it, and to Pray forthwithall: So is he Worshipped, and we speed. All thing that our Lord hath ordained to doe, it is his Will that we pray therefore, either in special or in general. And the joy and the bliss that is to him, and the Thank and the Worship that we shall have therefore, it passeth the understanding of all Creatures in this Life, as to my sight. For Prayer is a rightwise understanding of that fullhead of joy that is for to come, with true longing, and very trust savouring or seeing our bliss, that we be ordained to, kindly maketh us to long.

True understanding and Love, with sweet meaning in our Saviour graciously maketh us to trust. And thus have we of kind to long, and of Grace to trust: And in these two Workings, our Lord beholdeth us continually; for it is our duty. And his Goodness may no less assigne in us, that longeth to us, to doe our diligence thereto: And when we do it, yet shall us think that it is naught:

MODERN

He wills that we have true knowledge in himself that he is being. In this knowledge he wills that our understanding be grounded, with all our powers, all our intentions, and all our meanings. In this ground he wills that we take our place and our dwelling. And by the gracious light of himself, he wills that we have understanding of the three things that follow.

The first is our noble and excellent making. The second is our precious and dearly worthy redemption. The third is everything that he has made beneath us to serve us, which he keeps for love of us. He means this, as if he said: "Behold and see that I have done all this before your prayer, and now you exist and pray to me." And so he means that it belongs to us to know that the greatest deeds are done, as Holy Church teaches.

And in beholding this, with thanksgiving, we ought to pray for the deed that is now being done: that he rule us and guide us to his honor in this life, and bring us to his bliss. For that he has done everything. He means that we should see that he does it, and that we should pray for it, for one without the other is not enough. If we pray and do not see that he does it, it makes us downcast and doubtful, and that is not to his honor. And if we see that he does it and do not pray, we do not do our duty. And so it cannot be; that is to say, it is not so in his beholding.

But to see that he does it, and to pray along with it: so he is honored and we are helped. Whatever our Lord has ordained to do, it is his will that we pray for it, either in particular or in general. The joy and the bliss that it is to him, and the thanks and the honor that we shall have for it, pass the understanding of all creatures in this life, as I see it. For prayer is a right understanding of that fullness of joy that is to come, with true longing and sure trust. Savoring or seeing our bliss, to which we are ordained, makes us long by nature.

True understanding and love, with sweet mindfulness of our Savior, graciously make us trust. And so we have it by nature to long and by grace to trust, and our Lord beholds us continually in these two workings, for it is our duty. And his goodness can assign no less to us than this, which belongs to us: to give our diligence to it. Even when we do it, it shall seem to us that it is nothing, and that is

1670

And true it is, but doe we as we may, and meekly ask Mercy and Grace; and all that us faileth, we shall it find in him. And thus meaneth he, there he saith, I am the Ground of thy beseeching.

And thus in those blessedful Words, with the shewing, I saw a full overcoming against all our Wickedness, and all our doubtful dreeds.

MODERN

true. But let us do what we can and humbly ask mercy and grace, and all that we lack we shall find in him. And this is what he means where he says, "I am the ground of your beseeching."

And so in those blessed words, together with the showing, I saw a full victory over all our wickedness and all our doubting fears.

CHAPTER 43: PRAYER UNITES THE SOUL TO GOD

Prayer is a witness that the soul wills what God wills.

1670

43.1 Prayer owneth the Soul to God, which is ever like to God in kind and in substance, restored by Grace; but it is oft unlike in condition, by sin of mans party. Then is Prayer a Witness that the Soul will as God will; and comforteth the Conscience, and ableth Man to Grace. And thus he teacheth us to Pray; and mightily to trust that we shall have it; for he beholdeth us in Love, and will make us Partner of his good Will and Deed: And therefore he stirreth us to Pray, that that liketh him to do: For which Prayer and good Will that we have of his gift, he will reward us, and give us endless meed.

And this was shewed in this Word, And thou beseekest it. In this Word God shewed so great pleasance, and so great liking, as he were much beholding to us for each good Deed that we do; and yet it is he that doth it: And for that we beseech him mightily, to do that thing that him liketh; as if he said, What might thou please mee more than to beseech mightily, wisely, and wilfully, to do that thing that I will have done. And thus the Soul by Prayer is accorded with God.

But when our courteous Lord of his special Grace sheweth himself to our Soul, we have that we desire: And then we see not for the time what we should more Pray; but all our intent, with all our Mights is set whole into the beholding of him. And this is an high unperceiveable Prayer, as to my sight; for all the cause wherefore we Prayer, is to be oned in to the sight and beholding of him, to whom we Pray marvellously, enjoying with reverent dreed; and so great sweetness, and delight in him, that we can pray right naught, but as he stirreth us for the time.

MODERN

Prayer unites the soul to God. The soul is always like God in nature and in substance, restored by grace, but it is often unlike him in condition, through sin on man's part. Then prayer is a witness that the soul wills as God wills. It comforts the conscience and makes a person able to receive grace. And so he teaches us to pray, and to trust mightily that we shall have what we pray for, for he beholds us in love and wills to make us partners in his good will and deed. Therefore he stirs us to pray for what it pleases him to do. For this prayer and good will, which we have as his gift, he will reward us and give us an endless reward.

And this was shown in this word: "And you beseech it." In this word God showed such great pleasure and such great delight, as if he were greatly indebted to us for each good deed that we do, though it is he who does it. And because we beseech him mightily to do what pleases him, it is as if he said, "How could you please me more than by beseeching me mightily, wisely, and willingly to do the thing that I want done?" And so by prayer the soul is brought into accord with God.

But when our courteous Lord, of his special grace, shows himself to our soul, we have what we desire. Then for the time we do not see what more we should pray for, and all our intention, with all our powers, is set wholly on beholding him. This is a high, imperceptible prayer, as I see it. For the whole reason why we pray is to be united into the sight and beholding of him to whom we pray. We rejoice marvelously, with reverent fear and with such great sweetness and delight in him that we can pray nothing at all except as he stirs us for the time.

1670

And well I wot, the more the Soul seeth of God, the more she desireth him by Grace; but when we see him not so, then feel we need, and cause to pray for feeling, and for unableness of our self to Jesu. For when a Soul is tempted, troubled, and left to her self by her unrest, then it is time to pray to make her self supple and buxom to God; but she by no manner of Prayer maketh God supple to him, for he is ever one like in Love.

43.2 And thus I saw, that what time we see need, wherefore we pray; then our Lord God followeth us, helping our desire: And when we of his special Grace plainly behold him, seeing none of other needs, then we follow him. And he draweth us to him by Love, for I saw, and and felt that his marvellous, and his fulsome Goodness fulfilleth all our Mights: And therewith I saw that his continual Working in all manner of things, is done so godly, so wisely, and so mightily, that it over-passeth all our Imagining, and all that we can mean or think.

And then we can do no more but behold him, and enjoy with a high mighty desire to be all oned into him, and entend to his motion, and enjoy in his loving, and delight in his Goodness. And thus shall we with his sweet Grace in our own meek continual Prayer, come into him; now in this Life, by many privy touchings of sweet Ghostly sights and feelings, measured to us as our simplehead may bare it.

And this is wrought, and shall be by the Grace of the Holy Ghost, so long till we shall die in longing for Love; and then shall we all come into our Lord, our self clearly knowing, and God fulsomely having: And we endlesly be all hid in God, verily seeing, and fulsomely feeling him Ghostly hearing; and him delectably smelling, and him sweetly smelling: And there shall we see God face to face homely, and fulsomely.

The Creature which is made, shall see, and endlesly behold God which is the Maker; for thus may no man see God and live after; that is to say, in this deadly Life: But when he of his special Grace will shew him here, he strengtheneth the Creature above himself, and he measureth the

MODERN

And well I know that the more the soul sees of God, the more she desires him by grace. But when we do not see him in this way, then we feel need and cause to pray to Jesus for feeling, and because of our own inability. For when a soul is tempted, troubled, and left to herself in her unrest, then it is time to pray, to make herself supple and obedient to God. But by no kind of prayer does she make God supple to her, for he is always the same in love.

And so I saw that whenever we see a need for which we pray, our Lord God follows us, helping our desire. And when, of his special grace, we plainly behold him and see no other needs, then we follow him, and he draws us to himself by love. For I saw and felt that his marvelous and abundant goodness fulfills all our powers. With this I saw that his continual working in all manner of things is done so godly, so wisely, and so mightily that it surpasses all our imagining, and all that we can mean or think.

And then we can do no more than behold him and rejoice, with a high, mighty desire to be wholly united into him, attending to his movement, rejoicing in his loving, and delighting in his goodness. And so, with his sweet grace, in our own humble, continual prayer, we shall come into him now in this life, by many secret touchings of sweet spiritual sights and feelings, measured to us as our simplicity can bear it.

And this is worked, and shall be worked, by the grace of the Holy Spirit, until we die in longing for love. Then we shall all come into our Lord, knowing ourselves clearly and possessing God fully. We shall be endlessly all hidden in God, truly seeing and fully feeling him, hearing him spiritually, delightfully smelling him, and sweetly smelling him. And there we shall see God face to face, intimately and fully.[2]

The creature that is made shall see and endlessly behold God, who is the Maker. For no one can see God in this way and live afterward, that is to say, in this mortal life. But when he, of his special grace, wills to show himself here, he strengthens the creature above itself and measures the show-

2 Cressy prints “smelling” twice; the manuscripts give a different sense for the second (tasting or swallowing).

1670	MODERN
shewing after his own Will, and it is profitable for the time.	ing according to his own will, and it is profitable for the time.

The Fourteenth Showing: Wrath and Mercy

Chapters 44–50
There is no wrath in God; our substance and our sensuality; mercy and forgiveness; how can God not blame us?

CHAPTER 44: TRUTH, WISDOM AND LOVE

A soul works God's will as Mary did, by truth and wisdom, from which love comes.

	1670	MODERN
44.1	God shewed in all the Revelations ofttimes that (a Holy) man worketh evermore his Will and his Worship, duringly without stinting: And what this Working is, was shewed in the first, and that in a marvellous Ground: For it was shewed in the Working of the blissedful Soul of our Lady Saint Mary by Truth and Wisdom. And how, I hope by the Grace of the Holy Ghost, I shall say as I saw.	God showed in all the revelations many times that (a holy) man always works his will and his honor, continually, without ceasing. And what this working is was shown in the first, and on a marvelous ground, for it was shown in the working of the blessed soul of our Lady Saint Mary, by truth and wisdom. And how, I hope by the grace of the Holy Spirit, I shall tell as I saw.
	Truth seeth God, and Wisdom beholdeth God; and of these two, cometh the third; and that is, a marvellous delight in God which is Love: Where Truth and Wisdom is verily, there is Love verily coming of them both, and all of Gods making: For God is endless soveraign Truth, endless soveraign Wisdom, endless soveraign Love unmade. And a mans Soul is a Creature in God, which hath the same properties made; and evermore it doth that it was made for; that seeth God, it beholdeth God, and it loveth God: Wherefore God enjoyeth in the Creature, and the Creature in God endlesly marvelling.	Truth sees God, and wisdom beholds God, and from these two comes the third, and that is a marvelous delight in God, which is love. Where truth and wisdom truly are, there love truly is, coming from them both, and all of God's making. For God is endless sovereign truth, endless sovereign wisdom, endless sovereign love, unmade. And a man's soul is a creature in God which has the same properties, made, and it always does what it was made for: it sees God, it beholds God, and it loves God. Therefore God rejoices in the creature, and the creature in God, endlessly marveling.
	In which marvelling he seeth his God, his Lord, his Maker so high, so great, and so good, in regard of him that is made, that unneth the Creature seemeth ought to the self; but the brightness and clearness of Truth and Wisdom maketh him to see, and to know, that he is made for Love; in which Love God endlesly keepeth him.	In this marveling he sees his God, his Lord, his Maker, so high, so great, and so good in comparison with him who is made, that the creature scarcely seems anything to itself. But the brightness and clearness of truth and wisdom make him see and know that he is made for love, and in this love God endlessly keeps him.

CHAPTER 45: TWO JUDGMENTS

God judges our substance, the Church judges our sensuality; Julian asks how both are true.

	1670	MODERN
45.1	God deemeth us upon our kindly substance, which is ever kept one in him, whole and safe without end. And this Doome is of his rightful-	God judges us by our natural substance, which is always kept one in him, whole and safe without end, and this judgment comes from his rightful-

1670

head: And man deemeth upon our Changeable sensuality, which seemeth now one, now another, after that it taketh of the parties, and shewed outward. And this Doome is meddled; for sometimes it is good and easie; and sometime it is hard and grievous: And in as much as it is good and easie, it longeth to the rightfulness; and in as much as it is hard and grievous, our good Lord Jesu reformeth it by Mercy and Grace, through vertue of his blessed Passion, and so bringeth into the rightfulness.

And though these two be thus accorded and oned, yet it shall be known both in Heaven, without end. The first Doome which is of Gods rightfulness, and that is of his own high endless Love; and that is that fair sweet Doome that was shewed in all the fair Revelation; in which I saw him assigne to us no manner of blame. And though these were sweet and delectable, yet only in the beholding of this, I could not be full eased: And that was for the Doome of Holy Church, which I had before understanding, and was continually in my sight.

And therefore by this Doome, methought that me behooveth needs to know my self a sinner: And by the same Doome I understood, that sinners be sometimes worthy blame and Wrath; and these two could I not see in God: And therefore my advise and desire was more than I can or may tell; for the higher Doome God sheweth himself in the same time. And therefore me behooved needs to take it: And the lower Doome was learned me before time in Holy Church; and therefore I might not by no way leave the lower Doome.

Then was this my desire, that I might see in God, in what manner that the Doome of Holy Church here in Earth, is true in his sight, and how it longeth to me verily to know it, whereby they might both be saved, so as it were Worshipful to God, and right way to me. And to all this, I ne had no other answer, but a marvellous Example of a Lord, and of a Servant, as I shall say after, and that full mistely shewed: And yet I stood in Desire, and Will, into my lives end, that I might by Grace know these two Dooms, as it longeth to me.

For all Heavenly things, and all Earthly things that long to Heaven, be comprehended in these

MODERN

ness. And man judges by our changeable sensuality, which seems now one thing, now another, according to what it takes from the parts and shows outwardly. And this judgment is mixed, for sometimes it is good and easy, and sometimes it is hard and grievous. Insofar as it is good and easy, it belongs to rightfulness. Insofar as it is hard and grievous, our good Lord Jesus reforms it by mercy and grace, through the power of his blessed Passion, and so brings it into rightfulness.[1]

And though these two are thus reconciled and united, yet both shall be known in heaven without end. The first judgment, which is of God's rightfulness, comes from his own high endless love. That is the fair, sweet judgment that was shown in all the fair revelation, in which I saw him assign to us no kind of blame. And though these were sweet and delightful, yet in beholding this alone I could not be fully eased. That was because of the judgment of Holy Church, which I had understood before and which was continually in my sight.

And therefore by this judgment it seemed to me that I must necessarily know myself a sinner. And by the same judgment I understood that sinners are sometimes worthy of blame and wrath, and these two I could not see in God. And therefore my deliberation and desire were more than I can or may tell, for God himself showed the higher judgment at the same time, and so I had to accept it. And the lower judgment had been taught me earlier in Holy Church, and therefore I could in no way give up the lower judgment.

Then this was my desire: that I might see in God in what way the judgment of Holy Church here on earth is true in his sight, and how it belongs to me truly to know it, so that both might be preserved, in a way that would be honorable to God and the right way for me. And to all this I had no other answer but a marvelous example of a lord and a servant, as I shall tell later, and that was shown very obscurely. And yet I remained in desire and will, to the end of my life, that I might by grace know these two judgments as it belongs to me.

For all heavenly things, and all earthly things that belong to heaven, are comprehended in these two

1 "Sensuality" is Julian's term for the soul as joined to the body and the senses. It has no sexual meaning.

1670

two Dooms. And the more knowing, and understanding, by the gracious leading of the Holy Ghost, that we have of these two Dooms; the more we shall see and know our feelings (and Workings of Grace); and ever the more that we see them, the more kindly by Grace, we shall long to be fulfilled of endless Joy and Bliss, for we be made thereto. And our kindly substance is now blessedfully in God, and hath been sithens it was made, and shall be without end.

MODERN

judgments. The more knowledge and understanding of these two judgments we have, by the gracious leading of the Holy Spirit, the more we shall see and know our feelings (and workings of grace). And the more we see them, the more naturally, by grace, we shall long to be filled with endless joy and bliss, for we are made for that. And our natural substance is now blissfully in God, and has been since it was made, and shall be without end.[2]

CHAPTER 46: NO WRATH IN GOD

We cannot fully know ourselves in this life; Julian sees that God is never angry.

1670

46.1 But our passing living that we have here in our sensuality, knoweth not what our self is, but in our Faith. And when we know, and see verily, and clearly what our self is, then shall we verily and clearly see, and know our Lord God in fulhead of joy. And therefore it behoveth needs to be, that the nearer we be our bliss, the more we shall long; and that both by Kind and by Grace: We may have knowing of our self in this Life, by continual help and vertue of our high kind; in which knowing, we may encrease and wax by furthering and speeding of Mercy and Grace.

But we may never full know our self into the last point: In which Point, this passing Life, and all manner of Woe and Paine shall have an end. And therefore it longeth properly to us both by Grace and by Kind, to long and desire, with all our Mights to know our self. In which full knowing, we shall verily and clearly know our God in fulhead of endless joy. And yet in all this time fro the beginning to the end, I had two manner of beholdings: The one was endless continuant Love; with sureness of keeping, and blissful Salvation, for of this was all the shewing.

That other, was the common teaching of Holy Church, of which I was before enformed and grounded, and wilfully having in use, and understanding. And the beholding of this came not from me; for by the shewing, I was not stirred, nor led therefro in no manner Point. But I had therein teaching to love it, and like it; whereby I might with the help of our Lord and his Grace,

MODERN

But our passing life that we have here in our sensuality does not know what our self is, except in our faith. When we know and see truly and clearly what our self is, then we shall truly and clearly see and know our Lord God in fullness of joy. And therefore it must necessarily be that the nearer we are to our bliss, the more we shall long, and that both by nature and by grace. We may have knowledge of ourselves in this life by the continual help and power of our high nature, and in this knowledge we may increase and grow through the furthering and speeding of mercy and grace.

But we may never fully know ourselves until the last point, and at that point this passing life and every kind of woe and pain shall have an end. And therefore it properly belongs to us, both by grace and by nature, to long and desire with all our might to know ourselves. In this full knowledge we shall truly and clearly know our God in fullness of endless joy. And yet in all this time, from the beginning to the end, I had two kinds of beholding. The one was endless, continuing love, with assurance of keeping and blissful salvation, for all the showing was of this.

The other was the common teaching of Holy Church, in which I had been instructed and grounded before, and which I willingly held in practice and understanding. And the beholding of this did not leave me, for the showing did not move me or lead me away from it in any point. But I had teaching in it to love it and delight in it, so that I might, with the help of our Lord and his grace, increase

2 Here and in chapters 47–48 Cressy prints “feeling(s)” where the manuscripts read “failing(s).”

1670

increase and rise to more Heavenly knowing, and higher loving.

And thus in all this beholding, methought it behoved needs to see and to know that we be sinners, and do many Evils that we ought to leave, and leave many good Deeds undone that we ought to do: Wherefore we deserve pain, blame, and Wrath. And notwithstanding all this, I saw verily that our Lord was never Wrath, ne never shall: For he is God, he is Good, he is Truth, he is Love, and he is Peace; and his Might, his Wisdom, his Charity, and his Unity suffereth him not to be Wrath: For I saw truly that it is against the property of his Might to be Wrath; and against the property of his Wisdom, and against the property of his Goodness.

God is that Goodness that may not be Wrath, for God is not but Goodness. Our Soul is oned to him, unchangeable Goodness: And between God and our Soul is neither Wrath nor Forgiveness in his sight; for our Soul is so fulsomely oned to God of his own Goodness, that between God and our Soul may be right naught.

And to this understanding was the Soul led by Love, and drawn by Might in every shewing: That it is thus, our good Lord shewed; and how it is thus verily of his great Goodness, and that he will we desire, to wit; that is to say, as it longeth to his Creatures to wit it for all thing that the simple Soul understood, God will that it be shewed and known for those things that he will have privy, mightily and wisely himself hideth them for Love; for I saw in the same shewing, that much privity is hid, which may never be known into the time that God of his Goodness hath made us worthy to see it.

And therewith I am well apaid, abiding our Lords Will in this high marvel. And now I yield me to our Mother Holy Church, as a simple Child oweth.

MODERN

and rise to more heavenly knowing and higher loving.

And so in all this beholding it seemed to me necessary to see and to know that we are sinners. We do many evils that we ought to leave, and leave many good deeds undone that we ought to do, and for this we deserve pain, blame, and wrath. And notwithstanding all this, I saw truly that our Lord was never angry, nor ever shall be. For he is God, he is good, he is truth, he is love, and he is peace; and his might, his wisdom, his charity, and his unity do not allow him to be angry. For I saw truly that it is against the property of his might to be angry, and against the property of his wisdom, and against the property of his goodness.

God is that goodness which cannot be angry, for God is nothing but goodness. Our soul is united to him, unchangeable goodness, and between God and our soul there is neither wrath nor forgiveness in his sight. For our soul is so fully united to God by his own goodness that between God and our soul there can be nothing at all.

And to this understanding the soul was led by love and drawn by might in every showing. That it is so, our good Lord showed, and how it is truly so, out of his great goodness. And he wills that we desire to know it, that is to say, as far as it belongs to his creatures to know it. For everything that the simple soul understood, God wills that it be shown and known. The things he wills to keep secret he himself hides, mightily and wisely, out of love. For I saw in the same showing that much that is secret is hidden, which may never be known until the time that God of his goodness has made us worthy to see it.

And with this I am well content, waiting on our Lord's will in this high marvel. And now I yield myself to our Mother Holy Church, as a simple child should.

CHAPTER 47: MARVEL AND SUFFERING

Julian asks what God's mercy and forgiveness are, and feels five workings in herself.

1670

47.1 Two Points belonging to our Soul are debt. One is, that we Reverently marvel. That other is, that we meekly suffer, every enjoying in God; for he will that we know, that we shall in short time see

MODERN

Two points belonging to our soul are a debt we owe. One is that we reverently marvel. The other is that we humbly endure, always rejoicing in God, for he wills that we know that in a short time we

1670

clearly in himself all that we desire. And notwithstanding all this, I beheld and marvelled greatly, what is the Mercy and Forgiveness of God? For by the Teaching that I had before, I understood that the Mercy of God shall be Forgiveness of his Wrath, after the time that we have sinned: For methought that to a Soul whose meaning and desire is to Love, that the Wrath of God were harder than any other Pain.

And therefore I took, that the Forgiveness of his Wrath should be one of the principal Points of his Mercy. But for ought that I might behold and desire, I could not see this Point in all the shewing. But how I saw and understood of the Working of Mercy; I shall say some deal, as God will give me Grace. I understood thus; Man is changeable in this Life, and by simpleness and uncunning falleth into sin: He is unmighty, and unwise of himself; and also his Will is over-laid.

In this time he is in Tempest, and in Sorrow, and in Woe: And the cause is blindness, for he seeth not God; for if he saw God continually, he should have no mischievous feeling, ne no manner stirring, nor sorrowing that serveth to sin. Thus saw I, and felt in the same time; and methought that the sight and the feeling was high, and plentuous, and gracious, in regard that our common feeling is in this Life; but yet methought it was but low and small, in regard of the great desire that the Soul hath to see God: For I felt in me five manner of workings, which be these; Enjoying, Mourning, Desire, Dreed, and true Hope.

Enjoying for God, gave me understanding, and knowing that it was himself that I saw Mourning, and that was for feeling desire, that was that I might see him for ever more and more; understanding and knowing, that we shall never have full rest, till we see him clearly and verily in Heaven. Dreed was, for it seemed to me in all that time, that sight should fail, and I to be left to my self. True hope, was in the endless Love that I saw, that I should be kept by his Mercy, and brought to the bliss.

And the joying in his sight, with this true Hope of his merciful keeping, made me to have Feeling and Comfort: So that Mourning and dreed were not greatly painful. And yet in all this, I beheld in the shewing of God, that this manner sight of him

MODERN

shall see clearly in himself all that we desire. And notwithstanding all this, I beheld and marveled greatly: what is the mercy and forgiveness of God? For by the teaching that I had before, I understood that the mercy of God would be the forgiveness of his wrath after we have sinned. It seemed to me that, to a soul whose intention and desire is to love, the wrath of God would be harder than any other pain.

And therefore I took it that the forgiveness of his wrath must be one of the principal points of his mercy. But for all that I could behold and desire, I could not see this point in the whole showing. How I saw and understood the working of mercy I shall tell somewhat, as God will give me grace. I understood this: man is changeable in this life, and through simpleness and ignorance he falls into sin. He is powerless and unwise of himself, and also his will is overwhelmed.

In this time he is in tempest, and in sorrow, and in woe. The cause is blindness, for he does not see God. If he saw God continually, he would have no harmful feeling, nor any kind of stirring or sorrowing that serves sin. This I saw and felt at the same time. It seemed to me that the sight and the feeling were high, and plenteous, and gracious, compared with our common feeling in this life. But it still seemed to me low and small compared with the great desire that the soul has to see God. For I felt in me five kinds of working, which are these: rejoicing, mourning, desire, fear, and true hope.

Rejoicing, for God gave me understanding and knowledge that it was himself that I saw. Mourning, and that was for feeling. Desire, that was that I might see him ever more and more, understanding and knowing that we shall never have full rest until we see him clearly and truly in heaven. Fear was because it seemed to me all that time that the sight would fail and I would be left to myself. True hope was in the endless love that I saw: that I would be kept by his mercy and brought to bliss.

And the rejoicing in his sight, with this true hope of his merciful keeping, gave me feeling and comfort, so that mourning and fear were not greatly painful. And yet in all this I beheld in the showing of God that this kind of sight of him cannot be con-

1670

may not be continuant in this Life; and that for his own Worship, and for increase of our endless joy. And therefore we fail oftentimes of the sight of him: And anon we fall into our self, and then find we feeling of right naught but the contrarious that is in our self.

And that of the old Root of our first sin, with all that followeth of our own continuance: And in this we be travelled and tempted, with feeling of sin and of pain in many diverse manner, Ghostly and Bodily, as it is known to us in this Life.

MODERN

tinual in this life, and that is for his own honor and for the increase of our endless joy. And therefore we often fail of the sight of him. At once we fall into ourselves, and then we find no feeling of anything but the contrariness that is in ourselves.

And that comes from the old root of our first sin, with all that follows from our own continuing in it. In this we suffer and are tempted, with feeling of sin and of pain in many different ways, spiritual and bodily, as is known to us in this life.

CHAPTER 48: MERCY AND GRACE

Wrath is in us, not in God; mercy keeps us and grace turns our falls into honor.

1670

48.1 But our good Lord the Holy Ghost, which is endless Life dwelling in our Soul, full truly keepeth us, and worketh therein a Peace, and bringeth it to ease by Grace, and maketh it buxom, and accordeth it to God. And this is the Mercy and the Way that our good Lord continually leadeth us in, as long as we be in this Life, which is changeable: For I saw no Wrath but on mans party, and that forgiveth he in us: For Wrath is not else but a frowardness, and a contrariousness to Peace and Love.

And either it cometh of feeling of Might, or of feeling of Wisdom, or of feeling of Goodness: which feeling is not of God, but it is in our party; for we by sin and wretchedness have in us a Wrath, and a continuant contrariousness to Peace and to Love.

And that shewed he full oft in his lovely Chear of ruth and pity: For the ground of Mercy is in Love, and the working of Mercy is our keeping in Love: And this was shewed in such a manner, that I could not perceive of the property of Mercy otherwise, but as it were all Love in Love; that is to say, as to my sight, Mercy is a sweet gracious working in Love, medled with plenteous pitty; for Mercy worketh, us keeping; and Mercy worketh turning to us all thing to good: Mercy for Love suffereth us to fail by measure, and in as much as we fail, in so much we fall; and in as much as we fall, in so much we die: For us behooveth needs to die, in as much as we fail sight and feeling of God, that is our life.

MODERN

But our good Lord the Holy Spirit, who is endless life dwelling in our soul, keeps us very truly. He works a peace in it, brings it to ease by grace, makes it obedient, and reconciles it to God. And this is the mercy and the way in which our good Lord continually leads us as long as we are in this life, which is changeable. For I saw no wrath except on man's part, and that he forgives in us. For wrath is nothing else but a perversity and a contrariness to peace and love.

And it comes either from feeling of might, or from feeling of wisdom, or from feeling of goodness. This feeling is not of God but is on our part, for through sin and wretchedness we have in us a wrath and a continual contrariness to peace and to love.

And that he showed very often in his lovely countenance of compassion and pity. For the ground of mercy is in love, and the working of mercy is our keeping in love. And this was shown in such a way that I could not perceive the property of mercy otherwise than as if it were all love in love. That is to say, as I see it, mercy is a sweet, gracious working in love, mingled with plenteous pity. For mercy works in keeping us, and mercy works in turning all things to good for us. Mercy, for love, allows us to fail in measure. Insofar as we fail, so far we fall, and insofar as we fall, so far we die. For we must necessarily die insofar as we fail of the sight and feeling of God, who is our life.

1670

Our failing is dreadful, our falling is shameful; and our dying is sorrowful. But yet in all this the sweet eye of pity and love departeth never from us, ne the working of Mercy ceaseth not: For I beheld the property of Mercy, and I beheld the property of Grace, which have two manner of Working in one Love: Mercy is a pitiful property, which longeth to Mother-hood in tender Love: And Grace is a Worshipful property which longeth to Royal Lordship in the same Love.

Mercy worketh, keeping, suffering, quickening, and healing, and all is of tenderness of Love: And Grace worketh with Mercy, raising, rewarding, endlesly over-passing, that our Loving, and our Travel deserveth, spreading abroad, and shewing the high plenteousness, largeness of Gods Royal Lordship in his marvellous courtesie. And this is of the abundance of Love; for Grace worketh our dreadful failing into plenteous and endless solace: And Grace worketh our shameful falling into high Worshipful rising; and Grace worketh our sorrowful dying into Holy blissful Life: For I saw full truly, that ever as our contrariousness worketh to us here in Earth, pain, shame, and sorrow.

Right so on the contrariwise, Grace worketh to us in Heaven, Solace, Worship, and Bliss; and over-passing so far forth, that when we come up and receive that sweet Reward which Grace hath wrought to us there, we shall thank and bless our Lord endlesly, enjoying that ever we suffered Woe; and that shall be for a property of blessed Love that we shall know in God, which we might never have known without Woe going before. And when I saw all this, me behooved needs to grant that the Mercy of God and the Forgiveness slacketh and wasteth our Wrath.

MODERN

Our failing is fearful, our falling is shameful, and our dying is sorrowful. But yet in all this the sweet eye of pity and love never departs from us, nor does the working of mercy cease. For I beheld the property of mercy, and I beheld the property of grace, which have two kinds of working in one love. Mercy is a compassionate property, which belongs to motherhood in tender love. Grace is an honorable property, which belongs to royal lordship in the same love.

Mercy works keeping, allowing, quickening, and healing, and all of it is from the tenderness of love. And grace works with mercy: raising, rewarding, endlessly surpassing what our loving and our labor deserve, spreading abroad and showing the high plenteousness and largeness of God's royal lordship in his marvelous courtesy. And this is from the abundance of love. For grace works our fearful failing into plenteous and endless solace. Grace works our shameful falling into high, honorable rising. And grace works our sorrowful dying into holy, blissful life. For I saw very truly that, just as our contrariness works for us here on earth pain, shame, and sorrow,

so, on the contrary, grace works for us in heaven solace, honor, and bliss, and surpasses them so far that when we come up and receive that sweet reward which grace has made for us there, we shall thank and bless our Lord endlessly, rejoicing that we ever suffered woe. And that will be because of a property of blessed love that we shall know in God, which we could never have known without woe going before. And when I saw all this, I had to grant that the mercy of God and the forgiveness lessen and waste away our wrath.

CHAPTER 49: GOD CANNOT FORGIVE, FOR HE CANNOT BE ANGRY

Our life is grounded in love; wrath is in us.

1670

49.1 For it was an high marvel to the Soul which was continuantly shewed in all, and with great diligence, beholding that our Lord God aneynst himself may not forgive, for he may not be Wrath. It were unpossible; for this was shewed, that our Life is all grounded and rooted in Love, and without Love we may not live.

MODERN

For it was a high marvel to the soul, which was continually shown in all the showings and which beheld with great diligence, that our Lord God, with regard to himself, cannot forgive, because he cannot be angry. It would be impossible. For this was shown: that our life is all grounded and rooted in love, and without love we cannot live.

1670

And therefore to the Soul, that of his special Grace, seeth so far forth of the high marvellous goodness of God, that we be endlesly oned to him in Love: It is the most unpossible that may be, that God should be Wrath; for Wrath and Friendship be two Contraries; for he that wasteth and destroyeth our Wrath, and maketh us meek and mild; it behooveth us needs to believe, that he be ever in one Love, meek, and mild:

Which is contrary to Wrath, for I saw full truly, that where our Lord appeareth, Peace is taken, and Wrath hath no steede: For I saw no manner of Wrath in God, neither for short time, nor for long; for truly as so my sight, if God might be Wrath a while, we should neither have Life, ne steede, ne being; for as verily as we have our being of the endless Might of God, and of the endless Wisdom, and of the endless Goodness: Also verily we have our keeping in the endless Might of God, in the endless Wisdom, and in the endless Goodness.

For though we feel in us Wrath, Debate, and Strife, yet we be all mercifully beclosed in the midhead of God, and in his meekhead, in his benignity, and in his buxomness. For I saw full truly, that all our endless Friendship, our steed, our life, and our being is in God; for that same endless Goodness that keepeth us when we sin, that we perish not: That same endless Goodness continually treateth in us a Peace against our Wrath, and our contrarious falling, and maketh us to see our need, with a true dread mightily to seek unto God to have Forgiveness, with a gracious desire of our Salvation, for we may not be blissfully saved, till we be verily in Peace and in Love, for that is our Salvation.

And though we be Wrath, and the contrariousness that is in us be now in Tribulation, Disease, and Woe, as falling into our blindness, and our pronity; Yet be we sure and safe by the merciful keeping of God that we perish not; but we be not blissfully safe, in having of our endless joy, till we be all in Peace and in Love; that is to say, full pleased with God, and with all his Works, and with all his Dooms; and loving and pleasable with our selves, and with our even Christen, and with

MODERN

And therefore, to the soul that by his special grace sees so far into the high, marvelous goodness of God that we are endlessly united to him in love, it is the most impossible thing that can be that God should be angry. For wrath and friendship are two contraries. For he who wastes and destroys our wrath, and makes us meek and mild, we must necessarily believe that he is always in one love, meek and mild,

which is contrary to wrath. For I saw very truly that where our Lord appears, peace is received, and wrath has no place. For I saw no kind of wrath in God, neither for a short time nor for a long one. For truly, as I see it, if God could be angry even for a while, we would have neither life, nor place, nor being. For as truly as we have our being from the endless might of God, and from the endless wisdom, and from the endless goodness, just as truly we have our keeping in the endless might of God, in the endless wisdom, and in the endless goodness.

For though we feel in ourselves wrath, contention, and strife, yet we are all mercifully enclosed in the mildness of God, and in his meekness, in his benignity, and in his obedience. For I saw very truly that all our endless friendship, our place, our life, and our being is in God. For that same endless goodness that keeps us when we sin, so that we do not perish, that same endless goodness continually negotiates in us a peace against our wrath and our contrary falling. It makes us see our need, and with a true fear seek mightily to God to have forgiveness, with a gracious desire for our salvation. For we cannot be blissfully saved until we are truly in peace and in love, for that is our salvation.[3]

And though we are angry, and the contrariness that is in us is now in tribulation, distress, and woe, as we fall into our blindness and our proneness, yet we are sure and safe by the merciful keeping of God, so that we do not perish. But we are not blissfully safe, in having our endless joy, until we are all in peace and in love: that is to say, fully pleased with God, and with all his works, and with all his judgments; and loving and content with ourselves, and with our fellow Christians,

3 Cressy's "midhead" is a misprint for "mildhead," mildness.

1670

all that God loveth, as love liketh. And this doth Gods Goodness in us.

Thus saw I that God is our very Peace; and he is our sure Keeper, when we be our self at unpeace; and he continually worketh to bring us into endless Peace: And thus when by the working of mercy and grace we be made meek and mild, than we be full safe. Suddenly is the Soul oned to God, when she is truly peaced in her self; for in him is found no Wrath. And thus I saw when we be all in Peace and in Love, we find no contrariousness in no manner of letting.

And that contrariousness which is now in us, our Lord God of his goodness maketh it to us full profitable: For contrariousness is cause of all our Tribulation, and all our Woe: And our Lord Jesu taketh them, and sendeth them up to Heaven; and then they are made more sweet and delectable than Heart may think, or Tongue can tell. And when we come thither, we shall find them ready all turned into very fairness and endless Worship. Thus is God our stedfast ground, and shall be our full bliss, and make us unchangeable, as he is when we be there.

MODERN

and with all that God loves, as love delights. And this God's goodness does in us.

Thus I saw that God is our true peace; and he is our sure keeper when we ourselves are not at peace; and he continually works to bring us into endless peace. And so, when by the working of mercy and grace we are made meek and mild, then we are fully safe. Suddenly the soul is united to God when she is truly at peace in herself, for in him no wrath is found. And thus I saw that when we are all in peace and in love, we find no contrariness, nor any kind of hindrance.

And that contrariness which is now in us, our Lord God in his goodness makes very profitable to us. For contrariness is the cause of all our tribulation and all our woe; and our Lord Jesus takes them and sends them up to heaven, and then they are made more sweet and delightful than heart can think or tongue can tell. And when we come there, we shall find them ready, all turned into true beauty and endless honor. Thus God is our steadfast ground, and he shall be our full bliss, and shall make us unchangeable, as he is, when we are there.

CHAPTER 50: JULIAN'S QUESTION

How can God see us without blame when the Church teaches that we deserve it?

1670

50.1 And in this deadly Life Mercy and Forgiveness is our way, that evermore leadeth us to grace. And by the tempest and the sorrow that we fall in on our party, we be often dead as to mans Doome in Earth; but in the sight of God, the Soul that shall be safe, was never dead, ne never shall be. But yet here I wondred and marvelled with all the diligence of my Soul meaning thus; Good Lord, I see that thou art the very Truth, and I know truly that we sin grievously all day, and be much blameworthy: And I may neither leave the knowing of this sooth, nor I see not the shewing to us no manner of blame.

How may this be? For I know by the common teaching of Holy Church, and by mine own feeling, that the blame of our sins continually hangeth upon us fro the first man, into the time that we come up into Heaven. Then was this my marvel, that I saw our Lord God shewing to us no

MODERN

And in this mortal life mercy and forgiveness are our way, which always leads us to grace. And by the tempest and the sorrow that we fall into on our part, we are often dead, as people judge on earth; but in the sight of God the soul that shall be saved was never dead, nor ever shall be. But yet here I wondered and marveled with all the diligence of my soul, meaning thus: Good Lord, I see that you are truth itself, and I know truly that we sin grievously all day and are much to blame. And I can neither give up the knowing of this truth, nor do I see you showing us any kind of blame.

How can this be? For I know by the common teaching of Holy Church, and by my own feeling, that the blame of our sins continually hangs upon us, from the first man until the time that we come up into heaven. This, then, was my marvel: that I saw our Lord God showing us no more blame than

1670

more blame, than if we were as clean, and as holy as Angels be in Heaven.

And between these two contraries, my Reason was greatly travelled by my blindness, and could have no rest, for dread that his blessed Presence should pass from my sight, and I to be left in unknowing how he behold us in our sin; for either me behooved to see in God that sin were all done away, or else me behooved to see in God how he seeth it; whereby I might truly know how it longeth to mee to see sin, and the manner of our blame.

My longing endured, him continually beholding; and yet I could have no patience for great fear and perplexity, thinking if I take it thus, that we be no sinners, nor no blame worthy; it seemeth as I should Erre, and fail of knowing of this sooth. And if it be true that we be sinners, and blame worthy, good Lord, how may it then be that I cannot see this truth in thee; which art my God, my Maker, in whom I desire to see all truth? For three Points make me hardy to ask it. The first is, for it is so low a thing, for if it were an high, I should be adred.

The second is, that it is so common; for if it were special and privy also, I should be adred. The third is, that it needeth me to wit, as me thinketh; if I shall live here for knowing of Good and Evil, whereby I may by reason and by grace the more depart them asunder, and love Goodness, and hate Evil, as Holy Church teacheth. I cried inwardly with all my Might, seeking unto God for help; meaning thus, Ah Lord Jesu, King of Bliss, How shall I be eased? Who shall tell me, and teach me that me needeth to wit, if I may not at this time see it in thee?

MODERN

if we were as clean and as holy as the angels are in heaven.

And between these two contraries my reason was greatly troubled by my blindness, and could have no rest, for fear that his blessed presence should pass from my sight and I should be left not knowing how he beholds us in our sin. For either I had to see in God that sin was all done away, or else I had to see in God how he sees it, by which I might truly know how it is fitting for me to see sin, and the manner of our blame.

My longing endured as I beheld him continually; and yet I could have no patience, for great fear and perplexity, thinking: If I take it thus, that we are not sinners and not blameworthy, it seems that I would err and fail to know this truth. And if it is true that we are sinners and blameworthy, good Lord, how can it then be that I cannot see this truth in you, who are my God, my Maker, in whom I desire to see all truth? For three points make me bold to ask it. The first is that it is so lowly a thing; for if it were a high one, I would be afraid.

The second is that it is so common; for if it were special and secret as well, I would be afraid. The third is that I need to know it, as it seems to me, if I am to live here, for the knowing of good and evil, by which I may, by reason and by grace, separate them the more from each other, and love goodness and hate evil, as Holy Church teaches. I cried inwardly with all my might, seeking to God for help, meaning thus: Ah, Lord Jesus, King of bliss, how shall I be eased? Who shall tell me and teach me what I need to know, if I cannot at this time see it in you?

The Fourteenth Showing: The Lord and the Servant

Chapters 51–53
The parable of a servant who falls into a ditch while running to do his lord's will, and its meaning.

CHAPTER 51: THE LORD AND THE SERVANT

A servant runs to do his lord's will and falls into a ditch; the long meaning of the parable.

1670	MODERN
51.1 And then our courteous Lord answered in shewing full mistely, by a wonderful Example of a Lord that hath a Servant, and gave me sight to my understanding of both: which sight was shewed double in the Lord; and the sight was shewed double in the Servant. That one party was shewed Ghostly in bodily likeness. That other party was shewed more Ghostly without bodily likeness. For the first, thus I saw two Persons in bodily likeness; that is to say, a Lord and a Servant.	And then our courteous Lord answered, showing very mistily, by a wonderful example of a lord who has a servant, and he gave me sight for my understanding of both. This sight was shown double in the lord, and the sight was shown double in the servant. The one part was shown spiritually, in bodily likeness. The other part was shown more spiritually, without bodily likeness. For the first, I saw thus two persons in bodily likeness: that is to say, a lord and a servant.
And therewith God gave me Ghostly understanding: The Lord sitteth solemnly in rest and in peace; the Servant standeth before his Lord reverently ready to do his Lords Will: The Lord looketh upon his Servant full lovely, and sweetly, and meekly; he sendeth him into a certain place to do his Will. The Servant not only he goeth, but suddenly he starteth, and runneth in great haste for Love to do his Lords Will. And anon he falleth in a slade, and taketh full great sorrow; and then he groneth, and moneth, and walloweth, and wrieth; but he may not rise nor help himself by no manner of way.	And with that God gave me spiritual understanding. The lord sits solemnly in rest and in peace; the servant stands before his lord reverently, ready to do his lord's will. The lord looks upon his servant very lovingly, and sweetly, and meekly; he sends him to a certain place to do his will. The servant not only goes, but suddenly he leaps up and runs in great haste, for love, to do his lord's will. And at once he falls into a slade and suffers very great sorrow; and then he groans, and moans, and wallows, and writhes; but he cannot rise or help himself in any way.[1]
And of all this the most mischief that I saw him in, was failing of Comfort; for he could not turn his face to look up on his loving Lord, which was to him full near, in whom is full Comfort: But as a man that was full feeble and unwise for the time he entended to his feeling and enduring in Woe. In which Woe he suffered seven great Pains. The first was the sore brusing that he took in his falling, which was to him much pain. The second was the heaviness of his body. The third was feebleness that followed of these two.	And of all this, the greatest misery I saw him in was the lack of comfort; for he could not turn his face to look up at his loving lord, who was very near him, and in whom is full comfort. But like a man who was very feeble and unwise for the time, he attended to his feeling and to his enduring in woe. In this woe he suffered seven great pains. The first was the sore bruising that he took in his fall, which was great pain to him. The second was the heaviness of his body. The third was the feebleness that followed from these two.
The fourth was, that hew as blinded in his Reason, & stonnyed in his mind, so farth forth,	The fourth was that he was blinded in his reason and stunned in his mind, so far that he had almost

1670

that almost he had forgotten his own Love. The fifth was, that he might not rise. The sixth was pain most marvellous to me; and that was that he lay alone. I looked all about and beheld, and far, ne near, ne high, ne low; I saw to him no help. The seventh was, that the place that he lay in, was long, hard, and grievous. I marvelled how this Servant might thus meekly suffer all this Woe. And I beheld with avisement, to wit, if I could perceive in him any default; or if the Lord should assign him any manner of blame.

And verily there was none seen; for only his good will and his great desire was the cause of his falling. And he was as unlothful, and as good inwardly as he was when he stood before his Lord, ready to do his Will. And right thus continually, his loving Lord full tenderly beholdeth him; and now with a double chear: One outward full meekly and mildly with great rewth and pity; and this was of the first.

Another inward more Ghostly: And this was shewed with a leading of my understanding into the Lord in restoring, which I saw him highly enjoy for the worshipful resting, and noble that he will, and shall bring his Servant to by his plentuous Grace; and this was of the other shewing. And now was my understanding led again into the first, both keeping in mind: Then said this courteous Lord in his meaning: To my beloved Servant, what harm and disease he hath had, and taken in my service for my love, yea, and for his good will? It is not reason that I reward him, his frey and his dreed, his hurt and his maym, and all his Woe?

and not only this, but falleth it not to me to give him a gift, that be better to him, and more worshipful than his own heal should have been; or else methinketh I did him no Grace.

And in this, an inward Ghostly shewing of the Lords meaning descended into my Soul, in which I saw, that it behooved needs to be standing his great goodness and his own worship, that his dear worthy Servant which he loved so much, should be highly and worshipfully rewarded without end, above that he should have been if he had not fallen; yea, and so far forth, that his falling and all

MODERN

forgotten his own love. The fifth was that he could not rise. The sixth was the pain most marvelous to me, and that was that he lay alone. I looked all about and beheld, and neither far nor near, nor high nor low, did I see any help for him. The seventh was that the place he lay in was long, hard, and grievous. I marveled how this servant could so meekly suffer all this woe. And I looked carefully to know whether I could perceive any fault in him, or whether the lord would assign him any kind of blame.

And truly none was seen; for only his good will and his great desire were the cause of his falling. And he was as willing and as good inwardly as he was when he stood before his lord, ready to do his will. And just so, continually, his loving lord beholds him very tenderly, and now with a double countenance: one outward, very meekly and mildly, with great compassion and pity, and this was of the first showing;

another inward, more spiritual. And this was shown with a leading of my understanding into the lord, in the restoring, in which I saw him greatly rejoice because of the honorable and noble rest to which he will and shall bring his servant by his plenteous grace; and this was of the other showing. And now my understanding was led back into the first, keeping both in mind. Then this courteous lord said in his meaning: Look at my beloved servant—what harm and distress he has had and taken in my service, for my love, yes, and for his good will! Is it not reasonable that I reward him for his fright and his fear, his hurt and his maiming, and all his woe?

And not only this, but is it not fitting for me to give him a gift that would be better for him, and more honorable, than his own health would have been? Or else it seems to me that I would be doing him no grace.

And in this an inward, spiritual showing of the lord's meaning descended into my soul, in which I saw that it must necessarily be, given his great goodness and his own honor, that his dearly worthy servant, whom he loved so much, should be highly and honorably rewarded without end, above what he would have been if he had not fallen; yes, and so far that his falling, and all the

1 Slade: a hollow, dell, or ditch.

1670

his Woe that he hath taken thereby, shall be turned into the high over-passing Worship and endless Bliss: And at this Point, the shewing of the example vanished, and our good Lord led forth my understanding, in sight and in shewing of the Revelation to the end.

But notwithstanding all this forth leading, the marvelling of the example went never from me; for methought it was given me for answer to my desire: And yet could I not take therein full understanding to my ease in that time; for in the servant that was shewed for Adam; as I shall say, I saw many divers properties that might by no manner be direct to single Adam. And thus in that time I stood mickle in three Knowings; for the full understanding of this marvellous Example was not given me in that time. In which misty Example, the privities of the Revelation be yet much hid.

And notwithstanding this, I saw and understood that every shewing is full of privities: And therefore me behooveth now to tell three properties, in which I am somedeal eased. The first is, the beginning of teaching that I understood there in the same time. The second is, the inward Learning that I have understood therein sithens. The third is, all the holy Revelation from the beginning to the end, which our Lord God of his Goodness bringeth ofttimes freely to the sight of my understanding. And these three be so oned as to my understanding, that I cannot, nor may depart them.

MODERN

woe he has taken from it, shall be turned into high, surpassing honor and endless bliss. And at this point the showing of the example vanished, and our good Lord led my understanding forth, in sight and in showing of the revelation, to the end.

But notwithstanding all this leading forth, the marvel of the example never left me; for it seemed to me that it was given me as an answer to my desire. And yet I could not at that time take full understanding of it, to my ease. For in the servant, who was shown for Adam, as I shall say, I saw many different properties that could in no way be attributed to Adam alone. And so at that time I stood much in three knowings, for the full understanding of this marvelous example was not given me at that time. In this misty example the secrets of the revelation are still much hidden.[2]

And notwithstanding this, I saw and understood that every showing is full of secrets. And therefore I must now tell three properties, by which I am somewhat eased. The first is the beginning of the teaching that I understood in it at that same time. The second is the inward learning that I have understood in it since. The third is the whole holy revelation from the beginning to the end, which our Lord God in his goodness often freely brings to the sight of my understanding. And these three are so united, as I understand it, that I cannot and may not separate them.

THE EXAMPLE STUDIED AGAIN

For twenty years Julian studies the lord and servant in detail: seat, clothing, looks and task.

1670

And by these three as one, I have teaching whereby I owe to believe and trust in our Lord God, that of the same Goodness that he shewed it, and for the same end, right so of the same goodness and of the same end; he shall declare it to us when it is his Will; for twenty years after the time of the shewing, save three months I had teaching inwardly, as I shall say. It longeth to thee to take heed to all the properties and the conditions that were shewed in the Example,

MODERN

And by these three as one I have teaching by which I ought to believe and trust in our Lord God that, of the same goodness with which he showed it, and for the same end, just so, of the same goodness and for the same end, he shall make it clear to us when it is his will. For twenty years after the time of the showing, less three months, I had inward teaching, as I shall say: "It is for you to take heed of all the properties and the conditions that were shown in the example, though you think that it is misty and indistinct to your sight."

2 Cressy prints "three Knowings"; the manuscripts read "unknowing."

1670

though thee think that it be misty and indifferent to thy sight.

I assented wilfully with great desire, seeing inwardly with avisement all the points and the properties that were shewed in the same time, as far forth as my Wit and my understanding will serve; beginning at my beholding at the Lord and at the Servant: At the manner of sitting of the Lord, and the place he sat on; and the colour of his Cloathing; and the manner of shape; and his chear without, and his nobley, and his goodness within: And the manner of standing of the Servant; and the place where, and how: and his manner of Cloathing, the Colour; and the shape at his outward behaviour; and at his inward goodness, and his unlothfulness.

The Lord, that sat solemnly in rest and in peace, I understand that he is God. The Servant that stood before him, I understood that he was shewed for Adam; that is to say, one man was shewed that time, and his falling, to make thereby to be understood how God beholdeth all man and his falling: For in the sight of God, all man is one man, and one man is all man. This man was hurt in his Might, and made full feeble.

And he was stonnyed in his understanding; for he was turned from the beholding of his Lord, but his Will was kept in Gods sight: for his Will I saw our Lord commend and approve, but himself was letted and blinded of the knowing of this Will: And this is to him great sorrow, and grievous disease; for neither he seeth clearly his loving Lord, which is to him full meek and mild; nor he seeth truly what himself is in the sight of his loving Lord. And well I wot, that when these two be wisely and truly seen, we shall get rest and peace here in party.

And the fulsomness in the bliss in Heaven by his plentuous Grace: And this was a beginning of teaching which I saw in the same time, whereby I might come to knowing, in what manner he beholdeth us in our sin. And then I saw that only pain blameth and punisheth. And our courteous Lord comforteth and succoureth. And ever he is to the Soul in glad chear, longing and loving to bring us to his bliss.

The place that the Lord sat on was simple, on the Earth barren and desert, alone in Wilderness; his Cloathing was wide and side, and full seemly, as

MODERN

I assented willingly, with great desire, looking inwardly and carefully at all the points and the properties that were shown at that time, as far as my wit and my understanding will serve: beginning with my beholding of the lord and of the servant—the manner of the lord's sitting, and the place he sat on, and the color of his clothing, and the manner of his shape, and his outward countenance, and his nobility and his goodness within; and the manner of the servant's standing, and the place where, and how; and his manner of clothing, the color, and the shape; his outward behavior, and his inward goodness, and his willingness.

The lord who sat solemnly in rest and in peace, I understand that he is God. The servant who stood before him, I understood that he was shown for Adam: that is to say, one man and his falling were shown at that time, so that by this it might be understood how God beholds all man and his falling. For in the sight of God all man is one man, and one man is all man. This man was hurt in his might and made very feeble.

And he was stunned in his understanding, for he was turned away from beholding his lord; but his will was kept in God's sight. For I saw our Lord commend and approve his will, but he himself was hindered and blinded from knowing this will. And this is great sorrow and grievous distress to him; for he neither sees clearly his loving lord, who is very meek and mild to him, nor does he see truly what he himself is in the sight of his loving lord. And I know well that when these two are wisely and truly seen, we shall get rest and peace here in part,

and the fullness of the bliss of heaven, by his plenteous grace. And this was a beginning of the teaching which I saw at that same time, by which I might come to know in what manner he beholds us in our sin. And then I saw that only pain blames and punishes, and our courteous Lord comforts and helps. And he is always toward the soul with a glad countenance, longing and loving to bring us to his bliss.

The place where the lord sat was simple: on the earth, barren and desert, alone in a wilderness. His clothing was wide and ample and very seemly,

1670

falleth to a Lord: The colour of the cloathing was Blew as Azure, most sad and fair; his chear was merciful: The colour of his Face was fair, brown, white, with full seemly Countenance; his eyen were black, most fair and seemly, shewing full of lovely pity. And within him an heyward long and broad, all full of endless Heavenliness: And the lovely looking that he looked on his Servant continually; and namely, in his falling; methought it might melt our Hearts for love, and burst them in two for joy.

This fair looking shewed of a seemly medelur, which was marvellous to behold. That one was rewth and pity: That other joy and bliss: The joy and bliss passeth as far the ruth and the pity, as Heaven is above Earth: the pity was Earthly, and the bliss Heavenly. The rewth and the pity of the Father was of the falling of Adam, which is his most loved Creature: The joy and the bliss was of the falling of his dear worthy Son, which is even with the Father. The merciful beholding of his lovely chear, fufilled all Earth, and descended down with Adam into Hell; with which continuant pity, Adam was kept fro endless Death.

And this Mercy and Pity dwelleth with mankind, into the time that we come up into Heaven. But man is blinded in this Life, and therefore, we may not see our Father God as he is. And what time that he of his Goodness will shew him to man, he sheweth him homely as may, notwithstanding that I saw verily, we ought to know and believe, that the Father is not man. But his sitting on the Earth barren and desert, is this to mean: He made mans Soul to be his own City, and his dwelling Place; which is most pleasing to him of all his Works.

And what time Man was fallen, into sorrow and pain; he was not all seemly to serve of that Noble Office. And therefore our kind Father would have dight him none other place, but to sit upon the Earth; abiding mankind, which is medled with Earth: Till what time by his Grace, his dear worthy Son had brought again his City into the noble fairness, with his hard travel. The blewhead of that cloathing betokeneth his stedfastness: The brown-head of his fair face, with the seemly black-head of the eyen, was most according to

MODERN

as befits a lord. The color of the clothing was blue as azure, most sober and fair. His countenance was merciful. The color of his face was a fair brown-white, with very comely features. His eyes were black, most fair and seemly, and showed a full and lovely pity. And within him was a high refuge, long and broad, all full of endless heavenliness. And the lovely look with which he looked on his servant continually, and especially in his falling, seemed to me as if it might melt our hearts for love and burst them in two for joy.[3]

This fair look showed a seemly mixture, which was marvelous to behold. The one part was compassion and pity, the other joy and bliss. The joy and bliss surpass the compassion and pity as far as heaven is above earth. The pity was earthly, and the bliss heavenly. The compassion and pity of the Father was for the falling of Adam, who is his most loved creature. The joy and bliss was for the falling of his dearly beloved Son, who is equal with the Father. The merciful beholding of his lovely countenance filled all the earth and descended down with Adam into hell, and by this continuing pity Adam was kept from endless death.

And this mercy and pity dwell with mankind until the time that we come up into heaven. But man is blinded in this life, and therefore we may not see our Father God as he is. And whenever he of his goodness wills to show himself to man, he shows himself intimately, as far as may be, notwithstanding that I saw truly that we ought to know and believe that the Father is not man. But his sitting on the earth, barren and desert, means this: he made man's soul to be his own city and his dwelling place, which is the most pleasing to him of all his works.

And when man had fallen into sorrow and pain, he was not wholly fit to serve in that noble office. And therefore our natural Father would prepare for himself no other place but to sit upon the earth, waiting for mankind, which is mixed with earth, until the time when by his grace his dearly beloved Son had brought his city back again into its noble fairness with his hard labor. The blueness of that clothing signifies his steadfastness. The brownness of his fair face, with the seemly

3 "An heyward": probably "a high ward," a lofty stronghold or refuge.

1670

shew his holy Soberness. The largeness of his cloathing, which was fair flaming about, betokeneth that he hath beclosed in him all heaviness, and all endless joy and bliss.

And this was shewed in a touch; where I saw that my understanding was led into the Lord, in which I saw him highly enjoy, for the worshipful restoring, that he will and shall bring his Servant to by his plentious Grace. And yet I marvelled, beholding the Lord and the Servant before said: I saw the Lord sit solemnly, and the Servant standing reverently before his Lord: In which Servant is double understanding; one without, an other within; outward he was clad simple, as a Labourer which was disposed to travel, and he stood full near the Lord, not even fore anenst him; but in party aside, and that on the left side.

His cloathing was a white Kirtle, single, old, and all defaulted, dyed with sweat of his body; streit sitting to him, and short as it were an handful beneath the knee; bare, seeming as it should soon be worn up, ready to be ragged and rent. And in this I marvelled greatly, thinking, this is now an unseemly cloathing for the Servant that is so highly loved, to stand in before so Worshipful a Lord. And inward in him was shewed a ground of Love; which Love, he had to the Lord, that was even like to the Love that the Lord had to him.

The Wisdom of the Servant saw inwardly, that there was one thing to do, which should be Worship to the Lord. And the Servant for Love, having no regard to himself, nor to nothing that might fall off him, hastily did start and run at the sending of his Lord, to do that thing which was his Will and his Worship; For it seemed by his outward cloathing, as if he had been a continuant Labourer, and an hard traveller of long time. And by the inward sight that I had, both in the Lord and in the Servant, it seemed that he was anaved; that is to say, new beginning for to travel; which Servant was never sent out before.

There was a Treasure in the Earth which the Lord loved; I marvelled and thought what it might be: And I was answered in my understanding, it is a

MODERN

blackness of the eyes, was most fitting to show his holy soberness. The largeness of his clothing, which was fair and flaming all about, signifies that he has enclosed in himself all the heavens and all endless joy and bliss.[4]

And this was shown in a touch, in which I saw that my understanding was led into the lord, and in this I saw him greatly rejoice for the honorable restoring to which he wills to bring, and shall bring, his servant by his plenteous grace. And yet I marveled, beholding the lord and the servant described above. I saw the lord sit solemnly, and the servant standing reverently before his lord. In this servant there is a double meaning, one outward, the other inward. Outwardly he was clad simply, as a laborer who was prepared for toil, and he stood very near the lord, not directly in front of him, but partly to one side, and that on the left side.

His clothing was a white kirtle, single, old, and all worn, stained with the sweat of his body, tight-fitting on him and short, as it were a handbreadth below the knee, threadbare, seeming as if it would soon be worn out, ready to be ragged and torn. And at this I marveled greatly, thinking: "This is now unseemly clothing for the servant who is so highly loved to stand in before so honorable a lord." And inwardly in him was shown a ground of love, and the love he had for the lord was equal to the love that the lord had for him.[5]

The wisdom of the servant saw inwardly that there was one thing to do which would be to the lord's honor. And the servant, for love, having no regard for himself nor for anything that might happen to him, hastily started up and ran at the sending of his lord, to do that thing which was his will and his honor. For it seemed by his outward clothing as if he had been a continual laborer and a hard toiler for a long time. And by the inward sight that I had, both in the lord and in the servant, it seemed that he was new—that is to say, newly beginning to labor—a servant who had never been sent out before.

There was a treasure in the earth which the lord loved. I marveled and wondered what it might be, and I was answered in my understanding: it is a

4 Cressy prints "all heaviness"; the manuscripts read "all heavens."
5 Kirtle: a plain tunic reaching about to the knee.

1670

meat which is lovesome and pleasing unto the Lord: For I saw the Lord sit as a man, and I saw neither meat nor drink wherewith to serve him; this was one marvel.

Another marvel was, that this solemn Lord had no Servant but one, and him he sent out: I beheld, thinking what Labour it may be that the Servant should do; and then I understood that he should do the greatest Labour, and the hardest Travel; that is, he should be a Gardner, delving and diking, and sweating, and turning the Earth up and down, and seek the deepness, and water the Plants in time: And in this he should continue his Travel, and make sweat-floods to run, and noble plentuousness Fruit to spring, which he should bring before the Lord, and serve him therewith to his liking; and he should never turn again, till he had dight this meat all ready, as he knew that it liked to the Lord: And then he should take this meat, with the drink, and bear it full Worfully before the Lord.

And all this time the Lord should sit right on the same place, abiding the Servant whom he sent out: And yet I marvelled fro whence the Servant came: For I saw in the Lord, that he hath within himself endless Life, and all manner of Goodness, save the treasure that was in the Earth: And that was grounded within the Lord in marvellous deepness of endless Love. But it was not all to his Worship, till his Servant hath thus nobly dight it, and brought it before him in himself present. And without the Lord was right nought but Wilderness.

MODERN

food which is lovely and pleasing to the lord. For I saw the lord sit as a man, and I saw neither food nor drink with which to serve him. This was one marvel.

Another marvel was that this solemn lord had no servant but one, and him he sent out. I beheld, wondering what labor it might be that the servant should do. And then I understood that he should do the greatest labor and the hardest toil: that is, he should be a gardener, digging and ditching and sweating, and turning the earth up and down, and seek the depths, and water the plants in due time. And in this he should continue his labor, and make streams of sweat run, and make noble and plenteous fruit spring up, which he should bring before the lord and serve him with to his delight. And he should never come back until he had prepared this food all ready, as he knew it pleased the lord. And then he should take this food, with the drink, and carry it most honorably before the lord.

And all this time the lord should sit right in the same place, waiting for the servant whom he sent out. And yet I marveled where the servant came from. For I saw in the lord that he has within himself endless life and every kind of goodness, except the treasure that was in the earth; and that too was grounded in the lord, in the marvelous depth of endless love. But it was not wholly to his honor until his servant had prepared it thus nobly and brought it before him, present in himself. And outside the lord there was nothing at all but wilderness.

THE SERVANT IS ADAM AND CHRIST

The lord is God the Father; the servant is both Adam and God's Son in Adam's kirtle.

1670

And I understood not all what this Example meant; and therefore I marvelled from whence the Servant came: In the Servant is comprehended the second Person of the Trinity; and in the Servant is comprehended Adam; that is to say, all men. And therefore when I say the Son, it meaneth, the God-head, which is even with the Father. And when I saw the Servant, it meaneth Christs Manhood, which is rightful Adam. By the nearhood of the Servant, is understood the Son; And by the standing on the left side is understood

MODERN

And I did not understand all that this example meant, and therefore I marveled where the servant came from. In the servant is comprehended the second Person of the Trinity, and in the servant is comprehended Adam, that is to say, all men. And therefore when I say the Son, it means the Godhead, which is equal with the Father; and when I say the servant, it means Christ's manhood, which is the true Adam. By the nearness of the servant is understood the Son, and by the standing on the left side is understood Adam. The

1670

Adam. The Lord is God the Father: The Servant is the Son, Jesu Christ: The Holy Ghost is the even Love that is in them both.

When Adam fell, Gods Son fell for the right oning which was made in Heaven; Gods Son might not be separate from Adam, for by Adam I understand all man: Adam fell fro Life to Death into the slade of this wretched World; and after that into Hell. Gods Son fell with Adam into the slade of the Maidens Womb; which was the fairest Daughter of Adam; and that was for to excuse Adam from blame in Heaven and in Earth. And mightily he fetched him out of Hell.

By the Wisdom and the Goodness that was in the Servant, is understood Gods Son; by the poor cloathing as a Labourer standing near the left side, is understood the manhood of Adam, with all the mischief and feebleness that followeth: For in all this our good Lord shewed his own Son and Adam but one man. The Vertue and the Goodness that we have, is of Jesu Christ. The feebleness and blindness that we have, is of Adam; which two were shewed in the Servant: And thus hath our good Lord Jesu taken upon him all our blame. And therefore our Father may nor will no more blame, assigne to us, than to his own dear worthy Son Jesu Christ.

Thus was he the Servant before his coming into the Earth; standing ready before the Father in purpose, till what time he would send him to do the worshipful deed; by which Mankind was brought again into Heaven; that is to say, notwithstanding that he is God even with the Father, as anenst the God-head: But in his foreseeing purpose that he would be Man, to save Man in fulfilling of the Will of his Father; so he stood before his Father as a Servant, wilfully taking upon him all our charge. And then he start full readily at the Fathers Will; and anon he fell full low in the Maidens Womb, having no regard to himself, ne to his hard Pains.

The white Kirtle is the flesh: The single-head is, that there was right nought between the God-head and the Man-hood: The straitness is Poverty; the old is of Adams Wearing; the defaulting is the sweat of Adams travel; the shortness sheweth the Servant-Labourer. And thus I saw the Son stand,

MODERN

lord is God the Father; the servant is the Son, Jesus Christ; the Holy Spirit is the equal love that is in them both.

When Adam fell, God's Son fell, because of the true union which was made in heaven: God's Son could not be separated from Adam, for by Adam I understand all men. Adam fell from life to death, into the slade of this wretched world, and after that into hell. God's Son fell with Adam into the slade of the Maiden's womb, she who was the fairest daughter of Adam; and that was to excuse Adam from blame in heaven and on earth. And mightily he fetched him out of hell.[6]

By the wisdom and goodness that were in the servant is understood God's Son. By the poor clothing, as of a laborer standing near the left side, is understood the manhood of Adam, with all the misfortune and feebleness that follow. For in all this our good Lord showed his own Son and Adam as but one man. The virtue and goodness that we have are from Jesus Christ; the feebleness and blindness that we have are from Adam; and these two were shown in the servant. And thus our good Lord Jesus has taken upon himself all our blame, and therefore our Father neither may nor will assign more blame to us than to his own dearly beloved Son Jesus Christ.

Thus he was the servant before his coming to earth, standing ready before the Father in purpose until the time when he would send him to do the honorable deed by which mankind was brought back into heaven—that is to say, notwithstanding that he is God, equal with the Father as regards the Godhead. But in his foreseeing purpose that he would be man, to save man by fulfilling the will of his Father, he stood before his Father as a servant, willingly taking upon himself all our burden. And then he started up very readily at the Father's will, and at once he fell very low into the Maiden's womb, having no regard for himself nor for his hard pains.

The white kirtle is the flesh. The singleness is that there was nothing at all between the Godhead and the manhood. The tightness is poverty; the age comes from Adam's wearing it; the wornness is the sweat of Adam's labor; the shortness shows the servant-laborer. And thus I saw the Son stand, say-

6 Slade: the same word as the ditch into which the servant falls.

1670

saying in his meaning: Loe my dear Father, I stand before thee in Adams Kirtle, all ready to start and to run; I would be in the Earth to thy Worship when it is thy Will to send me, how long shall I desire it?

Full truly wist the Son when it was the Fathers Will; and how long he should desire; that is to say, as anenst the God-head, for he is the Wisdom of the Father. Wherefore this meaning was shewed in understanding of the Manhood of Christ: For all Mankind that shall be saved, by the sweet Incarnation and Passion of Christ, all is the Manhood of Christ; for he is the Head, and we be his Members: To which Members the day and the time is unknown, when every passing Woe and Sorrow shall have an end, and the everlasting Joy and Bliss shall be fulfilled.

Which day and time for to see all the company of Heaven longeth and desireth; and all that be under Heaven, which shall come thither, their way is by longing and desiring: Which desiring and longing was shewed in the Servant standing before the Lord; or else thus, in the Son standing before the Father in Adams Kirtle: For the longing and desiring of all Mankind that shall be safe appeared in Jesu; for Jesu is in all that may be safe, and all that be saved is in Jesu. And all of the Charity of God, with obedience, meekness, and patience, and vertues that longeth to us.

Also in this marvellous Example, I have teaching within me, as it were the beginning of an A. B. C. whereby I may have some understanding of our Lords meaning: For the privities of the Revelation be hid therein; notwithstanding that all the shewings be full of privities. The sitting of the Father betokeneth the God-head; that is to say, for shewing of Rest and Peace: For in the God-head may be no travel. And that he sheweth himself as Lord, betokeneth to our Manhood: The standing of the Servant betokeneth travel: and on the left side betokeneth, that he was not all worthy to stand even right before the Lord.

His starting was the God-head, and the running was the Man-head; for the God-head start fro the Father into the Maidens Womb, falling into the taking of our kind. And in this falling he took great sore: The sore that he took was our flesh, in which as soon as he took it, he had feeling of deadly Pains. By that he stood dreadfull before

MODERN

ing in his meaning: "Lo, my dear Father, I stand before you in Adam's kirtle, all ready to start up and to run. I would be on earth to your honor when it is your will to send me. How long shall I desire it?"

The Son knew very truly when it was the Father's will, and how long he should desire—that is to say, as regards the Godhead, for he is the Wisdom of the Father. Therefore this meaning was shown for the understanding of the manhood of Christ. For all mankind that shall be saved by the sweet Incarnation and Passion of Christ, all of it is the manhood of Christ; for he is the head, and we are his members. To these members the day and the time are unknown when every passing woe and sorrow shall have an end, and the everlasting joy and bliss shall be fulfilled.

All the company of heaven longs and desires to see that day and time; and for all who are under heaven and shall come there, their way is by longing and desiring. This desiring and longing was shown in the servant standing before the lord, or else in this way, in the Son standing before the Father in Adam's kirtle. For the longing and desiring of all mankind that shall be saved appeared in Jesus; for Jesus is in all who shall be saved, and all who shall be saved are in Jesus. And all is of the charity of God, with obedience, humility, and patience, and the virtues that belong to us.

Also in this marvelous example I have teaching within me, as it were the beginning of an ABC, by which I may have some understanding of our Lord's meaning; for the secrets of the revelation are hidden in it, notwithstanding that all the showings are full of secrets. The sitting of the Father signifies the Godhead—that is to say, it shows rest and peace, for in the Godhead there can be no toil. And that he shows himself as lord signifies something with regard to our manhood. The standing of the servant signifies labor; and his being on the left side signifies that he was not wholly worthy to stand directly before the lord.

His starting up was the Godhead, and the running was the manhood. For the Godhead started from the Father into the Maiden's womb, falling into the taking of our nature, and in this falling he took great hurt. The hurt that he took was our flesh, in which, as soon as he took it, he felt mortal pains. That he stood fearfully before the lord, and not

1670

the Lord, and not even right, betokeneth that his cloathing was not honest to stand even right before the Lord; nor that might not, nor should not be his Office, whiles he was a Labourer; nor also he might not sit with the Lord in rest and peace, till he had won his peace rightfully with his hard travel.

And by the left side that the Father left his own Son wilfully in the manhood, to suffer all mans pain without sparing of him. By that his Kirtle was at the point to be ragged and rent; is understood the Roddes and Scourges, the Thornes and the Nails; the drawing and the dragging, his tender flesh renting, as I saw in some part, the tender flesh was rent from the head-pann, falling on pieces, unto the time the bleeding failed: And then it began to dry again, cleaving to the bone.

And by the wallowing, and writhing, groaning, and mourning, is understood that he might never rise all mightily fro that time that he was fallen into the Maidens Womb, till his body was slain and dead, he yielding the Soul into the Fathers hand, with all mankind for whom he was sent. And at this point he began first to shew his might: for then he went into Hell. And when he was there, then he raised up the great root out of the deep deepness, which rightfully was knit to him in high Heaven.

The body lay in the Grave till Easter morrow; and fro that time he lay never more, for there was rightfully ended the wallowing, and the writhing, the groaning, and the mourning. And our foul deadly flesh that Gods Son took upon him which was Adams old Kirtle, strait, bare, and short, then by our Saviour was made fair, new, white, and bright, and of endless cleanness; wide and side, fairer and richer than was the cloathing which I saw on the Father, for that cloathing was blew. And Christs cloathing is now of fair seemly medelour, which is so marvellous that I can it no descrie, for it is all of very Worship.

Now sitteth not the Lord on Earth in Wilderness, but he sitteth on his rich and noble Seat which he made in Heaven most to his liking. Now standeth not the Son before the Father, as a Servant before the Lord, dreadfully cloathed in party naked: but he standeth before the Father even right richly cloathed, in blissful largeness with a Crown upon his head of precious richness: For it was shewed

MODERN

directly in front of him, signifies that his clothing was not decent for standing directly before the lord; nor could that, nor should that, be his office while he was a laborer; nor could he sit with the lord in rest and peace until he had won his peace rightfully with his hard labor.

And the left side means that the Father willingly left his own Son in the manhood to suffer all man's pain without sparing him. By his kirtle being on the point of becoming ragged and torn are understood the rods and scourges, the thorns and the nails, the drawing and the dragging, the tearing of his tender flesh. As I saw in some part, the tender flesh was torn from the skull, falling in pieces, until the bleeding stopped; and then it began to dry again, clinging to the bone.

And by the wallowing and writhing, the groaning and moaning, is understood that he could never rise with all his might from the time that he had fallen into the Maiden's womb until his body was slain and dead, and he yielded the soul into the Father's hand, with all mankind for whom he was sent. And at this point he first began to show his might, for then he went into hell. And when he was there, he raised up the great root out of the deep depths, which was rightfully knit to him in high heaven.

The body lay in the grave until Easter morning, and from that time he never lay down again; for there the wallowing and the writhing, the groaning and the moaning were rightfully ended. And our foul mortal flesh that God's Son took upon himself, which was Adam's old kirtle, tight, threadbare, and short, was then made by our Savior fair, new, white, and bright, and of endless cleanness, wide and ample, fairer and richer than the clothing which I saw on the Father; for that clothing was blue. And Christ's clothing is now of a fair and seemly mixture, so marvelous that I cannot describe it, for it is all of true honor.

Now the lord does not sit on the earth in the wilderness, but he sits on his rich and noble seat, which he made in heaven most to his delight. Now the Son does not stand before the Father as a servant before the lord, fearfully clothed and partly naked, but he stands directly before the Father, richly clothed in blissful ampleness, with a crown of precious richness upon his head. For it was

1670

that we be his Crown: Which Crown is the Fathers joy, the Sons Worship, the Holy Ghosts liking: And endless marvellous bliss to all that be in Heaven.

Now standeth not the Son before the Father on the left side as a Labourer; but he sitteth on the Fathers right hand in endless rest and peace. But it is not meant that the Son sitteth on the right hand beside, as one man sitteth by another in this Life: For there is no such sitting as to my sight in the Trinity; but he sitteth on his Fathers right hand; that is to say, right in the highest nobility of the Fathers joy. Now is the Spouse Gods Son in peace with his loved Wife: Which is the fair Maiden, of endless joy.

Now sitteth the Son very God and very Man in his City in rest and in peace, which his Father hath dight to him of endless purpose: And the Father in the Son; And the Holy Ghost in the Father and in the Son.

MODERN

shown that we are his crown, and this crown is the Father's joy, the Son's honor, the Holy Spirit's delight, and endless marvelous bliss to all who are in heaven.

Now the Son does not stand before the Father on the left side as a laborer, but he sits at the Father's right hand in endless rest and peace. But it is not meant that the Son sits at the right hand, beside him, as one man sits by another in this life; for there is no such sitting in the Trinity, as I see it. But he sits at his Father's right hand—that is to say, right in the highest nobility of the Father's joy. Now the Spouse, God's Son, is at peace with his beloved Wife, who is the fair Maiden of endless joy.

Now the Son, true God and true man, sits in his city in rest and in peace, the city his Father has prepared for him by endless purpose; and the Father is in the Son, and the Holy Spirit in the Father and in the Son.

CHAPTER 52: GOD OUR FATHER AND MOTHER

God rejoices to be our Father, Mother, Spouse, Brother and Savior; we live in mixed well-being and woe.

1670

52.1 And thus I saw that God enjoyeth that he is our Father, and God enjoyeth that he is our Mother: And God enjoyeth that he is our very Spouse, and our Soul his loved Wife: And Christ enjoyeth that he is our Brother: And Jesu enjoyeth that he is our Saviour. These be five high joyes, as I understand; in which he will that we enjoy, him praising, him thanking, him loving, him endlesly blessing, all that shall be saved, for the time of this Life: we have in us a marvellous medelour both of weal and of woe: We have in us our Lord Jesu Christ uprisen; and we have in us the wretchedness and the mischief of Adams falling, dying.

By Christ we be lastingly kept; and by his gracious touching we be raised into very trust of Salvation. And by Adams falling, we be so briken in our feeling on diverse manners by sin and by sundry pains. In which we be made dark, and so blind, that unneths we can take any Comfort. But in our meaning, we abide God, and faithfully trust to have Mercy and Grace. And this is his own working in us; and of his Goodness openeth the eye of our understanding, by which we have sight, some time more, and sometime less, after

MODERN

And thus I saw that God rejoices that he is our Father, and God rejoices that he is our Mother. And God rejoices that he is our true Spouse, and our soul his beloved wife. And Christ rejoices that he is our Brother, and Jesus rejoices that he is our Savior. These are five high joys, as I understand, in which he wills that we rejoice, praising him, thanking him, loving him, endlessly blessing him, all who shall be saved. For the time of this life we have in us a marvelous mixture both of well-being and of woe. We have in us our Lord Jesus Christ risen; and we have in us the wretchedness and the harm of Adam's falling and dying.

By Christ we are kept forever, and by his gracious touching we are raised into true trust of salvation. And by Adam's falling we are so broken in our feeling, in various ways, by sin and by sundry pains. In these we are made dark, and so blind that we can scarcely take any comfort. But in our intent we wait for God, and faithfully trust to have mercy and grace. And this is his own working in us. Of his goodness he opens the eye of our understanding, by which we have sight, sometimes more and sometimes less, according to the ability God gives

1670

that God giveth ability to take. And now we be raised into that one, and now we are suffered to fall into that other.

And thus is that medle so marvellous in us, that unneths we know of our self, or of our even Christen, in what way we stand for the marvellousness of this sundry feeling: But that each holy assent that we assent to God when we feel him, truly willing to be with him with all our heart, with all our Soul, and with all our might. And then we hate and despise our evil stirring, and all that might be occasion of sin, Ghostly and Bodily. And yet nevertheless, when this sweetness is hid, we fall again into blindness, and so into. Woe and Tribulation on diverse manners.

But then is this our comfort, that we know in our Faith that by the vertue of Christ which is our Keeper, we assent never thereto. But we grudge there against, and endure in pain and in woe, praying into that time that he shewed him again to us. And thus we stand in this medelour all the dayes of our Life: But he will we trust that he is lastingly with us; and that in three manners. He is with us Heaven very man, in his own person, us up-drawing: And that was shewed in the Ghostly thirst. And he is with us in Earth, us leading, and that was shewed in the third; where I saw God in a point.

And he is with us in our Soul, endlesly wonning, ruling, and guiding us: And that was shewed in the xvjth. as I shall say. And thus in the Servant was shewed the blindness and the mischief of Adams falling. And in the Servant was shewed the Wisdom and the Goodness of Gods Son. And in the Lord was shewed the rewth and the pity of Adams Woe: And in the Lord was shewed the high nobility and endless Worship, that mankind is come to by the vertue of the Passion and the Death of his dear worthy Son.

And therefore mightily he enjoyeth in his falling, for the high raising and fulhead of bliss that mankind is come to, over-passing that we should have had, if he had not fallen. And thus to see this over-passing nobility, was my understanding led into God, in the same time that I saw the Servant fall. And thus we have matter of mourning; for our sin is cause of Christs pains: and we have lastingly matter of joy; for endless Love made him to suffer. And therefore the Creature that seeth

MODERN

us to receive it. And now we are raised into the one, and now we are allowed to fall into the other.

And thus this mixture is so marvelous in us that we scarcely know how we stand, either of ourselves or of our fellow Christians, because of the marvelousness of this varied feeling. We know only that holy assent which we give to God when we feel him, truly willing to be with him with all our heart, with all our soul, and with all our might. And then we hate and despise our evil stirring, and all that might be an occasion of sin, spiritual and bodily. And yet nevertheless, when this sweetness is hidden, we fall again into blindness, and so into woe and tribulation in various ways.

But then this is our comfort: that we know in our faith that by the power of Christ, who is our Keeper, we never assent to it. Instead we grumble against it, and endure in pain and in woe, praying until the time that he shows himself to us again. And thus we stand in this mixture all the days of our life. But he wills that we trust that he is with us forever, and that in three ways. He is with us in heaven, true man in his own person, drawing us up; and that was shown in the spiritual thirst. And he is with us on earth, leading us; and that was shown in the third showing, where I saw God in a point.

And he is with us in our soul, endlessly dwelling, ruling and guiding us; and that was shown in the sixteenth, as I shall say. And thus in the servant was shown the blindness and the harm of Adam's falling. And in the servant was shown the wisdom and the goodness of God's Son. And in the lord was shown the compassion and the pity for Adam's woe. And in the lord was shown the high nobility and endless honor that mankind has come to by the power of the Passion and the death of his dear and worthy Son.

And therefore he rejoices mightily in his falling, because of the high raising and fullness of bliss that mankind has come to, surpassing what we would have had if he had not fallen. And so that I might see this surpassing nobility, my understanding was led into God at the same time that I saw the servant fall. And thus we have matter for mourning, for our sin is the cause of Christ's pains; and we have lasting matter for joy, for endless love made him suffer. And therefore the

1670

and feeleth the working of Love by Grace, hateth nought but sin; for of all thing, as to my sight, Love and Hate be hardest and most unmeasurable contraries.

And notwithstanding all this, I saw and understood this in our Lords meaning, that we may not in this Life keep us from sin; all holy in full cleanness, as we shall be in Heaven. But we may well by Grace keep us fro the sins which would lead us to endless pain, as Holy Church teacheth us, and eschew Venial, reasonably up our might.

And if we by our blindness, and our wretchedness any time fall, that we readily rise, knowing the sweet touching of Grace; and wilfully amend us upon teaching of Holy Church after that the sin is grievous; and go forth with God in Love: And neither on that one side fall over low, enclining to despair; ne on that other side be over richless, as we give no force: But meekly know our feebleness, witting that we may not stand the twinkling of an eye, but with keeping of Grace; and reverently cleave to God, in him only trusting. For otherwise is the beholding of God, and otherwise is the beholding of Man.

For it longeth to man meekly to accuse himself; and it longeth to the proper Goodness of our Lord God courteously to excuse man. And these be two parties that were shewed in the double chear, in which the Lord beheld the falling of his loved Servant. That one was shewed outward, full meekly and mildly with great ruth and pity: And that other of inward endless Love. And right thus will our good Lord that we accuse our self wilfully, and truly see and know his everlasting Love that he hath to us, and his plentuous Mercy.

And thus graciously to see and know both together, is the meek accusing that our good Lord asketh of us: And himself worketh there it is; and this is the lower party of mans Life. And it was shewed in the outward chear: In which shewing, I saw two parts. The one is the ruful falling of Man: That other is the worshipful asseth that our Lord hath made for man. That other chear was shewed inward; and that was more highly and all one: For

MODERN

creature that sees and feels the working of love by grace hates nothing but sin. For of all things, as I see it, love and hate are the hardest and most immeasurable contraries.

And notwithstanding all this, I saw and understood this in our Lord's meaning: that we cannot in this life keep ourselves from sin, all holy in full cleanness, as we shall be in heaven. But we may well by grace keep ourselves from the sins that would lead us to endless pain, as Holy Church teaches us, and avoid venial sins, reasonably, as far as our power reaches.

And if at any time we fall through our blindness and our wretchedness, let us readily rise, knowing the sweet touching of grace. Let us willingly amend ourselves according to the teaching of Holy Church, in proportion as the sin is grievous, and go forth with God in love. Let us neither fall too low on the one side, inclining to despair, nor be too reckless on the other side, as if we did not care. Let us rather humbly know our feebleness, knowing that we cannot stand for the twinkling of an eye except by the keeping of grace, and reverently cleave to God, trusting in him alone. For God's beholding is one thing, and man's beholding is another.[7]

For it belongs to man humbly to accuse himself, and it belongs to the proper goodness of our Lord God courteously to excuse man. And these are the two parts that were shown in the double countenance with which the lord beheld the falling of his beloved servant. The one was shown outwardly, very humbly and mildly, with great compassion and pity; and the other, of inward endless love. And just so our good Lord wills that we accuse ourselves willingly, and truly see and know his everlasting love that he has for us, and his plenteous mercy.

And thus to see and know both together by grace is the humble accusing that our good Lord asks of us, and he himself works it where it is. And this is the lower part of man's life, and it was shown in the outward countenance. In this showing I saw two parts. The one is the pitiful falling of man. The other is the honorable amends that our Lord has made for man. The other countenance was shown inwardly, and that was more exalted, and all one.

7 "Over richless" in the 1670 text means "too reckless," that is, too careless.

1670

the Life and the Vertue that we have in the lower party is of the higher. And it cometh down to us of the kind Love, of the self by Grace.

Between that one and that other is right naught; for it all is one Love: Which one blessed Love hath now in us double Working; for in the lower party be Pains and Passions, Ruths and Pities, Mercies and Forgiveness, and such other which be profitable. But in the higher party be none of these; but all one high Love and marvellous joy: In which marvellous joy all Pains be wholly destroyed. And in this not only our good Lord shewed our excusing; but also the worshipful nobility that he shall bring us to, turning all our blame into endless Worship.

MODERN

For the life and the power that we have in the lower part come from the higher, and come down to us from the natural love of the self, by grace.

Between the one and the other there is nothing at all, for it is all one love. This one blessed love now has a double working in us. In the lower part are pains and passions, compassions and pities, mercies and forgiveness, and other such things, which are profitable. But in the higher part are none of these, but all one high love and marvelous joy, and in this marvelous joy all pains are wholly destroyed. And in this our good Lord showed not only our excusing, but also the honorable nobility that he shall bring us to, turning all our blame into endless honor.

CHAPTER 53: THE GODLY WILL

God takes the fall of a soul to be saved no harder than Adam's; he always loved mankind.

1670

53.1 And thus I saw that he will that we know, that he taketh no harder the falling of any Creature that shall be saved; then he took the falling of Adam, which we know was endlesly loved, and surely kept in the time of all his need; and now is blessedfully restored in high over-passing joyes. For our Lord God is so good, so gentle, and so courteous, that he may never assigne default final, in whom he shall be ever blessed and praised. And in this that I have now said, was my desire in party answered, and my great fear some deal eased by the lovely gracious shewing of our Lord God.

In which shewing I saw and understood full surely, that in each Soul that shall be safe, is a godly Will that never assented to sin, ne never shall. Which Will is so good that it may never will Evil (finally): But evermore continually it willeth good, and worketh good in the sight of God.

Wherefore our Lord will we know it in the Faith and the Belief: And namely and truly that we have all this blessed Will whole and safe in our Lord Jesu Christ: For that each kind that Heaven shall be fulfilled with, behooved needs of Gods rightfulness so to be knit and onid in him, that therein were kept a substance which might never, nor should be parted from him; and that through his own good Will in his endless foresaid purpose.

MODERN

And thus I saw that he wills that we know that he takes the falling of any creature that shall be saved no harder than he took the falling of Adam. We know that Adam was endlessly loved, and safely kept in the time of all his need, and is now blissfully restored in high, surpassing joys. For our Lord God is so good, so gentle and so courteous that he can never assign final fault to those in whom he shall be forever blessed and praised. And in what I have now said my desire was partly answered, and my great fear somewhat eased, by the lovely, gracious showing of our Lord God.

In this showing I saw and understood very surely that in each soul that shall be saved there is a godly will that never assented to sin, nor ever shall. This will is so good that it can never will evil (finally), but evermore continually it wills good, and works good in the sight of God.

Therefore our Lord wills that we know it in the faith and the belief, and especially and truly that we have all this blessed will whole and safe in our Lord Jesus Christ. For each nature with which heaven shall be filled had of necessity, by God's rightfulness, to be so knit and united in him that a substance was kept in it which could never, and should never, be parted from him. And that was through his own good will, in his endless purpose spoken of before.

1670

And notwithstanding this rightful knitting, and this endless oning, yet the Redemption, and the again buying of Mankind, is needful and speedful in every thing, as it is done for the same intent and the same end, that Holy Church in our Faith us teacheth.

For I saw that God began never to love Mankind: For right, the same that mankind shall be in endless bliss (fulfilling the joy of God as anempts his Works) right so the same Mankind hath been in the foresight of God, known and loved fro without beginning in his rightful intent: And by the endless intent and assent, and the full accord of all the Trinity, the mid Person would be Ground and Head of this fair kind; out of whom we be all come, in whom we be all enclosed, into whom we shall all goe; in him finding our full Heaven in everlasting joy, by the foreseeing purpose of all the blessed Trinity fro without beginning.

For or that he made us he loved us; and when we were made, we loved him. And this is a love made of the kindly substancial Goodness of the Holy Ghost; mightily in reason of the Might of the Father, and wise, in mind of the Wisdom of the Son. And thus is mans Soul made of God; and in the same point knit to God. And thus I understood that mans Soul is made of naught; that is to say, it is made but of naught that is made, as thus: When God should make mans body, he took the slime of the Earth, which is a matter medled and gathered of all bodily things; and thereof he made mans body.

But to the making of mans Soul, he would take right naught, but made it. And thus is the kind made rightfully oned to the Maker; which is substancial kind unmade, that is God. And therefore it is, that there may, ne shall be right naught between God and mans Soul: And in this endless Love mans Soul is kept whole, as all the matter of the Revelation meaneth and sheweth. In which endless Love we be led and kept of God, and never shall be lost; for he will that we know that our Soul is a Life; which Life of his Goodness and his Grace shall last in Heaven without end, him loving, him thanking, him praising.

And right the same that we should be without end, the same we were treasured in God, and hid, known, and loved fro without beginning.

MODERN

And notwithstanding this rightful knitting and this endless union, yet the redemption and the buying back of mankind is needful and profitable in every respect, since it is done for the same intent and the same end that Holy Church teaches us in our faith.

For I saw that God never began to love mankind. For just as mankind shall be in endless bliss (fulfilling the joy of God with regard to his works), just so the same mankind has been in the foresight of God, known and loved from without beginning in his rightful intent. And by the endless intent and assent, and the full accord of all the Trinity, the middle Person willed to be the ground and head of this fair nature. Out of him we have all come, in him we are all enclosed, into him we shall all go, finding in him our full heaven in everlasting joy, by the foreseeing purpose of all the blessed Trinity from without beginning.

For before he made us he loved us, and when we were made, we loved him. And this is a love made of the natural, substantial goodness of the Holy Spirit, mighty by reason of the might of the Father, and wise in mind of the wisdom of the Son. And thus man's soul is made by God, and in the same point knit to God. And thus I understood that man's soul is made of nothing; that is to say, it is made, but of nothing that is made, in this way. When God was to make man's body, he took the slime of the earth, which is a matter mixed and gathered from all bodily things, and from that he made man's body.

But for the making of man's soul he would take nothing at all, but made it. And thus the nature that is made is rightfully united to the Maker, who is substantial nature unmade, that is, God. And therefore there can and shall be nothing at all between God and man's soul. And in this endless love man's soul is kept whole, as all the matter of the revelation means and shows. In this endless love we are led and kept by God, and shall never be lost. For he wills that we know that our soul is a life, and this life, of his goodness and his grace, shall last in heaven without end, loving him, thanking him, praising him.

And just as we shall be without end, so we were treasured in God, and hidden, known and loved from without beginning. Therefore he wills that

1670

Wherefore he will we wit that the noblest thing that ever he made is mankind; and the fullest substance and the highest vertue is the blessed Soul of Christ. And furthermore he will we wit, that this dear worthy Soul was preciously knit to him in the making: Which knot is so subtile and so mighty, that it is owned into God. In which oning it is made endlesly holy.

Furthermore he will we wit that all the Souls that shall be saved in Heaven without end, be knit in this knot, and oned in this oning, and made Holy in this Holiness.

MODERN

we know that the noblest thing he ever made is mankind, and the fullest substance and the highest power is the blessed soul of Christ. And furthermore he wills that we know that this dear and worthy soul was preciously knit to him in its making. This knot is so subtle and so mighty that it is united into God. In this union it is made endlessly holy.

Furthermore he wills that we know that all the souls that shall be saved in heaven without end are knit in this knot, and united in this union, and made holy in this holiness.

The Fourteenth Showing: Christ Our Mother

Chapters 54–63
Substance and sensuality joined in Christ; the motherhood of God; sin and the mother's care.

CHAPTER 54: FAITH

Our soul dwells in God and God in it; faith comes from our substance into our sensual soul.

	1670	MODERN
54.1	And for the great endless Love that God hath to all mankind, he maketh no departing in Love between the blessed Soul of Christ, and the least Soul that shall be saved: For it is full easie to believe and trust, that the dwelling of the blessed Soul of Christ is full high in the glorious Godhead. And truly as I understood in our Lords meaning; Where the blessed Soul of Christ is, there is the substance of all the Souls that shall be saved by Christ, (in their Exemplar and final cause.) Highly owe we to enjoy that God dwelleth in our Soul; and more highly we owe to enjoy, that our Soul dwelleth in God.	And because of the great endless love that God has for all mankind, he makes no separation in love between the blessed soul of Christ and the least soul that shall be saved. For it is very easy to believe and trust that the dwelling of the blessed soul of Christ is very high in the glorious Godhead. And truly, as I understood in our Lord's meaning, where the blessed soul of Christ is, there is the substance of all the souls that shall be saved by Christ (in their exemplar and final cause). Highly ought we to rejoice that God dwells in our soul, and more highly ought we to rejoice that our soul dwells in God.
	Our Soul is made to be Gods dwelling place; and the dwelling of our Soul is God, which is unmade. A high understanding it is inwardly to see and to know that God which is our Maker, dwelleth in our Soul. And a higher understanding it is, and more inwardly, to see and to know our Soul that is made dwelleth in God in substance: Of which substance by God we be that we be. And I saw no difference between God and our substance, but as it were all God. And yet my understanding took, that our substance is in God; that is to say, that God is God, and our substance is a Creature in God.	Our soul is made to be God's dwelling place, and the dwelling place of our soul is God, who is unmade. It is a high understanding to see and know inwardly that God, who is our Maker, dwells in our soul. And it is a higher understanding, and more inward, to see and know that our soul, which is made, dwells in God in substance. From this substance, by God, we are what we are. And I saw no difference between God and our substance, but as if it were all God. And yet my understanding took it that our substance is in God: that is to say, that God is God, and our substance is a creature in God.
	For the almighty Truth of the Trinity is our Father: For he made us, and keepeth us in him: And the deep Wisdom of the Trinity is our Mother, in whom we be closed: And the high Goodness of the Trinity is our Lord, and in him we be closed, and he in us. We be closed in the Father, and we be closed in the Son, and we be closed in the Holy Ghost. And the Father is beclosed in us; the Son is beclosed in us; and the Holy Ghost is beclosed in us: All Might, all Wisdom, and all Goodness, one God, one Lord.	For the almighty truth of the Trinity is our Father, for he made us and keeps us in him. And the deep wisdom of the Trinity is our Mother, in whom we are enclosed. And the high goodness of the Trinity is our Lord, and in him we are enclosed, and he in us. We are enclosed in the Father, and we are enclosed in the Son, and we are enclosed in the Holy Spirit. And the Father is enclosed in us, the Son is enclosed in us, and the Holy Spirit is enclosed in us: all might, all wisdom and all goodness, one God, one Lord.

1670

And our Faith is a vertue that cometh of our kind substance into our sensual Soul by the Holy Ghost. In which vertue all our vertues come into us; for without that, no man may receive vertues; for it is naught else but a right understanding, with true belief, and sure trust of our being that we be in God, and he in us, which we see not. And this vertue with all others that God hath ordained to us coming therein, worketh in us great things; for Christ mercifully is working in us: And we graciously according to him through the gift and the vertue of the Holy Ghost. This working maketh that we be Christs Children, and Christen in Lyving.

MODERN

And our faith is a virtue that comes from our natural substance into our sensual soul by the Holy Spirit. In this virtue all our virtues come into us, for without it no one can receive virtues. For it is nothing else but a right understanding, with true belief and sure trust, of our being: that we are in God, and he in us, which we do not see. And this virtue, with all the others that God has ordained to come to us in it, works great things in us. For Christ is mercifully working in us, and we are graciously according with him, through the gift and the power of the Holy Spirit. This working makes us Christ's children, and Christian in living.

CHAPTER 55: SUBSTANCE AND SENSUALITY

Christ presents us to the Father; mercy and grace begin when the soul is joined to the body.

1670

55.1 And thus Christ is our way, us surely leading in his Laws. And Christ in his body mightily beareth as up into Heaven. For I saw that Christ, us all having in him that shall be saved by him, Worshipfully presenteth his Father in Heaven with us; which present full thankfully his Father receiveth, and courteously giveth it unto his Son Jesu Christ. Which Gift and Working is joy to the Father, and bliss to the Son, and liking to the Holy Ghost. And of all thing that to us longeth, it is most liking to our Lord that we enjoy in this joy, which is in the blessed Trinity of our Salvation.

And this was seen in the Ninth Shewing, where it speaketh more of this matter. And notwithstanding all our feeling, woe or weal, God will, we understand and believe, that we we more verily in Heaven, than in Earth. Our Faith cometh of the kind Love of our Soul, and of the clear light of our Reason, and of the stedfast mind which we have of God in our first making. And what time our Soul is inspired in our body, in which we be made sensual, assoon Mercy and Grace begin to work; having of us cure and keeping with pity and love.

In which Working the the Holy Ghost formeth in our Faith hope, that we shall come again up above to our substance into the vertue of Christ, encreased and fulfilled through the Holy Ghost. Thus I understood that the sensuality is grounded in kind, in Mercy and in Grace: Which ground

MODERN

And thus Christ is our way, surely leading us in his laws. And Christ in his body mightily bears us up into heaven. For I saw that Christ, having in himself all of us who shall be saved by him, honorably presents us to his Father in heaven. His Father receives this present most thankfully and courteously gives it to his Son Jesus Christ. This gift and working is joy to the Father, and bliss to the Son, and delight to the Holy Spirit. And of all the things that belong to us, what most delights our Lord is that we rejoice in this joy, which is in the blessed Trinity over our salvation.

And this was seen in the ninth showing, where more is said of this matter. And notwithstanding all our feeling, woe or well-being, God wills that we understand and believe that we are more truly in heaven than on earth. Our faith comes from the natural love of our soul, from the clear light of our reason, and from the steadfast memory of God which we have from our first making. And at the time our soul is breathed into our body, in which we are made sensual, mercy and grace at once begin to work, taking care and keeping of us with pity and love.

In this working the Holy Spirit forms in our faith the hope that we shall come up again, above, to our substance, into the power of Christ, increased and fulfilled through the Holy Spirit. Thus I understood that the sensuality is grounded in nature, in mercy, and in grace. This ground enables us to re-

1670

ableth us to receive Gifts that lead us to endless Life: for I saw full surely that our substance is in God. And also I saw that in our sensuality God is; for in the same point that our Soul is made sensual, in the same point is the City of God ordained to him from without beginning.

In which City he cometh, and never shall remove it; For God is never out of the Soul, in which he shall dwell blessedly without end. And this was said in the xvjth. shewing, where it saith, The place that Jesu taketh in our Soul, he shall never remove it. And all the Gifts that God may give to the Creature, he hath given to his Son Jesu for us. Which Gifts he wonning in us hath beclosed in him, into the time that we be waxen and grown, our Soul with our Body, and our Body with our Soul; either of them take help of other till we be brought up into stature, as kind worketh.

And then in the ground of kind, with working of Mercy, the Holy Ghost graciously enspireth into us Gifts leading to endless Life. And thus was my understanding led of God to see in him, and to wit, to understand and to know, that our Soul is a made Trinity, like to the unmade blessed Trinity, known and loved from without beginning; and in the making oned to the Maker, as it is before said. This sight was full sweet and marvellous to behold, peaceable and restful, sure and delectable.

And for the worshipful oning that was thus made of God between the Soul and the Body, it behooved needs to be, that mankind should be restored fro double death: Which restoring might never be into the time that the second Person in the Trinity had taken the lower party of mankind; to whom that highest was oned in the first making. And these two parties were in Christ, the higher and the lower, which is but one Soul: The higher party was ever in peace with God in full joy and bliss: The lower party, which is sensuality, suffered for the Salvation of mankind. And these two parties were seen and felt in the viijth.

Shewing; in which my body was fulfilled of feeling, and mind of Christs Passion, and his dying. And furthermore, with this was a subtile feeling and a privy inward sight of the high parts. And that was shewed in the same time, where I might not for the mean profer look up into Heaven: And that was for that each mighty

MODERN

ceive gifts that lead us to endless life. For I saw most surely that our substance is in God. And I also saw that God is in our sensuality. For at the same point that our soul is made sensual, at that same point is the City of God ordained to him from without beginning.

Into this city he comes, and he shall never leave it, for God is never out of the soul, in which he shall dwell blessedly without end. And this was said in the sixteenth showing, where it says, “The place that Jesus takes in our soul he shall never leave.” And all the gifts that God may give to the creature he has given to his Son Jesus for us. These gifts he, dwelling in us, has enclosed in himself until the time that we have grown and matured, our soul with our body and our body with our soul, each of them taking help from the other until we are brought up to full stature, as nature works.

And then, in the ground of nature, with the working of mercy, the Holy Spirit graciously breathes into us gifts leading to endless life. And thus my understanding was led by God to see in him and to know, to understand and to know, that our soul is a made trinity, like the unmade blessed Trinity, known and loved from without beginning, and in its making united to the Maker, as was said before. This sight was most sweet and marvelous to behold, peaceful and restful, sure and delightful.

And because of the honorable union that God thus made between the soul and the body, it was necessary that mankind should be restored from double death. This restoring could never come about until the second Person in the Trinity had taken the lower part of mankind, to whom the highest part was united in the first making. And these two parts were in Christ, the higher and the lower, which is but one soul. The higher part was always at peace with God in full joy and bliss. The lower part, which is sensuality, suffered for the salvation of mankind. And these two parts were seen and felt in the eighth

showing, in which my body was filled with the feeling and memory of Christ’s passion and his dying. And furthermore, with this there was a subtle feeling and a secret inward sight of the high part. And that was shown at the same time, where I could not, for all the suggestion offered me, look

1670

beholding of the inward Life: Which inward Life is that high substance that precious Soul which is endless enjoying in the God-head.

MODERN

up into heaven. That was because of that same mighty beholding of the inward life. This inward life is that high substance, that precious soul, which is endlessly rejoicing in the Godhead.

CHAPTER 56: KNOWING GOD AND KNOWING OURSELVES

It is easier to know God than our own soul.

1670

56.1 And thus I saw full surely that it is ready to us, and more easie, to come to the knowing of God, than to know our own Soul. For our Soul is so deep grounded in God, and so endlesly treasured, that we may not come to the knowing thereof, till we have first knowing of God; which is the Maker to whom it is oned. But notwithstanding, I saw that we have kindly of fulhead to desire wisely and truly to know our own Soul, whereby we be learned to seek it there it is, and that is into God. And thus by the gracious leading of the Holy Ghost we shall know him both in one.

Whether we be stirred to know God or our Soul, it is both good and true. God is more nearer to us than our own Soul; for he is ground in whom our Soul standeth, and he is mean that keepeth the substance and the sensuality together, so that it shall never depart: For our Soul sitteth in God in very rest, and our Soul standeth in God in sure strength: And our Soul is kindly rooted in God in endless Love. And therefore if we will have knowing of our Soul, and commoning, and daliance therewith, it behooveth to seek into our Lord God, in whom it is inclosed.

And of this enclosing, I saw and understood more in the xvjth Shewing, as I shall say. And as aneinst our substance it may rightly be called our Soul: And aneinst our sensuality it may rightly be called our Soul; and that is by the oning that it hath in God. That worshipful City that our Lord Jesu sitteth in it is our sensuality in which he is enclosed. And our kindly substance is beclosed in Jesu, with the blessed Soul of Christ sitting in rest in the God-head.

And I saw full surely that it behooveth needs to be, that we should be in longing, and in Penance, into the time that we be led so deep into God; that we verily and truly know our own Soul.

MODERN

And thus I saw most surely that it is readier for us, and easier, to come to the knowledge of God than to know our own soul. For our soul is so deeply grounded in God and so endlessly treasured that we cannot come to the knowledge of it until we first have knowledge of God, who is the Maker to whom it is united. But nevertheless I saw that we have by nature, out of fullness, the desire to know our own soul wisely and truly. By this we are taught to seek it where it is, and that is in God. And thus by the gracious leading of the Holy Spirit we shall know them both in one.

Whether we are stirred to know God or our soul, both are good and true. God is nearer to us than our own soul. For he is the ground in which our soul stands, and he is the means that keeps the substance and the sensuality together, so that they shall never be parted. For our soul sits in God in true rest, and our soul stands in God in sure strength, and our soul is rooted by nature in God in endless love. And therefore, if we want to have knowledge of our soul, and communion and loving converse with it, we must seek into our Lord God, in whom it is enclosed.

And of this enclosing I saw and understood more in the sixteenth showing, as I shall tell. And as regards our substance, it may rightly be called our soul; and as regards our sensuality, it may rightly be called our soul; and that is by the union it has in God. That honorable city in which our Lord Jesus sits is our sensuality, in which he is enclosed. And our natural substance is enclosed in Jesus, with the blessed soul of Christ sitting at rest in the Godhead.

And I saw most surely that it must needs be that we should be in longing and in penance until the time that we are led so deep into God that we truly and verily know our own soul.

1670

And surely I saw, that into this high deepness our good Lord himself leadeth us in the same Love that he made us, and in the same Love he bought us by Mercy and Grace, through vertue of his blessed Passion; and notwithstanding all this, we may never come to the full knowing of God, till we know first clearly our own Soul; for into the time that it is in the full mights, we may not be all holy; and that is, that our sensuality by the vertue of Christs Passion, be brought up into the substance, with all the profits of our tribulation that our Lord shall make us to get by Mercy and Grace.

I had in party touching, and it is grounded in kind; that is to say, our reason is grounded in God, which is substancially kindness. Of this substancial kindness, Mercy and Grace springeth, and spreadeth into us, working all things in fulfilling of our joy. These be our grounds in which we have our being, our encrease, and our fulfilling; for in kind, we have our Life and our Being, and in Mercy and Grace, we have our encrease and our fulfilling. It be three properties in one goodness: And where that one worketh all worken in the thing that belongen to us.

God will we understand, desiring with all our heart, and with all our strength, to have knowing of them ever more and more, into the time that we be fulfilled: For fully to know them, and clearly to see them is not else but endless joy and bliss that we shall have in Heaven, which God will we begin here in knowing of his Love; for only by our reason we may not profit: But if we have evenly therewith mind and Love: ne only in our kindly ground that we have in God, we may not be saved, but if we have, coming of the same ground, Mercy and Grace.

For of these three Workings, altogether we receive all our goods; of which, the first be goods of kind. For in our first making, God gave us as much good, and as great good, as we might receive only in our spirit: But his fore-seeing purpose in his endless Wisdom, would that we were double.

MODERN

And surely I saw that our good Lord himself leads us into this high depth in the same love with which he made us, and in the same love with which he bought us, by mercy and grace, through the power of his blessed passion. And notwithstanding all this, we can never come to the full knowledge of God until we first know our own soul clearly. For until it is in its full powers, we cannot be wholly holy; and that means that our sensuality, by the power of Christ's passion, is brought up into the substance, with all the profits of our tribulation that our Lord shall make us gain by mercy and grace.

I had a partial touching of this, and it is grounded in nature; that is to say, our reason is grounded in God, who in his substance is nature. From this substantial nature mercy and grace spring and spread into us, working all things to the fulfilling of our joy. These are our grounds, in which we have our being, our increase, and our fulfilling. For in nature we have our life and our being, and in mercy and grace we have our increase and our fulfilling. These are three properties in one goodness, and where one works, all work, in the things that belong to us.

God wills that we understand this, desiring with all our heart and with all our strength to have knowledge of them ever more and more, until the time that we are fulfilled. For to know them fully and to see them clearly is nothing else but the endless joy and bliss that we shall have in heaven, which God wills that we begin here in knowing his love. For we cannot profit by our reason alone unless we have memory and love equally with it. Nor can we be saved only in our natural ground that we have in God, unless we also have mercy and grace, coming from the same ground.

For from these three workings together we receive all our goods, of which the first are goods of nature. For in our first making God gave us as much good, and as great good, as we could receive in our spirit alone. But his foreseeing purpose, in his endless wisdom, willed that we should be double.

CHAPTER 57: FULL IN SUBSTANCE, FAILING IN SENSUALITY

In our substance we are full, in our sensuality we fail; Mary and Christ are our mothers.

1670

57.1 And against our substance, he made us so noble, and so rich, that evermore we work his Will and his Worship; there I say, We, it meaneth man that shall be saved. For truly I saw that we be that he loveth, and do that him liketh, lastingly without any stinting. And of this, great riches; and of this, high noble vertues by measure come to our Soul, what time that it is knit to our body: In which knitting we be made sensual. And thus in our substance we be full, and in our sensuality we fail; which failing God will restore and fulfill by working of Mercy and Grace, plenteously flowing into us of his own kind goodness.

And thus this kind goodness maketh that Mercy and Grace worketh in us. And the kind goodness that we have of him, ableth us to receive the working of Mercy: and Grace. I saw that our kind is in God whole; in which he maketh diversities flowing out of him to work his will; whose kind keepeth, and Mercy and Grace restoreth and fulfilleth. And of these none shall be perished; for our kind which is the higher party, is knit to God in the making, and God is knit to our kind, which is the lower party in our flesh taking.

And thus in Christ our two kinds be oned: For the Trinity is comprehended in Christ, in whom our higher party is grounded and rooted; and our lower party the second person hath taken, which kind first to him was a dight. For I saw full truly, that all the Works that God hath done, or ever shall, were full known to him, and before seen fro without beginning. And for Love he made mankind; and for the same Love himself would become Man.

The next good that we receive is our Faith, in which our profiting beginneth; and it becometh of the high riches of our kind substance into our sensual Soul; and it is grounded in us, and we in that, through the kind goodness of God, by the working of Mercy and Grace. And thereof come all our goods, by which we be led and saved; for the Commandements of God come therein: In which we owe to have two manner of understanding: That one is, that we owe to

MODERN

And as regards our substance, he made us so noble and so rich that we evermore do his will and his honor. When I say “we” here, it means mankind that shall be saved. For truly I saw that we are what he loves, and do what pleases him, lastingly, without any ceasing. And from this, great riches, and from this, high noble virtues come in measure to our soul at the time that it is knit to our body; in this knitting we are made sensual. And thus in our substance we are full, and in our sensuality we fail. This failing God will restore and fulfill by the working of mercy and grace, flowing plenteously into us from his own natural goodness.

And thus this natural goodness makes mercy and grace work in us. And the natural goodness that we have from him enables us to receive the working of mercy and grace. I saw that our nature is whole in God, in which he makes diversities flowing out of him to work his will; nature keeps them, and mercy and grace restore and fulfill them. And of these none shall perish. For our nature, which is the higher part, is knit to God in the making, and God is knit to our nature, which is the lower part, in his taking of our flesh.

And thus in Christ our two natures are united. For the Trinity is comprehended in Christ, in whom our higher part is grounded and rooted; and the second Person has taken our lower part, which nature was first prepared for him. For I saw most truly that all the works that God has done, or ever shall do, were fully known to him and foreseen from without beginning. And for love he made mankind, and for the same love he himself would become man.

The next good that we receive is our faith, in which our profiting begins. It comes from the high riches of our natural substance into our sensual soul, and it is grounded in us, and we in it, through the natural goodness of God, by the working of mercy and grace. And from it come all our goods, by which we are led and saved. For the commandments of God come in it, and in them we ought to have two kinds of understanding. The one is that we ought to understand and know

1670

understand and know which be his bidings, to love them, and to keep them.

That other is, that we owe to know his forbiddings, to hate them, and to refuse them: for in these two is all our working comprehended. Also in our Faith come the Seven Sacraments, each following other in order as God hath ordained them to us, and all manner vertues; for the same vertues that we have received of our substance given to us in kind of the Goodness of God, the same vertues by the working of Mercy be given to us in Grace through the Holy Ghost renewed: Which vertues and gifts are treasured to us in Jesu Christ; for in that same time that God knit him to our body in the Maidens Womb, he took our sensual Soul.

In which taking he, us all having beclosed in him, he oned it to our substance. In which oning he was perfect man; for Christ having knit in him all man that shall be saved, is perfect man. Thus our Lady is our Mother, in whom we be all beclosed, and of her born in Christ; for she that is Mother of our Saviour, is Mother of all that be saved in our Saviour. And our Saviour is our very Mother, in whom we be endlesly born, and never shall come out of him. Plentuously, fully, and sweetly was this shewed: And it is spoken of in the first, where it is said, We be all in him beclosed, and he is beclosed in us.

And that is spoken of in the xvjth. Shewing, where he he saith, He sitteth in our Soul; for it is his liking to reign in our understanding blessedfully, and sitteth in our Soul restfully: and to dwell in our Soul endlesly, us all working into him. In which working he will we be his helpers, giving to him all our intent, learning his Laws, keeping his lore, desiring that all bedone that he doth, truly trusting in him; for verily I saw that all our substance is in God.

MODERN

which are his biddings, to love them and to keep them.

The other is that we ought to know his forbiddings, to hate them and to refuse them; for in these two all our working is comprehended. Also in our faith come the seven sacraments, each following the other in the order in which God has ordained them for us, and all manner of virtues. For the same virtues that we have received from our substance, given to us in nature by the goodness of God, are by the working of mercy given to us in grace, renewed through the Holy Spirit. These virtues and gifts are treasured for us in Jesus Christ. For at the same time that God knit himself to our body in the Maiden's womb, he took our sensual soul.

In this taking, having enclosed us all in himself, he united it to our substance. In this union he was perfect man; for Christ, having knit in himself every man who shall be saved, is perfect man. Thus our Lady is our Mother, in whom we are all enclosed, and of her we are born in Christ; for she who is Mother of our Savior is Mother of all who are saved in our Savior. And our Savior is our true Mother, in whom we are endlessly born, and we shall never come out of him. Plenteously, fully, and sweetly was this shown. And it is spoken of in the first showing, where it is said, "We are all enclosed in him, and he is enclosed in us."

And that is spoken of in the sixteenth showing, where he says, "He sits in our soul." For it is his delight to reign blessedly in our understanding, and to sit restfully in our soul, and to dwell endlessly in our soul, working us all into him. In this working he wills that we be his helpers, giving him all our attention, learning his laws, keeping his teaching, desiring that all be done that he does, truly trusting in him. For truly I saw that all our substance is in God.

CHAPTER 58: THREE PROPERTIES OF MOTHERHOOD

Fatherhood, motherhood and lordship in God; our life is in nature, mercy and grace.

1670

58.1 God the blessedful Trinity which is everlasting being, right as he is endless from without beginning; right so it was in his purpose endless to make mankind: Which fair kind first was dight to his own Son the second Person; and when he

MODERN

God, the blessed Trinity, who is everlasting being, just as he is endless from without beginning, just so it was endlessly in his purpose to make mankind. This fair nature was first prepared for his

1670

would by full accord of all the Trinity, he made us all at ones. And in our making he knit us, and oned us to himself: By which oning, we be kept as clean, and as noble as we were made; by the vertue of that each precious oning, we love our Maker, and like him, praise him, and thank him, and endlesly enjoy in him.

And this is the working which is wrought continually in each Soul that shall be saved; which is the godly Will before said. And thus in our making God Almighty is our kindly Father. And God all Wisdom is our kindly Mother, with the Love and the Goodness of the Holy Ghost, which is all one God, one Lord. And in the knitting, and in the oning he is our very true Spouse, and we his loved Wife, and his fair Maiden; with which Wife he was never displeased, for he saith, I love thee, and thou lovest me, and our love shall never part in two. I beheld the working of all the blessed Trinity.

In which beholding, I saw and understood these three properties; the property of the Father-head, and the property of the Mother-head, and the property of the Lordship in one God. In our Father Almighty we have our keeping, and our bliss. And aneynst our kindly substance, which is to us by our making fro without beginning. And in the second Person, in Wit and Wisdom we have our keeping: And aneynst our sensuality, our restoring, and our saving; for he is our Mother, Brother, and Saviour.

And in our good Lord the Holy Ghost we have our rewarding, and our yielding for our living and our travel, and endlesly over-passing all that we desire in his marvellous courtesie of his high plentuous Grace; for all our Life is in three: In the first our being: And in the second, we have our encreasing: And in the third, we have our fulfilling. The first is kind; the second is Mercy; the third is Grace. For the first, I saw and understood, that the high might of the Trinity is our Father, and the deep Wisdom of the Trinity is our Mother, and the great Love of the Trinity is our Lord.

And all these have we in kind, and in our substantial making. And furthermore, I saw that the second Person which is our Mother substancially, the same deer worthy Person is

MODERN

own Son, the second Person. And when he willed, by full accord of all the Trinity, he made us all at once. And in our making he knit us and united us to himself. By this union we are kept as pure and as noble as we were made. By the power of that same precious union we love our Maker, and delight in him, praise him, and thank him, and endlessly rejoice in him.

And this is the working which is wrought continually in each soul that shall be saved, which is the godly will spoken of before. And thus in our making God almighty is our natural Father, and God all wisdom is our natural Mother, with the love and the goodness of the Holy Spirit, which is all one God, one Lord. And in the knitting and in the union he is our very true Spouse, and we are his loved wife and his fair maiden, with whom he was never displeased; for he says, "I love you, and you love me, and our love shall never be parted in two." I beheld the working of all the blessed Trinity.

In this beholding I saw and understood these three properties: the property of fatherhood, and the property of motherhood, and the property of lordship, in one God. In our Father almighty we have our keeping and our bliss, as regards our natural substance, which is ours by our making from without beginning. And in the second Person, in knowledge and wisdom, we have our keeping, and as regards our sensuality, our restoring and our saving; for he is our Mother, Brother, and Savior.

And in our good Lord the Holy Spirit we have our rewarding and our repayment for our living and our labor, endlessly surpassing all that we desire, in his marvelous courtesy, out of his high plenteous grace. For all our life is in three. In the first we have our being, and in the second we have our increasing, and in the third we have our fulfilling. The first is nature, the second is mercy, the third is grace. As for the first, I saw and understood that the high might of the Trinity is our Father, and the deep wisdom of the Trinity is our Mother, and the great love of the Trinity is our Lord.

And all these we have by nature, in our substantial making. And furthermore, I saw that the second Person, who is our Mother substantially, the same dear worthy Person has now become our Mother

1670

now become our Mother sensual; for we be double of Gods making; that is to say, substancial and sensual. Our substance is the higher party which we have in our Father God Almighty: And the second Person of the Trinity is our Mother in kind, in our substancial making, in whom we be grounded and rooted: And he is our Mother of Mercy, in our sensuality taking.

And thus our Mother is to us diverse manner working, in whom our parts be kept undeparted: For in our Mother Christ we profit and encrease; and in Mercy he reformeth us and restoreth. And by the vertue of his Passion, his Death, and his Uprising oned us to our substance. This worketh our Mother in mercy to all his beloved Children, which be to him buxom and obedient: And grace worketh with mercy, and namely in two properties, as it was shewed. Which working longeth to the third Person the Holy Ghost; he worketh rewarding and giving. Rewarding is a gift of trust that the Lord doth to them that hath traveled.

And giving is a courteous Working which he doth freely of grace, fulfilling and over-passing all that is deserved of Creatures. Thus in our Father God Almighty we have our being. And in our Mother of mercy Jesu Christ, we have our reforming, and our restoring, in whom our parts be oned, and all made perfect man: And by yielding and giving in grace of the Holy Ghost we be fulfilled, and our substance is in our Father, God Almighty: And our substance is in our Mother God all Wisdom: And our substance is in our Lord God the Holy Ghost, all goodness; for our substance is whole in each person of the Trinity, which is one God.

And our sensuality is only in the second Person, Christ Jesu, in whom is the Father and the Holy Ghost. And in him, and by him, we be mightily taken out of Hell, and out of the wretchedness in Earth; and worshipfully brought up into Heaven, and blessedfully oned to our substance; encreased in Riches and Nobly, by all the vertue of Christ, and by the grace and working of the Holy Ghost.

MODERN

sensually. For we are double by God's making, that is to say, substantial and sensual. Our substance is the higher part, which we have in our Father, God Almighty. And the second Person of the Trinity is our Mother in nature, in our substantial making, in whom we are grounded and rooted. And he is our Mother of mercy in taking our sensuality.

And thus our Mother works for us in diverse ways, and in him our parts are kept undivided. For in our Mother Christ we profit and increase, and in mercy he reforms and restores us. And by the power of his Passion, his death, and his rising, he united us to our substance. This our Mother works in mercy for all his beloved children who are obedient and submissive to him. And grace works with mercy, and especially in two properties, as was shown. This working belongs to the third Person, the Holy Spirit: he works rewarding and giving. Rewarding is a gift of trust that the Lord gives to those who have labored.

And giving is a courteous working which he does freely by grace, fulfilling and surpassing all that creatures deserve. Thus in our Father, God Almighty, we have our being. And in our Mother of mercy, Jesus Christ, we have our reforming and our restoring, and in him our parts are united and all made perfect man. And by the yielding and giving in grace of the Holy Spirit we are fulfilled. And our substance is in our Father, God Almighty; and our substance is in our Mother, God all wisdom; and our substance is in our Lord God the Holy Spirit, all goodness. For our substance is whole in each Person of the Trinity, which is one God.

And our sensuality is only in the second Person, Christ Jesus, in whom are the Father and the Holy Spirit. And in him and by him we are mightily taken out of hell and out of the wretchedness on earth, and honorably brought up into heaven, and blissfully united to our substance, increased in riches and nobility by all the power of Christ, and by the grace and working of the Holy Spirit.

CHAPTER 59: JESUS OUR MOTHER

God is our Mother as truly as our Father; three ways of seeing his motherhood.

1670

59.1 And all this bliss we have by mercy and grace: Which manner bliss we might never have had and known; but if that property and goodness which is in God had been contraried, whereby we have this bliss: For wickedness hath been suffered to rise contrary to that goodness; and the goodness of mercy and grace contraried against that wickedness; and turned all to goodness and worship to all that shall be saved: For it is that property in God which doth good against evil. Thus Jesu Christ that doth good against evil is our very Mother. We have our being of him, where the ground of Mother-head beginneth, with all the sweet keeping of Love that endlesly followeth.

As verily as God is our Father; as verily is God our Mother; and that shewed he in all; and namely, in these sweet words there he saith, I it am; that is to say, I it am, the Might and the Goodness of the Father-head: I it am, the Wisdom and the Kindness of the Mother-head: I it am, the Light and the Grace, that is all blessed Love: I it am, the Trinity: I it am, the Vnity: I it am, the high Sovereign Goodness of all manner thing: I it am, that maketh thee to long: I it am, the endless fulfilling of all true desires. For there the Soul is highest, noblest, and worshipfullest, yet it is lowest, meekest, and mildest.

And of this substancioal ground we have all our Vertues in our sensuality by gift of kind, and by helping, and speeding of mercy and grace; without which we may not profit. Our high Father Almighty God, which is being, he knoweth us, and loved us fro before any time. Of which knowing in his full marvellous deep Charity, by the fore-seeing endless counsel of all the blessed Trinity; he would that the second Person should become our Mother, our Brother, and our Saviour. Whereof it followeth, that as verily as God is our Father, verily God is our Mother. Our Father willeth, our Mother worketh.

Our good Lord the Holy Ghost confirmeth; and therefore it longeth to us to love our God in whom we have our being, him reverently thanking and praising of our making, mightily praying to our Mother of mercy and pity, and to our Lord the

MODERN

And all this bliss we have by mercy and grace. This kind of bliss we could never have had and known unless that property and goodness which is in God, by which we have this bliss, had been opposed. For wickedness has been allowed to rise up against that goodness; and the goodness of mercy and grace opposed that wickedness, and turned all to goodness and honor for all who shall be saved. For it is that property in God which does good against evil. Thus Jesus Christ, who does good against evil, is our true Mother. We have our being from him, where the ground of motherhood begins, with all the sweet keeping of love that follows endlessly.

As truly as God is our Father, so truly is God our Mother. And he showed that in everything, and especially in these sweet words where he says, "It is I." That is to say: It is I, the might and the goodness of the fatherhood. It is I, the wisdom and the nature of the motherhood. It is I, the light and the grace that is all blessed love. It is I, the Trinity. It is I, the Unity. It is I, the high sovereign goodness of all manner of things. It is I who make you long. It is I, the endless fulfilling of all true desires. For there the soul is highest, noblest, and most honorable, and yet it is lowest, humblest, and mildest.

And from this substantial ground we have all our virtues in our sensuality, by the gift of nature and by the help and furthering of mercy and grace, without which we cannot profit. Our high Father, God Almighty, who is being, knows us and loved us from before any time. From this knowing, in his most marvelous deep charity, by the foreseeing, endless counsel of all the blessed Trinity, he willed that the second Person should become our Mother, our Brother, and our Savior. From which it follows that as truly as God is our Father, so truly is God our Mother. Our Father wills, our Mother works.

Our good Lord the Holy Spirit confirms. And therefore it is fitting for us to love our God, in whom we have our being, reverently thanking and praising him for our making, mightily praying to our Mother for mercy and pity, and to our Lord the

1670

Holy Ghost, of help and grace: for in these three is all our Life, Kind, Mercy, and grace: Whereof we have mild-head, patience and pity, and hating of Sin and Wickedness, for it longeth properly to vertues to hate Sin and Wickedness.

And thus is Jesu our very Mother in kind of our first making: And he is our very first Mother in Grace by taking of our kind made; all the fair Working, and all the sweet kindly Offices of dear worthy Mother-head is impropred to the second Person: For in him we have this goodly Will whole and safe without end, both in Kind and in Grace, of his own proper goodness. I understood three manner of beholdings of Mother-head in God. The first is, ground of our kind Making. The second is, taking of our kind, and there beginneth the Mother-head of Grace. The third is, Mother-head in Working.

And therein is a forth-speeding by the same Grace; of length, and bredth, of height and of deepness without end, and all is one Love.

MODERN

Holy Spirit for help and grace. For in these three is all our life: nature, mercy, and grace. From them we have mildness, patience, and pity, and hatred of sin and wickedness; for it belongs properly to virtues to hate sin and wickedness.

And thus Jesus is our true Mother by nature, from our first making; and he is our true Mother in grace by taking our created nature. All the fair working and all the sweet natural offices of dear worthy motherhood are appropriated to the second Person. For in him we have this godly will, whole and safe without end, both in nature and in grace, from his own proper goodness. I understood three ways of beholding motherhood in God. The first is the ground of our natural making. The second is the taking of our nature, and there the motherhood of grace begins. The third is motherhood in working.

And in that there is a spreading forth by the same grace, in length and breadth, in height and in depth without end; and all is one love.

CHAPTER 60: THE MOTHER'S SERVICE

Christ bears us to bliss and feeds us with himself in the sacrament.

1670

60.1 But now me behooveth to see a little more of this forth-spreading, as I understood in the meaning of our Lord; how that we be brought again by the Mother-head of Mercy and Grace into our kindly steed, where that we were in made by the Mother-head of kind Love; which kind Love never leaveth us. Our kind Mother, our gracious Mother; for he would all whole become our Mother in all thing; he took the ground of his Work full low, and full mildly in the Maidens Womb.

And that shewed he in the first, where he brought the meek Maiden before the eye of my understanding, in the simple stature as she was when he conceived; that is to say, our high God the severeign Wisdom of all. In this low place he arraid him, and dight him all ready in our poor flesh, himself to do the service and the office of Mother-hood in all thing. The Mothers service is nearest, readiest and surest. Nearest, for it is most of kind; readiest, for it is most of Love; and sikerest, for it is most of Truth. This Office, ne might, nor could never none done to the full, but he alone.

MODERN

But now I must see a little more of this spreading forth, as I understood it in our Lord's meaning: how we are brought back by the motherhood of mercy and grace into our natural place, where we were made by the motherhood of natural love, which natural love never leaves us. Our natural Mother, our gracious Mother—for he willed to become our Mother wholly in all things—laid the ground of his work very low and very mildly in the maiden's womb.

And he showed that in the first showing, where he brought the meek maiden before the eye of my understanding in the simple stature she had when he was conceived—that is to say, our high God, the sovereign Wisdom of all. In this low place he arrayed himself and made himself all ready in our poor flesh, to do himself the service and the office of motherhood in all things. The mother's service is nearest, readiest, and surest: nearest, for it is most of nature; readiest, for it is most of love; and surest, for it is most of truth. No one ever might or could do this office to the full but he alone.

1670

We wit that all our Mothers bear us to Pain and to dying. What is that but our very Mother Jesu? He alone beareth us to joy, and to endless living, blessed mote he be. Thus he sustained us within him, in Love and Travel, into the full time that he would suffer the sharpest Thornes, and grievous Pains that ever were, or ever shall be, and died at the last. And when he had done, and so borne us to Bliss, yet might not all this make asseeth to his marvellous Love. And that he shewed in these high over-passing Words of Love; If I might suffer more I would suffer more. He might no more die, but he would not stint working.

Wherefore him behooveth to find us, for the dear worthy Love of Motherhood hath made him debtor to us. The Mother may give her Child to suck her milk; but our precious Mother Jesu he may feed us with himself, and doth full courteously, and full tenderly with the Blessed Sacrament; that is precious food of very Life, and with all the sweet Sacraments he sustaineth us full mercifully, and graciously.

And so meant he in these blessed Words, where he said, I it am that Holy Church preacheth thee, and teacheth thee; that is to say, all the Health and the Life of the Sacraments; all the Vertue and the Grace of my Word; all the goodness that is ordained in Holy Church to thee; I it am. The Mother may lay her Child tenderly to her Breast; but our tender Mother Jesu he may homely lead us into his blessed Breast by his sweet open side, and shew us there in party of the God-head, and the joyes of Heaven, with Ghostly sureness of endless bliss. And that shewed he in the jxth.

Revelation, giving the same understanding in this sweet Word, where he saith, Loe how I love thee; behold into his blessed side enjoying. This fair lovely Word, Mother, it is so sweet and so kind in it self, that it may not verily be said of none, ne to none but of him, and to him, that is very Mother of Life and of all. To the property of Mother-head longeth kind Love, Wisdom, and Knowing; and it is God: For though it be so, that our bodily forthbringing be but little, low, and simple, in regard

MODERN

We know that all our mothers bear us to pain and to dying. But what of our true Mother Jesus? He alone bears us to joy and to endless living—blessed may he be. Thus he sustained us within himself in love and labor, until the full time when he willed to suffer the sharpest thorns and the most grievous pains that ever were or ever shall be, and died at last. And when he had done this, and so borne us to bliss, still all this could not satisfy his marvelous love. And he showed that in these high, surpassing words of love: "If I could suffer more, I would suffer more." He could die no more, but he would not stop working.[1]

Therefore he must feed us, for the dear worthy love of motherhood has made him our debtor. The mother may give her child her milk to suck, but our precious Mother Jesus can feed us with himself, and does so most courteously and most tenderly with the Blessed Sacrament, which is the precious food of true life. And with all the sweet sacraments he sustains us most mercifully and graciously.

And this is what he meant in these blessed words, where he said: "It is I that Holy Church preaches to you and teaches you." That is to say: all the health and the life of the sacraments, all the power and the grace of my word, all the goodness that is ordained in Holy Church for you—it is I. The mother may lay her child tenderly to her breast, but our tender Mother Jesus can lead us intimately into his blessed breast through his sweet open side, and show us there part of the Godhead and the joys of heaven, with spiritual certainty of endless bliss. And he showed that in the tenth[2]

revelation, giving the same understanding in this sweet word, where he says, "Lo, how I love you," as he looked into his blessed side, rejoicing. This fair, lovely word "mother" is so sweet and so natural in itself that it cannot truly be said of anyone, nor to anyone, but of him and to him who is the true Mother of life and of all. To the property of motherhood belong natural love, wisdom, and knowing; and it is God. For though our bodily bringing forth is only little, low, and simple com-

1 Cressy's punctuation is garbled here; the manuscripts read roughly: "Ah, what is that? But our true Mother Jesus, he alone bears us to joy."

2 Cressy prints "jxth"; the reference is to the Tenth Revelation (chapter 24), the showing of Christ's wounded side.

1670

of our Ghostly forth-bringing, yet it is he that doth it in the Creatures, by whom that it is done.

The kind loving Mother that wotteth; and knoweth the need of her Child, she keepeth it full tenderly, as the kind and condition of Mother-head will; and ever as it waxeth in Age and in Stature, she changeth the Works, but not her Love: And when it is waxed of more Age, she suffereth that it be chastised; in breaking down of Vices, to make the Child receive Vertues and Grace. This Working with all that be fair and good, our Lord doth it in him by whom it is done. Thus he is our Mother in kind by the working of Grace in the lower party, for love of the higher.

And he will that we know it; for he will have all our Love fastned to him. And in this I saw that all debt that we owe by Gods bidding to Father-head and Mother-head, is fulfilled in true loving of God: Which blessed Love Christ worketh in us. And this was shewed in all; And Namely, in the High plentuous Words, where he saith; I it am that thou Lovest.

MODERN

pared with our spiritual bringing forth, yet it is he who does it in the creatures by whom it is done.

The natural, loving mother, who knows and understands the need of her child, keeps it most tenderly, as the nature and condition of motherhood requires. And always, as it grows in age and in stature, she changes her ways of acting, but not her love. And when it has grown older, she allows it to be chastised, to break down its vices and make the child receive virtues and grace. This working, with all that is fair and good, our Lord does in the one by whom it is done. Thus he is our Mother in nature by the working of grace in the lower part, for love of the higher.

And he wants us to know it, for he wants to have all our love fastened on him. And in this I saw that every debt we owe, by God's command, to fatherhood and motherhood is fulfilled in truly loving God; and Christ works this blessed love in us. And this was shown in everything, and especially in the high, plenteous words where he says: "It is I whom you love."

CHAPTER 61: A MOTHER'S CARE

He lets us fall but never perish; we should run to him as a child to its mother.

1670

61.1 And in our Ghostly forth-bringing he useth more tenderness in keeping, without any comparison; by as much as our Soul is of more price in his sight: He kindleth our understanding; he prepareth our wayes; he easeth our Conscience; he comforteth our Soul; he lighteth our Heart, and giveth us in party knowing, and loving in his blessedful God-head, with gracious mind in his sweet Man-hood, and his blessed Passion; with courteous marvelling in his high over-passing goodness; and maketh us to love all that he loveth for his Love, and to be well apaid with him, and with all his Works. And when we fall hastily, he raiseth us by his lovely beclipping, and his gracious Touching.

And when we be strengthened by his sweet working, then we wilfully choose him by his Grace, to be his Servants, and his Lovers, lastingly without end. And yet after this he suffereth some of us to fall more hard, and more grievous than ever we did before, as us thinketh.

MODERN

And in our spiritual bringing forth he uses more tenderness in keeping us, beyond any comparison, by as much as our soul is of more value in his sight. He kindles our understanding; he prepares our ways; he eases our conscience; he comforts our soul; he lightens our heart, and gives us in part knowing and loving of his blissful Godhead, with gracious remembrance of his sweet manhood and his blessed Passion, and with courteous marveling at his high, surpassing goodness. And he makes us love all that he loves, for his love, and be well pleased with him and with all his works. And when we fall hastily, he raises us by his lovely embrace and his gracious touch.

And when we are strengthened by his sweet working, then by his grace we willingly choose him, to be his servants and his lovers, lastingly, without end. And yet after this he allows some of us to fall harder and more grievously than we ever did before, as it seems to us.

1670

And then wene we that we be not all wise, that all were naught that we have begun but it is not so: For it needeth us to fall, and it needeth us to see it; for if we fell not, we should not know how feeble, and how wretched we be of our self, nor also we should not so fulsomely know the marvellous Love of our Maker; for we shall verily see in Heaven without end, that we have grievously sinned in this Life. And notwithstanding this, we shall verily see that we were never hurt in his (eternal) Love, nor we were never the less of price in his sight.

And by the assey of this falling, we shall have an high and a marvellous knowing of Love in God without end: For hard and marvellous is that Love which may not, nor will not be broken for trespass. And this was one understanding of profit. An other is the lowness and meekness that we shall get by the sight of our falling; for thereby we shall highly be raised in Heaven: To which rising we might never have come without that meekness. And therefore it needed us to see it; and if we see it not, though we feel it, it should not profit us. And commonly first we fall, and sithen we see it, and both is of the mercy of God.

The Mother may suffer the Child to fall some time, and be diseased in diverse manners for the own profit; but she may never suffer that any manner of peril come to her Child, for Love. And though our earthly Mother may suffer her Child to perish, our Heavenly Mother Jesu may never suffer us that be his Children to perish; for he is all Mighty, all Wisdom, and all Love: And so is none but he, blessed mote he be. But ofttimes when our Falling and our Wretchedness is shewed us, we be sore adread, and so greatly ashamed of our self, that unneths we wit where that we may hold us.

But then will not our courteous Mother that we flee away: For him were nothing lother. But he will then that we use the condition of a Child: For when it is diseased and afraid, it runneth hastily to the Mother; and if it may do no more, it crieth on the Mother for help, with all the might; so will he that we done as the meek Child, saying thus: My kind Mother, my gracious Mother, my dear worthy Mother, have mercy upon me; I have made my self foul, and unlike to thee, and I may not, nor can amend it, but with thine Help and Grace.

MODERN

And then we, who are not altogether wise, think that all we have begun is worth nothing. But it is not so. For we need to fall, and we need to see it. For if we did not fall, we would not know how feeble and how wretched we are of ourselves, nor would we know so fully the marvelous love of our Maker. For we shall truly see in heaven, without end, that we have sinned grievously in this life; and notwithstanding this, we shall truly see that we were never hurt in his (eternal) love, nor were we ever of less value in his sight.

And by the test of this falling we shall have a high and marvelous knowing of love in God without end. For hard and marvelous is that love which cannot and will not be broken by trespass. And this was one understanding of profit. Another is the lowliness and humility that we shall gain by the sight of our falling; for by it we shall be highly raised in heaven, and to that rising we could never have come without that humility. And therefore we needed to see it; and if we do not see it, though we feel it, it would not profit us. And commonly we fall first, and afterward we see it; and both are of the mercy of God.

The mother may allow the child to fall sometimes, and to be distressed in various ways, for its own profit; but she can never allow any kind of peril to come to her child, for love. And though our earthly mother may allow her child to perish, our heavenly Mother Jesus can never allow us who are his children to perish; for he is almighty, all wisdom, and all love, and so is none but he—blessed may he be. But often, when our falling and our wretchedness are shown to us, we are sorely afraid, and so greatly ashamed of ourselves that we scarcely know where we can hold ourselves.

But then our courteous Mother does not want us to flee away, for nothing would be more loathsome to him. But he wants us then to take on the condition of a child. For when it is distressed and afraid, it runs hastily to its mother; and if it can do no more, it cries to the mother for help with all its might. So he wants us to do as the meek child does, saying thus: “My natural Mother, my gracious Mother, my dear worthy Mother, have mercy on me. I have made myself foul and unlike you, and I neither

1670

And if we feel us not than eased assoon, be we sure that he useth the condition of a wise Mother: For if he see that it be for profit to us to mourn and to weep, he suffereth with ruth and pity into the best time for Love. And he will then that we use the property of a Child, that evermore kindly trusteth to the Love of the Mother, in Weal and in Woe.

And he will that we take us mightily to the Faith of Holy Church, and find there our dear worthy Mother in solace and true understanding, with all the blessed Common: For one singular person may oftentimes be broken, as it seemeth to the self, but the whole body of Holy Church was never broken, ne never shall be without end. And therefore a sure thing it is, a good and a gracious, to will meekly, and mightily be fastened and oned to our Mother Holy Church, that is Christ Jesu. For the flood of Mercy; that is his dear worthy Blood and and precious Water is plentuous to make us fair and clean.

The blessed Wounds of our Saviour be open and enjoy to heal us. The sweet gracious Hands of our Mother be ready and diligent about us; for he in all this Working useth the very Office of a kind Nurse that hath naught else to done, but to entend to the Salvation of her Child. It is his Office to save us; It is his Worship to do it; and it is his Will we know it: For he will we love him sweetly, and trust in him meekly and mightily. And this shewed he in these gracious words, I keep thee full surely.

MODERN

may nor can amend it except with your help and grace."

And if we do not then feel ourselves eased at once, let us be sure that he is acting as a wise mother. For if he sees that it is for our profit to mourn and to weep, he allows it, with compassion and pity, until the best time, for love. And he wants us then to take on the property of a child, which always trusts naturally in the love of its mother, in well-being and in woe.

And he wants us to hold mightily to the faith of Holy Church, and find there our dear worthy Mother, in solace and true understanding, with all the blessed communion. For one single person may often be broken, as it seems to oneself, but the whole body of Holy Church was never broken, nor ever shall be, without end. And therefore it is a sure thing, a good and a gracious one, to will humbly and mightily to be fastened and united to our Mother Holy Church, that is, Christ Jesus. For the flood of mercy, that is, his dear worthy blood and precious water, is plentiful to make us fair and clean.

The blessed wounds of our Savior are open and rejoice to heal us. The sweet, gracious hands of our Mother are ready and diligent about us; for in all this working he does the true office of a nurse by nature, who has nothing else to do but attend to the salvation of her child. It is his office to save us; it is his honor to do it; and it is his will that we know it. For he wants us to love him sweetly and trust in him humbly and mightily. And he showed this in these gracious words: "I keep you very surely."

CHAPTER 62: KEPT IN OUR FALLING

God keeps us as tenderly in our falls as in comfort; all natures are whole in man.

1670

62.1 For in that time he shewed our frailty and our Fallings, our Breakings and our Naughtings, our Despites and our Chargings, and all our Woe, as far forth as me thought that it might fall in this Life. And therewith he shewed his blessed Might, his blessed Wisdom, his blessed Love, that he keepeth us in this time as tenderly, and as sweetly to his Worship, and as surely to our Salvation, as he doth when we be in most solace and comfort. And thereto raiseth us Ghostly and Highly in

MODERN

For at that time he showed our frailty and our fallings, our breakings and our being brought to nothing, our humiliations and our burdens, and all our woe, as far as it seemed to me that it could befall in this life. And with that he showed his blessed might, his blessed wisdom, his blessed love: that he keeps us at such a time as tenderly and as sweetly, to his honor, and as surely, to our salvation, as he does when we are in the most solace

1670

Heaven, and turneth all to his Worship, and to our Joy without end. For his precious Love he suffereth us never to loose time, (Since all things turn to our greater good.)

And all this is of the kind goodness of God by the working of Grace. God is kind in his being; that is to say, that goodness that is kind, it is God; He is the ground, he is the substance, he is the same thing that is kindness: And he is very Father and very Mother of kinds: And all kinds that he hath made to flow out of him to work his Will, it should be restored and brought again into him by Salvation of man, through the working of Grace.

For of all kinds that he hath set in divers Creatures by party, in man is all the whole in ful head; and in vertue, in fair-head, and in good-head, in Rialty and in Noblety, in all manner of Solemnity of Preciousness and Worship. Here may we see that we be all bound to God for kind, and we be bound to God for Grace. Here may we see that us needeth not greatly to seek far out to know sundry kinds, but to Holy Church into our Mothers breast; that is to say, into our own Soul, where our Lord dwelleth: And there should we find all now, in Faith and in Understanding; and after verily in himself clearly in bliss.

But no Man, ne Woman take this singularity to himself; for it is not so, it is general: For it is our precious Mother Christ, and to him was this fair kind dight, for the Worship and the Nobly of mans making, and for the joy and the bliss of mans Salvation, right as he saw, wist and knew from without beginning.

MODERN

and comfort. And beyond that he raises us spiritually and on high in heaven, and turns everything to his honor and to our joy without end. For his precious love he never allows us to lose time (since all things turn to our greater good).

And all this comes from the natural goodness of God by the working of grace. God is nature in his being. That is to say, that goodness which is nature is God. He is the ground, he is the substance, he is the very thing that is nature. And he is true Father and true Mother of natures. And all the natures that he has made to flow out of him to do his will shall be restored and brought back into him by the salvation of man, through the working of grace.[3]

For of all the natures that he has set in various creatures in part, in man is the whole in fullness: in virtue, in beauty and in goodness, in royalty and in nobility, in every manner of solemnity of preciousness and honor. Here we may see that we are all bound to God by nature, and we are bound to God by grace. Here we may see that we have no great need to seek far afield to know the various natures, but only to Holy Church, into our Mother's breast; that is to say, into our own soul, where our Lord dwells. And there we shall find everything now, in faith and in understanding, and afterward truly in himself, clearly, in bliss.

But let no man or woman take this as something special to himself, for it is not so; it is general. For it is our precious Mother Christ, and for him this fair nature was prepared, for the honor and the nobility of man's making, and for the joy and the bliss of man's salvation, just as he saw, knew, and understood it from without beginning.

CHAPTER 63: HATING SIN BY NATURE AND BY GRACE

Sin is more painful than hell; the child does not despair of its mother's love.

1670

63.1 Here may we see that we have verily of kind to hate sin. And we have verily of grace to hate sin, for kind is all good and fair in it self: And grace was sent out to save kind, and keep kind, and destroy sin, and bring again fair kind into the blessed Point fro thence it came; that is, God, with more Nobleness and Worship by the vertuous working of grace; for it shall be seen before God,

MODERN

Here we may see that truly we have it from nature to hate sin, and truly we have it from grace to hate sin. For nature is all good and fair in itself, and grace was sent out to save nature, and keep nature, and destroy sin, and bring fair nature back again to the blessed point from which it came, that is, God, with more nobility and honor by the virtu-

3 "Kind" here, as throughout, means nature; "God is kind in his being" means that God is nature itself.

1670

of all his Holy in joy without end, that kind hath been assaid in the fire of Tribulation, and therein found no lack, nor no default.

Thus is kind and grace of one accord; for Grace is God, as unmade kind is God: He is two in manner working, and one in Love. And neither of them worketh without other, ne none be departed. And when we by the mercy of God, and with his help accord us to kind and to grace, we shall see verily that sin is worse, viler and painfuller than Hell, without any likeness: For it is contrarious to our fair kind; for as verily as sin is unclean, as truly sin is unkind. And this is an horrible thing to see, to the loving Soul that would be all fair and shining in the sight of God, as kind and grace teacheth.

But be we not adread of this, but in as much as dread may speed; but meekly make we our moan to our dear worthy Mother, and he shall all besprinckle us in his precious blood, and make our Soul full soft, and full mild, and heal us full fair by process of time, right as it is most worship to him, and joy to us without end. And of this sweet fair working he shall never cease nor stint, till all his dear worthy Children be brought forth and born. And that shewed he where he gave the understanding of the Ghostly thirst; that is, the Love-longing that shall last till Doomes-day.

Thus in our very Mother Jesu our Life is grounded in the fore-seeing wisdom of himself fro without beginning, with the high might of the Father, and the sovereign goodness of the Holy Ghost. And in the taking of our kind he quicked us; and in his blessed dying upon the Cross he bare us to endless Life. And fro that time, and now and ever shall into Doomes-day, he feedeth us and fordreth us, right as the high sovereign Kindness of Mother-head will, and as the kindly need of Child-head asketh.

Fair and sweet is our Heavenly Mother Jesu in the sight of our Soul; precious and lovely be the gracious Children in the sight of our Heavenly Mother: With mildness and meekness, and all that fair vertues that long to Children in kind; for kindly the Child dispaireth not of the Mothers Love: kindly the Child presumeth not of it self; kindly the Child loveth the Mother, and each one of them other. These be as fair Vertues with all

MODERN

ous working of grace. For it shall be seen before God, by all his holy ones, in joy without end, that nature has been tested in the fire of tribulation and found in it no lack and no fault.

Thus nature and grace are of one accord, for grace is God, as uncreated nature is God. He is two in manner of working and one in love, and neither of them works without the other, nor are they parted. And when we, by the mercy of God and with his help, bring ourselves into accord with nature and with grace, we shall truly see that sin is worse, viler, and more painful than hell, beyond all comparison. For it is contrary to our fair nature; for as truly as sin is unclean, so truly is sin unnatural. And this is a horrible thing to see for the loving soul that would be all fair and shining in the sight of God, as nature and grace teach.

But let us not be afraid of this, except so far as fear may help us. But humbly let us make our moan to our beloved Mother, and he will sprinkle us all over with his precious blood, and make our soul very soft and very mild, and heal us very fairly in the course of time, just as is most honor to him and joy to us without end. And of this sweet, fair working he shall never cease nor stop until all his beloved children are brought forth and born. And he showed that where he gave the understanding of the spiritual thirst, that is, the love-longing that shall last until Doomsday.

Thus in our true Mother Jesus our life is grounded, in his own foreseeing wisdom from without beginning, with the high might of the Father and the sovereign goodness of the Holy Spirit. And in taking our nature he gave us life, and in his blessed dying upon the cross he bore us to endless life. And from that time, and now, and ever until Doomsday, he feeds us and fosters us, just as the high sovereign nature of motherhood wills, and as the natural need of childhood asks.

Fair and sweet is our heavenly Mother Jesus in the sight of our soul; precious and lovely are the gracious children in the sight of our heavenly Mother, with mildness and humility and all the fair virtues that belong to children by nature. For by nature the child does not despair of the mother's love; by nature the child does not presume upon itself; by nature the child loves the mother, and each of them the other. These are fair virtues, together

1670

other that be like, wherewith our Heavenly Mother is served and pleased.

And I understood none higher stature in this Life than Child-hood in feebleness, and failing of might and of wit, into the time our gracious Mother hath brought us up into that our Fathers bliss. And there shall it verily be made known to us, his meaning in the sweet Words, where he saith, All shall be well, and thou shalt see it thy self that all manner of thing shall be well.

63.2 And then shall the bliss of our Mother-head in Christ be new to begin in the joyes of our Father God: Which new beginning shall last without end. Now beginning thus, I understood, that all his blessed Children which be come out of him by kind, should be brought into him again by grace.

MODERN

with all others like them, by which our heavenly Mother is served and pleased.

And I understood no higher stature in this life than childhood, in feebleness and failing of strength and of understanding, until the time our gracious Mother has brought us up into our Father's bliss. And there his meaning shall truly be made known to us in the sweet words where he says, "All shall be well, and you shall see it yourself, that all manner of thing shall be well."

And then the bliss of our motherhood in Christ shall begin anew in the joys of our Father God, and this new beginning shall last without end. Beginning thus, I understood that all his blessed children who have come out of him by nature shall be brought back into him by grace.

The Fifteenth Showing

Chapters 64–65
"Suddenly you shall be taken from all your pain"; the child rising from the body.

CHAPTER 64: "SUDDENLY YOU SHALL BE TAKEN"

The fifteenth showing: "Suddenly you shall be taken"; a child rises from a decaying body.

	1670	MODERN
64.1	Afore this time I had great longing and desire of Gods gift to be delivered of this World, and of this Life; for oft-times I beheld the Woe that is here, and the weal and the blessed being that is there. And if there had no pain been in this Life, but the absence of our Lord, methought sometime that it was more than I might bear. And this made me to mourn and busily to long. And also of my own wretchedness, slouth and weariness that me liked, not to live and to travel as me fell to do.	Before this time I had a great longing and desire, by God's gift, to be delivered from this world and from this life. For often I looked upon the woe that is here and the well-being and blessed being that is there. And if there had been no pain in this life but the absence of our Lord, it seemed to me at times that this was more than I could bear. And this made me mourn and long earnestly. And also because of my own wretchedness, sloth, and weariness I had no delight to live and to labor as it fell to me to do.
	And to all this our courteous Lord answered for Comfort and Patience, and said these Words: Suddenly thou shalt be taken from all thy Pain, from all thy Sickness, from all thy Disease, and from all thy Woe. And thou shalt come up above, and thou shalt have me to thy meed, and thou shalt be fulfilled of joy and bliss; and thou shalt never more have no manner of Pain, no manner of Sickness, no manner misliking, no wanting of will, but ever joy and bliss without end. What should it then grieve thee to suffer a while, sithen it is my Will and my Worship? And in this word (suddenly thou shalt be taken.)	And to all this our courteous Lord answered, for comfort and patience, and said these words: "Suddenly you shall be taken from all your pain, from all your sickness, from all your distress, and from all your woe. And you shall come up above, and you shall have me as your reward, and you shall be filled with joy and bliss. And you shall never again have any manner of pain, any manner of sickness, any manner of displeasure, any lack of will, but always joy and bliss without end. Why then should it grieve you to suffer a while, since it is my will and my honor?" And in this word ("Suddenly you shall be taken")
	I saw that God rewarded man of the patience that he hath in abiding of Gods will, and of his time. And that man lengeth his patience over the time of his living; for unknowing the time of his passing. This is a great profit; for if a man knew his time, he should not have patience over that time. And also God will that while the Soul is in the body, it seem to it self that it is ever at the point to be taken (out thereof,) for all this Life and this longing that we have here is but a point. And when we be taken suddenly out of Pain into Bliss, then Pain shall be nought.	I saw that God rewards man for the patience he has in awaiting God's will and his time, and that man extends his patience over the whole time of his living through not knowing the time of his passing. This is a great profit, for if a man knew his time, he would not have patience beyond that time. And also God wills that while the soul is in the body, it should seem to itself that it is always on the point of being taken (out of it); for all this life and this longing that we have here is but a point. And when we are taken suddenly out of pain into bliss, then pain shall be nothing.

1670

And in this time I saw a Body lying on the earth: Which body shewed heavy and fearful. and without shape and form, as it were a swilge stinking myre. And suddenly out of this body sprung a full fair Creature, a little Child full shapen and formed, swift and lively, and whiter than the Lilly, which sharply glided up into Heaven. The swilge of the body betokeneth great wretchedness of our deadly flesh: And the littleness of the Child betokeneth the cleanness and the pureness of our Soul. And I thought with this body bliveth no fairness of this Child, ne of this Child dwelleth no foulness of this body.

It is full bliss-ful (for) man to be taken from pain, more than pain to be taken from man; for if pain be taken from us, it may come again. Therefore this is a sovereign Comfort, and a blessful beholding in a longing Soul, that we shall be taken from pain; for in this behest I saw a merciful Compassion that our Lord hath in us for our Woe, and a courteous behighting of clear Deliverance: For he will that we be comforted in the overpassing joy. And that he shewed in these words; And thou shalt come up above; and thou shalt have me to thy meed, and thou shalt be fulfilled of Joy and Bliss.

It is Gods will that we set the point of our thought in this blissful beholding as oft-time as we may, and as long time keep us therein with his grace; for this is a blissful Contemplation to the Soul that is led of God, and full much to his Worship for the time that it lasteth. And when we fall again to our self by heaviness and Ghostly blindness, and feeling of pains Ghostly and Bodily by our fragility: It is Gods will that we know, that he hath not forget us.

And so meaneth he in these words, and saith for Comfort; And thou shalt never more have pain in no manner; nor no manner of Sickness, no manner of mis-liking, no want of Will, but ever joy and bliss without end: What should it then agrieved thee to suffer a while, sithen it is my Will and my Worship? It is Gods will that we take his behests and his Comfortings as largely and as mightily as we may take them.

And also he will that we take our abidings and our diseases as lightly as we may take them, and set

MODERN

And at this time I saw a body lying on the earth. This body appeared heavy and fearful, and without shape and form, as if it were a stinking swill of mire. And suddenly out of this body sprang a very fair creature, a little child, fully shaped and formed, swift and lively, and whiter than the lily, which quickly glided up into heaven. The swill of the body signifies the great wretchedness of our mortal flesh, and the littleness of the child signifies the cleanness and the purity of our soul. And I thought: with this body remains no fairness of this child, nor on this child dwells any foulness of this body.[1]

It is far more blissful (for) man to be taken from pain than for pain to be taken from man; for if pain is taken from us, it may come again. Therefore it is a sovereign comfort and a blissful thing to behold, for a longing soul, that we shall be taken from pain. For in this promise I saw a merciful compassion that our Lord has for us in our woe, and a courteous promise of clear deliverance. For he wills that we be comforted in the surpassing joy. And he showed that in these words: "And you shall come up above, and you shall have me as your reward, and you shall be filled with joy and bliss."

It is God's will that we set the point of our thought on this blissful beholding as often as we can, and keep ourselves in it as long as we can with his grace. For this is a blissful contemplation for the soul that is led by God, and very much to his honor for the time that it lasts. And when we fall back into ourselves through heaviness and spiritual blindness, and through feeling pains, spiritual and bodily, by our frailty, it is God's will that we know that he has not forgotten us.

And this is what he means in these words, and he says for comfort: "And you shall never again have pain of any manner, nor any manner of sickness, any manner of displeasure, any lack of will, but always joy and bliss without end. Why then should it grieve you to suffer a while, since it is my will and my honor?" It is God's will that we take his promises and his comforts as broadly and as strongly as we can take them.

And he also wills that we take our waitings and our distresses as lightly as we can take them, and

1670

them at naught: For the lightlier that we take them, and the less price that we set at them for love, less pain shall we have in the feeling of them, and the more thank and meed shall we have for them.

MODERN

set them at nothing. For the more lightly we take them, and the less value we set on them for love, the less pain we shall have in feeling them, and the more thanks and reward we shall have for them.

CHAPTER 65: CHOSEN FOR LOVE

Whoever chooses God for love is loved without end.

1670

65.1 And thus I understood that what man or woman wilfully choseth God in this Life for Love, he may be sure that he is loved without end, with endless Love that worketh in him that grace; for he will we keep this trustily, that we be as sicker in hope of the bliss of Heaven whiles we are here, as we shall be in surety when we are there. And ever the more liking and joy that we take in this sickerness, with reverence and meekness, the better liketh him.

For as it was shewed, this reverence that I mean, is a holy, courteous dread of our Lord, to which meekness is knit; and that is, that a creature see the Lord marvellous great, and her self marvellous litle: For these vertues are had endlesly to the Loved of God. And it may now be seen and felt in measure by the gracious presence of our Lord, when it is: Which presence in all thing is most desired; for it worketh that marvellous sickerness in true Faith, and siker hope by greatness of Charity in dread that is sweet and delectable.

It is Gods will that I see my self as much bound to him in Love, as if he had done for me all that he hath done. And thus should every Soul think in regard of his Love; that is to say, the Charity of God maketh in us such a unity, that when it is truly seen, no man can part them self from other. And thus ought each Soul to think that God hath done for him all that he hath done. And this sheweth he to make us to love him, and liken him, and nothing dread but him; for it is his will we know that all the might of our enemies is locked in our Friends hands.

And therefore the Soul that knoweth this sickerly, he shall not dread but him that she loveth. All other dreads she set them among passions, and bodily sickness, and imaginations. And therefore

MODERN

And thus I understood that whatever man or woman willingly chooses God in this life for love may be sure that he is loved without end, with endless love that works that grace in him. For he wills that we hold this trustingly: that we be as sure in hope of the bliss of heaven while we are here as we shall be in certainty when we are there. And the more delight and joy we take in this sureness, with reverence and humility, the better it pleases him.

For, as it was shown, this reverence that I mean is a holy, courteous fear of our Lord, to which humility is knit; and that is, that a creature sees the Lord marvelously great and herself marvelously little. For these virtues are possessed endlessly by those loved by God. And it may now be seen and felt in measure by the gracious presence of our Lord, when it is there. This presence is most desired in all things, for it works that marvelous sureness in true faith, and sure hope, by greatness of charity, in fear that is sweet and delightful.

It is God's will that I see myself as much bound to him in love as if he had done for me all that he has done. And so every soul should think in regard to his love. That is to say, the charity of God makes in us such a unity that, when it is truly seen, no one can part himself from another. And thus each soul ought to think that God has done for him all that he has done. And he shows this to make us love him, and delight in him, and fear nothing but him; for it is his will that we know that all the might of our enemies is locked in our Friend's hands.

And therefore the soul that knows this surely shall fear no one but him whom she loves. All other fears she sets among passions, and bodily sick-

1 "Swilge": a sodden, swill-like mass, a bog or slough.

1670

though we been in so much pain, woe and disease that us thinketh, we can think right naught but that we are in, or that we feel; assoon as we may we pass it lightly over, and set we it at naught. And why? for God will be known; for if we know him, and Love him, and reverently dread him, we shall have patience, and be in great rest. And it should been great liking to us all that he doth.

And this shewed our Lord in these words: What should it then agrieve thee to suffer a while, seeing it is my Will and my Worship? Now have I told you of xv. Shewings, as God witsafe to minister them to my mind, renewed by Lightnings and Touchings, I hope, of the same Spirit that sheweth them all. Of which xv. Shewings the first began early in the morning, about the hour of four; and it lasted shewing by process full fair and soberly, each following other till it was noon of the day, or past.

MODERN

ness, and imaginations. And therefore, though we are in so much pain, woe, and distress that it seems to us we can think of nothing at all but what we are in or what we feel, as soon as we can let us pass lightly over it and set it at nothing. And why? Because God wills to be known; for if we know him, and love him, and reverently fear him, we shall have patience and be in great rest. And all that he does should be a great delight to us.

And our Lord showed this in these words: “Why then should it grieve you to suffer a while, since it is my will and my honor?” Now I have told you of fifteen showings, as God vouchsafed to minister them to my mind, renewed by illuminations and touchings, I hope, of the same Spirit that shows them all. Of these fifteen showings the first began early in the morning, about the hour of four, and it lasted, showing in order, very fair and calmly, each following the other, until it was noon of the day or past.

The Sixteenth Showing

Chapters 66–70
Julian says she raved; the fiend at her throat; the soul as a city with Jesus enthroned; "You shall not be overcome."

CHAPTER 66: "I HAD RAVED"

The pain returns; Julian tells a religious visitor she had raved, and is ashamed.

	1670	MODERN
66.1	And after this the good Lord shewed the xvjth. Revelation on the night following, as I shall say after. Which xvjth. was conclusion and confirmation to all the xv. But first me behooveth to tell you as anenst my feebleness, wretchedness and blindness. I have said at the beginning where it saith (And in this suddenly all my pain was taken from me.) Of which pain I had no grief, ne no disease, as long as the xv. Shewings lasted in shewing. And at the end all was close, and I saw no more; and soon I felt that I should live longer.	And after this the good Lord showed the sixteenth revelation on the following night, as I shall tell later. This sixteenth was the conclusion and confirmation of all the fifteen. But first I must tell you about my feebleness, wretchedness, and blindness. I said at the beginning, where it says, "And in this suddenly all my pain was taken from me," that of this pain I had no grief and no distress as long as the fifteen showings lasted. And at the end all was closed, and I saw no more. Soon I felt that I would live longer.
	And anon my sickness came again; first in my head with a sound and a noise: And suddenly all my body was fulfilled with sickness, like as it was before. And I was as barren and as dry as I had never had comfort but litle, and as a wretch mourned heavily for feeling of my bodily pains, and for faulting of comfort Ghostly and Bodily. Then came a Religious person unto me and asked me how I fared; and I said, I had raved to day, and he laught lowd and inwardly: And I said, The Cross that stood before my face, methought it bled fast. And with this word the Person that I spake to waxed all sad and marvelled.	And at once my sickness came back, first in my head, with a sound and a noise. Suddenly my whole body was filled with sickness, just as it had been before. I was as barren and as dry as if I had never had more than a little comfort, and like a wretch I mourned heavily, feeling my bodily pains and the lack of comfort, spiritual and bodily. Then a member of a religious order came to me and asked me how I was. I said I had been raving that day, and he laughed loudly and heartily. And I said, "The cross that stood before my face, I thought it bled fast." At this word the person I was speaking to grew very serious and marveled.
	And anon I was sore ashamed, and astonished for my retchlesness. And I thought this man taketh sadly the least word that I may say, that saw no more thereof. And when I saw that he took it so sadly, and with so great reverence, I waxed full greatly ashamed, and would have been shriven, but I could tell it to no Priest; for I thought, How should a Priest believe me, when I by saying I raved, I shewed my self not to believe our Lord God. Notwithstanding, I believed him truly for the time that I saw him.	At once I was deeply ashamed, and dismayed at my carelessness. I thought: this man takes seriously the least word I may say, and he saw nothing of it himself. And when I saw that he took it so seriously and with such great reverence, I grew very greatly ashamed, and I would have gone to confession. But I could tell it to no priest, for I thought, "How would a priest believe me, when by saying I raved I showed that I myself did not believe our Lord God?" Nevertheless, I believed him truly for the time that I saw him.

1670

And so was then my will and my meaning ever for to doe without end: But as a Fool I let it pass out of my mind. Ah, Loe how wretched I was; this was a great sin and a great unkindness, that I for folly of feeling of a litle bodily pain, so unwisely left for the time the comfort of all this blessed shewing of our Lord God. Here may you see what I am of my self. But herein would our courteous Lord not leave me. And I lay still till night trusting in his mercy; and then I began to sleep.

MODERN

And so it was then my will and my intention to do forever, without end. But like a fool I let it pass out of my mind. Ah, look how wretched I was! This was a great sin and a great unnaturalness, that I, through the folly of feeling a little bodily pain, so unwisely abandoned for the time the comfort of all this blessed showing of our Lord God. Here you may see what I am of myself. But in this our courteous Lord would not leave me. I lay still until night, trusting in his mercy, and then I began to sleep.

CHAPTER 67: THE FIEND AT HER THROAT

In her sleep the fiend grips her throat; on waking she smells smoke no one else smells.

1670

67.1 And in my sleep at the beginning, methought the fiend set him in my throat, putting forth a visage full near my face, like a young man: And it was long and wonder lean, I saw never none such.

The colour was red like the Tile stone when it is new brent, with black spots therein, like frackles, fouler than the Tile-stone; his hair was red, as rust not scoured; afore with side Locks hanging down in flakes; he grinned upon me with a shrowd look, and shewed me white teeth: And so my kill me thought it the more ugly; body, ne hands had he none, shapely; but with his paws he held me in the throat, and would have stopped my breath, and kild me, but he might not. This ugly shewing was made sleeping, and so was none other. And in all this time I trusted to be saved and kept by the mercy of God.

And our courteous Lord gave me grace to wake, and unnethes had any Life. The persons that were with me beheld me, and wet my temples, and my heart began to comfort. And anon a litle smoke came in at the door, with a great heat, and a foul stinch; and then I said, Benedicite dominus, Is it all on fire that is here? And I went it had been a bodily fire, that should burn us all to death? I asked them that were with me, if they felt any stench, they said nay, they felt none; I said, Blessed be God, for then wist I well it was the fiend that was come only to tempt me.

MODERN

And at the beginning of my sleep it seemed to me that the fiend set himself at my throat, thrusting out a face very close to mine, like a young man's. It was long and wonderfully lean; I never saw any like it.

Its color was red like a tile when it is newly fired, with black spots in it like freckles, fouler than the tile. His hair was red as rust that has not been scoured, cut short in front, with locks at the sides hanging down in tufts. He grinned at me with a malicious look and showed me white teeth, and so it seemed to me all the uglier. He had no body or hands of proper shape, but with his paws he held me by the throat, and would have stopped my breath and killed me, but he could not. This ugly showing was made while I slept, and none of the others was. And all this time I trusted to be saved and kept by the mercy of God.[1]

And our courteous Lord gave me grace to wake, and I had scarcely any life in me. The people who were with me watched me and wet my temples, and my heart began to take comfort. And at once a little smoke came in at the door, with a great heat and a foul stench. Then I said, "*Benedicite, Domine!* Is everything here on fire?" And I thought it was a bodily fire that would burn us all to death. I asked those who were with me whether they smelled any stench. They said no, they smelled none. I said, "Blessed be God!" for then I knew well that it was the fiend, who had come only to tempt me.

1 Cressy prints "And so my kill me thought"; the words "my kill" appear to be a misprint, and the sense is "so it seemed to me the more ugly."

1670

And anon I took me to that our Lord had shewed me on the same day, with all the Faith of Holy Church; for I beheld it as both in one, and fled thereto as to my Comfort. And anon all vanished away, and I was brought to great rest and peace, without Sickness of body, or dread of Conscience.

MODERN

And at once I turned to what our Lord had shown me that same day, together with all the faith of Holy Church, for I regarded them as both one, and I fled to it as to my comfort. And at once everything vanished, and I was brought into great rest and peace, without sickness of body or fear of conscience.

CHAPTER 68: THE SOUL AS A CITY

The sixteenth showing: Jesus sits in the soul as in a city; "You shall not be overcome."

1670

68.1 And then our good Lord opened my Ghostly eye, and shewed me my Soul in the midst of my heart: I saw the Soul so large as it were and endless World, and also as it were a blessed Kingdom. And by the conditions that I saw therein, I understood that it is a worshipful City. In mids of that City our Lord Jesu very God and very Man, a fair Person and of large stature, Highest Bishop, most Solemne King, Worshipful Lord. And I saw him clothed solemnly in Worship; he sitteth in the Soul, even right in Peace and rest. And he ruleth and giveth Heaven and Earth, and all that is.

The Man-hood with the God-head sitteth in rest: The God-head ruleth and giveth without any instrument or business. And the Soul is all occupied with the blessed God-head; that is, sovereign Might, sovereign Wisdom, and severeign Goodness. The place that Jesu taketh in our Soul he shall never remove without end, as to my sight: for in us is his homliest home, and his endless dwelling. And in this he sheweth the Liking that he hath of the making of mans Soul; for as well as the Father might make a Creature, and as well as the Son might make a Creature. So well would the Holy Ghost that mans Soul were made, and so it was done.

And therefore the blessedful Trinity enjoyeth without end in the making of mans Soul: For he saw without beginning, what should like him without end. All thing that he hath made sheweth his Lordship, as understanding was given in the same time by example of a Creature, that is led to see great Nobleness, and Kingdoms longing to a Lord. And when it had seen all the Nobleness beneath, then marvelling, it was stirred to seek up above to that high place where the Lord dwelleth; knowing by reason that his dwelling is

MODERN

And then our good Lord opened my spiritual eye and showed me my soul in the midst of my heart. I saw the soul as large as if it were an endless world, and also as if it were a blessed kingdom. And by the conditions I saw in it, I understood that it is an honorable city. In the midst of that city sits our Lord Jesus, true God and true man, a fair person and of great stature, highest Bishop, most majestic King, most honorable Lord. I saw him clothed majestically in honor. He sits in the soul, upright, in peace and rest. And he rules and sustains heaven and earth and all that is.

The manhood sits with the Godhead in rest. The Godhead rules and sustains without any instrument or effort. And the soul is wholly occupied with the blessed Godhead, that is, sovereign might, sovereign wisdom, and sovereign goodness. The place that Jesus takes in our soul he shall never leave, without end, as I see it, for in us is his most intimate home and his endless dwelling. And in this he shows the delight he has in the making of man's soul. For as well as the Father could make a creature, and as well as the Son could make a creature, so well did the Holy Spirit will that man's soul should be made; and so it was done.

And therefore the blessed Trinity rejoices without end in the making of man's soul, for he saw without beginning what would delight him without end. Everything he has made shows his lordship. Understanding of this was given at the same time by the example of a creature who is led to see great splendor and kingdoms belonging to a lord. And when it had seen all the splendor below, then, marveling, it was moved to seek up above to that high place where the lord dwells, knowing by reason that his dwelling is in the worthiest place.

1670

in the worthiest place. And thus I understand truly that our Soul may never have rest in things that is beneath it self.

And when it cometh above all Creatures into it self, yet may it not abide in the beholding of it self; but all the beholding is blessedfully set in God; that is, the Maker dwelling therein; for in mans Soul is his very dwelling. And the highest Light and the brightest Shining of the City is the glorious Love of our Lord God, as to my sight. And what may make us more enjoy in God, than to see in him that he enjoyeth in us highest of all his Works?

For I saw in the same shewing that if the blessed Trinity might have made mans Soul any better, any fairer, any nobler than it was made, he should not have been full pleased with making of mans Soul: But for he made mans Soul as fair, as good, as precious, as he might make it a Creature, therefore the blessed Trinity is full pleased without end in the making of mans Soul. And he will that our hearts be mightily raised above the deepness of the earth, and all vain sorrowes, and enjoy in him.

This was a delectable sight, and a restful shewing that is without end: And the beholding of this whiles we are here, it is full pleasant to God, and full great speed to us. And the Soul that thus beholdeth, it maketh him like to him that is beholden, and oned it in rest and in peace by his grace. And this was a singular joy and bliss to me that I saw him sitting: for the truth of sitting shewed endless dwelling.

And he gave me knowing truly that it was he that shewed me all before: and when I had beholden all this with advisement; then shewed our good Lords words full meekly, without voice, and without opening of lips, right as he had done afore, and said full sweetly; Wit it now well, it was no raving that thou sawest to day: but take it and believe it, and keep thee therein, and comfort thee therewith, and trust thereto, and thou shalt not be overcome. These last words were said for learning of full true sikerness; that is, our Lord Jesu that shewed me all.

And right as in the first word, that our good Lord shewed, meaning his blessed Passion, herewith is the fiend overcome; right so he said in the last word, with full true faithfulness meaning us all:

MODERN

And so I understand truly that our soul may never have rest in things that are beneath itself.

And when it rises above all creatures into itself, still it may not remain in beholding itself; rather, all its beholding is blessedly set in God, that is, the Maker dwelling in it, for in man's soul is his true dwelling. And the highest light and the brightest shining of the city is the glorious love of our Lord God, as I see it. And what can make us rejoice more in God than to see in him that he rejoices in us, highest of all his works?

For I saw in the same showing that if the blessed Trinity could have made man's soul any better, any fairer, any nobler than it was made, he would not have been fully pleased with the making of man's soul. But because he made man's soul as fair, as good, as precious as he could make it as a creature, therefore the blessed Trinity is fully pleased without end in the making of man's soul. And he wills that our hearts be mightily raised above the depths of the earth and all vain sorrows, and that we rejoice in him.

This was a delightful sight and a restful showing that is without end. And beholding this while we are here is very pleasing to God and a very great help to us. And the soul that beholds in this way is made like him who is beheld, and united to him in rest and in peace by his grace. And it was a singular joy and bliss to me that I saw him sitting, for the truth of sitting showed endless dwelling.

And he gave me to know truly that it was he who had shown me everything before. And when I had beheld all this with careful attention, then our good Lord showed me words very humbly, without voice and without opening of lips, just as he had done before, and said very sweetly: "Know it well now: it was no raving that you saw today. But take it and believe it, and keep yourself in it, and comfort yourself with it, and trust in it, and you shall not be overcome." These last words were said to teach me a very true certainty, that it is our Lord Jesus who showed me everything.

And just as in the first word that our good Lord showed, referring to his blessed Passion—"By this the fiend is overcome"—so in the last word he said, with very true faithfulness, referring to us all:

1670

Thou shalt not be overcome. And all this Learning and this true Comfort is general to all mine even Christen, as it is aforesaid; and so is Gods will. And this word, Thou shalt not be overcome, was said full sharply, and full mightily for sickness and comfort against all Tribulations that may come: He said not, thou shalt not be troubled, thou shalt not be travelled, thou shalt not be diseased; but he said, Thou shalt not be overcome.

God will that we take heed at this word, and that we be ever mighty in faithful trusting in weal and woe; for he loveth us, and liketh us: and so will he that we Love him and Like him, and mightily trust in him, and all shall be well: and soon all was close, and I saw no more after this.

MODERN

"You shall not be overcome." And all this teaching and this true comfort is meant for all my fellow Christians, as was said before, and so is God's will. And this word, "You shall not be overcome," was said very sharply and very mightily, for assurance and comfort against all the tribulations that may come. He did not say, "You shall not be troubled, you shall not be weighed down with toil, you shall not be distressed"; but he said, "You shall not be overcome."[2]

God wills that we pay attention to this word, and that we always be strong in faithful trust, in well-being and in woe. For he loves us and delights in us, and so he wills that we love him and delight in him and trust mightily in him, and all shall be well. And soon everything was closed, and I saw no more after this.

CHAPTER 69: THE FIEND RETURNS

Heat and stench; Julian holds to the faith and the fiend is gone.

1670

69.1 The fiende came again with his heat, and with his stench, and made me full busie. The stench was so vile and so painful, and bodily heat also dreadful and travellous. Also I heard a bodily talking, as it had been of two bodies: and both to my thinking talked at one time, as they had held a Parliament, with great business. And all was soft whistering. And I understood not what they said. And all this was to stir me to dispair; as methought, seeming to me as they scorned bidding of Beads, which are said boystously, with much failing of devout intending, and wise diligence, the which we owe to God in our prayer.

And our good Lord God gave me grace mightily to trust in him, and to comfort my Soul with bodily speech, as I should have done to another Person that had been travelled; methought that business might not be likened to no bodily likeness.

69.2 My bodily eye I set in the same Cross, there I had seen in comfort afore that time. My tongue with speech of Christs Passion, and rehersing the Faith of Holy Church, and my heart to fasten on God

MODERN

The fiend came back with his heat and his stench and kept me very busy. The stench was so vile and so painful, and the bodily heat also fearful and wearisome. I also heard a bodily talking, as if of two persons, and both, it seemed to me, talked at the same time, as if they were holding a parliament, with great commotion. And it was all soft whispering, and I did not understand what they said. All this was to drive me to despair, as I thought, for it seemed to me that they were mocking the saying of prayers on beads, which are said crudely, with much lack of the devout attention and wise diligence that we owe to God in our prayer.

And our good Lord God gave me grace to trust mightily in him, and to comfort my soul with bodily speech, as I would have done for another person who was in distress. It seemed to me that this commotion could not be likened to anything bodily.

I set my bodily eye on the same cross where I had seen comfort before that time; my tongue I set to speaking of Christ's Passion and repeating the faith of Holy Church; and my heart to fasten on

2 Cressy prints "for sickness and comfort"; "sickness" is evidently a misprint for "sikerness," assurance.

1670

with all the trust and the might that I thought to my self meaning, Thou hast now great business to keep thee in the Faith, for that thou shouldest not be taken of thine enemies. Wouldest thou now fro this time evermore be so busie to keep thee from sin, this were a good and a soveraign occupation. For I thought faithfully, were I safe from sin, I were full safe from all the fiends in Hell, and enemies of my Soul.

And thus he occupied me all that night, and on the morrow, till it was about prime day. And anon they were all gone and passed, and there left nothing but stink, and lasted still a while: and I scorned him. And thus was I delivered of him by the vertue of Christs Passion; for therewith is the fiend overcome, as our Lord Jesu Christ said afore.

MODERN

God with all my trust and all my strength. And I thought to myself: "You now have great work to keep yourself in the faith, so that you are not taken by your enemies. If you would from this time on be always as busy keeping yourself from sin, that would be a good and a sovereign occupation." For I thought faithfully that if I were safe from sin, I would be fully safe from all the fiends in hell and the enemies of my soul.

And so he kept me occupied all that night and the next morning, until it was about prime. And then at once they were all gone and departed, and nothing was left but the stink, and that lasted a while longer. And I scorned him. And so I was delivered from him by the power of Christ's Passion, for by this the fiend is overcome, as our Lord Jesus Christ said before.[3]

CHAPTER 70: KEEP IT IN FAITH

God left no sign, only his word; Julian is told to keep it in faith.

1670

70.1 In all this blessed shewing our good Lord gave understanding that the sight should pass. Which blessed shewing the Faith keepeth with his own good will and his grace; for he left with me neither signe, ne token, whereby I might know it. But he left with me his own blessed word in true understanding, bidding me full mightily that I should believe it, and so I do; Blessed mote he be. I believe that he is our Saviour that shewed it, and that it is in the Faith that he shewed. And therefore I love it ever joying, and thereto I am bound by all his own meaning, with the next words that follow: Keep thee therein, and comfort thee therewith, and trust thereto.

Thus I am beholding to keep it in my Faith: For on the same day that it was shewed, what time the sight was passed, as a wretch I forsook it, and openly I said that I had raved.

Then our Lord Jesu of his mercy would not let it perish, but he shewed it all again within my Soul with more fulhead, with the blessed Light of his precious Love, saying these Words full mightily and full meekly; Wit it now well, it was no raving that thou saw this day; as if he had said, for the sight was passed from thee, thou lost it, and could

MODERN

In all this blessed showing our good Lord gave me to understand that the sight would pass. This blessed showing the faith preserves, by his own good will and his grace. For he left me neither sign nor token by which I might know it, but he left me his own blessed word in true understanding, commanding me very mightily to believe it; and so I do, blessed may he be! I believe that he who showed it is our Savior, and that what he showed is in the faith. And therefore I love it, always rejoicing, and to this I am bound by all his own meaning, together with the next words that follow: "Keep yourself in it, and comfort yourself with it, and trust in it."

So I am bound to keep it in my faith. For on the same day it was shown, when the sight had passed, I forsook it like a wretch and said openly that I had been raving.

Then our Lord Jesus in his mercy would not let it perish, but showed it all again within my soul with more fullness, with the blessed light of his precious love, saying these words very mightily and very humbly: "Know it well now: it was no raving that you saw this day." It was as if he had said: be-

3 Prime: the first daytime hour of the Church's daily prayer, about six in the morning.

1670

or might not keep it: But wit it now; that is to say, now thou seest it.

This was said not only for the same time, but also to set thereupon the ground of my Faith, where he saith anon following; But take it, and learn it, and keep thee therein, and comfort thee therewith, and trust thereto, and thou shalt not be overcome.

70.2 In these six Words that followeth, where he saith, Take it; his meaning is to fasten it faithfully in our Heart; for he will it dwell with us in Faith into our Lives end, and after in fulhead of joy, willing that we have ever faithful trust of his blessedful promises, knowing his goodness. For our Faith is contraried in diverse manner, by our own blindness, and our Ghostly Enemies within and without. And therefore our precious Lover helpeth us with Ghostly Light, and true Teaching, on diverse manner within and without, whereby that we may know him. And therefore in what manner that he teacheth us, he will that we perceive him wisely, receiving him sweetly, and keep us in him faithfully.

For above the Faith is no goodness kept in this Life, as to my sight. And beneath the Faith is no Health of Soul. But in the Faith there will our Lord we keep us: For we have by his goodness and his own working to keep us in the Faith. And by his sufferance through Ghostly enmity we are assaid in the Faith, and made mighty. For if our Faith had not enmity, it should deserve no meed, as by the understanding that I have in our Lords meaning.

MODERN

cause the sight had passed from you, you lost it and could not or might not keep it; but know it now—that is to say, now you see it.

This was said not only for that time, but also to lay on it the foundation of my faith, where he says immediately after: "But take it, and learn it, and keep yourself in it, and comfort yourself with it, and trust in it, and you shall not be overcome."

In these six words that follow, where he says "Take it," his meaning is to fasten it faithfully in our heart. For he wills that it dwell with us in faith until our life's end, and afterward in fullness of joy, willing that we always have faithful trust in his blessed promises, knowing his goodness. For our faith is opposed in various ways by our own blindness and by our spiritual enemies, within and without. And therefore our precious Lover helps us with spiritual light and true teaching, in various ways, within and without, by which we may know him. And therefore, in whatever way he teaches us, he wills that we perceive him wisely, receive him sweetly, and keep ourselves in him faithfully.

For above the faith no goodness is kept in this life, as I see it, and beneath the faith there is no health of soul. But in the faith, there our Lord wills that we keep ourselves. For by his goodness and his own working we are to keep ourselves in the faith; and by his permission we are tested in the faith through spiritual enmity, and made strong. For if our faith had no enmity, it would deserve no reward, according to the understanding I have of our Lord's meaning.

Faith, Sin and Dread

Chapters 71–79
The three cheers of the Lord; sin and the soul's blindness; four kinds of dread; reverent fear; seeing our own sin.

CHAPTER 71: THREE KINDS OF COUNTENANCE

Christ's countenance of the Passion, of compassion, and of bliss.

	1670	MODERN
71.1	Glad, and merry, and sweet, is the blessedful Lovely Chear of our Lord to our Souls; for he beheld us ever living in Love-Longing. And he will our Soul be in glad chear to him, to yield him his meed. And thus I hope with his grace he hath, and more shall draw the utter chear to the inner, and make us all at one with him, and each of us with other in true lasting joy that is Jesu. I have meaning of three manner of chears of our Lord: The first is chear of Passion, as he shewed whiles he was with us in this Life dying.	Glad, and merry, and sweet is the blissful, lovely countenance of our Lord toward our souls, for he beheld us always living in love-longing. And he wills that our soul be of glad countenance toward him, to give him his reward. And thus I hope that by his grace he has drawn, and shall draw more, the outer countenance to the inner, and make us all one with him, and each of us one with the other, in true lasting joy that is Jesus. I understood three kinds of countenance of our Lord. The first is the countenance of the Passion, as he showed while he was with us in this life, dying.[1]
	And though this beholding be mourning and swemful, yet it is glad and merry; for he is God. The second manner of chear it is pitty, and ruth, and compassion: and this sheweth he to all his Lovers, with sikerness of keeping that hath need to his mercy. The third is the blissedful chear as it shall be without end. And this was oftenest shewed, & longest continued. And thus in the time of our Pain and our Woe, he sheweth to us chear of his Passion and his Cross, helping us to bear it by his own blessed vertue. And in time of our sinning, he sheweth to us chear of ruth and pity, mightily keeping us, and defending against all our Enemies.	And though this beholding is mournful and sorrowful, yet it is glad and merry, for he is God. The second kind of countenance is pity, and sorrow, and compassion. This he shows to all his lovers who have need of his mercy, with the certainty of his keeping. The third is the blissful countenance as it shall be without end, and this was shown most often and continued longest. And thus in the time of our pain and our woe he shows us the countenance of his Passion and his Cross, helping us to bear it by his own blessed power. And in the time of our sinning he shows us the countenance of compassion and pity, mightily keeping us and defending us against all our enemies.
	And these two be the common chears which he sheweth to us in this Life, therewith medling the third: And that is his blessed chear like in party as it shall be in Heaven; and that is by gracious touching of sweet Lightning of Ghostly Life, whereby that we are kept in true Faith, Hope, and Charity with Contrition and Devotion, and also with Contemplation, and all manner of true joyes	And these two are the common countenances which he shows us in this life, mingling the third with them. That is his blessed countenance, partly like what it shall be in heaven. It comes by the gracious touch and the sweet illumination of spiritual life, by which we are kept in true faith, hope, and charity, with contrition and devotion, and also with contemplation, and all kinds of true joys and

1 "Chear" (cheer) is the expression of the face, the countenance; Julian's "three cheers" are three kinds of countenance.

1670

and sweet Comforts. The blessedful chear of our Lord God worketh it in us by Grace.

MODERN

sweet comforts. The blissful countenance of our Lord God works this in us by grace.

CHAPTER 72: SIN AND THE BLISSFUL SIGHT

Sin keeps us from seeing God; three kinds of knowing.

1670

72.1 But now me behooveth to tell in what manner that I saw sin deadly, in the Creatures which should not die for sin, but live in the joy of God without end. I saw that two contraries should not be together in one steed. The most contrarious that are is the highest bliss, and the deepest pain. The highest bliss that is, is to have God in clerity of endless Light, him verily seeing, him sweetly feeling, him all peaceable having in fulhead of joy: And thus was the blessedful chear of our Lord God shewed in party.

In which shewing I saw that sin was the most contrary, so far forth that as long as we be medled with any part of sin, we shall never see clearly the blessed chear of God: And the horriblier, and the grievouser that our sins be, the deeper are we for that time fro this blessed sight. And therefore it seemeth to us oftentimes as we were in peril of Death, and in a party of Hell, for the sorrow and the pain that sin is to us. And thus we are dead for the time fro the very sight of our blessedful Life.

But in all this I saw faithfully that we be not dead in the sight of God, ne he passeth never from us; but he shall never have his full bless in us till we have our full bless in him, verily seeing his fair blessedful chear, for we are ordained thereto in kind, and getten thereto by grace.

Thus I saw how sin is deadly for a short time to the blessed Creatures of endless Life; and ever the more clearly that the Soul seeth the blissful chear by grace of Loving, the more it longeth to see it in fulhead; that is to say, in his own Likeness: For notwithstanding that our Lord God dwelleth now in us, and is here with us, and colleth us, and becloseth us for tender Love that he may never leave us, and is more near to us than Tongue may tell, or Heart may think: Yet may we never stint of mourning, ne of weeping, nor of seeking, nor of Longing, till when we see him clear in his blessedful chear: For in that precious sight there may no Woe abide, nor Weal fail.

MODERN

But now I must tell in what way I saw sin as deadly in the creatures who shall not die for sin, but live in the joy of God without end. I saw that two contraries cannot be together in one place. The most contrary things there are, are the highest bliss and the deepest pain. The highest bliss there is, is to have God in the clarity of endless light: truly seeing him, sweetly feeling him, having him all peacefully in fullness of joy. And thus the blissful countenance of our Lord God was shown in part.

In this showing I saw that sin was the most contrary, so much so that as long as we are mingled with any part of sin, we shall never see clearly the blessed countenance of God. And the more horrible and the more grievous our sins are, the deeper we are, for that time, from this blessed sight. And therefore it often seems to us as if we were in peril of death, and partly in hell, because of the sorrow and the pain that sin is to us. And thus for the time we are dead to the true sight of our blissful life.

But in all this I saw faithfully that we are not dead in the sight of God, and he never passes from us. But he shall never have his full bliss in us until we have our full bliss in him, truly seeing his fair, blissful countenance. For we are ordained to it by nature, and brought to it by grace.

Thus I saw how sin is deadly for a short time to the blessed creatures of endless life. And the more clearly the soul sees the blissful countenance by the grace of loving, the more it longs to see it in fullness, that is to say, in his own likeness. For although our Lord God dwells in us now, and is here with us, and embraces us, and encloses us for tender love, so that he may never leave us, and is nearer to us than tongue can tell or heart can think, yet we may never cease from mourning, nor from weeping, nor from seeking, nor from longing, until we see him clearly in his blissful countenance. For in that precious sight no woe can remain, nor any well-being fail.

1670

And in this I saw matter of Mirth, and matter of Mourning: Matter of Mirth that our Lord our Maker is so near to us, and in us, and we in him by faithfulness of keeping of his great goodness. Matter of Mourning for our Ghostly eye is so blind, and we so boarn down with Weight of our deadly flesh, and Darkness of sin, that we may not see our Lord God clearly in his blessedful chear; No, and because of this Darkness, scarce we can believe or trowe his great Love and our Faithfulness of keeping.

And therefore it is that I say, we may never leave off Mourning, ne Weeping: This Weeping meaneth not all in pouring out of tears by our bodily eye, but also to more Ghostly understanding; for the kindly desire of our Soul is so great, and so unmeasurable, that if it were given us to our joy and our comfort, all the nobly that ever God made in Heaven and in Earth, and we saw not the fair blessedful chear of himself, yet should we never leave mourning, ne of Ghostly Weeping; that is to say, of painful Longing, till when we see verily the fair blessedful chear of our Maker.

And if we were in all the pain that heart may think, or tongue may tell; and we might in that time see his blessedful chear, all this pain should us not grieve. Thus is that blessedful sight end of all manner of pain to Loving Souls, and fulfilling of all manner of joy and bliss. And that shewed he in the high marvellous Words where he saith; I it am that is highest; I it am that thou lovest; I it am that is all. It longeth to us to have three manner of knowings.

The first is, that we know our Lord God: The second is, that we know our self; what we are by him in kind and in grace: The third is, that we know meekly that our self is against our sin and against our feebleness. And for these three was all this shewing made, as to my understanding.

MODERN

And in this I saw matter for mirth and matter for mourning. It is matter for mirth that our Lord our Maker is so near to us, and in us, and we in him, by the faithfulness with which his great goodness keeps us. It is matter for mourning because our spiritual eye is so blind, and we are so borne down by the weight of our mortal flesh and the darkness of sin, that we cannot see our Lord God clearly in his blissful countenance. No, and because of this darkness we can scarcely believe or trust his great love and the faithfulness of our keeping.

And this is why I say that we may never leave off mourning nor weeping. This weeping does not mean only the pouring out of tears from our bodily eyes, but also has a more spiritual meaning. For the natural desire of our soul is so great and so immeasurable that, if all the noble things God ever made in heaven and on earth were given to us for our joy and our comfort, and we did not see the fair, blissful countenance of himself, still we should never leave off mourning, nor spiritual weeping—that is to say, painful longing—until we truly see the fair, blissful countenance of our Maker.

And if we were in all the pain that heart can think or tongue can tell, and at that time we could see his blissful countenance, all this pain would not grieve us. Thus that blissful sight is the end of every kind of pain to loving souls, and the fulfilling of every kind of joy and bliss. And he showed that in the high and marvelous words where he says: "It is I who am highest; it is I whom you love; it is I who am all." It belongs to us to have three kinds of knowing.

The first is that we know our Lord God. The second is that we know ourselves: what we are through him, by nature and by grace. The third is that we know humbly how our self stands against our sin and against our feebleness. And this whole showing was made for these three, as I understand it.

CHAPTER 73: THREE WAYS OF SHOWING

Bodily sight, words and spiritual sight; two spiritual sicknesses, impatience and despair.

1670

73.1 All this blessed teaching of our Lord God was shewed by three parts; that is to say, By bodily

MODERN

All this blessed teaching of our Lord God was shown in three parts: that is to say, by bodily

1670

sight, and by Word formed in my understanding, and by Ghostly sight. For the bodily sight, I have said as I saw as truly as I can: And for the Words, I have said them right as our Lord shewed them me: And for the Ghostly sight, I have said some deal, but I may never full tell it. And therefore of this Ghostly sight I am stirred to say more as God will give me grace. God shewed two manner of sickness that we have: That one is unpatience, or slouth; for we bear our travel and our pain heavily.

That other is despair or doubtful dreed, as I shall say after: Generally he shewed sin wherein all is comprehended, but in special he shewed none but these two. And these two are it that most travelleth and troubleth us, as by that our Lord shewed me. Of which he will we be amended; I speak of such men and women that for Gods Love hate sin, and dispose them to do Gods Will: Then by our Ghostly blind-head and bodily heaviness, we are most enclining to this. And therefore it is Gods will that they be known, and then should we refuse them, as we do other sins.

And for help against this, full meekly our Lord shewed the patience that he had in this hard Passion: And also the joy and the liking that he hath of that Passion for Love. And this he shewed in Example, that we should gladly and easily bear our pains; for that is great pleasing to him, and endless profit to us. And the cause why we are travelled with them is for unknowing of Love. Though the Three Persons of the blessed Trinity be all even in the self: The Soul took most understanding in Love; yea, and he will in all thing that we have our beholding and our enjoying in Love. And of this knowing are we most blind.

For some of us believe that God is All mighty, and may do all; and that he is All wisdom, and can do all: But that he is All Love and will do all, there we fail. And this unknowing it is that most letteth Gods Lovers, as to my sight: For when we begin to hate sin, and amend us by the ordinance of Holy Church, yet there dwelleth a dread that letteth us, by the beholding of our self and of our sin afore done.

And some of us for our every day sins, for we hold not our promise, nor keep our cleanness that our Lord setteth us in, but fall oft-times into so much

MODERN

sight, by words formed in my understanding, and by spiritual sight. For the bodily sight, I have told what I saw as truly as I can. For the words, I have told them just as our Lord showed them to me. And for the spiritual sight, I have told some part, but I can never tell it fully. And therefore I am moved to say more of this spiritual sight, as God will give me grace. God showed two kinds of sickness that we have. The one is impatience, or sloth, for we bear our labor and our pain heavily.

The other is despair, or doubtful fear, as I shall say later. In general he showed sin, in which all is included, but in particular he showed none but these two. And these two are what most afflict and trouble us, as I gather from what our Lord showed me, and he wills that we be amended of them. I speak of such men and women as hate sin for the love of God and dispose themselves to do God's will. Through our spiritual blindness and bodily heaviness, we are most inclined to these. And therefore it is God's will that they be known, and then we should refuse them as we do other sins.

And as a help against this, our Lord very humbly showed the patience that he had in his hard Passion, and also the joy and the delight that he has in that Passion for love. And he showed this as an example, so that we should bear our pains gladly and easily, for that is a great pleasure to him and an endless profit to us. And the reason we are afflicted by them is that we do not know love. Though the three Persons of the blessed Trinity are all equal in themselves, the soul received most understanding in love. Yes, and he wills that in all things we have our beholding and our rejoicing in love. And it is to this knowing that we are most blind.

For some of us believe that God is almighty and may do all, and that he is all wisdom and can do all. But that he is all love and will do all, there we fail. And this not-knowing is what most hinders God's lovers, as I see it. For when we begin to hate sin and amend ourselves by the ordinance of Holy Church, there still remains a fear that hinders us, because we look at ourselves and at the sins we have done before.

And some of us fear because of our everyday sins, for we do not hold to our promise, nor keep the cleanness in which our Lord sets us, but often fall

1670

wretchedness, that shame it is to say it. And the beholding of this maketh us so sorry, and so heavy, that unneths we can see any comfort. And this dread we take sometime for a meekness, but it is a foul blindness, and a wickedness.

And we cannot despise it as we do another sin that we know, which cometh through lack of true Judgment, and it is again truth: For of all the properties of the blissedful Trinity it is Gods will that we have most Faithfulness and Liking in Love; for Love maketh Might and Wisdom full meek to us. For right as by the courtesie of God he forgetteth our sin after the time that we repent us: So will he that we forget our sin as against our unskillful heaviness, and our doubtful dreads.

MODERN

into so much wretchedness that it is shameful to say it. And looking at this makes us so sorry and so heavy that we can scarcely see any comfort. And we sometimes take this fear for humility, but it is a foul blindness and a wickedness.

And we cannot despise it as we do another sin that we recognize, for it comes from a lack of true judgment, and it is against truth. For of all the properties of the blessed Trinity, it is God's will that we have most faithfulness and delight in love, for love makes might and wisdom very humble toward us. For just as by the courtesy of God he forgets our sin once we repent, so he wills that we forget our sin, as regards our unreasonable heaviness and our doubtful fears.

CHAPTER 74: FOUR KINDS OF FEAR

Fear of fright, fear of pain, doubtful fear, and reverent fear, which alone pleases God.

1670

74.1 For I understood four manner of Dreads: One is dread of a fray that cometh to man suddenly by frailty. This dread doth good, for it helpeth to purge man, as doth bodily sickness, or such other pain that is not sin; for all such pains help man, if they be patiently taken. The second is dread of pain; whereby man is stirred and waked fro sleep of sin: For man that is hard of sleep of sin, he is not able for the time to receive the soft comfort of the Holy Ghost, till he hath undertaken this dread of pain, of bodily death and of Ghostly Enemies. And this dread stirreth us to seek Comfort and Mercy of God.

And thus this dread helpeth us as an entry, and ableth us to have contrition by the blissedful touching of the Holy Ghost. The third is doubtful dread: Doubtful dread is as much as it draweth to despair; God will have it turned in us into Love, by true knowing of Love; that is to say, that the bitterness of doubts be turned into sweetness of kind Love by grace; for it may never please our Lord that his Servants doubt in his goodness. The fourth is Reverent Dread; for there is no dread that fully pleaseth God in us, but reverent dread, and that is soft. For the more it is had, the less it is felt for sweetness of Love.

Love and Dread are Brethren, and they are rooted in us by the goodness of our Maker, and they shall

MODERN

For I understood four kinds of fear. One is the fear of a fright that comes upon a person suddenly through frailty. This fear does good, for it helps to purge a person, as bodily sickness does, or other such pain that is not sin; for all such pains help a person if they are patiently taken. The second is fear of pain, by which a person is stirred and wakened from the sleep of sin. For one who is sound asleep in sin is not able for the time to receive the soft comfort of the Holy Spirit until he has taken on this fear of pain, of bodily death, and of spiritual enemies. And this fear stirs us to seek comfort and mercy from God.

And so this fear helps us as an entry, and makes us able to have contrition by the blissful touch of the Holy Spirit. The third is doubtful fear. Doubtful fear, insofar as it draws toward despair, God wills to have turned in us into love by the true knowing of love; that is to say, that the bitterness of doubt be turned into the sweetness of natural love by grace. For it can never please our Lord that his servants doubt his goodness. The fourth is reverent fear. For there is no fear in us that fully pleases God except reverent fear, and that is gentle. For the more it is had, the less it is felt, because of the sweetness of love.

Love and fear are brothers. They are rooted in us by the goodness of our Maker, and they shall nev-

1670

never be taken from us without end. We have of kind to Love, and we have of grace to Love; and have we of kind to dread, and we have of grace to dread. It longeth to the Lordship, and to the Father-head to be dread, as it longeth to the goodness to be Loved: and it longeth to us that are his Servants and his Children to dread him for Lordship, and Father-head; as it longeth to us to Love him for God-head.

And though this reverent Dread and Love be not both in one, but are two in property and in working, and neither of them may be had without other. And therefore I am sure, he that Loveth he dreadeth, though he feel it but little. All dreads other than reverend dread that are proferred to us, though they come under colour of Holiness, they are not so true. And hereby may they be known asunder.

That dread that maketh us hastily to flee fro all that is not good, and fall into our Lords breast; as the Child into the Mothers arme, with all our intent, and with all our mind, knowing our feebleness and our great need, knowing his everlasting Goodness and his blessed Love, only seeking into him for Salvation, cleaving to with faithful trust: That dread that bringeth us into this Working, it is kind and gracious, and good, and true. And all that is contrarious to this, either it is wrong, or it is medled with wrong.

Then is this the remedy to know them both, and refuse the wrong: For the kind property of dread which we have in this Life by the gracious Working of the Holy Ghost, the same shall be in Heaven afore God, gentle, courteous, full sweet. And thus we shall in Love be homely and near to God. And we in dread be gentle and curteous to God, and both in one manner like even.

Desire we then of our Lord God to dread him reverently, and Love him meekly, and to trust in him mightily: For when we dread him reverently, and love him meekly, our trust is never in vain; for the more that we trust, and the mightilier that we trust, the more we please and worship our Lord that we trust in. And if us fail this reverent dread and meek Love, as God forbid we should, our trust shall soon be mis-ruled for that time. And therefore us needeth much to pray our Lord of grace that we may have this reverent dread,

MODERN

er be taken from us, without end. We have it by nature to love, and we have it by grace to love; and we have it by nature to fear, and we have it by grace to fear. It belongs to lordship and to fatherhood to be feared, as it belongs to goodness to be loved. And it belongs to us who are his servants and his children to fear him for lordship and fatherhood, as it belongs to us to love him for Godhead.

And though this reverent fear and love are not both one, but are two in property and in working, yet neither of them can be had without the other. And therefore I am sure that he who loves, fears, though he feels it but little. All fears other than reverent fear that are offered to us, though they come under the color of holiness, are not so true. And by this they can be told apart.

That fear which makes us quickly flee from all that is not good and fall into our Lord's breast, as the child into the mother's arms, with all our intent and with all our mind, knowing our feebleness and our great need, knowing his everlasting goodness and his blessed love, seeking only to him for salvation, cleaving to him with faithful trust—the fear that brings us into this working is natural, and gracious, and good, and true. And all that is contrary to this either is wrong or is mixed with wrong.

Then this is the remedy: to know them both and refuse the wrong. For the natural property of fear which we have in this life by the gracious working of the Holy Spirit shall be the same in heaven before God: gentle, courteous, very sweet. And thus in love we shall be intimate and near to God, and in fear we shall be gentle and courteous to God, and both alike, in one and the same way.

Let us desire, then, of our Lord God to fear him reverently, and love him humbly, and trust in him mightily. For when we fear him reverently and love him humbly, our trust is never in vain. For the more we trust, and the more mightily we trust, the more we please and honor our Lord in whom we trust. And if we lack this reverent fear and humble love, as God forbid we should, our trust shall soon be misruled for that time. And therefore we greatly need to pray our Lord for grace that we may have this reverent fear, and humble

1670	MODERN
and make Love of his Gift in Heart and in Work, for without this no man may please God.	love by his gift, in heart and in work. For without this no one can please God.[2]

CHAPTER 75: NEED, LOVE, LONGING

God's three longings for us, and the reverent fear all creatures will feel at the end.

1670	MODERN
75.1 I saw that God may do all that us deedeth: And these three that I shall say, Need, Love, Longing: Pitty and Love keepeth us in the time of our need. And Longing in the some Love draweth us into Heaven; for the thirst of God is to have the general man into him. In which thirst he hath drawn his Holy Souls that be now in bliss. And so getting his lively Members, ever he draweth and drinketh, and yet him Thirsteth and Longeth. I saw three manner of Longings in God, and all to one end.	I saw that God can do all that we need. And these three that I shall speak of are Need, Love, Longing. Pity and love keep us in the time of our need. And longing in the same love draws us into heaven, for the thirst of God is to have humankind in general into himself. In this thirst he has drawn his holy souls who are now in bliss. And so, gaining his living members, he is ever drawing and drinking, and yet he still thirsts and longs. I saw three kinds of longing in God, and all to one end.[3]
The first is, for that he Longeth to learn us to know him and to Love him ever more and more, as it is convenient and speedful to us. The second is, that he longeth to have us up into bliss, as Souls are when they be taken out of pain into Heaven. The third is, to fulfill us of bliss, and that shall be on the last day fulfilled ever to last. For I saw, as it is known in our Faith, that then pain and sorrow shall be ended to all that shall be saved.	The first is that he longs to teach us to know him and to love him ever more and more, as is fitting and profitable to us. The second is that he longs to have us up into bliss, as souls are when they are taken out of pain into heaven. The third is to fill us with bliss, and that shall be fulfilled on the last day, to last forever. For I saw, as is known in our faith, that then pain and sorrow shall be ended for all who shall be saved.
And not only we shall receive the same bliss that Souls afore have had in Heaven, but also we shall receive a new, which plentuously shall flie out of God into us, and fulfill us. And those be the goods which he hath ordained to give us from without beginning. These goods are treasured and hid in himself; for into that time Creature is not mighty, ne worthy to receive them. In this we should see verily the cause of all the Deeds that God hath done.	And not only shall we receive the same bliss that souls before us have had in heaven, but we shall also receive a new bliss, which shall flow plenteously out of God into us and fill us. And these are the good things which he has ordained to give us from without beginning. These good things are treasured and hidden in himself, for until that time the creature is neither able nor worthy to receive them. In this we shall truly see the cause of all the deeds that God has done.
And over-more we should see the cause of all thing that he hath suffered: And the bliss, and the fulfilling shall be so deep and so high, that for Wonder and Marvel all Creatures should have to God so great reverent and dread over-passing, that hath been seen and felt before that the Pillars of Heaven shall travel and quake. But this manner of trembling and dread shall have no manner of pain; but it longeth to the worthy majesty of God,	And furthermore we shall see the cause of all things that he has permitted. And the bliss and the fulfilling shall be so deep and so high that, for wonder and marvel, all creatures shall have toward God such great reverence and fear, surpassing all that has been seen and felt before, that the pillars of heaven shall tremble and quake. But this kind of trembling and fear shall have no kind of pain. Rather, it belongs to the worthy majesty of

2 Cressy prints "make Love," apparently a misprint for "meek love" (humble love).
3 Cressy's "deedeth" is evidently a misprint for "needeth."

1670

thus to be beholden of his Creatures dreadfully trembling and quaking: For much more of joy endlesly marvelling of the greatness of God the Maker, and of the least part of all that is made.

For the beholding of this maketh Creature marvellous meek and mild. Wherefore God will, and also it longeth to us both in kind and in grace, to will to have knowing of this desiring the sight and the working. For it leadeth us in right way, and keepeth us in true Life, and oneth us to God. And as good as God is, as great he is: And as much as it longeth to his God-head to be Loved, so much it longeth to his great highness to be dread. For this reverent dread is the fairer courtesie that is in Heaven before Gods face.

And as much as he shall be known and Loved, over-passing that he is now: In so much he shall be dread over-passing that he is now. Wherefore it behooveth needs to be, that all Heaven, all Earth shall tremble and quake when the Pillars shall tremble and quake.

MODERN

God to be beheld thus by his creatures, fearfully trembling and quaking, and this for much greater joy, endlessly marveling at the greatness of God the Maker and at the least part of all that is made.

For the beholding of this makes the creature marvelously humble and mild. Therefore God wills that we will to have knowledge of this, desiring the sight and the working, and it also belongs to us to do so, both by nature and by grace. For it leads us in the right way, and keeps us in true life, and unites us to God. And as good as God is, so great he is. And as much as it belongs to his Godhead to be loved, so much it belongs to his great highness to be feared. For this reverent fear is the fairest courtesy that is in heaven before God's face.

And as much as he shall be known and loved beyond what he is now, so much he shall be feared beyond what he is now. Therefore it must necessarily be that all heaven and all earth shall tremble and quake when the pillars tremble and quake.

CHAPTER 76: REVERENT FEAR

The soul taught by the Holy Spirit hates sin more than hell; the fiend's false accusations.

1670

76.1 I speak but little of this reverent dread: For I hope it may be seen in this matter aforesaid. But well I wote that our Lord shewed me no Souls but those that dread him; for well I wote the Soul that truly taketh the teaching of the Holy Ghost, it hateth more sin for the vileness and the horribility, than it doth all the pain that is in Hell. For the Soul that beholdeth the kindness of our Lord Jesu, it hateth no Hell; but Hell is sin as to my sight.

And therefore it is Gods will that we know sin, and pray busily, and travel wilfully, and seek teaching meekly, that we fall not blindly therein; and if we fall, that we rise readily: for it is the most pain that the Soul may have to turn from God any time by sin. The Soul that will be in rest when other mens sins come to mind, he should flee it as the pain of Hell, seeking into God for help again that, for the beholding of other mens sin, it maketh as it were a thick mist afore the eye of the Soul.

And we may not for the time see the Fair-head of God, but if we may behold them with Contrition

MODERN

I speak only a little of this reverent fear, for I hope it may be seen in what has been said above. But I know well that our Lord showed me no souls but those that fear him. For I know well that the soul that truly takes the teaching of the Holy Spirit hates sin more, for its vileness and horribleness, than it hates all the pain that is in hell. For the soul that beholds the natural goodness of our Lord Jesus hates no hell; but hell is sin, as I see it.

And therefore it is God's will that we know sin, and pray busily, and labor willingly, and seek teaching humbly, so that we do not fall blindly into it, and so that if we fall, we rise readily. For it is the greatest pain the soul can have, to turn from God at any time by sin. The soul that wants to be at rest should flee from other people's sins, when they come to mind, as from the pain of hell, seeking into God for help against it. For the beholding of other people's sin makes as it were a thick mist before the eye of the soul,

and for that time we cannot see the fairness of God, unless we can behold those sins with contri-

1670

with him, with Compassion on him, and with Holy desire to God for him. For without this it noieth, and troubleth, and letteth the Soul that behold them; for this I understand in the shewing of the Compassion. In this blessedful shewing of our Lord I have understanding of two Contrarious. That one is the most Wisdom that any Creature may do in this Life. That other is the most folly. The most Wisdom is a Creature to do after the Will and the Counsel of his highest sovereign Friend.

This blessed Friend is Jesu, and it is his Will and Counsel that we hold us with him, and fasten us homely to him, evermore in what state soever we bene: For whether we be foul or clean, we are ever one in his Loving. For weal, ne for woe he will never we flee him; but for the change-ability that we are in our self, we fall often into sin; than have we this by the stirring of our Enemy, and by our own Folly and Blindness: For they say thus, Thou wotest well thou art a Wretch, a Sinner, and also untrue, for thou keepest not thy Covenant.

Thou promisest oftentimes our Lord that thou shalt do better; and anon thou fallest again in the same, namely in slouth, and leesing of time. For that is the beginning of sin as to my sight; and namely, to the Creatures that have given themself to serve our Lord with inward beholding of his blessedful goodness. And this maketh us adread to appear afore our courteous Lord. Than is it our Enemy that will put us a back with his false dread of our Wretchedness, for pain that he threateth us by, for it is his meaning to make us so heavy and so sorry in this, that we should let out of mind the blessedful beholding of our everlasting Friend.

MODERN

tion along with the sinner, with compassion on him, and with holy desire to God for him. For without this it harms, and troubles, and hinders the soul that beholds them. This I understand in the showing of the compassion. In this blessed showing of our Lord I have understanding of two contraries. The one is the greatest wisdom that any creature can practice in this life. The other is the greatest folly. The greatest wisdom is for a creature to act according to the will and the counsel of his highest sovereign Friend.

This blessed Friend is Jesus, and it is his will and counsel that we hold ourselves with him, and fasten ourselves intimately to him evermore, in whatever state we are. For whether we are foul or clean, we are always the same in his love. For well-being or for woe, he wants us never to flee from him. But because of the changeability that is in ourselves, we often fall into sin. Then this comes upon us by the stirring of our enemy, and by our own folly and blindness. For they say this: "You know well that you are a wretch, a sinner, and also unfaithful, for you do not keep your covenant.

You often promise our Lord that you will do better, and right away you fall again into the same, especially into sloth and the wasting of time." For that, as I see it, is the beginning of sin, especially for the creatures who have given themselves to serve our Lord with inward beholding of his blessed goodness. And this makes us afraid to appear before our courteous Lord. Then it is our enemy who wants to set us back with his false fear of our wretchedness, through the pain with which he threatens us. For it is his intention to make us so heavy and so sorry in this that we should let the blessed beholding of our everlasting Friend slip out of mind.

CHAPTER 77: THE ENMITY OF THE FIEND

The fiend loses more by our rising than he gains by our falling; we bear the penance God gives.

1670

77.1 Our good Lord shewed the enmity of the fiend, whereby I understood that all that is contrarious to Love and to Peace, it is of the fiend, and of his party; And we have of our feebleness and our folly to fall: And we have of mercy and of grace of the Holy Ghost to rise to more joy. And if our enemy ought winneth of us by our falling (for it is

MODERN

Our good Lord showed the enmity of the fiend. By this I understood that all that is contrary to love and to peace is of the fiend and of his party. We fall because of our feebleness and our folly. We rise to greater joy because of the mercy and grace of the Holy Spirit. And if our enemy wins anything from us by our falling (for that is his delight), he loses

1670

his likeness) he leeseth many times more in our rising by charity and meekness. And this glorious rising it is so great sorrow and pain to him, for the hate that he hath to our Soul, that he brenneth continually in envy.

And all this sorrow that he would make us to have, it shall turn into himself. And for this it was that our Lord scorned him, and shewed that he shall be scorned; and this made me mightily to Laugh. Then is this the remedy that we be a known of our Wretchedness, and flie to our Lord: For ever the more needier that we be, the more speedful it is to us to touch him; and say we thus in our meaning; I know well that I have deserved pain, but our Lord is Almighty, and may punish me mightily; and he is all Wisdom, and can punish me wisely, and he is all Goodness, and loveth me tenderly.

And in this beholding it is speedful to us to abide; for it is a full Lovely meekness of a sinful Soul wrought by Mercy and Grace of the Holy Ghost? When we will wilfully and gladly take the scourging and the chastising that our Lord himself will give us, and it shall be full tender and full easie if we will only hold us pleased with him, and with all his Works.

For that Penance that man taketh upon himself, it was not shewed me; That is to say, it was not shewed me specified, but this was shewed specially, and highly, and with full lovely chear, that we should meekly and patiently bear and suffer that Penance that God himself giveth us, with mind of his blessed Passion; for when we have mind of his blessed Passion with Pitty and Love: Then we suffer with him, like as his Friends did that saw it. And this was shewed in the xiijth.

neer at the beginning, where it speaketh of Pity; for he saith, Accuse not thy self that thy Tribulation and thy Woe is all thy default: For I will not that thou be heavy, ne sorrowful undiscreetly; for I tell thee, howsoever thou do thou shalt have Woe. And therefore I will that thou wisely know thy Penance which thou art in continually, and that thou meekly take it for thy Penance. And then shalt thou truly see that all this living is Penance profitable. This Place is Prison; This Life is Penance, and in the remedy he will that we enjoy.

MODERN

many times more in our rising by charity and humility. And this glorious rising is such great sorrow and pain to him, because of the hatred he has for our soul, that he burns continually in envy.

And all this sorrow that he would make us have shall turn back upon himself. And it was for this that our Lord scorned him, and showed that he shall be scorned. And this made me laugh mightily. Then this is the remedy: that we acknowledge our wretchedness and flee to our Lord. For always, the needier we are, the more profitable it is for us to touch him. And let us say this in our intention: "I know well that I have deserved pain. But our Lord is almighty, and can punish me mightily; and he is all wisdom, and can punish me wisely; and he is all goodness, and loves me tenderly."

And it is profitable for us to abide in this beholding. For it is a very lovely humility in a sinful soul, wrought by the mercy and grace of the Holy Spirit, when we willingly and gladly take the scourging and the chastising that our Lord himself will give us. And it shall be very tender and very easy, if we will only hold ourselves content with him and with all his works.

For the penance that a person takes upon himself was not shown to me. That is to say, it was not shown to me specifically. But this was shown specially, and highly, and with a very lovely countenance: that we should humbly and patiently bear and suffer the penance that God himself gives us, with remembrance of his blessed Passion. For when we remember his blessed Passion with pity and love, then we suffer with him, as his friends did who saw it. And this was shown in the thirteenth showing,

near the beginning, where it speaks of pity. For he says: "Do not accuse yourself that your tribulation and your woe are all your fault. For I do not want you to be heavy or sorrowful indiscreetly. For I tell you, whatever you do, you shall have woe. And therefore I want you to know wisely your penance, which you are in continually, and to take it humbly for your penance. And then you shall truly see that all this living is profitable penance." This place is prison; this life is penance; and he wants us to rejoice in the remedy.

1670

The Remedy is, that our Lord is with us, keeping us, and leading into fulhead of joy; for this is an endless joy to us in our Lords meaning; that he that shall be our bliss when we are there, he is our Keeper while we are here; our Way and our Heaven, in true Love and faithful trust. And of this he gave understanding in all, and namely, in shewing of his Passion, where he made me mightily to choose him for my Heaven.

Flee we to our Lord, and we shall be comforted, touch we him, and we shall be made clean; cleave we to him, and we shall be sure and safe from all manner of perils; for our courteous Lord will that we be as homely with him, as heart may think, or Soul may desire. But be we ware that we take not so retchesly this homely-head for to leave courtesie; for our Lord himself is sovereign homely-head, and so homely as he is, as courteous he is; for he is very courteous.

And the blessed Creatures that shall be in Heaven with him without end, he will have them like to himself in all thing; and to be like to our Lord perfectly, it is our very Salvation and our full bliss. And if we wote not how we shall do, all this, desire we of our Lord, and he shall Learn us; for it is his own liking and his Worship: Blessed mote he be.

MODERN

The remedy is that our Lord is with us, keeping us and leading us into the fullness of joy. For this is an endless joy to us in our Lord's meaning: that he who shall be our bliss when we are there is our keeper while we are here, our way and our heaven, in true love and faithful trust. And he gave understanding of this in all of it, and especially in the showing of his Passion, where he made me mightily choose him for my heaven.

Let us flee to our Lord, and we shall be comforted. Let us touch him, and we shall be made clean. Let us cleave to him, and we shall be sure and safe from all kinds of perils. For our courteous Lord wants us to be as intimate with him as heart may think or soul may desire. But let us beware that we do not take this intimacy so recklessly as to abandon courtesy. For our Lord himself is sovereign intimacy, and as intimate as he is, so courteous he is; for he is truly courteous.

And the blessed creatures who shall be in heaven with him without end: he wants them to be like himself in all things. And to be perfectly like our Lord is our true salvation and our full bliss. And if we do not know how we shall do all this, let us ask it of our Lord, and he shall teach us. For it is his own delight and his honor. Blessed may he be.

CHAPTER 78: SEEING OUR OWN SIN

God shows us our sin by the light of his mercy, and only as much as we can bear.

1670

78.1 Our Lord of his mercy sheweth us our sin and our feebleness by the sweet gracious sight of himself. For our sin is so foul and so horrible, that he of his curtesie will not shew it us but by the Light of his Mercy. Of four things, it is his Will that we have knowing: The first is, that he is the ground of whom we have all our Life and our Being. The second is, that he keepeth us mightily and mercifully in the time that we are in our sin, among all our Enemies that are full fell upon us. And somuch we are in the more peril, for we give them occasion thereto, and we know not our own need.

The third is, how curteously he keepeth us, and maketh us to know that we go amiss. The fourth is, how stedfastly he abideth us, and changeth no chear; for he will that we be turned and unied to

MODERN

Our Lord in his mercy shows us our sin and our feebleness by the sweet, gracious sight of himself. For our sin is so foul and so horrible that he in his courtesy will not show it to us except by the light of his mercy. It is his will that we have knowledge of four things. The first is that he is the ground from whom we have all our life and our being. The second is that he keeps us mightily and mercifully in the time that we are in our sin, among all our enemies, who are very fierce against us. And we are in all the more peril because we give them occasion for it, and we do not know our own need.

The third is how courteously he keeps us and makes us know that we are going astray. The fourth is how steadfastly he waits for us and does not change his countenance. For he wants us to be

1670

him in Love, as he is to us. And thus by gracious knowing we may see our sin profitable without despair: For soothly us needeth to see it; and by the sight we should be made ashamed of our self, & breaking down as against our Pride and our Presumption: For us behooveth verily to see that of our self we are right naught but Sin and Wretchedness.

And thus by the sight of the Less (part of sin) that our Lord sheweth us, the more is wasted, which we see not: For he of his courtesie measureth the sight to us: For it is so foul and so horrible, that we should not endure to see it as it is. And thus by this meek knowing through Contrition and Grace we shall be broken from all thing that is not our Lord. And then shall our blessed Saviour perfectly cure us, and one us to him. This breaking, and this curing our Lord meaneth by the general man; for he that is highest and nearest with God, he may see himself sinful and needy with me.

And I that am the least and the lowest of those that shall be saved; I may be comforted with him that is highest: So hath our Lord oned us in Charity, when he shewed me that I should sin. And for joy that I had in beholding him, I entended not readily to that shewing. And our courteous Lord rested there, and would no further teach me, till when that he gave me Grace and Will to entend. And hereof was I Learned, though that we be highly lifted into Contemplation by the special gift of our Lord, yet us behooveth needs therewith to have sight and knowing of our sin, and of our feebleness.

For without this knowing we may not have true meekness; and without this we may not be safe. And also I saw we may not have this knowing of our self, nor of none of all our Ghostly Enemies; for they will not us so much good: For if it were by their Will, we should never see it till our ending day. Then are we much bound to God that he will himself for Love shew it us in time of mercy and grace.

MODERN

turned and united to him in love, as he is to us. And thus by gracious knowledge we may see our sin profitably, without despair. For truly we need to see it, and by the sight we should be made ashamed of ourselves, and broken down as regards our pride and our presumption. For we must truly see that of ourselves we are nothing at all but sin and wretchedness.

And thus by the sight of the lesser (part of sin) that our Lord shows us, the greater, which we do not see, is wasted away. For he in his courtesy measures the sight to us, since it is so foul and so horrible that we could not endure to see it as it is. And thus by this humble knowledge, through contrition and grace, we shall be broken from all things that are not our Lord. And then our blessed Savior shall perfectly heal us and unite us to himself. Our Lord means this breaking and this healing for humankind in general. For he who is highest and nearest to God may see himself sinful and needy along with me.

And I, who am the least and the lowest of those who shall be saved, may be comforted along with him who is highest. So has our Lord united us in charity, when he showed me that I should sin. And for the joy that I had in beholding him, I did not readily attend to that showing. And our courteous Lord paused there and would teach me no further until he gave me grace and will to attend. And from this I was taught that, though we are lifted high into contemplation by the special gift of our Lord, we must still have along with it sight and knowledge of our sin and of our feebleness.

For without this knowledge we cannot have true humility, and without this we cannot be safe. And I also saw that we cannot have this knowledge from ourselves, nor from any of our spiritual enemies, for they do not wish us so much good. For if it were up to their will, we should never see it until our dying day. Then we are greatly bound to God, that he himself, out of love, wills to show it to us in the time of mercy and grace.

CHAPTER 79: FOR ALL, NOT FOR ME

Julian's sin was shown for all; God wants us to acknowledge sin and turn quickly to him.

1670

MODERN

79.1

1670

Also I had in this more understanding, in that he shewed me that I should sin. I took it nakedly to my own singular Person for I was no otherwise stirred in that time: But by the high gracious comfort that followed after I saw, that his meaning was for the general man; that is to say, all man which is sinful, and shall be into the Last day: Of which man I am a Member as I hope by the mercy of God; for the blessed comfort that I saw, it is large enough for us all.

And there was I Learned that I should see mine own sin, and not other mens, but if it may be for comfort or help of my even Christen. And also in the same shewing, there I saw that I should sin: There was I Learned to be dreadful for unsikerness of my self. For I wot not how I shall fall, ne I know not the measure, ne the greatness of my sin: For that would I a wist dreadful; and thereto I had none answer.

Also our courteous Lord in that same time, he shewed full sweetly and full mightily the endless-head, and the unchange-ability of his Love: and also his great goodness, and his gracious inwardly keeping, that the Love of him and of our Souls shall never be departed into without end. And thus in the dread I have matter of meekness, that saveth me fro Presumption. And in the blessed shewing of Love I have matter of true Comfort and of Joy, that saveth me from dispair.

All this homely shewing of our courteous Lord it is a Lovely Lesson, and a sweet gracious Teaching of himself in comforting of our Soul: For he will that we know by the sweetness of the homely Love of him, that all that we see or feel within or without, which is contrarious to this, that it is of the Enemy, and not of God; as thus, If that we be stirred to be the more retchlesser of our Living, or of the keeping of our heart, because that we have knowing of this plentuous Love; than needeth us greatly to beware of this stirring, if it come.

It is untrue, and greatly we owe to hate it, for it hath no likeness of Gods Will; and when befallen by frailty or blindness. Then our courteous Lord touching us, stirreth us and keepeth. And then will he that we see our wretchedness, and meekly be it a known. But he will not that we abide therewith, ne he will not that we busie us greatly about our accusing, ne he will not that we be too

MODERN

Also I had more understanding in this, in that he showed me that I should sin. I took it nakedly as meant for my own individual person, for I was not moved otherwise at that time. But by the high, gracious comfort that followed afterward I saw that his meaning was for humankind in general. That is to say, it was for all humankind, which is sinful and shall be until the last day. Of this humankind I am a member, as I hope, by the mercy of God. For the blessed comfort that I saw is large enough for us all.

And there I was taught that I should see my own sin, and not other people's, unless it may be for the comfort or help of my fellow Christians. And also in the same showing, where I saw that I should sin, I was taught to be fearful because of my uncertainty about myself. For I do not know how I shall fall, nor do I know the measure or the greatness of my sin. For I would have liked to know that, fearfully, and to that I had no answer.

Also our courteous Lord at that same time showed very sweetly and very mightily the endlessness and the unchangeability of his love, and also his great goodness and his gracious inward keeping, so that the love between him and our souls shall never be parted, forever without end. And thus in the fear I have matter for humility, which saves me from presumption. And in the blessed showing of love I have matter for true comfort and joy, which saves me from despair.

All this intimate showing of our courteous Lord is a lovely lesson and a sweet, gracious teaching from himself for the comforting of our soul. For he wants us to know, by the sweetness of his intimate love, that all that we see or feel, within or without, which is contrary to this, is of the enemy and not of God. For example: if we are stirred to be more careless of our living, or of the keeping of our heart, because we have knowledge of this plenteous love, then we have great need to beware of this stirring, if it comes.

It is false, and we greatly ought to hate it, for it has no likeness to God's will. And when we have fallen through frailty or blindness, then our courteous Lord touches us, stirs us and keeps us. And then he wants us to see our wretchedness and humbly acknowledge it. But he does not want us to remain there. Nor does he want us to busy ourselves greatly with accusing ourselves, nor does he want

1670

wretchedful on our self; but he will that we hastily entend to him: For he standeth all alone, and abideth us continually, moaning and mourning till when we come.

And he hath haste to have us to him: For we are his joy and his delight, and he is our Salve of our Life; there I say he standeth all alone. I leave the speaking of the blessed company in Heaven, and speak only of his Office and his Working here in Earth, upon the condition of the Shewing.

MODERN

us to be too miserable about ourselves. He wants us to turn our attention to him quickly. For he stands all alone, and waits for us continually, moaning and mourning until we come.

And he is in haste to have us with him. For we are his joy and his delight, and he is the salve of our life. There, I say, he stands all alone: I leave aside speaking of the blessed company in heaven, and speak only of his office and his working here on earth, according to the conditions of the showing.

Love Was His Meaning

Chapters 80–86
Reason, the Church and grace; God's longing; the three properties of light, love and faith; "Love was his meaning."

CHAPTER 80: THREE THINGS WE STAND BY

Reason, the teaching of the Church, and the working of the Holy Spirit; Christ waits mourning for us.

	1670	MODERN
80.1	By three things man standeth in this Life: By which three God is Worshipped, and we be speed, kept, and saved. The first is, use of mans kindly Reason. The second is, the common Teaching of Holy Church. The third is, the inward gracious Working of the Holy Ghost. And these three be all of one God. God is ground of our kindly Reason; and God is teaching of Holy Church; and God is the Holy Ghost. And all be sundry gifts to which he will we have great regard, and according us thereto: For these work in us continually altogether, and those be great things. Of which greatness he will we have knowing here as it were in an A. B. C.	By three things man stands in this life, and by these three God is honored and we are helped, kept, and saved. The first is the use of man's natural reason. The second is the common teaching of Holy Church. The third is the inward gracious working of the Holy Spirit. And these three are all of one God. God is the ground of our natural reason; and God is the teaching of Holy Church; and God is the Holy Spirit. They are all distinct gifts, and he wills that we have great regard for them and accord ourselves to them. For these work in us continually, all together, and they are great things. He wills that we have knowledge of this greatness here, as it were in an ABC—
	that is to say, that we may have a little knowing, whereof we should have fulhead in Heaven: and that is for to speed us. We know in our Faith that God alone took our kind, and none but hee: And furthermore, that Christ alone did all the great Works that longeth to our Salvation, and none but he: And right so he alone doth now in the last end; that is to say, he dwelleth here in us, and ruleth us, and giveth us in this Living, and bringeth us to his bliss.	that is to say, that we may have a little knowledge of that of which we shall have the fullness in heaven, and that is to help us. We know in our faith that God alone took our nature, and none but he. And furthermore, we know that Christ alone did all the great works that belong to our salvation, and none but he. And just so he alone acts now in the last end. That is to say, he dwells here in us, and rules us, and gives to us in this life, and brings us to his bliss.
	And thus shall he do as long as any Soul is in Earth that shall come to Heaven: And so far forth, that if there were none such Soul in Earth but one, he should be with that all alone, till he had brought it up to his bliss. I believe and understand the ministration of Holy Angels as Clarkes tell; but it was not shewed me: For himself is nearest and meekest, highest and lowest, and doth all. And not only all that us needeth, but also he doth all that is Worshipful to our joy in Heaven. And there I say he abideth us moaning and mourning.	And so he shall do as long as any soul is on earth that shall come to heaven. He will do it to this extent: if there were no such soul on earth but one, he would be with that one all alone until he had brought it up to his bliss. I believe and understand the ministry of holy angels, as the learned tell of it, but it was not shown to me. For he himself is nearest and humblest, highest and lowest, and does all. And he does not only all that we need, but also all that is honorable to our joy in heaven. And where I say that he waits for us moaning and mourning,

1670

It meaneth all the true feeling that we have in our self in Contrition and in Compassion; and all moaning and mourning, for we are not oned with our Lord, and such as is speedful it is Christ in us. And though some of us feel it seldom, it passeth never fro Christ, till what time he have brought us out of all our Woe: For Love suffereth him never to be without pity. And what time that we fall into sin, and leave the mind of him, and the keeping of our own Soul, then beareth Christ alone all the charge of us. And thus standeth he moaning and mourning.

Then Longeth it to us for reverence and kindness to turn us hastily to our Lord, and let him not all alone; he is here alone with us all; that is to say, only for us he is here. And what time I be strange to him by sin, despair, or slouth, then I let my Lord stand alone, in as much as he is in me. And thus it fareth with us all which be sinners. But though it be so that we do thus oftentimes, his goodness suffereth us never to be alone, but lastingly he is with us, and tenderly he excuseth us, and ever keepeth us from blame in his sight.

MODERN

this means all the true feeling that we have in ourselves in contrition and in compassion, and all the moaning and mourning we have because we are not united with our Lord. Whatever of this is profitable, it is Christ in us. And though some of us feel it seldom, it never passes from Christ until he has brought us out of all our woe, for love never allows him to be without pity. And when we fall into sin, and leave off remembering him and keeping our own soul, then Christ alone bears all the charge of us. And so he stands moaning and mourning.

Then it belongs to us, out of reverence and natural love, to turn quickly to our Lord and not leave him all alone. He is here alone with us all; that is to say, he is here only for us. And when I am estranged from him by sin, despair, or sloth, then I let my Lord stand alone, in so far as he is in me. And so it goes with all of us who are sinners. But though we do this often, his goodness never allows us to be alone. He is with us lastingly, and tenderly he excuses us, and always shields us from blame in his sight.

CHAPTER 81: PENANCE

God dwells in the soul as his city; our natural longing for him is our penance.

1670

81.1 Our good Lord shewed him to his Creature in diverse manner, both in Heaven and in Earth. But I saw him take no place, but in mans Soul. He shewed him in Earth in the sweet Incarnation, and his blessed Passion, and in other manner he shewed him in Earth, where I said I saw God in a point. And in other manner he shewed him in Earth, thus as it were a Pilgrimage; that is to say, he is here with us leading us, and shall be till when he hath brought us all to his bliss in Heaven.

He shewed him diverse times raigning, as it is aforesaid; but principally in mans Soul: He hath taken there his resting place, and his Worshipful City; out of which Worshipful See he shall never rise, ne remove without end. Marvellous and solemn is the place where the Lord dwelleth. And therefore he will that we readily entend to his gracious touching, more enjoying in his whole Love, then sorrowing in our often fallings. For it is the most worship to him of any thing, that we

MODERN

Our good Lord showed himself to his creature in various manners, both in heaven and on earth, but I saw him take no place except in man's soul. He showed himself on earth in the sweet Incarnation and his blessed Passion. And in another manner he showed himself on earth, where I said I saw God in a point. And in yet another manner he showed himself on earth as it were on a pilgrimage. That is to say, he is here with us, leading us, and shall be until he has brought us all to his bliss in heaven.

He showed himself reigning at various times, as was said before, but principally in man's soul. He has taken his resting place there, and his honorable city. Out of that honorable seat he shall never rise or move, without end. Marvelous and solemn is the place where the Lord dwells. And therefore he wills that we readily attend to his gracious touching, rejoicing more in his whole love than sorrowing in our frequent falls. For of anything we

1670

may do, that we live gladly and merrily for his Love in our Penance; for he beholdeth us so tenderly, that he seeth all our Living here to be Penance.

For kind Longing in us to him is a Lasting Penance in us, which Penance he worketh in us, and mercifully helpeth us to bear it; for his Love maketh him to Long: his Wisdom and his Truth with his rightful-head maketh him to suffer us here. And in this manner he will see it in us; for this is our kindly Penance, and the highest to my sight. For this Penance cometh never fro us, till what time that we be fulfilled, when we should have him to our meed. And therefore he will that we set our hearts in the over-passing; that is to say, fro the pain that we feel into the bliss that we trust.

MODERN

may do, the greatest honor to him is that we live gladly and merrily for his love in our penance. For he beholds us so tenderly that he sees all our living here to be penance.

For the natural longing in us for him is a lasting penance in us. He works this penance in us and mercifully helps us to bear it. For his love makes him long, and his wisdom and his truth, with his rightfulness, make him suffer us to be here. And in this manner he wills to see it in us, for this is our natural penance, and the highest, as I see it. For this penance never leaves us until the time that we are fulfilled, when we shall have him as our reward. And therefore he wills that we set our hearts on the passing over—that is to say, from the pain that we feel into the bliss that we trust.

CHAPTER 82: PITY, NOT BLAME

God looks on us with pity, not blame; in falling and rising we are kept in one love.

1670

82.1 But here shewed our courteous Lord the moaning and the mourning of our Soul, meaning thus: I wot well thou wilt live for my Love, merrily and gladly suffering all the Penance that may come to thee: But forasmuch as thou livest not without sin, therefore thou art heavy and sorrowful. And if thou mightest live without sin, thou wouldest suffer for my Love all the Woe that might come to thee, and it is sooth: But be not too much agrieved with sin that falleth to thee against thy will, (that is; not maliciously.) And here I understood that the Lord beheld the Servant with Pity, and not with blaim; for this passing Life asketh not to Live all without sin.

He Loveth us endlesly, and we sin customably; and he sheweth it us full mildely, and then we sorrow and mourn discreetly, turning us into the beholding of his mercy, cleaving to his Love and to his Goodness, seeing that he is our Medicine, witting that we do (nothing) but sin. And thus by the meekness that we get in the sight of our sin, faithfully knowing his everlasting Love, him thanking and praising, we please him. I love thee and thou lovest me, and our love shall never be departed on two; and for thy profit I suffer. And all this was shewed in Ghostly understanding, saying this blessed word; I keep thee full sikerly.

MODERN

But here our courteous Lord showed the moaning and the mourning of our soul, meaning this: "I know well that you will live for my love, merrily and gladly suffering all the penance that may come to you. But because you do not live without sin, you are heavy and sorrowful. And if you could live without sin, you would suffer for my love all the woe that might come to you, and that is true. But do not be too much aggrieved by sin that befalls you against your will (that is, not maliciously)." And here I understood that the lord looked on the servant with pity and not with blame, for this passing life does not require us to live wholly without sin.

He loves us endlessly, and we sin habitually. He shows it to us very gently, and then we sorrow and mourn with discretion, turning ourselves to behold his mercy, cleaving to his love and to his goodness, seeing that he is our medicine, knowing that we do (nothing) but sin. And so, by the humility that we gain in the sight of our sin, faithfully knowing his everlasting love, thanking and praising him, we please him. "I love you and you love me, and our love shall never be parted in two; and for your profit I suffer." And all this was shown in spiritual understanding, he saying this blessed word: "I keep you very surely."

1670

And by the great desire that I saw in our blessed Lord, that we should Live in this manner; that is to say, in Longing and enjoying, as all this Lesson of Love sheweth. Thereby I understand that all that is contrarious to this, it is not of him, but it is of Enmity. And he will that we know it by the sweet gracious Light of his kind Love. If any such Liver be in Earth which is continually kept from falling, I know it not; for it was not shewed me. But this was shewed, that in falling, and in rising we are ever preciously kept in one Love, (by which we were ehosen before others from all eternity.)

For in the beholding of God we fall not. And in the beholding of our self, we stand not. And both these be sooth, as to my sight. But the beholding of our Lord God is the higher soothness. Then are we much bound to him, that he will in this Living shew us this high soothness. And I understood whiles we be in this Life, it is full speedful to us that we see these both at once. For the higher beholding keepeth us in Ghostly joy, and true enjoying in God: That other that is the lower beholding, keepeth us in dread, and maketh us ashamed of our self.

But our good Lord will ever that we hold us much more in the beholding of the higher, and not leave the knowing of the Lower into the time that we be brought up above, where we shall have our Lord Jesu to our meed, and be fulfilled of joy and bliss without end.

MODERN

And I saw in our blessed Lord a great desire that we should live in this manner—that is to say, in longing and rejoicing, as all this lesson of love shows. By this I understand that all that is contrary to this is not from him but from enmity. And he wills that we know it by the sweet gracious light of his natural love. If there is anyone living on earth who is continually kept from falling, I do not know of it, for it was not shown to me. But this was shown: that in falling and in rising we are always preciously kept in one love (by which we were chosen before others from all eternity).

For in beholding God we do not fall, and in beholding ourselves we do not stand. Both of these are true, as I see it. But the beholding of our Lord God is the higher truth. So we are much bound to him, that he wills to show us this high truth in this life. And I understood that while we are in this life it is most profitable for us to see both of these at once. For the higher beholding keeps us in spiritual joy and true rejoicing in God. The other, which is the lower beholding, keeps us in fear and makes us ashamed of ourselves.

But our good Lord always wills that we hold ourselves much more in the beholding of the higher, and yet not leave off knowing the lower, until the time that we are brought up above. There we shall have our Lord Jesus as our reward, and be filled with joy and bliss without end.

CHAPTER 83: LIFE, LOVE AND LIGHT

Life, love and light are three properties of God; faith is our light in the night.

1670

83.1 I had in party touching, sight, and feeling in three properties of God, in which the strength and the effect of all the Revelation standeth. And it were seen in every shewing: And most properly in the Twelfth, where it saith oftentimes, I it am. The properties are these, life, love, and light. In life is marvellous homeli-head. In love is gentle courtesie: And in light is endless kindness. These three properties were seen in one goodness; into which goodness my reason would be oned and cleaving to with all the mights.

I beheld with reverent dread, and highly marvelling in the sight and in feeling of the sweet

MODERN

I had, in part, touching, sight, and feeling of three properties of God, on which the strength and the effect of all the revelation rest. They were seen in every showing, and most especially in the twelfth, where it often says, “It is I.” The properties are these: life, love, and light. In life is marvelous intimacy. In love is gentle courtesy. And in light is endless nature. These three properties were seen in one goodness, and my reason wished to be united to that goodness and to cleave to it with all its might.

I beheld with reverent fear, marveling greatly at the sight and feeling of the sweet accord by which

1670

accord that our reason is in God, understanding that it is the highest gift that we have received, and it is grounded in kind. Our Faith is a Light kindly coming of our endless day; that is our Father God: In which Light our Mother Christ, and our good Lord the Holy Ghost leadeth us in this passing Life.

This Light is measured discreetly, needfully standeth to us in the Night; the Light is cause of our Life; the Night is cause of our Pain, and all our Woe: In which Woe we desire endless meed and thank of God, for we with mercy and grace wilfully know and believe our Light, going therein wisely and mightily. And at the end of Woe suddenly our eye shall be opened, and in clearness of sight our Light shall be full: Which Light is God our Maker, Father and Holy Ghost, in Christ Jesu our Saviour. Thus I saw and understood that our Faith is our Light, in our night, which Light is God our endless day.

MODERN

our reason is in God. I understood that it is the highest gift that we have received, and that it is grounded in nature. Our faith is a light coming naturally from our endless day, that is, our Father God. In this light our Mother Christ and our good Lord the Holy Spirit lead us in this passing life.

This light is measured discreetly, and stands by us in the night as we need it. The light is the cause of our life; the night is the cause of our pain and all our woe. In this woe we desire endless reward and thanks from God, for with mercy and grace we willingly know and believe our light, walking in it wisely and mightily. And at the end of woe our eyes shall suddenly be opened, and in clearness of sight our light shall be full. That light is God our Maker, Father and Holy Spirit, in Christ Jesus our Savior. So I saw and understood that our faith is our light in our night, and that light is God, our endless day.

CHAPTER 84: CHARITY

This light is charity: charity unmade, charity made, and charity given.

1670

84.1 This light is Charity, and the measuring of this Light is done to us profitably by the Wisdom of God: For neither the Light is so large that we may see clearly our blessedful day: ne it is all speered from us; but it is such a Light in which we may live meedfully with travel, reserving the worshipful thanks of God. And this was seen in the vjth. Shewing, where he saith, I thank thee of thy service, and of thy travel. Thus Charity keepeth us in Faith, and in Hope: And Faith and Hope leadeth us in Charity; and at the end all shall be Charity.

I had three manner of understandings in this Light of Charity: The first is Charity unmade: The second is Charity made: The third is Charity given. Charity unmade is God; Charity made is our Soul in God: Charity given is vertue, and that is a gracious gift of working; In which we Love God for himself, and our self in God, and all that God Loveth for God.

MODERN

This light is charity, and the measuring of this light is done for our profit by the wisdom of God. For the light is neither so large that we may see our blissful day clearly, nor is it wholly shut away from us. It is such a light that we may live in it, earning reward with labor, keeping in store the honorable thanks of God. And this was seen in the sixth showing, where he says, “I thank you for your service and for your labor.” So charity keeps us in faith and in hope, and faith and hope lead us in charity. And at the end all shall be charity.

I had three kinds of understanding in this light of charity. The first is charity unmade. The second is charity made. The third is charity given. Charity unmade is God. Charity made is our soul in God. Charity given is virtue, and that is a gracious gift of working, in which we love God for himself, and ourselves in God, and all that God loves for God’s sake.

CHAPTER 85: LOVED BEFORE WE WERE MADE

We have been known and loved in God's purpose without beginning.

1670

85.1 And in this sight I marvelled highly; for notwithstanding our simple Living, and our blindness here, yet endlesly our courteous Lord beholdeth us in this Working, enjoying. And of all thing we may please him best, wisely and truly to believe it, and to enjoy with him and in him; for as verily as we shall be in bliss of God without end, him praising and thanking, as verily we have been in the foresight of God, Loved and known in his endless purpose fro without beginning. In which unbegun Love he made us; in the same Love he keepeth us, and never suffereth us to be hurt, by which our bliss might be lessed.

And therefore when the doome is given, & we be all brought up above, then shall we clearly see in God the privities which now be hid to us. And then shall none of us be stirred to say in any thing, Lord, if it had been thus, it had been well. But we shall all say with one voyce, Lord, blessed mote thou be, for it is thus: Thus it is well. And now we see verily, that all thing is done as it was thine Ordinance or any thing was made.

MODERN

And at this sight I marveled greatly. For notwithstanding our simple living and our blindness here, our courteous Lord endlessly beholds us in this working, rejoicing. And of all things, we may please him best by believing this wisely and truly, and by rejoicing with him and in him. For as truly as we shall be in the bliss of God without end, praising and thanking him, so truly have we been in the foresight of God, loved and known in his endless purpose from without beginning. In this unbegun love he made us. In the same love he keeps us, and never allows us to be hurt in any way by which our bliss might be lessened.

And therefore, when the judgment is given and we are all brought up above, then we shall clearly see in God the secrets which are now hidden from us. And then none of us shall be moved to say in any matter, "Lord, if it had been thus, it would have been well." But we shall all say with one voice, "Lord, blessed may you be, for it is thus: thus it is well. And now we see truly that all things are done as it was your ordinance before anything was made."

CHAPTER 86: LOVE WAS HIS MEANING

The book is unfinished; fifteen years later Julian learns that love was the Lord's meaning.

1670

86.1 This Book is begun by Gods gift and his grace; but it is not yet performed as to my sight. For Charity pray we all together, with Gods working, thanking, trusting, enjoying. For this will our good Lord be praid, by the understanding that I took in all his own meaning. And in the sweet words where he saith full merrily, I am ground of thy beseeching. For truly, I saw and understood in our Lords meaning, that he shewed it; for he will have it knowing more then it is. In which knowing he will give us grace to Love him, and cleave to him.

For he beholds his heavenly Treasure and Solace in heavenly Joy, in drawing of our hearts from sorrow and darkness, which we are in. And fro the time that it was shewed, I de-desired

MODERN

This book is begun by God's gift and his grace, but it is not yet completed, as I see it. For charity, let us all pray together, with God's working, thanking, trusting, rejoicing. For so our good Lord wills to be prayed to, by the understanding that I took in all his own meaning, and in the sweet words where he says very merrily, "I am the ground of your beseeching." For truly I saw and understood in our Lord's meaning that he showed it because he wills to have it known more than it is. In that knowing he will give us grace to love him and cleave to him.

For he beholds his heavenly treasure, and solace in heavenly joy, in drawing our hearts from the sorrow and darkness which we are in. And from the time that it was shown, I often desired to know

1670

oftentimes to wit in what was our Lords meaning: And fifteen Year after and more, I was answered in Ghostly understanding, saying thus; What? wouldest thou wit thy Lords meaning in this thing? Wit it well: Love was his meaning. Who sheweth it thee? Love. Wherefore sheweth he it thee? For Love. Hold thee therein, thou shalt wit more in the same. But thou shalt never wit therein other without end. Thus was I Learned that love is our Lords meaning.

And I saw full surely in this and in all that our God made us, he Loved us; which Love was never slacked, ne never shall. And in this Love he hath done all his Works: And in this Love he hath made all thing profitable to us: And in this Love our Life is everlasting; in our making we had beginning: But the Love wherein he made us was in him fro without beginning. In which Love we have our beginning. And all this shall we see in God without end.

MODERN

what our Lord's meaning was. And fifteen years after and more, I was answered in spiritual understanding, thus: "What? Would you know your Lord's meaning in this thing? Know it well: Love was his meaning. Who shows it to you? Love. Why does he show it to you? For love. Hold yourself in it, and you shall know more of the same. But you shall never know anything else in it, without end." So I was taught that love is our Lord's meaning.

And I saw very surely in this and in all, that God made us and loved us; and that love was never slackened, nor ever shall be. And in this love he has done all his works. And in this love he has made all things profitable to us. And in this love our life is everlasting. In our making we had a beginning, but the love in which he made us was in him from without beginning. In this love we have our beginning. And all this we shall see in God without end.[1]

1 Cressy prints "that our God made us, he Loved us"; the manuscripts read "that before God made us, he loved us."