

*The Shewings
of
Julian of Norwich*

The Shewings of Julian of Norwich

Introduction

The Shewings of Julian of Norwich tells of an intense experience that took place within a few days and nights of May, 1373, in Norwich. The book is a first-person account of a young woman's visions. They came, she tells us, when she was thirty and a half years old, after seven days and nights of illness. At the very point of death — her curate holds a crucifix before her eyes to comfort her, and she is aware that her mother, thinking her dead, has moved to close her eyes — she received fifteen "shewings," to be confirmed the next day in a sixteenth. Health restored, she lived on into old age, almost certainly as an anchorite.

Two accounts of the showings, or revelations, as Julian also calls them, one much longer than the other, survive. She apparently wrote a first, short narrative soon after the 1373 illness, and a second, six-fold longer, twenty years later: "For tweyty yeres after the tyme of the shewing, save three monethis [months], I had techyng inwardly" (lines 1865-66). Much of the short text reads as if it were immediately, spontaneously, recounted. An authorial consciousness as well as a bolder and a more elaborated theology mark the long text.

Julian's showings comprise visual images, words that emerge in her mind fully articulated, and spiritual events without sensuous representation, either visual or verbal. She carefully reports not only the content of her experiences, but also their modes of perception: "All this was shewid by thre, that is to sey, be bodily sight, and by word formyd in my understandyng, and be gostly sight. But the gostly sight — I cannot ne may not shew it as hopinly ne as fully as I wold" [All this was shown in three ways, that is to say, by bodily sight, by words formed in my mind, and by spiritual sight. But I cannot nor may not show the spiritual sight as openly nor as fully as I would wish to do] (lines 340-43; see also 2974-79). And again, "Than He, without voice and openyng of lippis [lips], formys [forms] in my soule these words: *Herewith is the fend [fiend] overcome*" (lines 500-01; see also 2829-30). Most of the visual showings center upon Christ's suffering during the crucifixion:

I saw His swete face as it was drye and blodeles with pale deyeng, and sitten more pale, dode, langoring, and that turnd more dode into blaw, and sitten more browne

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blew, as the flesh turnyd more depe dede. For His passion shewid to me most properly in His blisous face, and namely in His lippis. There I saw these four coloures, tho that were alredy fresshe, redy, and likyng to my sigte. This was a swetful chunge to sene, this depe deyeng, and also the nose clange and dried, to my sigte, and the swete body was brown and black, al turnyd oute of faire lifly colour of Hymselfe on to dreye deyeng. For that same tyme that our Lord and blisous Savior deyid upon the Rose, it was a dry, harre wynde and wonder colde, as to my sigte. [I saw His sweet face when it was dry and bloodless in its pale dying, and after, as it became even paler, more death-like, languishing, and then it turned more deathly into blue, and after, a more brownish blue, as the flesh turned more deeply into death. For His passion showed itself to me most in His blessed face, and especially in His lips. There I saw these four colors, in those lips that before were fresh, red, and pleasant in my eyes. This was a grievous change to see, this deep dying, and also the nose shriveled and dried in my sight, and the sweet body was brown and black, completely turned from His own fair, life-like color on into this dry dying. For at the time that our Lord and blessed Saviour died upon the Cross, there was a dry, harsh wind, and it seemed to me terribly cold.] (lines 589-99)

Not all of the visual showings are of Christ. Secular images whose meanings unfold in Julian's understanding, sometimes after years of reflection, sometimes immediately, are a striking feature of the showings. An often-quoted example is the hazel nut cosmos: "Also in this He shewed a littil thing, the quantite of an besil nutt [hazel nut] in the palme of my hand; and it was roand as a balle. I lokid there upon with eye of my understandyng and thowte, What may this be? And it was generally answered thus: *It is all that is made*" (lines 148-51).

Julian accepts her experience as answering previous, but forgotten, petitions to have bodily sight of the Crucifixion and to undergo in youth a severe illness in order to be "purged be [by] the mercy of God and after lyves [live] more to the worshipe of God because of that sekenesse" (lines 60-61). But between the prayers and the May of their granting, "These two desites foresaid passid fro [from] my misde" (line 70). She also had asked to receive what she calls three "wounds," true contrition, compassion, and "willfull longing to God" (line 69); this third petition "dwelled with me continually" (lines 70-71).

If *The Shewings* did no more than recount these events in the fashion that it does, the book would merit attention for the particularity and verve of its prose, as a vivid spiritual document, and as an early autobiographical fragment in the vernacular. But what makes it more deeply significant is that, especially in her longer version, Julian incorporates in no simply appended way but in an evolving integration the results of a long concentration upon the visions. Reflective passages support the narrative of the visions with a circling, complex, always reasoned consideration of the doctrinal

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and devotional implications twenty years of thinking about them have yielded. For Julian, the showings reach deeply into what it means to be a human being, which for her is to be a creature created by God living in Christendom.

Her discussions include the nature of the Trinity, God, and most especially Christ; the nature of sin; the relation of the individual soul to God, to neighbor, and to self; the roles of providence and chance; the process of prayer; the salvic roles of nature and grace, and a theology of creation. The church and the sacraments are accorded a respectful, summary, mention. Through her explication of these topics, Julian offers to our regard her world. It is one in which pain, illness, sin, desolating loneliness, and numbing stupidity occur, but one in which, because every human creature in it is suffused with the presence of God, all things are, finally, and also in an underlying deep and present reality, "well." Her world is not an open one and surely not an open-ended one. It is not a world that is being fabricated, or improvised, or written into existence through the endeavors of successive human generations. But although a totalization, not of human making, the world is not recalcitrant or static; rather it is shot through with interchanging energies. It is, in Julian's word, a "werkyng," and also "sekir" [secure] space and time in which people — all that is within them — are "kept," saved, cherished, and loved. It is a world whose potential, bent, and reality, even unfelt and unseen, is joy. A fundamental vocabulary of plain words — werkyng, sekir, keepyng, and lyking (pleasure) — reiterates directly this sense of how things are.

The writing, while idiomatic and pungent, is marked throughout by the description of abstractions in terms of their properties, by succinct statements couched as formal definitions, by rigorous distinctions, by negative clarification, by enumerated analytical classification; by some conspicuous meticulousness in disposal of prepositions (see lines 2183-84 and 3114-15), and by a vocabulary that recalls not only the Bible (especially John and Paul), but also learned discourse. Some examples to which she repeatedly has recourse include the can-may-will division of possibility, action and suffering as binary categories, the contrast of creator to creature, and the use of substance in its technical, philosophical sense. This intellectuality has led most scholars to conclude that the writer could not have been illiterate and that she probably knew Latin, at the least well enough to read the Latin Bible, a conclusion that would be unexceptional except that it contradicts her flat assertion that the revelations came to a "simple creature that cowde [know] no letter" (line 41).

A number of explanations of how this is to be interpreted have been offered: It may be an instance of *capatio benevolentiae*, a modesty *topos*, that could be accepted at face value only by those unfamiliar with the convention of such disclaimers; it may mean that, like the German mystic Mechthild of Magdeburg whose similar profession indicated ignorance of Latin but not of German, Julian was literate in the vernacular

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only; or, it may mean that the visions did come to her when she was unlettered, but that before composing the longer account she became literate.¹

To be taken into account is Julian's residence in a town, large by medieval standards in England, with a number of institutions of learning.² It claimed a noted grammar school. At the great cathedral, the priory gave instruction both to monks and to young men destined for the diocesan clergy. Late fourteenth-century Norfolk still drew scholars from the continent. Julian's contemporary, Peter of Candia, the scholar who became the controversial Pope Alexander V, traveled to England to study at Norwich as well as at Oxford. The four mendicant orders maintained Norwich convents which prepared candidates in philosophy and theology before they went on to Cambridge or Oxford. Scholars from the orders, most of whom lived within a mile or two of one another, held disputations, although these probably were not open to women auditors.³ In such a place, the quality of the sermons must have been enviable, and an eager listener might well absorb both advanced ideas and the formulations that would most economically express them. As a late twentieth-century person might speak of the mirror stage in child development without reading Piaget, a fourteenth-century person lacking formal education might grasp theological issues and terms.

The fact is that it is very difficult to judge confidently the degree to which a listener might become learned in a late medieval milieu.⁴ Even the twentieth-century

¹ Among those endorsing the first suggestion are Fathers Edmund Colledge and James Walsh (C&W, I, 47); among those proposing the second, Richter, p. 29, and the third, von Noickes, p. 103. The evidence for Julian's learning is most formidably assembled in the 1978 edition of Colledge and Walsh, I, 43-59, and notes throughout, cited here as C&W. See also J. A. W. Bennett, pp. 322-34. A gathering of evidence which leans toward keeping the question open appears in Poliprey (1982), pp. 18-28. Competence in Latin was an accepted fourteenth-century meaning of literacy.

² Medieval England did not have the populous urban centers of the continent. London's population was about 35,000. Evidence points to Norwich's relative size and importance at the close of the Anglo-Saxon period. In 1066, the population was something over 10,000. Population fell dramatically in the fourteenth century because of the plague. Estimates given for Julian's lifetime range around 6,000. At times in the Middle Ages it was the second most populous city in England; at other times, York and Lincoln surpassed Norwich. For basic information on medieval Norwich see James Campbell, "Norwich," *The Atlas of Historic Towns II*, 1-25.

³ For the educational situation in Norwich, see William J. Courtenay, *Schools and Scholars in Fourteenth-Century England* (Princeton: Princeton University Press, 1987), pp. 106-11.

⁴ For a brief overview of "cultural diglossia," the scope of interactions between orality and literacy in the Middle Ages, see Walter J. Ong, "Orality, Literacy, and Medieval Textualization," *NLM* 16 (1984), 1-12.

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mix of oral and written, authorial and scribal, may become complex. Consider only Ferdinand de Saussure's *Course in General Linguistics* or a *Paris Review* interview. Lacan writes that his subsequently published lecture, "The agency of the letter in the unconscious or reason since Freud," is inserted "at a point somewhere between writing [l'écrit] and speech — it will be half-way between the two." Lacan then footnotes, "The lecture took place on 9 May, 1957, in the Amphithéâtre Descartes of the Sorbonne, and the discussion was continued afterwards over drinks."¹ Evidently he considers the final writing to owe something to this pendant, surely oral, occasion. Weighty and plausible, the evidence that Julian was literate in both Latin and English is not conclusive.

Interest centers upon the statement not only for its bearings upon the issue of the late medieval interplay of orality and literacy but also because this is one of the rare facts Julian offers about herself that does not issue directly from the few hours of the visions, their occasion and context. We know little or nothing of her life with certainty. Even the identification of the book's author with the anchoress who in the late fourteenth century occupied a cell at St. Julian's church in Norwich, though secure from reasonable challenge, depends not upon internal evidence but upon a manuscript rubric. Of a neighboring, younger religious seeker, Margery Kempe of Lynn, we know family, Christian and married names, status of father and husband, number of children, business ventures, travel itineraries, and the gist of encounters with many persons, clerical and lay, including Julian herself (see Appendix B). Saint Augustine addresses his *Confessions* (a book Julian may have known — see note to line 918-19), to God, but exposes to incidental audiences a David Copperfieldian abundance: names of mother, father, son, and various friends and associates; education and reading; marriage negotiations, and professional conditions in two cities. Of the English solitary of the generation preceding Julian, Richard Rolle, we have many anecdotes, including how he dropped out of Oxford at the age of eighteen and embarked on his hermit's career in a garment fashioned from his father's rainhood and two tunics of his sister, prompting her to cry out, "My brother is mad!"

But Julian models no emblematic anecdote and offers few facts. Least of all self-dramatizing, neither is she forthcoming. Some of the sparse externals — that her mother was present at her bedside and that a child accompanied the priest on his sick call — as well as her defiant sense of her own daring in presuming as a woman to speak up with authority (see Appendix A) are even pared away in the later version of the *Shewings*. A curate, anonymous others in her sick room, and "a certeyn

¹ *Psychanalyse et sciences de l'homme*, 1958; rpt. *Écrit: A Selection*, trans. Alan Sheridan (New York: W. W. Norton, and Tavistock, 1977), pp. 146, 176, note 3.

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creature that I lovd" (line 1167) survive into the revision, the last to make the point that one ought to be interested in what is general, not in who is particular. A charmingly illuminated cat in the modern Julian of Norwich Cathedral window is extra-sensual, no doubt prompted by the thirteenth-century *Ancrene Wisse* whose author warned his recluses against owning a cow as a too cumbersome and worldly responsibility, but did allow a cat: "Oe mine leue sustrene ne schule ye habben nan best huse cat ane." [You, my dear sisters, should have no beast, except for one cat.]⁴

Nonetheless, the book projects a strong sense of a particular, intensely-lived life, of a distinctive personality coupling a benign, open temperament with a discriminating mind, energetic, ardent and focused, working hard. This working, and reworking, strains the outline of the shewings, as becomes especially clear when comparing short and long versions. The visionary events which continued "shewing be process ful faire and sekirly ich folowand other" [showing by a fair and certain progression each following the other] (lines 2741–42) are sliced into so form envelopes accommodating the probing of their significance. B. A. Windeatt has described the long version's "structure of exploration and enquiry" as resulting from "the pressure of meditation" that pushes the narrative framework "outwards from within" (Art, pp. 57, 60).

This pressure makes it seem that the frequent enumerations are not so much sets of conclusions as a way of securing a hold upon exigent issues. "It asyfth me to wetyn it" [I needed to know], Julian will write (line 1788; emphasis mine). Explanation and exploration resolve in sudden concisions: "And Hymselfe werkith it; then it is" (lines 2142–43); "He is here alone with us all; that is to say, only for us, He is here" (lines 3283–84); "For in the beholding of God we fall not; in the beholding of selfe we stond not; and both these ben sooth" [are true] (lines 3335–36); "I have seid as I saw as trewly as I can" (line 2976). She quite deliberately thinks of her later version not only as a book but also as a project, a process, drawing to conclusion with an enigmatic proviso: "This booke is begunne be Gods gift and His grace, but it is not yet performid, as to my synne" (lines 3391–92). The reader may find the want of biographical fact and domestic context well compensated by the close view she offers of her mind in the intimacies of its acts of apprehension. Still, a vita can be posited. Julian's dating of the visions, research on the anchoritic life in England and upon the East Anglia of the late fourteenth and early fifteenth century, and a few documents —

⁴ *The English Text of the Ancrene Wisse*, ed. from B.M. Cotton MS Cleopatra C.vi by E. J. Dobson, EETS 267 (London: Oxford University Press, 1972), p. 305. The author's concern about the inherent distractions of cows may not have been too solicitous. In 1416, the prioress of Caenow Abbey, where Julian may have been a nun, brought the prior of the cathedral and another monk to court for driving cattle off from the convent's pastures to their own grazing lands (Tanner, p. 159).

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wills, the visit of Margery Kempe, and a rubric in the short version's manuscript — allow educated guesses.

Putting together the May, 1373, date for the visions and Julian's statement that she was then thirty and a half, we get a birthdate of late 1342. The first will to mention her as an anchorite appears in a testament dated 1394. Surely enclosed then, it is entirely likely that she was an anchorite much earlier. It has been assumed that the company at her bedside means that she was not a recluse at the time of the visions, but the visitors' presence could indicate that a solitary's life might be less rigid than enclosure ceremonies suggest or that the regime was relaxed in emergencies. The manuscript heading of the shorter version states that she was still living in 1413:

There is a visione schewed be the goodnes of god to a devout woman, and her Name es Julian that is recluse atte Norwyche and yit ys ons lyfe. Anno d(omi)ni m(i)lles(es)m(o) CCCCxiiij. In the whiche visione er full many comfortabylle wordes and gretly styrmande to alle thayc that desyres to be crysses loverse. [Here is a vision shown by the goodness of God to a devout woman, and her name is Julian, who is a recluse at Norwich and still is alive, the year of our Lord 1413; in which vision are many comforting words, greatly moving to all those who desire to be lovers of Christ.] (BL MS Additional 37790, fol. 97r.)

The last bequest naming Julian comes in 1416 from Isabel Ufford, countess of Suffolk, included among numerous gifts to religious and religious houses: "Item jec devysc a Julian recluse a Norwich 20s" [Item: I bequeath to Julian, recluse at Norwich, twenty shillings]. However, bequests to an unnamed anchorite at St. Julian's continued until 1429, so it is possible that the writer lived until that date.⁷

Although fourteenth-century England offered a diversity of religious callings, options for women were narrow, and the anchoritic way of life was the only one that more women than men chose. It was officially recognized from the twelfth century; then a paper trail of enclosure rituals, ecclesiastical regulations, documents of suspect, and a virtual genre of advice-to-solitaries literature begins. But the anchoritic choice was never really common. In anchoritism's most flourishing century, the fourteenth, there were 214 anchorites in England to about 35,000 other religious, secular and regular.⁸ To be an anchorite was to choose a more severe and idiosyn-

⁷ Tanner, p. 200, note 29. The quotation from the will of Isabel Ufford is from CAW, I, 34.

⁸ Warren, pp. 19–20, and Josiah Cox Russell, "The Clerical Population of Medieval England," *Traditio* 2 (1944), 179. But see John Hatchett, *Plague, Population and the English Economy 1348–1530: Studies in Economic and Social History* (London: Macmillan Press, 1977), pp. 13–15 and pp. 75–76, note 3, for a criticism of Russell's use of the 1377 poll tax returns.

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cratic, but also a more initially accessible, path than that of communal life in orders where dowries were required. The solitary calling drew lay people, the poor as well as the aristocratic; priests, canons, and friars who moved into seclusion from roles of social service; and monks and nuns who stepped beyond the regular community pattern into a more deeply contemplative solitary life.⁷

Most male anchorites were clerics, but since no record was taken of the previous status of nuns, records do not show how many women recluses were professed religious. Although Margery Kempe gives Julian the title of "dame," customary for nuns, none of the wills naming her identifies her in that way. Nonetheless, it has been supposed that Julian may have been a nun. If so, her most likely community would have been Benedictine. A Benedictine convent, Carrow Abbey, stands about a mile from St. Julian's parish church and held its advowson (i.e., the right to nominate its rector). Certainly Carrow Abbey later supported other anchorites, and, whether or not Julian was a nun there, it is among Benedictine communities of nuns that the *Shewings* reappeared in the seventeenth century. Whether she was indeed a nun, however, remains disputed.⁸

Unlike hermits, solitaires who moved about, most anchorites vowed stability. After enclosure they remained, normally for life, in the same restricted quarters, most

as a basis for population estimates. Most details in this summary of anchoritic life come from Warren. For anchorites in Norwich specifically, see the lively essay by F. L. Dunn, "Hermits, Anchorites and Recluses: A Study with Reference to Medieval Norwich," in Frank Date Sayer, ed., *Julian and her Norwich: Commemorative Essays and Handbook to the Exhibition "Revelations of Divine Love,"* pp. 18-26.

⁷ The rule of St. Benedict, which in the sixth century set the pattern for medieval monastic life, envisioned a distinct calling for stricter seclusion. The rule's text opens with a classification of monks. The first, cenobites, belong to the monastery, serving under rule and abbot. "Second, there are the anchorites or hermits, who have come through the test of living in a monastery for a long time, and have passed beyond the first fervor of monastic life, . . . They have built up their strength and go from the battle line in the ranks of their brothers to the single combat of the desert. Self-ocultant now, without the support of another, they are ready with God's help to grapple single-handed with the vices of body and mind" (*The Rule of St. Benedict* in English, ed. Timothy Fry, O.S.B., and others [Collegeville, Minn.: The Liturgical Press, 1981], p. 20). Anchoritism as a succession to the desert hermits, in turn thought of as successors to the early martyrs as the most heroic witnesses to faith, is a common medieval theme.

⁸ A case for the probability that Julian was a professed nun is given by D. S. H., A Benedictine of Stanbrook, "Dame Julian of Norwich," *Clergy Review* 44 n.s. (1959), 707-09; for a strong dissent, see Sister Benedicta Ward, "Julian the Solitary," in *Julian Reconsidered* by Kenneth Leech and Sister Benedicta (Oxford: SLG Press, 1988), pp. 13-29.

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attached to a church or convent. Whether Julian made a formal vow of seclusion cannot be said; Norwich diocesan registers do not have complete records of formal commitments (Tanner, p. 61). Julian very likely took her name from St. Julian's, the Norwich parish where a church had existed since Saxon times and which had an anchorhold. The prescribed size for a solitary's cell was twelve square feet. In actuality, sizes varied from place to place, some modestly spacious, others severely cramped. Some sites provided for more than one recluse, such as that for the three sisters for whom the *Ancrene Wisse* was written. An anchorhold found at Compton in Surrey allowed barely room to turn around, measuring six feet, eight inches, by four feet, four inches, plus a loft (Warren, p. 32). According to Canon Michael McLean, former rector of St. Julian's, the dimensions of Julian's cell, probably built against the church's south side, were almost certainly smaller than the site that visitors see in the present building, reconstructed after the bombing of June 27, 1942. Though most opinion accepts the present site, Canon McLean observes that at least two ancient maps show a cell in different positions alongside the churchyard wall. It had been assumed that Julian's cell was destroyed at the time of the dissolution in 1539, but it is now believed that the structure, which may have been of timber on stone foundations, simply fell into ruins after the Reformation.¹¹

Regulations for reclusoria prescribed arrangements beyond size of the quarters. Cells were to have three windows, the first opening to the church to allow the recluse to hear Mass, receive the Sacrament, and speak with a confessor; the second for delivery of necessities; the third, for light, was to be covered so as to be translucent, but not distracting. Julian's window into the church did not allow much view of the altar; the tabernacle housing the Blessed Sacrament, which then hung in front of the altar rather than being recessed upon it, was, however, fully visible.¹² A priest-recluse might have an altar in his cell. Gardens were allowed, certainly a possibility at St. Julian's.

Enclosure rituals for the neophyte recluse included a mass with prayers for the dead; the anchorite was henceforth to be one dead to the world. But in fact enclosure could not preclude ties between anchorites and their communities, ties both practical

¹¹ Letter of 19 February, 1992.

¹² Robert H. Flood, *A Description of St. Julian's Church, Norwich, and an Account of Dame Julian's Connection with It* (Norwich: Wherry Press, c. 1936), p. 44. This book opens with a report of St. Julian's structure which Flood studied before the 1942 bombing. I owe access to this out-of-print book to Professor Judith Bierman of Portland State University. The British Library gives the date 1937 for the book. The 1936 date comes from a frontispiece sketch of the church.

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and spiritual. Bishops were responsible to see to it that the life was not assumed carelessly and that the anchorite would have lifetime support. Servants, and no doubt volunteers, feasted and carried. The *Ancrene Wisse* recommends that in order to have time for prayer, anchoresses keep maidservants (p. 311). Julian apparently had two servants, for John Plumpton, a Norwich citizen, in 1415 willed forty pence to Julian herself and twelve pence each to her serving maid and to Alice, her former maid (C&W, I, 33-34). Anchorites counseled visitors. Margery Kempe sometime in 1415 sought and received the counsel of "an ankeris in the same cyte whiche byte Dame Ielyan" [an anchoress in the same city (i.e., Norwich) who is called Dame Julian].¹⁰ Priests who took up seclusion might continue duty as confessors; Margery Kempe counted an anchorite of Lynn as her "principal godly fadur" (pp. 43-44). Letters of advice warn anchoresses that they are not to gossip or get a name for themselves as school mistresses, though they might perhaps oversee a servant's instruction of children. On the other hand, the anchorite might be the one requiring instruction. When Emma Stapleton, daughter of Sir Miles Stapleton, became an anchoress at Norwich's Carmelite friary in 1421, five persons, including the prior and sub-prior, were appointed advisers.¹¹ Probably most recluses passed some time in secondary occupations; needlework was commended to women; men might be copyists or priests (Warren, p. 42). We know that Julian, like Relle and like another contemporary recluse, the Monk of Farne, with or without scribal help, wrote.

Still, the center and reason for being of reclusive life was contemplative prayer. Ann K. Warren's fact-filled study of anchorites and their patrons in medieval England reports the bequests and grants from middle class, noble, and royal patrons establishing that lay people and religious alike valued these contemplatives whose lives so differed from their own. She writes of the intangible, but central communal role of anchorites:

Encouraged, applauded, and supported by society and church, they undertook their solitary life by encamping in the heart of the community. Enclosed and yet exposed, hidden and yet visible, shadows behind the curtains of their access windows, medieval English anchorites were daily reminders of the proper focus of Christian

¹⁰ *The Book of Margery Kempe*, ed. Sanford H. Meach and Hope Emily Allen, EETS o.s. 212 (London: Oxford University Press, 1948), p. 42. The date of the visit is uncertain. I follow the Meach and Allen chronology, p. xix.

¹¹ Clay, *Hermits*, p. 137. See note 1167 on the possibility that Julian might have known Emma Stapleton as a child.

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essence. Martyr, saint, penitent, ascetic, mystic, miles Christi — the recluse was all of these. (p. 7)

Julian had no immediate, local model for her calling. Although more hermits and anchorites lived in Norwich between the last third of the fourteenth century and the Reformation (which effectively put a pause, for some time, to anchoritism as a recognized religious life) than in any other town in England, none is recorded there between 1312-13, long before her birth, when local records mention two, and her emergence in 1373. During her lifetime, the number of anchorites within the city increased to some ten (Tanner, p. 58).

Julian's Norwich was a vigorous place. Its solitaries formed one element of a mixed, thriving religious life to which both the older church institutions and the new popular avenues of devotion contributed. Norwich had been a cathedral city at least since 1103, its priory and church planned on a scale to match the older cathedrals — a priory for sixty Benedictine monks, a fourteen-bay nave for the church.¹⁷ The scholarly founding bishop, Herbert Losinga, who was responsible for the new cathedral's ambitious scale, also immediately set about the collection of a library, and when fire almost entirely destroyed that collection during a conflict with citizens in 1272, the cathedral set about at once with the labor of copying to replace standard works and profited, too, from the bequests of its own monks and former monks. At the time of dissolution of the monasteries under Henry VIII the collection probably numbered 1,350 books.¹⁸ Nor was the cathedral library Norwich's only one. The Austin friars, whose house was directly across from St. Julian's parish church, had a library from which Julian herself conceivably could have borrowed. The library was considerable,

¹⁷ There is some confusion about when the see moved definitely from Thetford to Norwich. For the early history of the cathedral, see Barbara Dodwell, "The Foundation of Norwich Cathedral," *Transactions of the Royal Historical Society*, 5th series, 7 (1957), 1-18.

¹⁸ See H. C. Beeching and Monique R. James, "The Library of the Cathedral Church of Norwich," *Norfolk Archaeology* 19, Part I (1915-17), 67-116, with Addenda in Part II, 174; N. R. Ker, "Medieval Manuscripts from Norwich Cathedral Priory," *Books, Collectors and Libraries: Studies in the Medieval Heritage*, ed. Andrew G. Watson (London: Hambledon Press, 1985), pp. 243-72, and N. R. Ker, ed., *Medieval Libraries of Great Britain: A List of Surviving Books*, 2nd ed. (London: Royal Historical Society, 1964), pp. 135-40. Dean Beeching's essay shows that the founder's interests in the library ranged widely and keenly. Among Bishop Herber Losinga's surviving epistles is one asking the Abbot of Fécamp for Suetonius, who was not available in England, and another scolding a young monk for wasting time copying martyrologies, psalters, and breviaries when he should have been writing out Augustine or learning his grammar (p. 68).

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we may infer, because a fifteenth-century Norwich donor (a lay woman) provided it with a new building. An Augustinian regulation exists stipulating that books were not to be taken from the library unless there were duplicates, which implies that if there were, they might be borrowed (C&W, I, 39–40).¹⁷

The fire of 1272 shows that Norwich townspeople did not always feel themselves at one with their cathedral, but possession of the see stimulated and focused cultural, as well as religious, life. It was chiefly the cathedral that patronized the artists who shaped the great period of East Anglian art. This was coming to its end at the time of Julian's birth, but as she was growing up, that art, as well as the masonry of castle, cathedral, and city wall and the wind-swept, sea-near marshlands, pastures, and rivers, made up what she would have seen about her. How rich the art could be can be estimated from what remains of such luxurious manuscripts as the Ormesby and Gorleston psalters. Embroidery, metal work, painting, sculpture, illumination, stained glass — all contributed to the splendor of the cathedral. Norfolk, as the late St. Omer psalter demonstrates, also had lay patrons. Artists from the continent worked throughout the region, supplementing a high level of local craftsmanship. Parish churches too were impressively adorned with illuminated glass, altar pieces and screens, carved fonts, and statues. The large number of surviving wooden rood screens carved with figures of saints, which in Julian's time would still be brightly painted, indicates that they were to be seen in nearly every parish church.¹⁸

Norman P. Tanner's study documents the vitality of the varied constituents of this religious world in later medieval Norwich. They included not only the cathedral and its priory, but also some fifty parish churches, more per capita than for any other English town — four were within a half mile of Julian's anchorhold — five places of worship attached to the cathedral priory, and eighteen religious houses or hospitals within or just without the city walls as well as anchorholds and the individual chapels of some private citizens. Craft guilds and religious confraternities increasingly sponsored religious activities, including plays. Norwich was the only place in England where communities resembling the continental beguinages developed, somewhat after Julian's lifetime (Tanner, pp. 64–66).

¹⁷ A library list at Christ Church, Canterbury, shows that the library lent outside the community, even to lay persons; see James Westfall Thompson, "English Libraries in the Fourteenth and Fifteenth Centuries," *The Medieval Library*, 1939 (rpt. New York: Hafner, 1965), p. 375.

¹⁸ W. W. Williamson, "Saints on Norfolk Rood-Screens and Pulpits," *Norfolk Archaeology* 31 (1955–57), 299–346. *Medieval Art in East Anglia 1300–1530*, ed. Peter Lasko and N. J. Morgan, gives a survey and pictures many objects.

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The medieval city, enclosed by the river Wensum and its three-mile city wall constructed between 1297 and 1377, centered about the castle and the cathedral close, but as a weaving, leather, and trading center, Norwich also looked to the sea and cultivated flourishing contacts with the Rhineland. It shared fully in the desperately eventful political life and human damage of the last half of the fourteenth century. The plague came upon the town three times, the first a drastic sweep in 1349, when Julian would have been six, and again in 1361 and 1369. When Julian was thirty-eight, the Peasant Uprising of 1381 spread throughout East Anglia. One episode involved her putative convent, Carrow Abbey. Rioters advanced upon it and, threatening violence, obtained from the prioress deeds and court rolls which they afterwards burst at Norwich in the presence of the rebel leader, Geoffrey Litster (or Lister), who had gained the city.¹⁷ The astonishing mix of secular and religious, ecclesiastical and martial, brutal and refined is instantiated vividly in the account of how the rebels were suppressed. The bishop, Henry Despenser, led forces opposing the rebels. When Litster was defeated the bishop personally shrove him and then presided at the execution — hanging, drawing, and quartering. The bishop expressed gratitude for the victory, according to a plausible tradition, not only with a mass but also with the donation to the cathedral of a wonderful retable with five panels, centered upon a poignant crucifixion scene.¹⁸ The date of its donation, 1381, makes it impossible that the scene could have affected Julian's vision of the crucifixion in 1373 (and her description in no way resembles the retable panel), but if she were not yet enclosed when the gift was made, she might have seen it. Julian's cell was three quarters of a mile from the cathedral; before her death, she had a closer neighbor, the execution place for Lollards, whose repression included, for the first time under Henry IV, burning. Allusions to politics of the times — to what a twentieth century Norwich cathedral dean has characterized a "violent, insecure, ambitious and lively society" — sometimes have been read into Julian's work, but, if there, they are indirect.¹⁹ She indicates her social bond in two more general ways, ways that issue directly from her

¹⁷ Edgar Powell, *The Rising in East Anglia in 1381* (Cambridge: Cambridge University Press, 1896), p. 32. The Dictionary of National Biography (DNB) gives the rebel leader's Christian name as John. Powell discusses the confusion of names, both first and last, pp. 26–27.

¹⁸ The painting is described by A. H. R. Martindale in *Medieval Art in East Anglia 1300–1520*, pp. 36–37. Martindale writes that the story that the altarpiece was commissioned as a thank-offering for the suppression of the revolt is comparatively modern, but that the style is right for the late fourteenth century. The retable bears the Despenser arms.

¹⁹ The Very Rev. Alan Webster, Dean of Norwich, "Julian of Norwich," *Expository Times* 84 (1972–73), 229.

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inner life: most expansively, by her understanding and reporting of her visions as being intended for all her fellow Christians; second, by her decorous acceptance of the church's teachings, even when her visions refuse corroboration of some doctrine.

Broadening the context beyond Norwich, we may see Julian as a part of that epoch when the vernacular re-emerged as a literary language. Chaucer, Gower, Langland, the author of the *Cloud of Unknowing* and Walter Hilton were all writing. The Gawain poet, with whom Julian shares an insistent motif of courtesy, was her earlier contemporary.²² Her life overlaps with that of Richard Rolle of Hampole (1300-1349) at one end and with Margery Kempe (born c. 1373) at the other. It has been supposed that she may have read, or even used as a model of rhetoric, Chaucer's translation of Boethius (C&W, I, 45-47) or have read or been read by the spiritual writers who were her contemporaries. But with the exception of Margery Kempe, certain evidence that Julian knew of any of them or their works, or they anything of her or hers, is lacking. Margery Kempe apparently knew Julian only as a spiritual counselor, not an author, significant because the younger woman does record names of spiritual writers whose works were read to her.

We may see Julian in another context, as the late successor of the Rhineland mystics of a century and a half before, many of them women, whose writings, sometimes in a vernacular, constituted a literary phenomenon as well as a contribution to spiritual renewal in their own times. Largely because of feminist scholars' interest, some selections of medieval women's religious writing have appeared in English translations, but few of their manuscripts are known to have been in England in time for Julian to have profited from them directly.²³

²² R. A. Shouf, in "God's 'Malyse': Metaphor and Conversion in *Patience*," *Journal of Medieval and Renaissance Studies*, 11:2 (1981), 274-77, brings Julian's theme of God's courtesy, one of her "dominant tropologies," into relation with the Gawain poet's *Patience*.

²³ For its introductions and bibliographies as well as samplings from texts, see *Medieval Women's Visionary Literature*, ed. Elisabeth Alvida Petroff. This anthology gives chapter 51 of Julian's long text. Careful readers of Julian have come to different conclusions about continental influence. Sister Anna Maria Reynolds, in "Some Literary Influences in the Revelations of Julian of Norwich (c. 1342-post 1416)," *Lectures in English* 7 (1952), 18-26, notes resemblances to Meister Eckhart, but decides that points of contact with St. Catherine of Siena and St. Bridget, Julian's contemporaries, and the earlier St. Gertrude and Mechtilde von Hackeborn are lacking. Latin copies of St. Bridget's work circulated in England before the saint's death in 1373, and the Middle English version of Mechtilde's *Liber specialis gracie*, *The Book of Gostly Gracie*, and Latin abridgments just could have been in Norfolk towards the very end of Julian's life. The Middle English Mechtilde (the *Maudle boke*) was bequeathed by Alianora Roos of York to Dame Joan Courtenay in 1438. Four Latin abridgments were in England in the later fifteenth century.

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If, apart from the Bible, we do not know exactly what Julian read, neither do we know who in her own time or the next generations read her. Some Middle English spiritual texts directly address an immediate audience. Aelred wrote a guide to reclusive life for his own sister. *The Ancrene Wisse*, written for three enclosed sisters of the same family, quickly spread beyond them to others. The *Cloud of Unknowing* author writes for a young monk undertaking a strict solitary life. Hilton wrote for an anchoress, his "ghouly sister in Jesus Christ," and forty-seven extant manuscripts of the *Scale of Perfection* show how generally others found that treatise useful.²⁴ Julian did not do this, did not direct her *Showings* to a special reader or readers. She took the showings as given generally for all, and she wrote to all, to her "ewyn Cristene." But, in the short run, the very lack of evidence indicates that she reached very few. In a study of Julian's influence and that of Richard Rolle on the Middle English lyric, Mary A. Knowlton concludes, in effect, that she had none.²⁵ Lateral contamination indicates that both short and long texts were in circulation by 1413 when Julian, if we trust the short text's introduction, "yill ys oon lyfe," but between this date and the mid-seventeenth century, there is silence.

Julian's first readers about whom we have any definite information appear in the mid-seventeenth century in two small exile houses of English Benedictine nuns, one at Cambrai, in Northern France, the other its daughter house in Paris. There women of recusant families followed their vocations until the French Revolution drove them back to re-establish in England. (Stanbrook Abbey descends from Cambrai; St. Mary's Abbey at Colwich, Stafford, from Paris.) There, they pursued lives of prayer and

there may have been others, earlier, not now extant. This information is from Theresa Halligan's introduction to *The Boke* (Toronto: Pontifical Institute of Medieval Studies, Studies and Texts 46, 1979). Like Julian, Mechtild refers to the motherhood of God (p. 55), but differences in their works are what is most immediately striking. Halligan concludes that Julian's work "owes nothing to her predecessors overseas" (p. 59). Rumble believes that what Julian got from continental mysticism was models that gave "a decisive impetus for her literary initiative and her mystical experiences" (p. 30). A difficulty in speculating about sources, as Bruce Paley has nicely said, is that Julian seems to have been influenced by whatever theology one is reading oneself. He remarks, not as sources for Julian, resemblances in her ideas in Greek orthodox theology.

²⁴ I leave aside the question of whether these textually-embedded audiences are partly or wholly fictional. It seems reasonable to assume that the authors wrote for historically existing persons but also expected further reading of their work.

²⁵ *The Influence of Richard Rolle and of Julian of Norwich on the Middle English Lyric* (The Hague: Mouton, 1973).

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from these communities can be directly linked to Julian's work. The first is that of Margaret Gascoigne (d. 1637), a Cambrai author who quoted Julian in her own writing; the second, that of Barbara Constable, a productive scribe who made her profession at Cambrai in 1640, and wrote a selection from Julian appearing in an anthology of religious writings and translations of Father David Augustine Baker, spiritual director at Cambrai from 1624 to 1633; and, more tentatively, the third, that of Anne Clementine Cary (1615–1671), founder of the Paris convent, who may have been the scribe of one of the complete manuscripts, that one edited here. The first scrap of Julian's long text that we have out of these houses is Margaret Gascoigne's quotation: "Thou hast saide, O Lorde, to a deere childe of thine, Lette me alone my deare worthy childe, intende to me, I am iisough to thee, rejoice in thy Saviour and Salvation (this was spoken to Julian the Ankeress of norw[ich], as appeareth by the booke of her revelations)." [You have said, Oh Lord, to a dear child of yours, Let me alone, my precious child and liuen to me; I am enough for you. Rejoice in your Savior and salvation (this was spoken to Julian, the anchoress of Norwich, as appears from the book of her revelations).]²⁰

Father Baker translated several late medieval spiritual writers, both continental and English, for the benefit of the convent. He had worked at the library of Sir Robert Cotton, the antiquarian whose library harbored the unique copies of Beowulf and the Gawain poet, and from France appealed to him for help for his charges: "Their lives being contemplative the comon booke of ye worlde are not ffor their purpose, and little or nothing is in thes daies printed in English that is proper for them. There were manie English booke in olde time whereof thoughte they have some, yet they want manie. And thererupon I am in their behalfe become an humble suitor vnto you, to bestowe on them such booke as you please, either manuscript or printed being in English, conneining contemplacion Saints lives or other devotions. Hampsfoles [i.e., Richard Rolle's] weekes are proper for them. I wishe I had Hiltons Scala perfectionis in latein; it woulde helpe the understanding of the English; and some of them understande latein" (Spearratt, pp. 291–92). Possibly this appeal is responsible for

²⁰ MS Colwich Abbey 18, as quoted by C&W, I, 96. The quotation is from Julian's chapter 36, lines 1238–39. C&W traces some of the familial and religious connections among the houses that must be responsible for our having the long text's manuscripts (I, 10–18). See also Placid Spearratt, "The Survival of Mediæval Spirituality among the Exiled English Black Monks," *American Benedictine Review*, 25.3 (1974), 287–309. For the early history of the exile convents, see *In A Great Tradition: Tribute to Dame Lawrence McLachlan by The Benedictines of Stanbrook* (New York: Harper & Bros., 1956), pp. 3–45. For the life and work of Father Baker, see, in addition to the DNB, T. A. Birrell, "English Catholic Mystics in Non-Catholic Circles," *The Downside Review*, 94 (1976), 61–64.

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out having Julian's long version; and it is also possible that her manuscripts were among the "some" books that the nuns had already among them.

The first printed text of Julian, the 1670 edition by Father Hugh (Serenus) Cressy, is also associated with these exile houses. He was briefly chaplain at Paris (1651–52), and his text is taken from one of the manuscripts most probably produced either there or at Cambrai.²⁷ Library catalogues of the continental foundations refer to at least one other Julian manuscript that cannot be any of the extant manuscripts containing the long text. Though some detail is tantalizingly missing, the association of the long text's preservation with Cambrai and Paris seems certain. This cannot be said of the short text, which came to light in 1909, although it also for a time was in the possession of a recusant family with connections at Cambrai and Paris (C&W, I, 10–12).

The 1670 Cressy edition broke the obscurity which had surrounded Julian, but *The Shewings* has not been at all well known until this century.²⁸ Cressy was reprinted

²⁷ The family of Mother Clementine Cary was closely linked with Father Cressy, who had been, before his conversion and ordination, a member of the circle of her better known brother, Lucius Cary, Lord Falkland, one subject of Ben Jonson's famous elegy, "To the Immortal Memorie, and Friendship of that Noble Paire, Sir Lucius Cary, and Sir H. Morison." For a brief note on Anne Clementine Cary, see "Cary, Anne Clementina, O.S.H.", in Joseph Gillow, *A Literary and Biographical History, or Bibliographical Dictionary of the English Catholics from the Breach with Rome, in 1584, to the Present Time*, 5 vols. (London, 1885–1902; rpt. New York: Burt Franklin, 1961), I, 417. Cressy's edition is dedicated to their mother. Cressy's career is outlined in the DNB and briefly sketched in C&W, I, 12–13.

²⁸ T. A. Birrell, in "English Catholic Mystics in Non-Catholic Circles," 60–81, 99–117, and 213–31, recovers several episodes in the reception of Julian as well as of other English mystics. Her book was, for instance, in the library at Fruitlands, Brook Farm's short-lived Utopian community (1843); Thoreau selected it as one of two hundred titles picked from the 800-volume collection for publication in a bibliographical piece in the April, 1843, *Dial*. The book's presence at Fruitlands is remotely due to Pierre Poiret (1646–1719), a French Protestant mystic and scholar whose ecumenical bibliography of mystical writings (*Bibliotheca Mysticorum Selectarum*, 1708) lists Julian with the annotation, "Anglie. Theodacticæ, profundæ, ecstaticæ" [English. Taught by God, profound, ecstatic]. Cressy's edition was known in special quarters. Julian in fact figured in some of the polemical exchanges between Roman Catholics and Anglicans in the Restoration. Bishop Edward Stillingfleet (1635–99), a Restoration Anglican divine, counted the *Shewings* a score against his adversaries: "Have we any mother Julian's among us? or do we publish to the world the Fanatick Revelations of distempered brains, as Mr. Cressy hath very lately done . . . ? We have, we thank God, other ways of employing our devout retirements, than in reading such fopperies as these are" (quoted by Birrell, p. 78, whose essay is devoted chiefly to episodes of more hospitable reception in non-Catholic circles of medieval

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in 1843, in 1864, and again in 1902. New work from manuscripts came in 1877 with Henry Collins's modernization of the British Library's Sloane 2499 (S1), that long text which possibly is in the hand of Anne Clementine Cary. However, it was Grace Warrack's 1901 version of S1, with its sympathetic, informed introduction, which introduced most early twentieth-century readers to Julian. Dean W. R. Inge's *Studies of English Mystics* of 1906 (where, among others, a young T. S. Eliot read of her; see note to chapter 27), based upon a lecture series of 1905, spread her name, and Evelyn Underhill's works on mysticism and her now often-quoted characterization of Julian as the "first English woman of letters" in the *Cambridge Medieval History* (1932, VII, 807) brought Julian to the attention of readers interested in either religion or literature or, most particularly, their combination. When the short manuscript surfaced a modernization by Dundas Harford came out almost immediately (1901). Nonetheless, not until the seventies have editions of the manuscripts, rather than versions or modernizations, been published. Marion Glasscoo's edition of S1 appeared in 1976, and Frances Beer's text of the short version in 1978. That was the year, too, of the Colledge and Walsh two-volume edition including both texts, a comprehensive introduction, and a critical apparatus that provides a basis for other students of Julian.

The successive medieval volumes in the Oxford History of English Literature plot the acceleration of interest in Julian. When E. K. Chambers wrote *English Literature at the Close of the Middle Ages*, published in 1945, he did not once refer to her; H. S. Bennett's *Chaucer and the Fifteenth Century*, published in 1947, gives her one reference in passing. But J. A. W. Bennett's *Middle English Literature*, completed by Douglas Gray, published in 1986, gives Julian a dozen dense pages. To be sure, from the turn of the century forward, the evidence is that Julian's audience of few was in one way or another extremely fit: William Butler Yeats, Charles Williams, Aldous Huxley, T. S. Eliot, Thomas Merton, Denise Levertov, Iris Murdoch, and Dorothy Day are on record among that audience.²⁷ Even before the appearance of editions

and later Catholic mystic writings). The Anglican community of All Hallows now cares for the Julian shrine at St. Julian's parish church, and since 1980 Julian has had a feast in the Anglican calendar (May 8).

²⁷ For Yeats and Williams, see Birrell, pp. 223-24 and 227. For Merton, see an entry in *Conjectures of a Guilty Bystander* (Garden City, N.Y.: Image Books, 1968), pp. 211-12. For Denise Levertov, see "On a Theme from Julian's Chapter XX" and "The Showings: Lady Julian of Norwich, 1342-1416," in *Breaking the Wave* (New York: New Directions, 1987), pp. 68-69 and 75-78. For Murdoch, see details of Anne's vision in *Nurs and Soldiers* (New York: Viking, 1981), 288-94. For Dorothy Day, see "Correspondence and Interviews," *14th Century English Mystics Newsletter* 1.4 (1975), n.p.

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of the manuscripts, the dedication of the reconstructed parish church of St. Julian in 1953 and the 1973 sixth centenary of the showings occasioned celebratory and scholarly publication. Fittingly, Julian's contemporary audience includes those who use her book as she probably had assumed it might be used; towards the close of the eighties, 150 Julian groups in Great Britain were meeting for prayer and spiritual companionship (Jantzen, p. 12).

Some early commentary on Julian raised the question of her visionary experience's validity, although without the confident vigor of Bishop Stillingfleet (see p. 17, note 28). The topic was usually pursued by a consideration of how her account corresponds to paradigms established either in psychology or in mysticism's secondary literature. This discussion has dwindled perhaps because although the importance of the question is undeniable, answering it is impossible. The question of her orthodoxy has been taken up, usually, but not always, resolved in agreement with Julian's own statements of her adherence to church teaching. Source study for particular motifs, ideas, and locations of *The Shewings* has been another topic of Julian criticism. A rewarding recent line of inquiry focuses on Julian's religious thought pursued not only through its sources but also as a subject in itself. The once largely overlooked development in the long text of the theme of Christ as mother is coming to be seen in Julian not as ornamental, but as a doctrinal exploration of range and force. Interest in mysticism in general and feminist scholars' work to recover women's voices from earlier times have been a stimulus. Literary study that goes beyond praise and quotation has advanced in the work of Stone, Wisdeatt, Glasscoe's 1983 essay, and the assembling of rhetorical figures and notes upon them in the Colledge and Walsh 1978 edition. Many essays not primarily on style offer valuable remarks about it. More work is in progress on prose style, but most has not reached publication stage. Detail of conclusions will certainly be affected by which manuscript authors choose for close study.

The Manuscript

The short version exists in one manuscript, the mid-fifteenth century Amherst manuscript, now BL Additional 37790 (A). A handsome vellum book, its selections from late medieval religious writers include Richard Rolle and translations from John Reysbroek, Henry Suso, and St. Bridget as well as the shorter *Shewings*. The idea that Julian's short text may be, like other items in the volume, an abstract from longer work has never been seriously pursued, and there is no constraining reason to believe that it is (Beer, p. 10, and pp. 22-23). Francis Blomefield, the eighteenth-century historian of Norfolk, had known of this manuscript as his account of St. Julian's parish shows: "In 1393, Lady Julian was Ankeress here, was a strict *Recluse*, and had

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2 Servants to attend her in her old Age, Ao [anno] 1443. This Woman is those Days, was esteemed, one of the greatest Holyness. The Rev. Mr. Francis Peck, Author of the Antiquities of Stamford, had an old Vellum Ms. 36 4to [quarto] Pages of which, contain'd an Account of the Visions &c. of this Woman, which begins thus": Blomefield then goes on to quote with fair accuracy the heading of the short text (given above).²⁰ A Leicestershire antiquarian and rector at Goscob by Melton, the Rev. Mr. Peck died in 1743; his books were sold at auction in 1758. The manuscript vanished from record, to appear in Sotheby's 1910 sale of the Amherst library. There, the British Museum acquired it. The manuscript bears the bookplate of Lord Amherst and a number of names are inscribed upon it, none permitting more than guesses about provenance. The hand is anglicana formata with textura used for emphasis. The dialect is a mixture, and northern, not the Norfolk forms one might expect, are predominant (C&W, I, 28–32, and Beer, pp. 14–20).

Of the long version, three complete manuscripts and two manuscripts with excerpts exist. No manuscript of the complete long text is earlier than the seventeenth century, the two most important of about 1650. In addition, there is the 1670 Cressy printed edition, closely related to, almost certainly directly taken from, one of these manuscripts, Paris, BN MS fonds anglais 40 (P).

This manuscript is a small, beautiful paper book of 175 leaves (fol. 23 is repeated), written in a legible calligraphic hand with italic and bastard elements. Fathers Colledge and Walsh describe the hand as "certainly of the seventeenth century, probably c. 1650," engaged in a "sedulous but unskilled and unconvincing imitation . . . of a hand of c. 1500" (C&W, I, 7). Still the hand is clear and pleasing, and along with blue initials at chapter openings, red paragraphs and running titles, and occasional phrasal rubrication, it adds to the attractiveness, as well as the legibility, of the book. A later hand has written above the opening, "Icy commence le premier chapitre." The manuscript has been skillfully mended, in 1946, according to a note on the flyleaf. The book contains only Julian's long text. Previous editors regard it as the earliest of the long manuscripts.

Like P, BL MS Sloane 2499 (S1) contains only Julian's long text. S1 is a large, paper manuscript of 57 leaves, possibly cropped, now 229 by 369 mm. The hand is an efficient, sometimes sprawling, sometimes compressed, cursive hand of c. 1650. According to Fathers Colledge and Walsh the hand resembles, but cannot be certainly said to be, the hand of Anne Clementine Cary. Marginal annotation, mostly glosses on words obsolete by the seventeenth century, and *nova bene* initials show the

²⁰ *The History of the City and County of Norwich*, vol. 2 of *An Essay Towards a Topographical History of the County of Norfolk* (1739–75; Norwich, 1745), p. 546. The improbable 1443 may come from reading *i* as *I*, easily done.

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manuscript to have had considerable use. Ink has soaked through so as to make for some loss of legibility, and lamination has not halted deterioration. Fortunately, Paris and Sloane manuscripts correspond sufficiently so that in almost all cases each can supply readings for the other. The third manuscript, BL MS Sloane 3705 (S2), is clearly a copy, in a fine eighteenth-century hand, of S1, a copy with many modernized spellings, some glossing and other annotation, usually repetition of key phrases, and many *nova bene* signs. Both S1 and S2 have chapter headings giving brief summaries of the forthcoming chapter; P lacks this feature, which is probably a scribal or editorial contribution. (*Showings* has been chosen for this edition's title because it is Julian's more frequent term in the body of the text; *revelations* occurs more frequently only in the chapter headings.) The earlier manuscripts, P and S1, differ sufficiently to make it unlikely their common ancestor is immediate.

The two manuscripts containing selections of Julian have their own interest, but do not help to determine relationships among texts or to establish readings. Westminster Library Cathedral Treasury 4 (W), which came to light in 1955, is a short book of 67 leaves made up of excerpts from Walter Hilton's *Scale of Perfection*, commentaries on two psalms, variously ascribed, usually to Hilton, and excerpts from Julian. Inclusion of the passage on the motherhood of Christ establishes that selections are from the long text. In some respects closer to the Sloane texts than to P, W includes a brief passage which does not appear in them, but does in P. It may be from a common ancestor, or the scribe may have worked from more than one manuscript. N. R. Ker dated the hand c. 1500; in any case, it is more than a century earlier than the hands of those manuscripts of the complete long text that we now possess.¹⁰ Writing without a break, the redactor chooses material thematically without regard for or mention of his or her sources. Neither Julian's visions nor, by and large, her more concrete images have interested the anthologizer. Selections are from the first, second, ninth, tenth, fourteenth, and fifteenth showings (chapters 4–7, 10, 22–24, 41–44, 53–56, 59–61, and 63–64 of the present text). Cuts are frequent, but there is only slight rearrangement from the sequence as it comes to us in P and S1. Differences in dialect which must have existed between the earliest manuscripts of Julian and of Hilton have been smoothed to a Southeast Midlands or the London area.

MS St. Joseph's College, Upholland, Lancashire (U) is a 127-folio collection of spiritual writings and translations, most of them firmly identified as those of Augustine Baker, and it is reasonable to assume, but not certain, that excerpts from

¹⁰ N. R. Ker, *Medieval Manuscripts in British Libraries: London* (Oxford: Clarendon Press, 1969), pp. 418–19. Complete information on the manuscript appears in a translation by Fathers Walsh and Colledge, *Of the Knowledge of Ourselves and of God: A Fifteenth-Century Spiritual Florilegium*, pp. v–xii.

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Julian, which were written by Barbara Constable — from the longer text's chapters 26–28, 30, and 32 — are also his.¹⁷ How the book came to Upholland is not clear. The language is very much modernized, more so than the Cressy printed edition or P, from either of which it may derive.

For an edition of the long text, only P or S1 could be seriously considered because of the clear derivation of S2 from S1 and the dependence of Cressy on P. Because of the lateness of the long texts, it is unrewarding to speculate about the dialect of their model; we do not quite know the localized language of Julian, though the short text's northern flavor gives us at least a puzzle about it. More thoroughly modernized than S1, P also contains some deliberate and odd archaizing (C&W, I, 7–8). It has many instances of a more expansive phrasing than in S1. Largely because of this, for their 1978 edition Fathers Colledge and Walsh chose P. They believe that the Sloane scribe in cutting words considered superfluous has destroyed rhetorical patterning integral to Julian's thought (C&W, I, 26). Marion Glasscoe has argued that the greater conservatism of S1 in language and its very lack of concern for appearances may make it a more reliable copy text than the carefully worked over, more modernized p.¹⁸

The Sloane scribe may indeed have shortened the copy text, trimming a rhetorical finish that is rightly Julian's. But it is also possible that the Paris scribe amplified. For this edition, S1 has been chosen as being closer to the fourteenth-century vocabulary of the author. If S1 is coherent at all, as it usually is, I have used it. When a word is partially illegible in Sloane, I have used the whole word from Paris, not merely the occluded letters. I have followed the conventions of this series in expanding contractions, including the ampersand, much used by the S1 scribe, and changing letters to modern equivalents. Punctuation and paragraphing are editorial, although manuscript cues have been regarded, if not always followed. In several instances the S1 scribe omits n or final r after the vowel e, which suggests that she was working from a Middle English manuscript and simply misses signs of abbreviation. I have identified these omissions in the Notes, along with readings from P. The S1 scribe

¹⁷ For an account of this manuscript, see H. W. Owen, "Another Augustine Baker Manuscript," *Dr. J. Ryppel-Album*, ed. Albert Ampe, S.J. (Antwerp: Uitgave Van Het Raaibroek-Genootschap, 1964), pp. 269–80. Parts of an edition of the manuscript by Dr. Owen, including the Julian section, are now in print. For the Julian extract, see H. W. Owen, "The Upholland Anthology: An Augustine Baker Manuscript," *The Downside Review* 107 (October 1989), 274–92.

¹⁸ "Visions and Revisions: A Further Look at the Manuscripts of Julian of Norwich," *Studies in Bibliography* 42 (1989), 105–20.

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often uses capitalization in interesting ways. I have followed the policy of the Middle English Text series of capitalizing names for the deity and second and third person pronouns referring to the divinity. The scribe capitalizes irregularly Heaven, Hell, and Holy Church; I have uniformly capitalized these terms. She also capitalizes *Moder* and *Moderhode* quite regularly in chapters 57–63, and in these chapters I have followed her capitalizations of those terms (see note to Chapter LVII). In a few other places I have followed the scribe's erratic capitalization of Child and Devil. Manuscript chapterization is regularized and positioned as it appears in the manuscript, usually directly after the chapter synopsis, but centered Roman chapter numbers are intruded. Words that Julian hears in the visions or understands as given to her are italicized, although they are not set off in *S1*, as they tend to be, by rubrication, in *P*. Apart from these alterations, this is a conservative text. In this I follow the decisions of Glasscoe and Colledge and Walsh, who give examples of respectful treatment of the manuscripts.

Wording of particular interest which appears only in the short text is reported selectively in notes. Two longer passages from the short text (*A*) are given in the appendices.

Select Bibliography

Manuscripts

Long Text

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The Shewings of Julian of Norwich

Upholland, Lancashire, The Upholland Anthology, fol. 114v-117v.

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Long Text

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I

Revelations to our who could not read a letter. Anno Domini 1373.

A Particulare of the Chapters.

The first chapter, off the number of the Revelations particularly.

This is a Revelation of love that Jesus Christ, our endless blisse, made in sixteen Shewings or Revelations particular. Off the which, the first is of His pretious coroning with thornys; and therewith was comprehended and specified the Trinite with the incarnation, and unite betwix God and man soule, with many faire shewings of endless wisedome and teacheing of love, in which all the shewings that follow be grounded and oynd. The second is the discouereng of His faire face in tokenyng of His deareworthy passion. The third is that our Lord God, almighty wisedome, all love, right as verily as He hath made every thing that is, also verily He doth and workeith all thing that is done. The fourth is the scourging of His tender body with plentious shedding of His blood. The fifth is that the feend is overcome by the pretious passion of Christe. The sixth is the worshippfull thankeing of our Lord God, with which He rewardeth His blessed servants in Hevyn. The seventh is often feeinge of wele and wo. Feinge of wele is gracious touching and lightening, with trew seckirness of endless joy. The feinge of wo is temptation be heavyness and irkebede of our fleshly liveing, with ghostly understanding that we are kept also seckirly in love in wo as in wele be

2 OME, OF. 3 pretious . . . thornys, precious crowning with thorns. 5 shewings, revelations. 6 oynd, joined, made one; discouereng, discoloring. 7 deareworthy, precious, excellent. 11 feend, fiend. 12 worshippfull, honorable; blessed, blessed. 13 wele, well-being, joy; wo, woe. 14 seckirness, sureness, certainty. 15 be, by; irkebede, irritation. 16 ghostly, spiritual; are, are; also seckirly, as securely.

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the godness of God. The eighth is the last paynes of Christ and His crucifie
dyeing. The ninth is of the likeing which is in the blisfull Trinite of the berde
passion of Christe and His newfull dyeing, in which joy and likeing He will we
20 be solacid and myrthid with Him till whan we come to the fullbode in Heavyn.
The tenth is our Lord Jesus shewith in love His blisfull herse even cloven on
two enjoyand. The eleventh is an hey, ghostly sheweinge of His deareworthy
moder. The twelfthe is that our Lord is most worthy being. The thirteenth is that
our Lord God wil we have gret regard to all the deeds that He hath done in the
25 gret noblethe of all things makynge and of the excellency of man makynge, which
is above all His workes, and of the pretious asseth that He hath made for man
synne, turning all our blame into endlesse worshipe; where also our Lord
seith, Behold and see, for be the same mighty wisdome and goodnesse I shall
30 make welle all that is not welle, and thou shalt see it. And in this He will we keepe
us in the feith and trowthe of Holy Church, not willing to wete His privytes
now, but as it longyth to us in this life. The fourteenth is that our Leed is
ground of our beseekeinge. Hencin were seene two propertys: that one is rightfull
35 prayer, that other is sekir trusse, which He will both be alike large, and thus our
prayers likyth Him, and He of His goodnesse fullfilleth it. The fifteenth, that we
shall sodenly be taken from al our payne and from all our wo, and, of His
goodnesse, we shall come up aboven where we shall have our Leed Jesus to our
40 mode and be fullfilled of joy and blisse in Hevyn. The sixteenth is that the
blisfull Trinite, our Maker, in Christe Jesus our Saviour, endlessly wonyth in
our sole worshipfully reuland and geveand all things, as mightily and wheily
saveand and keepeand for love; and we shall not be overcome of our enemy.

17 truelle, cruel. 18 Skeing, pleasure, gratification; of the berde, because of the hard.
19 newfull, rufel; will, desires. 20 solacid and myrthid, comforted and made happy; whan,
when; fullbode, fulfillment, fullness. 21-22 His blisfull . . . enjoyed, His blessed heart,
joyful even as it is cloven in two. 22-23 hey . . . moder, high spiritual vision of His
precious mother. 25 gret noblethe of all things makynge, great nobility of all things in their
creation; man makynge, man's making, i.e., the human constitution. 26 pretious asseth,
precious satisfaction (see note); man, man's. 28 be, by. 30 feath and trowthe, faith and
truth; wete His privytes, know His secrets. 31 longyth, belongs, is appropriate for. 32
ground, foundation; beseekeinge, beseeching. 33 sekir, sure; large, generous. 34 likyth Him,
see pleasing to Him. 35 mode, mead, reward. 38 wonyth, dwells. 39 restand and gewand,
ruing and giving. 40 saveand and keepeand, saving and keeping.

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II

The second chapter. Of the tyme of these revelations, and how she asked three petitions.

These Revelations were shewed to a simple creature that cowde no letter the
yeere of our Lord 1373, the eighth day of May, which creature desired afore three
gifts of God. The first was mende of His passion. The second was bodily seke-
nesse in youth at thirty yeares of age. The third was to have of Gods gift three
wounds. As in the first methought I had some feleing in the passion of Christe,
but yet I desired more be the grace of God. Methought I would have beeene that
time with Mary Magdalen and with other that were Cristis lovers, and therefore
I desired a bodily sight wherin I might have more knowledge of the bodily
peynes of our Saviour, and of the compassion our Lady and of all His trew lovers
that scene that time His peynes, for I would be one of them and suffer with Him.
Other sight ner shewing of God desired I never nose till the soule was departid
fro the body. The cause of this petition was that after the shewing I should have
the more trew minde in the passion of Christe.

The second came to my mynde with contrition freely desiring that sekenesse
so herde as to deth that I might in that sekenesse underfengyn alle my rites of
Holy Church, myselfe weneing that I should dye, and that all creatures might
suppose the same that seyen me, for I would have no manner comfort of eardly
life. In this sekenesse I desired to have all maner peynes bodily and ghostly that
I should have if I should dye, with all the dredes and tempestis of the feuds, except
the outpassing of the soule. And this I mens for I would be purged be the mercy
of God and after lyven more to the worshippe of God because of that sekenesse;
and that for the more speede in my deth, for I desired to be soone with my God.

These two desires of the passion and the sekenesse I desired with a condition,
seyng thus: "Lord, thou wotith what I would, if it be Thy will that I have it, and
if it be not Thy will, good Lord, be not displeased, for I will nought, but as Thou
wilt." For the third, by the grace of God and teaching of Holy Church, I con-
ceived a mighty desire to receive three wounds in my life; that is to say, the

41 cowde no letter, knew no letters, could not read; or, possibly, did not know Latin. 43
mende of, attention to, understanding, realization. 43-44 sekenesse, sickness. 45 methought,
it seemed to me; same feleing in, some feeling of. 46 be, by. 50 seene, saw;
peyne, pain. 51 ner, nor. 52 fro, from. 53 trew minde in, true understanding of. 54-55
sekenesse so herde as to deth, a deathly sickness. 55 underfengyn, receive. 56 weneing,
supposing. 57 seyen, saw; eardly, earthly. 58 ghostly, spiritual. 59 feuds, fiends. 61 lyven,
live; worshippe, honor. 64 wotith, know.

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wound of very contrition, the wound of kind compassion, and the wound of willfull longing to God. And all this last petition I asked without any condition.
70 These two desires foresaid passid fro my minde, and the third dwelled with me continually.

III

Of the sekenesse opteyned of God by petition. Third chapter.

And when I was thirty yers old and halfe, God sent me a bodily sekeness in
75 which I lay three dayes and three nights, and on the fourth night I tooke all my
rites of Holy Church and wened not a lewyd till day; and after this I langorid
forth two dayes and two nights. And on the third night I wexed oftentimes to
have passyd, and so wened they that were with mee; and, in youngith yet, I
thought great sweeme to dye; but for nothing that was in earth that me likid to
levin for, ne for no peyne that I was afred of, for I trusted in God of His mercy.
80 But it was to have lyved that I might have loved God better and longer tyme,
that I might have the more knoweinge and loving of God in blisse of Hevyn. For
methought all the time that I had lived here so little and so short, in reward of
85 that endlesse blisse, I thought, nothing. Wherefore I thought, "Good Lord, may
my living no longer be to Thy worshippe?" And I understood by my reason and
be my feleing of my paynes that I should dye, and I assented fully with all — with
all the will of my herte to be at God will. Thus I durid till day, and be than my
body was dede fro the middis downwards as to my feleing. Then was I sterid to
be sett upright, underlensand with helpe, for to have more freedom of my herte to
be at Gods will, and thinking on God while my life would last.

My carare was sent for to be at my endeing, and by than he cam I had sett my
90 eyen and might not speke. He sett the cross before my face and said, "I have
browne thee the image of thy maker and Savior. Louke thereupon and comfort

68 very, true, genuine. 70 fro, from. 72 yers, years. 74 wened not a lewyd, believed I
would not live; langorid, languished. 75 wened, thought, supposed. 76 youngith, youth.
77 sweeme, a pity, regret. 77-78 me likid to levin for, it gave me pleasure to live for. 78
ne, nor; afred, afraid. 81 methought, it seemed to me; in reward of, in comparison with.
84 feleing, feeling. 85 God will, God's will, i.e., at God's disposal; durid, endured. 86 dede
fro, dead from; middis, middle; sterid, prompted, took a notion. 87 underlensand, leaning
with support from beneath. 89 by than, by the time that. 89-90 I had sett my eyes, my
eyes were fixed in the death stare. 90 sett, placed. 91 browne, brought; Louke, look.

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thee therewith.⁹² Methought I was wele for my eyen were sett up rightward into Hevyn where I trusted to come be the mercy of God, but nevertheless I assented to sett my eyen in the face of the Crucifix, if I might; and so I dode. For methought I might longer dares to luke even forth than right up. After this my sight began to failen and it was all derke about me in the chamber as it had be night, save in the image of the Cross wherein I beheld a comon light, and I wiste not how. All that was beside the Cross was ugely to me as if it had be mekil occupied with the fends. After this the other party of my body began to dyn so ferforth that onethys I had ony feleing, with shortnesse of onde; and than I went soothly to have passid.

And in this, sodenly all my peyne was taken fro me, and I was as hele, and namely in the other party of my body, as ever I was alone. I mervallid at this soden change, for methought it was a privy working of God and not of kunde, and yet by the feleing of this ease I trusted never the more to levyn. Ne the feleing of this ease was no full ease to me, for methought I had lever a be deliveryd of this world. That came suddenly to my minde that I should desyre the second wounde of our Lords gracious gift, that my body might be fulfilled with minde and felyng of His blissid passion, for I wold that His paynes were my paynes, with compassion, and, afterward, longeinge to God. But in this I desired never bodily sight nor sheweinge of God, but compassion as a kinde soule might have with our Lord Jesus that for love would becene a dedely man, and therefore I desired to suffer with Him.

IV

Here begynnith the first revelation of the pretious crownyng of Cristie etc. in the first chapter, and how God fulfillleth the herre with most joy, and of His greate meekenesse; and how the syght of the passion of Criste is sufficient strength ageyn all temptacions

92 Methought, It seemed to me; eyen, eyes; sett, fixed. 93 Hevyn, Heaven. 94 dode, did. 95 dares to luke, be able to look; forth than, straight ahead rather than. 96 derke, dark. 97 wiste, knew. 98 mekil, much. 99 fends, fiends; party, part. 100 onethys, scarcely; ony feleing, ony feeling; onde, breath. 100-01 went soothly, truly thought. 101 passid, died. 102 hele, well. 103 party, part; alone, before. 104 privy, mysterious; kunde, nature. 105 levyn, live. 106 lever a be, rather have been. 109 minde, understanding, realization. 110 longeinge, longing (possibly belonging). 111 kinde, natural, kindly. 112 would becene a dedely man, was willing to be a mortal person.

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of the fende, and of the gret excellency and mekenesse of the blissid Virgin Mary. The fourth chapter.

In this sodenly I saw the rede blode trekelyn downe fro under the garlante hote
115 and feisly and ryth plentuously, as it were in the time of His passion that the
garlante of thornys was pressid on His blissid hode. Ryt so, both God and man,
the same that suffered thus for me, I conceived treuly and mightily that it was
Himself shewed it me without any mene.

And in the same sheweinge sodenly the Trinite fulfilled the herre most of joy;
120 and so, I understood, it shall be in Heyvn withoute end to all that shall come
there. For the Trinite is God, God is the Trinite. The Trinite is our maker and
keeper, the Trinite is our everlasting lover, everlasting joy and blisse, be our
Lord Jesus Christ; and this was shewed in the first and in all, for where Jesus
125 appereth the blissid Trinite is understand, as to my sight. And I said, "Bene-
dicte, Domine." This I said for reverence in my mencieng with a mighty voice,
and full gretly was astonyed for wonder and mervel that I had, that He that is so
reverend and dredfull will be so homely with a synfull creature living in wretched
flesh. This I tooke for the time of my temptation, for methowte by the sufferance
130 of God I should be tempted of fende or I dyed. With this sight of the blissid pass-
sion, with the Godhode that I saw in myne understanding, I knew wele that it
was strength crone to me, ya, and to all creatures living, agayn all the fende of
Hell and ghostly temptation.

In this He brought our blissid Lady to my understandyng. I saw hir ghostly in
135 bodily likeness, a simple mayde and a meke, young of age and little waxen above
a child, in the stature that she was wan she conceived with child. Also God
shewid in party the wisdam and the træth of hir soule, wherein I understood
the reverend beholding that she beheld hir God and maker merveling with
greate reverence that He would be borne of hir that was a simple creature of His
makeyng. And this wisdam and træth, knowyng the gresness of his maker and
140 the littledede of hirselfe, that is made, caused hir sey full meekly to Gabriel,

114 rede blode trekelyn, red blood trickling. 115 feisly, alrost; ryth, right; that, when. 116
thornys, thorns. 118 any mene, any intermediary. 119 herre, heare. 124 appereth, ap-
pears. 124-25 Benedicte, Domine, Blessed be Thou, Lord. 125 mencieng, intention. E26
astonyed, astonished. 127 reverend and dredfull, revered and awe inspiring; homely,
intimate, familiar (see note). synfull creature living, sinful creature living. 129 of fende or
I dyed, by fende before I died. 131 crone, enough; ya, yeah, indeed; living, living; agayn,
against. 133 understandyng, mind. 134 wan, grown. 135 wan, when. 136 party, part.

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"Lo, me, Gods handmayd." In this sight I understande soothly that she is more than all that God made beneath hir in worthyness and grace. For aboves hir is nothing that is made but the blissid manhood of Criste, as to my sight.

V

How God is to us everything that is gode, tenderly wrappand us; and all thing that is made, in regard to Almighty God, it is nothing; and how man hath no rest till he nowteth himselfe and all thing for the love of God. The fifth chapter.

In this same time our Lord shewed to me a ghostly sight of His honest loveing. I saw that He is to us everything that is good and comfortable for us. He is care clotheing, that for love wrappeth us, halynth us, and all becloseth us for tender love, that He may never leue us, being to us althing that is gode as to myne understandyng. Also in this He shewed a littill thing the quantite of an besil natt in the palme of my hand, and it was as round as a balle. I lokid there upon with eye of my understandyng and thowte, What may this be? And it was generally answered thus: *It is all that is made.* I marvellid how it might lesse, for methowte it might suddenly have fallen to nowte for littill. And I was answered in my understandyng, *It leseth and ever shall, for God loveth it; and so all thing hath the being by the love of God.*

In this littill thing I saw three properties: the first is that God made it, the secound is that God loveth it, the third, that God kepit it. But what is to me soothly the maker, the keper, and the lover I canot tell, for till I am substantially onyd to Him I may never have full rest ne very blisse; that is to say, that I be so fastined to Him, that there is right nowte that is made betwix my God and me. It needyth us to have knoweing of the littlehede of creatures and to nowtyn althing that is made for to love and howe God that is unmade. For this is the cause why we be not all in ease of herete and soule, for we sekyn here rest in those things that is so littill, wherin is no rest, and know not our God that is al mighty, al wise, all gode; for He is the very rest. God will be knownen, and Him

141 soothly, truly; more, more. 144 honest, intimate. 146 wrappeth . . . becloseth us, winds about us, embraces us, and entirely encloses us. 149 besil natt, hazel nut. 151 lesse, last. 154 the being, existence. 157-58 substantially onyd, integrally joined. 158 ne very, nor true. 160 littlehede, smallness. 160-61 to nowtyn . . . made, value as nothing everything created. 161 howe, have (see note); unmade, without creator. 162 herete, heart; sekyn, seek. 164-65 His liketh, it pleases Him.

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165 liketh that we rest in Him. For all that is beneath Him sufficeth not us. And this is the cause why that no soule is restid till it is nowtied of all things that is made. Whan he is willfully nowtied for love, to have Him that is all, then is he aby to receive ghotly rest.

170 Also our Lord God shewed that it is full gret plesance to Him that a sily soule come to Him nakidly and ployntly and homely. For this is the kinde yernings of the soule by the touching of the Holy Ghost, as be the understandyng that I have in this shewinge: "God of Thy goodness, give me Thyselv, for Thos art enow to me, and I may nothing aske that is less that may be full worshippe to Thee. And if I aske anything that is lese, ever me wantith; but only in Thee I have all." And these words are full lovesome to the soule, and full here, touchen the will of God and His goodness. For His goodness comprehendith all His creatures and all His blisid works and overpasith without end. For He is the endlesshode, and He hath made us only to Himselfe and restorid us be His blisid passion, and kepit us in His blisid love; and all this is of His goodness.

VI

How we shold pray; and of the greet tender love that our Lord hath to mannes soule, willing us to be occupied in knowing and loving of Him. The sixth chapter.

180 This shewinge was made to lerne our soule wisely to cleven to the goodnes of God. And in that time the custome of our prayeing was browte to mente, how we use for lak of understanding and knowing of love to make many menys. Thus saw I soothly that is more worshippe to God, and more very deile, that we faithfully pray to Himselfe of His goodness and cleven thereto be His grace with trew understandyng and stedfast be love, than if we made all the menys that heric can thinke. For if we make all these menys, it is to litil and not full worshippe to God, bet in His goodness is all the hole, and there faileth right bowte.

190 For thus as I shall say came to my minde: In the same time we pray to God for His holy flesh and for His pretios blode, His holy passion, His daareworthy

166 nowtied, stripped. 167 Whan, When. 169 sily, innocent, simple. 170 kinde yernings, natural yearning. 172 enow, enough. 175 are, are. 180 lerne, teach; cleven, cleave. 181 mente, mind. 182 menys, means, intermediaries. 183 soothly, truly. 184 cleven, cleave. 185 menys, means, intermediaries. 187 hole, whole. 187-88 faileth right nowte, nothing at all fails. 190 daareworthy, precious, excellent.

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death and wounds; and all the blissid kindenes, the endles life, that we have of
all this, is His goodnes. And we pray Him for His sweete moder love, that Him
bare, and all the helpe we have of her is of His godeness. And we pray by His
195 Holy Cross that He dyed on, and all the vertue and the helpe that we have of the
Cross, it is of His godeness. And on the same wise, all the helpe that we have of
special saints and all the blessed company of Hevyn, the dereworthy love and
endles frenfisshipe that we have of them, it is of His godenes. For God of His
200 godenes hath ordeyned meynys to helpe us, wole faire and fele, of which the
chiefe and principal mene is the blissid kinde that He toke of the Mayd, with all
the menys that gone alorn and cum after which belongys to our redemption and
so endless salvation.

Wherfore it pleaseth Him that we seke Him and worship be menys, under-
standing and knowinge that He is the goodness of all. For the goodness of God is
the heyst prayer and it comith downe to the lowest party of our nede. It quick-
205 yth our soule and bringith it on life and makyth it for to waxen in grace and
vertue. It is nerest in kind and ridiest in grace. For it is the same grace that the
soule sekith and evir shall, till we know oure God verily that hath us all in
Himselfe bedlosyd. For He hath no disperte of that He hath made ne He hath no
210 disdeyne to serve us at the simplest office that to our body longyth in kinde, for
love of the soule that He hath made to His owne likenes. For as the body is
cladde in the cloth, and the flesh in the skyne, and the bonys in the flesh, and
the herte in the bouke, so arn we, soule and body, cladde in the goodnes of God
and inclosyd; ya, and more hemely, for all these may wanter and weren away, and
215 the godenes of God is ever hole, and more nere to us withoute any likenes, for
treuly our lover desirer that our soule cleve to Hym with all the might and that
we be evermore clevand to His godenes. For of all thing that herete may thinke,
it plesyth most God and sokest spedith, for our soule is so specially lovd of
Him that is heiest that it overpassyth the knowinge of all creatures. That is to
220 seyn, there is no creature that is made that may wetyn how meyl, and how
swetly, and how tenderly our Maker loveth us. And therefore we may with His
grace and His helpe stand in ghostly beholding with everlesting merveyling in

192 moder love, mother's love. 193 bare, bore. 198 wole, well (intensive); fele, many. 199
mene, means; kinde, nature; toke, took. 200 menys, means, helpe; alorn, before; cum,
come. 204-05 quicklyth, gives life to. 206 nerest . . . grace, nearest in nature and most
ready in grace. 208 bedlosyd, enclosed; disperte of, contempt for. 209 longyth in kinde,
belongs in nature. 211 bonys, bones. 212 herte, heart; bouke, trunk; arm, etc. 213 ya,
indeed; wanter and weren, waste and wear. 214 hole, whole. 216 beseone, heart. 217
spedyth, prosper. 219 wetyn, know; meyl, greatly.

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this heyn, overpassing, onenestimable love that Almistic God hath to us of His godenes. And therefore we may aske of our lover with reverence all that we willen.

225 For our kindly will is to have God and the gode will of God is to have us, and we may never blyn of willing ne of longing till we have Him in fullhede of joy; and than may we no more willen. For He will that we be occupied in knoweing and loveing til the tyme that we shall be fulfilled in Hesyn. And therefore was this lesson of love shewid, with all that followith, as ye shal se. For the strength and the ground of all was shewed in the first sight. For of all thing, the beholding and the loving of the Maker makith the soule to seeme lest in his owne sight, and most fillith it with reverend drede and trew mckenes, with plenty of charite to his even Cristen.

VII

How our Lady, beholding the gretenes of hir Maker, shewiz hirselfe least; and of the great dropys of blode reanning from under the garland; and how the most joy to man is that God most hie and mightie is holiest and curtestiest. Seventh chapter.

235 And to lerne us this, as to myn understandyng, our Lord God shewed our Lady Saint Mary in the same tyme, that is to mene the heyn wisedome and trewheth she had in beholding of hir Maker, so grete, so heyn, so mightie, and so gode. This gretenes and this noblyth of the beholding of God fulfilled her of reverend drede, and with this she saw hirselfe so titil and so low, so simple and so pore, in reward of hir Lord God, that this reverent drede fulfilled hir of mckenes. And 240 thus by this groande she was fulfilled of grace and of al manner vertues and overpassyth all creatures. In all the tyme that He shewed this that I have told now, in ghostly sight I saw the bodyly sight testynge of the plentious bledcyngh of the heyn. The grete dropis of blode fel downe from under the garland like pellots semand as it had cam out of the veynis, and in the comeing out it were browne rede, for the blode was full thick, and in the spredeing abrode it were bright rede, and whan it come to the browes, than it wanysyd; notwithstandingyng

222 onenestimable, incalculable. 226 blyn, cease. 231 least, least; his, its (the soul's). 233 his even Cristen, the soul's fellow Christians. 234 to lerne us, to teach us. 236 heyn, high. 239 in reward of, in comparison with. 242 testyngh, testing. 243-45 Medeining of the heyn, bleeding of the head. 243 blode, blood. 244 semand . . . veynis, seeming as if it had come out of the veins. 245 browne rede, deep (shining) red.

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the bloding continuall till many things were seene and understandyn. The fairehede and the livelyhede is like nothing but the same. The pleascushede is like to the dropys of water that fallen of the eyys after a greate shoure of reyne that fall so thick that no man may numbere them with bodily witt; and for the roundhede, it were like to the scale of heryng in the spreadeing on the forchode. These three come to my mynde in the tyme: pellotts, for roundhede in the comynge out of the blode; the scale of heryng, in the spreadeing in the forchode, for roundhede; the dropys of ewes, for the plentioushede inumerable. This shewing was quick and lively and hidousse and dredfull, swete and lovely.

And of all the sight it was most comfort to me, that our God and Lord that is so reverent and dredefull is so homely and curties, and this most fulfilled me with likeing and sekerne of soule. And to the understandyng of this He shewid this opyn example. It is the most worshippe that a solemne King or a grete Lord may doe a pore servant if he will be homely with him, and namely if he shewith it himselfe, of a full trew mensem and with a glad cheere, both prive and partie. That thinkyth this poore creature thus: A, what might this nobil Lord doe more worshipp and joy to me than to shew me that am so simple this meravelous homlyhede? Sothly it is more joy and likeing to me than he gave me grete gifts and were himselfe strange in maner. This bodily example was shewid so heyl that manys hart might be ravishid and almost forgettynge himselfe for joy of this grete homlyhede. Thus it farcith be our Lord Jesus and be us, for sothly it is the most joy that may be, as to my sight, that He that is hoyest and mightyest, noblest and worthiest, is lowest and mekest, homliest and curteyest. And treuly and sothly this meravelous joy shall be shewne us all when we se Him. And this will our Lord, that we wilien and trouen, joyen and liken, comfortyn us and solacyn us as we may with His grace and with His helpe into the tyme that we se it verily. For the most fulchede of joy that we shal have, as to my sight, is the meravelous certesie and homlyhede of our Fader that is our maker in our Lord Jesus Criste that is our brother and our Saviour.

But this meravelous homlyhede may no man weten in this tyme of life, but he have it of special shewing of our Lord, or of grete pleasy of grace inwardly govyn

248 plentioushede, plentide. 249 dropys, drops; eyys, eaves; shoure of reyne, shower of rain. 250 bodily witt, natural intelligence. 250-51 roundhede, roundness; 251 heryng, herring. 254 dropys of ewes, drops from eaves. 255 hidousse, hideous. 257 curties, courteous. 258 likeing, happiness, pleasure. 259 opyn, open. 261 glad cheere, both prive and partie, cheerful expression, both in private and in public. 266 manys, man's. 270-72 And... may. And our Lord wills this, that we desire and have faith, rejoice and take pleasure, comfort and console ourselves as we may. 276 weten, know. 277 govyn, given.

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of the Holy Ghost. But faith and believ with charite deservith the mede; and so
it is had be grace; for in faith with hope and charite our life is groundyd. The
280 shewyng, made to whome that God will, pleynly teachith the same, openyd and
declarid with many privy points longing to our faith which be worshipfull to
knowen. And whan the shewyng, which is given in a tyme, is passyd and hid,
than the feith kepyth be grace of the Holy Ghost into our life end. And thus be
the shewyng: It is not other than the faith ne less ne more as it may be seen be
285 our Lords menseing in the same matter be than it come to the end.

VIII

A recapitulation of that is said; and how it was shewid to hir generally for all. Eighth chapter.

And as longe as I saw this sight of the plentious bleding of the hode I might
never stinte of these words, "Benedicite, Domine," in which shewyng I under-
290 stode six things. The first is the tokys of the blissid passion and the plentious
sheddyng of His precious blode. The seccad is the Maides that is derworthy
moder. The third is the blissfull Godhede that ever was, is, and ever shal bese,
al mighty, al wisdom, al love. The foorth is al thing that He hath made; for wele
I wete that Hevyn and erth and all that is made is mckil and large, faire and
295 gode, but the cause why it is shewid so litil to my sight was for I saw it in the
presence of Him that is the maker of all thing; for a soule that seith the maker
of all, all that is made semith full litil. The fifth is He that made all things for
love; be the same love it is kept and shall be withoute end. The sixth is that God
is al thing that is gode, as to my sight, and the godenes that al thing hath, it is
He. And al these our Lord shewid me in the first sight with time and space to
beholden it.

300 And the bodily sight stanted and the gostly sight dwelld in myne un-
derstanding. And I abode with reverent drede, joyand in that I saw. And I
desired as I durst to se more, if it were His will, or ell longer time the same.
In al this I was mckil sterid in charite to mine even Cristen, that thei might

277-78 gowyn of, given by. 278 mede, reward. 282 gosen, given. 285 be than,
until. 287 Benedicite, Domine, blessed be Thou, Lord. 288 tokys, tokens, signs. 290
bese, be. 292 wete, know. 294 seith, sees. 295 semith, seems. 300 stanted, stopped. 302
ell, else. 303 mckil sterid, much stirred, even Christians.

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305 sees and knowyn the same that I saw, for I wold it were comfort to they. For
at this sight was shewid general. Than said I to them that were about me, "It
is today domys day with me"; and this I said for I went a deid, for that day
that a man deith, he is demyd as he shal be without end, as to my understand-
yng. This I said for I wold ther lovid God the better for to make hem to have
mende that this life is shorne as ther might se in example. For in al this time I
310 went have deid. And that was mervil to me, and sweeme in partie, for methowte
this vision was shewid for hem that should leuen. And that I say of me, I sey in
the person of al myn even Cristen, for I am lernyd in the gosly shewing of our
Lord God that He meyth so; and therefore I pray you al for Gods sake, and
counsel you for your owne profit, that ye lewyn the beholding of a wretch that
315 it was shewid to, and mightily, wisely, and mekely behold God that of His curtes
love and endles godenes wolde shewyn it generally in comfort of us al. For it is
God's will that ye take it with greet joy and likyng as Jesus had shewid it on to
you all.

IX

**Of the mekenes of this woman kepeing her away in the feith of Holy Church; and how
he that loveth his evyn Cristen for God leuith all thing. Ninth chapter.**

320 For the shewing I am not goode but if I love God the better. And in as much
as ye love God the better, it is more to you than to me. I sey this not to hem
that be wise, for ther wote it welle, but I sey it to yow that be simple for ese and
comfort, for we are al one in comfort. For soothly it was not shewid me that God
lovid me better than the leste soule that is in grace, for I am sekir that there be
325 many that never had shewing ner sight but of the common techyng of Holy Church
that loven God better than I. For if I loke singularly to myselfe I am right nowie;
but in general I am, in hope, in onchede of charite, with al myn evyn Cristen.
For in this onchede stand the life of all mankinde that shall be saved.

304 they, them. 306 domys day, judgment day; went a deid, expected to have died. 307
deith, dies; demyd, judged. 308 ther lovid, they loved. 308-09 make hem to have mende,
make them realize. 310 went have, thought to have; mervil, strange. 310-11 sweeme . . .
should leuen, partly a pity, for I thought this vision was shown in order to benefit the living.
312 even Cristen, fellow Christians; lernyd, taught, instructed. 314 lewyn, believe (see
note). 315 curtes, courteous. 316 wolde shewyn, would show. 317-18 on to you all, to
you, one and all. 320 hem, those. 321 wote, know. 323 sekir, sure. 326 onchede, unity.

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For God is all that is good, on to my sight. And God hat made al that is made
and God lovith al that He hath made; and he that generally loveth al his evyn
330 Cristen for God, he lovith al that is. For in mankynd that shall be saved is
comprehendid al, that is to say, all that is made and the Maker of al; for in man
is God, and God is in al. And I hope be the grace of God he that beholdith it
thus shal be truely taught and mightily comforted if he nedith confort.

I speake of hem that shal be save, for in this time God shewid me none other.
335 But in al thing I leue as Holy Church levith, preachith, and teachith. For the
feith of Holy Church, the which I had alorshand understanden and, as I hope, by
the grace of God willfully kept in use and custome, stode continuallie in my sight,
willing and mencieng never to receive onything that might be contrary therunto.
340 And with this entent I beheld the shewing with al my diligens, for in al this blis-
sid shewing, I beheld it as one in Gods menseyng. All this was shewid by thre,
that is to say, be bodily sight, and by word formyd in my understanding, and be
gostly sight. But the gostly sight — I canot se may not shew it as hopisly ne as
fullly as I wold. But I trusste in our Lord God Almighty that He shal of His
345 godenes, and for your love, make you to take it more gostly and moe swetely
than I can or may tellle it.

X

The second Revelation is of His disclouring etc; of our redemption, and the disclouring
of the veracle; and how it plesith God we seke Him besily, abiding Him stedfastly
and trusting Hym mightyly. Tenth chapter.

And after this I saw with bodily sight, in the face of the crucifix that heng
before me in the which I behelde continually, a parte of His passion — despise,
spitting and sollowing, and buffetting and many langoryng peynes, mo than I can
tel, and often changing of colour. And one time I saw how halfe the face, begin-
350 ing at the ore, overrode with drie blode til it becloude to the mid-face. And after
that, the tuther halfe beclouyd on the same wise, and therewhiles it varyssched
in this party, even as it came. This saw I bodily — swemely and derkely, and I

328 on . . . sight, one (whole) in my sight; hat, has. 334 hem, those; save, saved, i.e., achieve salvation. 335 love, believe; levith, believes. 339 diligens, diligence. 342 hopisly, openly. 343 wold, wish to. 346 henge, hung. 348 sollowing, scolding (see note); langoryng, languishing, lingering; mo, more. 350 ore, ear; overrode, overran. 351 tuther, other; therewhiles, meanwhile. 352 swemely, sorrowfully, fearfully.

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desired more bodily sight to have sene more closely. And I was answered in my reason: If God wil shew thee more, He shal be thy light; thee needith none but
355 Him. For I saw Him and sowte Hym, for we arn now so blynd and so unwise that
we never seken God til He of His godenes shewith Him to us. And we ought se
of Him graciously, than arn we sterid by the same grace to seken with gret desire
to se Him more blisfully. And thus I saw Him and sowte Hym, and I had Him
360 and I wantid Hym. And this is and should be our comon werkeyng in this, as to
my sight.

One tyme mine understandyng was led downe into the see ground, and there
I saw hill and dalis grene, semand, as it were, mouse begrown, with wrekk and
with gravel. Than I understoode thus, that if a man or a woman were under the
365 broade watyr, if he might have sight of God, so as God is with a man continualy,
he should be save in body and soule and take no harme; and, overpassing,
he should have mor solace and comfort thas al this world can tell. For He will
that we levyn that we se Him continually thowc that us thinketh that it be but
littl, and in this believe He makith us evermore to getyn gracie. For He will be
370 sene and He wil be sowte, He wil be abedyn and He wil be trusted.

This second shewinge was so low and so littl and so simple that my spreit were
in grete travell in the beholding, mornand, dredfull, and longand. For I was sum
time in doute whither it was a shewing. And than divers times our gode Lord
gave me more sight whereby I understoode treuly that it was a shewing. It was a
375 figure and likenes of our froule dede hame, that our faire, bright, blissid Lord
bare for our sins. It made me to think of the holy vernacle of Rome which He
hath portrayed with His owne blissid face whan He was in His herd passion
willfully going to His deth and often chongyng of colour. Of the browchede and
380 blakchede, realihede and leachede of this image, many mervel how it might be,
standinge He portraide in with His blissid face, which is the faire hefe of Heavys,
flowre of erth, and the fruite of the mayden wonbe. Than how might this image
be so discolouring and so fer fro faire?

I desire to say like as I have understand be the grace of God. We know in our
faith and believe be the teaching and preaching of Holy Church, that the blissid

355 *sowte*, sought. 356 *seken*, seek. 356-57 *And . . . Him*, If we see anything of Him.
357 *sterid*, stirred, prompted; *seken*, seek. 358 *sowte*, sought. 361 *see ground*, bottom of the
sea. 362 *dala* . . . *wrekk*, green dales, seeming as if it were grown over with moss, with
wrek. 367 *levyn*, believe; *thowc* that us *thinketh*, although we think. 369 *abedyn*, abided,
waited for; trusted, trusted. 370 *low*, humble; *spreit*, spirits. 371 *travel*, travail; *mornand*,
dredfull, mourning, fearful. 374 *dede hame*, skin, stough; mortal covering (fig., flesh). 378
realihede and *leachede*, pitousness and thinness. 379 *standing*, understanding that.

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385 Trinite made mankinde to His image and to His likenes. In the same maner wise
we knowen that whan man felle so deepe and so wretchedly be synne, there was
none other helpe to restore man but throw Him that made man. And that made
man for love, be the same love He would restore man to the same blisse and
overpassing. And like as we were like made to the Trinite in our first making,
our Maker would that we should be like Jees Criste, our Saviour in Hevyn with-
out ende, be the vertue of our geymakynge. Than atwix these two He would, for
love and worshippe of man, make Himeselfe as like to man in this dedely life, in
our fouletheude and our wrachidnes, as man myght be without gilte. Wherof it
meneith as it was aforesayd — it was the image and likenes of our foule blak dede
hame wherein our faire beyte bissid Lord God is hid. But ful sekirly I dar sey,
and we omen to trowen, that so faire a man was never none but He, till what
tyme His faire colour was chongyd with travell and sorrow and passion, deyeng.
Of this it is spoken in the eighth Revelation where it treateth more of the same
likenes. And there it saith of the vernacle of Rome, it mevyth be dyvers
chongyd of colour and chere, sometyme more comfortably and lively and some-
time more newfull and dedely, as it may be seen in the eighth Revelation.

400 And this vision was a lernyng to myn understandyng that the continual sekynge
of the soule plesith God ful makyld, for it may do no more than sekyn, suffrin,
and trusten. And this weought in the soule that hath it be the Holy Ghost. And
the clernes of byndyng is of His special grace whan it is His will. The sekynge with
feith, hope, and charite playneth our Lord, and the finding playneth the soule and
fulfillith it with joy. And thus was I lersyd to myn understandyng, that sekynge is
as good as beholding for the tyme tha: He will suffer the soule to be in travell.
It is God wille that we seke Him to the beholding of Him, for be that He shall
shew us Himeselfe of His special grace whan He wil. And how a soule shall have
him in His beholding, He shal teche Himselfe; and that is most worshipp to Him
and profit to thyselfe, and most receivith of mekenes and vertues with the grace
and ledynge of the Holy Goste. For a soule that only festenith him on to Ood
with very troste, either be sekynge or in beholding, it is the most worshipp that
he may don to Him, as to my sight.

415 These are two werkynge that nowm be seen in this vision. That on is sekynge;

385 be synne, through us. 386 And that made, And He who made. 388 overpassing
transcendence. 390 geymakynge, remaking. 391 dedely, mortal. 393-94 dede hame, skin,
slough, mortal covering (fig., flesh). 395 omen to trowen, ought to believe. 396 travell,
travail. 399 chere, expression. 400 newfull and dedely, rueful and like death. 401 lernyng,
teaching. 402 ful makyld, very much; sekyn, seek. 404 sekynge, working. 407 travell, travail.
408 God wille, God's will. 409-10 have bin, condurc itself. 415 nowm, may; on, one.

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the other is beholding. The sekyng is common; that, every soule may have with His grace, and owith to have, that discretion and iochyng of the Holy Church. It is God wil that we have thes things in our sekyng. The first is that we sekyng willfully and bisily withouten slauth as it may be throw His grace, gladly and mercili withoute onskilful hevynce and veyne sorow. The second is that we abide Him stodfastly for His love withoute gruching and striveing agayns Him in our lives end, for it shall lesten but a while; the thred, that we trosten in Him mightily of ful sekid feith, for it is His wil. We knowen He shall appere sodenly and blisfully to al His lovers, for His werkynge is privy, and He wil be perceivid; and His appering shal be swith soleyn, and He wil be trowid, for He is full hond and homely. Blissid mot He ben.

XI

The third Revelation etc.; how God doth al thing except synne, never changing His purpose without end, for He hath made al thing in fulchede of goodnes. The eleventh chapter.

And after this I saw God in a poynte, that is to say in mys understanding, by which sight I saw that He is in al things. I beheld with avisement, seing and knowing in sight with a soft drede, and thought, What is synne? For I saw truly that God doth al thing be it never so littil. And I saw truly that nothing is done be happe, ne be aventure, but al thing be the foreseing wisedome of God. If it be happe or adventure in the sight of man, our blindhede and our onforesight is the cause, for the things that are in the foreseing wisdom of God fro withoute beginning (which rightfully and worshippfully and continually He ledyth to the best end as they comen aboute) fallyn to us sodenly, ourselfe unwetyng; and thus be our blindhede and our ondersighte, we seyen these ben happyis and aventure. But to our Lord God ther be not so.

Wherfore me behovith needes to grant that al thing that is done, it is wel

416-17 The sekyng . . . Church. The seeking is common; that is available in the discretion and teaching of Holy Church which every soul may have, and ought to have, by God's grace.
419 slauth, sloth; throw, through. 420 onskilful, senseless, unreasonable; veyne, vain. 421 gruching, grudging; agayns, against. 422 thred, third. 425 swith soleyn, very sudden; trowid, believed; hond, courteous. 426 mot, may. 427 poynte, point. 428 with avisement, thoughtfully, with full clarity. 431 be happe, ne be aventure, by chance nor by accident. 435 unwetyng, unknowing. 436 bee happyis and aventure, are chances and accidents. 438 me behovith needes to grant, I must concurde.

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440 done, for our Lord God doth alle. For in this time the werkynge of creatures was
not shewid, but of our Lord God in the creature. For He is in the mylde poynt
of all thyng, and all He doith; and I was sekir He doith no synne. And here I
saw soothly that synne is no dede, for in al this was not synne shewid. And I
wold no lenger mervel in this, but beheld our Lord, what He wold shewen. And
thus as it might be for the time, the rightfulhede of Gods werkynge was shewid to
the soule.

445 Rightfulhede hath two faire propertie: it is right and it is full, and so arn al
the werkys of our Leed God. And thereto nedith neither the werkynge of mercy
nor grace, for it bea al rightfull, wherin feilith noughe. And in another time He
shewid for the beholding of synne nakidly, as I shal sey, where He usith werkynge
450 of mercy and grace. And this vision was shewid to myne understandeag. For our
Leed will have the soule turnid truly into the beholding of Him, and generally
of all His werkys, for they arn full gode, and al His doings be easye and swete,
and so gret ease bringing the soule that is turnyd fro the beholding of the blind
demynge of man on to the faire, swete demynge of our Lord God.

455 For a man beholdith some dedes wele done and some dedes evil. But our Lord
beholdyth hem not so. For as al that hath being in kinde is of Godds makyng, so
is al thing that is done in propertie of Gods doing. For it is easye to understande
that the best dede is wele done. And so wele as the best dede is done and the
460 heicest, so wele is the lest dede done, and al in propertie and in the ordyr that our
Lord hath it ordeynyt to from withoute begynning, for ther is no doer but He. I
saw ful sekirly that He chongyth never His purpos in no maner thyng, not never
shall, withoute end. For ther was nothing unknouen to Him in His rightfull
465 ordenance from withoute begynnyng. And therefore al thyng was sett in ordyr, or
anything was made, as it should stonde withoute end, and no maner thyng shall
failes of that poynt. For He made al thingys in fulhede of godenes, and therefore
the blisid Trinite is ever ful plesid in al His werkys. And al this shewid He ful
blisfully menseing thus: Se I am God; se I am in al thing; se I doe al thyng; se I
470 lete never myne hunds of myn werkys, se never shall withoute ende; se I lede al
thing to the end I ordeynad it to fro withoute beginnyng be the same myght, wis-
dom, and love that I made it. How shold anything be amyse? Thus myghtily,
wisely, and loyally was the soule esamynyd in this vision. Than saw I soothly that
me behovyd nedis to assente with gret reverens, enjoyand in God.

441 sekir, certain. 442 dede, deed. 443 wold, would; wold shewen, would show. 448 be-
al, is all; feilith noughe, nothing fails. 454 demynge, judgment. 459 heicest, highest. 463 or,
before. 472 me behovyd nedis to assente, I must necessarily assent.

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XII

The fourth Revelation etc.; how it likith God rather and better to wash us in His blode from synne than in water, fore His blode is most pretius. Twelfth chapter.

And after this I saw, beholding the body plentiously bleeding in sceming of the scorgyng, as thus: The faire skynne was brokyn ful depe into the tender flesh with sharpe smyting al about the sweete body. So plenteously the hote blode ran oaste that there was neithir sene skynne ne wound, but as it were al blode. And whan it come wher it shold a fallen downe, than it vanysched. Notwithstanding the bleeding continued a while til it miȝt be sene with avisement, and this was so plenteous to my sigt that methowte if it had be so in kind and in substance for 475 that tyme, it should have made the bed al on blode and a passid over aboute.

And than cam to my minde that God hath made waters plentious in erthe to our service and to our bodily ease for tender love that He hath to us, but yet lekyth Him better that we take full honest hys blisid blode to wassch us of synne, for there is no liur that is made that He lekyth so wele to give us. For it is most plentious as it is most pretios, and that be the vertue of His blisid godhede. And it is our kinde and al blisfully beflowyth us be the vertue of His pretios love. The dereworthy blode of our Lord Jesus Criste, as verily as it is most pretios, as verily it is most plentious. Beholde and se: The pretios plenty of His dereworthy blode descendith downe into Helle and brante her bands and deliveryd al that were there which longyd to the curte of Heyys. The pretios plenty of His dereworthy blode overflowith al erth and is redyc to wash al creatures of synne which be of gode will, have ben, and shal ben. The pretios plenty of His dereworthy blode ascendid up into Heyys to the blisid body of our Lord Jesus Christe, and there is in Him, bloding and praying for us to the Father, 485 and is and shall be as long as it nedith. And evermore it flowith in all Heyyas enjoying the salvation of al mankynde that arn there and shal ben, fulfilling the nōumber that faileth,

473-74 sceming of the scorgyng, scaming, furrowing, of the scourging (see note). 477 should a, should have. 478 miȝt, might; avisement, clarity. 479 sigt, sight. 480 al on blode and a passid over aboute, bloody all over and have passed entirely over it. 484 liur, liquor. 486 it is our kinde, it is of the same nature as our own. 489 brante her bands, burst their bonds. 490 longyd, belonged; curte, course. 495 it nedith, it is needed.

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XIII

The fifth Revelation is that the temptation of the fende is overcome by the passion of Criste, to the encres of joy of us, and to His peyne everlastingly. Thirteenth chapter.

And after, er God shewid ony words, He sufferd me to beholden in Him a
500 conable tyme, and all that I had sene, and all intellecte that was therein, as the
simplicite of the soule mighe take it. Than He, without voice and openyng of
lippis, formys in my soule these words: *Herewith is the fende overcome*. These
words seyd our Lord menening His blissid passion as He shewid aforen. In this
shewid our Lord that the passion of Him is the overcomynge of the fende. God
shewid that the fende hath now the same malice that he had aforn the incarnation.
505 And as sore he travilith and as continually he seeth that all sent of salvation
ascappys him woeshippily be the vertue of Cristes pretios passion. And that
is his sorow and ful evyl he is attemyd, for all that God sufferth him to doct
tersith us to joye and him to shame and wo. And he hath as moch sorow when
God givith him leave to werkyn as when he werkynth not. And that is for he may
510 never doe as yvel as he would, for his mighe is al tokyn in Godds hand. But in
God may be no wretche, as to my syte. For our gode Lord easilys hath regarde to
His owne worshippe and to the profite of al that shall be saved. With might and
ryght He withstandith the reprovid, the which of malice and shrewdnes bysyn
hem to contriven and to done agens Gods wille. Also I saw our Lord scorne his
515 malice and nowten his onmighe, and He wil that we doe so.

For this sigte I lauhyd mightily, and that made hem to lauhyn that were about
me, and ther lauhyngh was a likeing to me. I thowte that I wold that al myn evyn
Christen had seen as I saw and than should thei al lauhyn with me. But I saw not
520 Criste lauhyn; for I understoode that we may lauhyn in comforting of ourselfe
and joying in God, for the devil is overcome. And then I saw Him scorne his
malice; it was be ledyng of myn understandyng into our Lord, that is to say, an
inward shewinge of sothfastnes, withoute chongyng of cheare. For as to my sight,
it is a worshipfull property that is in God which is durabil.

And after this I fel into a sadhede, and seid, "I se three things, game, scorne,

498 er, before. 499 conable, suitable. 500 mighe, might. 501 formys, forms. 502 menencing, referring to. 506 ascappyn, escape; worshippily be, honorably by. 507 attemyd, attempted. 508 moch, much. 510 mighe, might; tokyn, taken. 511 wretche, wrath. 515 onmighe, powerlessness. 516 sigte, sight; I lauhyd mightily, I laughed mightily; lauhyn, laugh. 517 likeing, pleasure. 518-19 lauhyn, lauhyn, laugh. 522 sothfastnes, truth. 524 sadhede, sober mood; game, joy.

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525 and arnest; I se game that the feend is overcome. I se scorne that God scornith him and he shal be scornyd. And I se arnest that he is overcome be the blissfull passion and deth of our Leed Jesus Criste; that was done in ful arnest and with sad travelle." And I said, "He is scornid." I mene that God scornith him; that is to sey, for He seeth him now as He shall done withoute end. For in this God shewid that the feend is dampned. And this ment I when I said he shall be scornyd at domys day generally of all that shal be sayd to hose consolation he hath gret invye. For than he shall seen that all the wo and tribulation that he hath done to them shal be turnid to encres of their joy without ende. And al the peyne and tribulation that he would a broagte hem to shal endlesly goe with him to Helle.

XIV

The sixth Revelation is of the worshippfull thanke with which He rewardith His servants, and it hath three joyes. Fourteenth chapter.

535 After this our good Lord said, *I thanke thee of thy travell and namely of thy joyrie.* And in this myn understandyng was lifted up into Heyvn, where I saw our Lord as a lord in his owne house, which hath clepid al his derworthy servants and frends to a solemn feste. Than I saw the Lord take no place in His owne house, but I saw Him rialy regne in His hous, and fulfilled it with joy and mirth, 540 Hymselfe endlesly to gladden and to solacyn His derworthy frends ful homeley and ful curtesly, with merveulous melody of endles love in His owen faire bloud chore, which glorious chore of the godhede fullillith Heyvn of joy and bliss.

God shewid three degrees of blis that every soule shal have in Heyvn that wilfully hath servid God in any dege in erthe. The first is the worshipful thanke of our Lord God that he shal recevyn when he is deliverid of peyne. This thanke is so high and so worshipful that him thinkith it fillith him, thow there were no more. For methowte that all the peyne and travell that might be suffryd of all living men might not deserve the worshipfull thanke that one man shall have that wilfully hath servid God. The second, that all the bloud creatures that are in Heyvn shall se that worshipfull thankyn, and He makyth his service knownen to al that are in Heyvn. And in this time this example was shewid. A king, if he thanke his servants, it is a geet worship to hem; and if he makyth it knownen to

525 *arnest*, earnest, seriousness. 526 *arneste*, earnestly. 529 *done*, do. 530 *dampned*, damned. 531 *hose*, whose. 532 *invye*, envy. 537 *clepid*, called. 540 *to solacyn*, to make comfortable. 544 *thankē*, thanks.

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all the reme, than is his worshippe mckil incresid. The third is that as new and
as leking as it is underfongyn that tyme, right so shall it lesson withoute ende.
555 And I saw that honest and swetly was this shewid, that the age of every man
shal be knownen in Hevyn, and shal be rewardid for his wilful service and for his
time. And namely the age of hem that wilfully and freely offir her yongith to God,
passingly is rewardid and wonderly is thankyd. For I saw that whan or what tyme
560 a man or woman be truly turnid to God, for on day service and for his easdes
wille he shall have al these three degrees of blisse. And the more that the lownd
soule seeth this curtesy of God, the lever he is to serve Him al the dayes of his life.

XV

The seventh Revelation is of oftentymes felyng of wele and wo etc.; and how it is expedient
that man somtymes be left withoute comfort, synte it not causing. Fifteenth chapter.

And after this He shewid a soveren gosly lekyng in my soule. I was fulfilled of
the everlastynge secknes mightily susteinid withoute any peynful dredo. This felyng
565 was so gladd and so gosly that I was in al peace and in rest, that there was
nothing in erth that should a grevid me. This lessened bet a while, and I was
turnyd and left to myselfe in hevynes and werines of my life and irkens of
myselfe that onethis I coude have patience to leve. There was no comfort nor
570 none ease to me, but feith, hope, and charite. And these I had in truthe, but littil
in feling. And arose after this our Mysid Lord gave me ageyne the comfort and
the rest in soule in likyng and secknes so blisful and so mycti, that no dredo, no
sorrow, ne peyne bodily that might be suffrid, should have desesid me. And than
575 the peyne shewid agayn to my feling, and than the joy and the lekyng, and now
that one, and now that other, dyvers tymes, I suppose abouete twenty tymes. And
in the same tyme of joy I migte have said with Seynt Paul, nothing shal depart
me from the charite of Criste. And in the peyne I migte have said with Peter,
Lord save me, I perish.

This vision was shewid me after myn understandyng that it is spedeful to some
soulis to fele on this wise, somtyme to be in comfort, and somtyme to faille and

553 reme, reme. 554 leking, pleasure; underfongyn, received; right, right. 557 hem, those; her
yongith, their youth. 559 on day, one day's. 561 lever, reader, more inclined. 562 soveren
gosly lekyng, sovereign spiritual delight. 565 lessened, less. 566 irkens-of, irritation with. 567
onethis, scarcely; leve, live. 570 mycti, mighty. 571 desesid me, made me uneasy. 573 dyvers,
different. 577 spedeful, efficacious.

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to be left to himselfe. God wille we knownen that He kepyth us even alake seker
580 in wo and in wele. And for profit of manys soule, a man is sanityme left to
himselfe, althouȝ synne is not ever the cause. For in this tyme I synned not
wherfore I shalde be left to myselfe, for it was so soden. Also I deservyd not to
have this blissid felyng. But frely our Lord gevith whan He wille, and suffrith us
585 in wo sanityme, and both is one love. For it is Godds wil we hold us in comfort
with al our migle for blisse is leatings without ende, and peyne is passand and
shal be browte to noughe to hem that shall be savyd. And therefore it is not
Godds will that we follow the felyng of peyne in sorow and moesynge for hem,
but sodenly passing over and holden us in endless likyng.

XVI

**The eighth Revelation is of the last petious peynes of Christe deyeng, and discoloring
of His face and dreyeng of His flesh. Sixteenth chapter.**

After this Criste shewid a partie of His passion nere His deyeng. I saw His
590 swete face as it was dryc and blodeles with pale deyeng, and sithen more pale,
dode, langoring, and than turnid more dode into blem, and sithen more browne
blew, as the flesh turnyd more depe dode. For His passion shewid to me most
propirly in His blissid face, and namely in His lippis. There I saw these four
595 colowres, tho that were alwaſ fresh, red, and likyng to my sigte. This was a swem-
ful chenge to see, this depe deyeng, and also the nose clange and dried, to my
sigte, and the swete body was brown and blak, al turnyd oute of faire lifely
colour of Hymselfe on to drye deyeng. For that same tyme that our Lord and
600 blisaid Savior deyid upon the Rode, it was a dry, harre wynde and wonder colde,
as to my sigte. And what tyme the pretious blode was bled oute of the swete body
that migle passe therfro, yet there dwelld a moystare in the swete flesh of
Criste, as it was shewyd.

Blodeleshede and peyne dryden within and blowyng of wynde and cold com-
myng fro withouten metten togeder in the swete body of Criste. And these four,

580 manys, man's. 582 soden, sudden. 585 passand, passing. 590 sithen, after. 591 langoring, languishing. 591-92 dode . . . browne blew, deathly to blue, and after a duller
blue. 594-95 tho . . . change, those that before were fresh, red, and pleasant in my eyes.
This was a grievous change to see, this deep dying, and also the nose shriveled. 596 lifely,
life-like. 598 Rode, Cross; harre, keen, fierce. 600 migle, might. 602 Blodeleshede,
Bloodlessness.

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twyn withouten and twyn within, dryden the fleshe of Criste be process of tyme.
605 And thow this peyne was bitter and sharpe, it was full longe lastyng as to my
sighte and peynfully dreyden up all the lively spirits of Crists fleshe. Thus I saw
the swete fleshe dey, in semyng be party after party, dryande with meruelous
peynys. And as longe as any spirit had life in Crists fleshe, so longe sufferid He
peyne. This longe pynnyng semyd to me as if He had bene seven night ded deyand
610 at the poyst of ootpassing awey, sufferand the last peyne. And than I said, it
semyd to me as if He had bene seven night dede, it menyth that the swete body
was so discoloryd, so drye, so clongen, so dedely, and so petousous as He had be
seven night dede, continually deyand. And methowte the deyng of Crists flesh was
the most peyne, and the last, of His passion.

XVII

Of the grevous bodily threst of Criste causyd four wyyss and of His petousous coronyng;
and of the most Payne to a kinde lover. Seventeenth chapter.

615 And in this deyng was browte to my mynde the words of Criste, "I threst." For
I saw in Criste a doble threst, one bodey, another goudly, the which I shal speke
of in the thirty-first chapter. For this word was shewid for the bodily threst
the which I understande was causid of failyng of moysture, for the blisid flesh
and bonys was left al alone without blode and moysture. The blisid bodey dreid
620 alone long tyme with wryngynge of the naylis, and weyte of the bodey. For I
understode that for tendernesse of the swete hands and of the swete feie, be the
gretes, hardhede, and grevously of the naylis, the wounds woxid wide and the
body saggid for weyte be long tyme hanging, and peircing and wrangyng of the
625 heide and byadynge of the crowne, al bakyn with dryc blode, with the swete heire
clyngand, and the drye flesh, to the thornys, and the thorsys to the flesh, deyand.
And in the begynnyng, while the flesh was fresh and blidland, the continuaunt
styng of the thornys made the wounds wyde. And ferthermore I saw that the
swete skyn and the tender flesh, with the heire and the blode, was al rasyd and

607 party after party, step by step; drynsode, dryng. 609 pynnyng, torture, suffering. 610
than I said, when I said. 612 clongen, withered; petousous, prunable. 613 deyand, dying.
616 threst, thrist. 619 bonys, bones. 620 wryngynge of the naylis, twisting, drilling in, of the
nails; weyte, weight. 623 wrangyng, twisting. 624 bakyn, baked. 625 clyngand, clinging;
deyand, dying. 626-31 And . . . moyture. And in the beginning, while the flesh was still

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630 loyd abov from the bone with the thornys where thorow it were daggyd on many
pecys as a cloth that were saggand as it wold hastedly have fallen of for hevy and
lone while it had kynde moystare. And that was grete sorow and drole to me.
For methowis I wold not for my life a sen it fallen. How it was don I saw not,
but understande it was with the sharpe thornys and the boystorous and grevous
setting on of the garland comparably and without pety. This continuid a while,
635 and sone it began to chosgyn, and I beheld and merveled how it smig ben; and
than I saw it was for it began to dreyen and stynge a party of the weytc and sette
abate the garland. And thus it envyronyd al aboate, as it were garland upon
garland; the garland of the thornys was dyed with the blode, and the other
garland and the hede al was on colour, as cloberyd blode whan it is drey. The
640 skyne of the flesh that semyd of the face and of the body was smal, ronkylid,
with a tannyd colour lyke a dry bordc whan it is akynned, and the face more
borwse than the body.

I saw four maner of dycngs. The first was blodeless; the secund was payne
645 folowing after; the thred, hangyng up in the eyr as men hang a cloth to drye; the
forth, that the bodily kynd askyd licour, and ther was no manner of comfort
mynstid to Hym in al His wo and disease. A, hard and grevous was His payne,
but much more hard and grevous it was whan the moysture faylid and al beganne
650 to drye thus clyngand. These were the paynys that shewdyn in the blissful hede.
The first wrought to the deyng whyl it was moynt; and that other, slow, with
clynging dryand, with blowng of the wynde from withouten that dried Him
more, and peynd with cold, than mys herse can thingke; and other paynys, for
which paynys I saw that all is to titil that I can sey, for it may not be told. The
655 which shewing of Cristes peynys fillid me ful of payne. For I wiste wile He
saffryd but onys, bet as He wold shewn it me and fillen me with mynde as I had
aforn desyrd.

flesh and bleeding, the constant piercing of the thorns made the wounds wide. And furthermore, I saw that the sweet skin and the tender flesh, with the hair and the blood, were raised and loosened out from the bone with the thorns, where it [the skin] was pierced through in many pieces; [it was] like a cloth that is sagging, as if it would very soon have fallen off because of its heaviness and looseness, while it had natural moisture. 634 pety, payn. 635 ben, be. 636 dreyen, dry; stynge, diminish, stop; weytc, weight. 637 ablate, about. 638 other, other. 639 cloberyd, tinted. 640 smal, thin; ronkylid, wrinkled. 641 a tannyd . . . skynned, a tanned color like a dry board when it is scorched. 643 dryengs, dryings. 644 eyr, air. 645 askyd licour, needed moisture. 646 mynstid, ministered. 648 clyngand, withering up. 650 clynging dryand, withering drying. 651 peynd, made to suffer, tormented; thingke, think. 653 wiste, knew. 654 onys, once; mynde, realization.

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And is al this tyme of Cristes payns I felte no payn, but for Cristes payns.
Than thowte me, I knew but littil what payne it was that I askyd, and as a wretch
repeynd me, thynkand if I had wiste what it had be, lothe me had be to have
praydd it; for methowte it passid bodey dothe, my paynes. I thowte, Is any payne
660 like this? And I was answered in my reason: Helle is another payne, for there is
despeyr. But of al paynes that leden to salvation, this is the most payne: to se thy
love suffir. How might any payne be more to me than to se Him that is al my
life, al my blisse, and al my joy suffren? Here felte I soothfastly that I lovd Criste
665 so mech above myselfe that there was no payne that might be suffrid leke to that
sorrow that I had to se Him in payne.

XVIII

Of the spiritual martyrdam of our Lady and other lovers of Criste, and how al things
suffryd with hym goode and yle. Eighteenth chapter.

Here I saw a part of the compassion of our Lady Scym Mary, for Christe and
she were so oyd in love that the gretnes of His loyng was cause of the mckyl-
hede of hyr payne. For in thys I saw a substance of kynd love contaynd be grace
that creatures have to Hym, which kynde love was most falsomely shewyd in His
670 swete moder, and overpayng. For so mech as she lovd Him more than al
others, hir payns passyd al others. For ever the boyer, the myghtyer, the sweter
that the love be, the mor sorow it is to the lover to se that body in payne that is
lovd. And al His disciples and al His new lovers suffrid payns more than ther
owne bodily deyng. For I am ickir by my myn owne felyng that the best of hem
675 lovd Hym so far above herself that it passyth al that I can say. Here saw I a
gret onyng betwyx Christe and us, to myn understandyng. For whan He was in
payne, we were in peyne. And al creatures that might suffre payne suffrid with
Hym, that is to say, al creatures that God hathe made to our service. The firma-
ment, the erth, faledyn for sorow in hyr kynde is the tyme of Cristis deyng. For
680 longith it kyndely to thir properte to know Hym for thir God in whom al ther

657-59 Than . . . praydd it. Then I thought, I knew very little what payne it was that I was asking for, and like a wretch I repented, thinking if I had known what it would be, I would have been loath to have prayed for it. 661 despeyr, despair. 667 oyd, joined. 667-68 mckylhede, greatness. 668 contaynd, contained. 669 falsomely, abundantly; fully. 671 payns, pains. 676 onyng, empathy, union. 679 faledyn, failed; hyr, their. 680 thir, their; ther, their.

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verte stondyth. Whan He faylid, than behovyd it nedis to them for kyndnes to fayles with Hym as much as thei myght for sorow of His peys. And thus thei that were His frends suffryd peyne for love.

And generally al, that is to sey, thei that knew Hym not, suffrid for feylyng of al manner of comfort save the myghty, privy kepyng of God. I mene of two manner of folke, as it may be understande by two personys; that on was Pilate, that other was Sain Dictrice of France, which was that tyme a paynyn. For what he saw wonderous and meruelous sorowes and dredes that befallen in that tyme, he seyd, "Either the world is now at an end or ell He that is maker of kynde suffryth." Wherefor he did write on an auster, "This is the auster of unknown God." God of His godenes that maketh the planets and the elements to werkyn of kynd to the blissed man and the cursid, in that tyme it was withdrawn from bothe. Wherfore it was that thei that knew Him not were in sorow that tyme. Thus was our Lord Jesus rawtild for us, and we stond al in this manner nowtild with Hym; and shal done til we come to His blisse, as I shal sey after.

XIX

Of the comfortable beholding of the crucifys; and how the desyre of the flesh without coenant of the soule is no synne. And the flesh must be in peyne, suffring til bothe be sayd to Criste. Nineteenth chapter.

In this I wold a lokyd up of the Crosse, and I durst not, for I wiste welc whyl I beheld in the Cross I was seker and save; therefore I wold not avensien to put my soule in perel, for beside the Crosse was no sekernes for ugging of fends. Than had I a profit in my reason as it had be frendly seyd to me, *Loke up to Hevyn, to His Fader;* and than saw I wele with the feyth that I felte that ther was nothyn betwix the Crosse and Hevyn that myght have deseyd me. Either me behovyd to loke up or else to answeren. I answered inwardly with al the myghts of my soule, and said, "Nay, I may not, for Thou art my Hevyn." This I seyd for I wold not, for I had leuer a ben in that peyne til domys day than to come to Hevyn

681-82 than . . . fayles with Hym, then because of their nature they necessarily failed with Him; peys, pain. 684 feylyng, failing. 685 privy kepyng, mysterious care. 686 on, onc. 687 paynyn, pagan. 688 ell, else. 689 auster, auster. 694 rawtild, made nothing, a cipher. 696 wold a lokyd, would have looked; wiste, knew. 698 ugging, horror. 699 profit, proposition. 700 feyth, faith. 701 deseyd me, made me uneasy. 704 leuer a ben, rather have been; domys day, judgment day.

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705 otherwyse than by Hym. For I wiste wele that He that bonde me so sore, He sholdes onbynde me whan that He woldē.

Thus was I lerid to chose Jesus to my Hevyn, whome I saw only in payne at that tyme. Me lekyd no other Hevyn than Jesus, which shal be my blisse whan I come there, and this hath ever be a comfort to me, that I chase Jesus to my Hevyn be His grace in al this tyme of passion and sorow. And that hat be a lernyng to me that I should evermoe done so — chosyn only Jesus to my Hevyn in wele and wo. And thow I as a wretch had repentid me — I sayd afors if I had wiste what payne it had be, me had be loth to have prayed — here saw I soothly that it was gruching and daming of the flesh without assent of the soule, in whiche God assignyth no blame. Repenting and wilful choys be two contrayns which I felte both in one at that tyme, and tho be two parties, that one outward, that other inward. The outward party is our dedely fleshode which is now in peyne and wo, and shal be in this life, whereof I felte much in this tyme, and that party was that repented. The inward party is as high blisfull life, which is al in pece and in love, and this was more privily felte, and this party is in which, mightyly, wynly, and wilfully, I chase Jesus to my Hevyn. And in this I saw soothly that the inward party is master and soverayn to the outward, and not charging ne takyng hede to the will of that, but al the entent and will is sett endlesly to be onyd into our Loed Jesus. That the outward part should draw the inward to assent was not shewid to me, but that the inward drawith the outward by grace and bothe shal be onyd in blisse without end be the vertue of Criste — this was shewid.

XX

Of the unspekablyl passion of Criste, and of three things of the passion awaie to be remembred. Twentieth chapter.

And thus saw I our Lord Jesus langring long tyme, for the onyng of the Godhede gave strength to the manhode for love to suffre more than al men myght suffry. I mene not allosly more payne than al men myght suffre, but also that 730 He suffrid more payne than al men of salvation that ever was from the first

707 lerid, taught. 709 chase, chose. 710 hat be, has been. 711 done so, do so; chosyn, choose. 712 repentid me, repented, changed my mind; wiste, known. 713 me had be loth, I should have been loth. 714 gruching and daming, grudging and curse. 715 wilful choys, deliberate choice. 716 the he, those are. 721 chase, chose. 722 soverayn, sovereign; hede, heed. 723 onyd into, made one with. 727 langring, languishing. 729 silenty, only.

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begynnyng into the last day myght tellyn or fyl thynkys, having regard to the worthynes of the heyest, worshipful kyng, and the shamy, dispitous, peyntful deth. For He that is heyest and worthycst was fullyest nowtyd and utterlyest dispisid. For the heyest poynste that may be seen in the passion is to thynkyn and knowes what He is that suffryd.

735 And in this He browte a part in mende the heyt and noblyth of the glories Godhede and, therwith, the peccatous and the sendernes of the blisfull body which be together onyd, and also the lothhede that is in oure kynd to saffre peyne. For as mech as He was most tender and clene, ryght so He was most strong and myghty to suffir. And for every manys synne that shall be sawid He suffrid, and every manys sorrow and desolation He saw, and sorowid for kyndenes and love. For in as meekly as our Lady sorowid for His peynes, as meekly He suffrid sorrow for her sorow, and more, in as meekly as the swete manhode of Hym was worthier in kynd. For as long as He was possible, He suffryd for us and sorowyd for us. And now He is aprysyn and no more passibyl, yet He suffryt with us. And I, beholdyng al this be His grace, saw that the love of Hym was so strong whych He hath to our soule, that wilfully He ches it with gret desyr and mykly He suffrid it with wel paycynge. For the soule that beholdyth it thus, what it is touchid be grace, he shal verly se that the peynys of Cristis passion passen al peynys; that is to say, which peynys shal be taryd into everlastynge payng joyes by the vertue of Cristis passion.

XXI

Of three Beholdyngs in the passion of Criste, and how we be now deying in the Crosse with Criste, but His chere puttyn away al peyne. Twenty-first chapter.

Tis Goddis wille, as to my undersyding, that we have three manner of beholdyngs in His blisid passion. The first is the herd peyn that He suffrid with contrition and compassion. And that shewid our Lord in this tyme, and gave me myght and grace to se it. And I loked after the departing with al my myght and wyt have seen the body al ded, but I saw Hym not so. And ryth in the same tyme that methowte, be semyng, the life myght se leager lessens and the shewyng of

732 shamy, dispitous, shameful, pitiful. 734 seen, seen. 736 heyt and noblyth, height and nobility. 738 lothhede, loathing. 740 manys, man's. 741 manys, man's. 747 ches, chose; desyr, desire. 748 wel paycynge, much satisfaction. 750 passynge, transcient. 756 wet, expected to; ryth, right. 757 be semyng, by appearances.

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the end behovyd nodis to be, sodenly, I beholdyng in the same Crosse, He chongyd His blisfull chere. The chongyd of His blisful chere chongyd myn, and
760 I was as glad and mery as it was possible. Thus browte our Lord merrily to my
mynde, *Where is now ony poynete of the peyne or of thin agreefe?* And I was full
mery. I understande that we be now, in our Lords menyng, in His Crosse with
Hym in our peynys and our passion, deyng. And we wilfully abydyng in the same
765 Cross with His helpe and His grace into the last poynete, sodenly He shall chonge
His chere to us, and we shal be with Hym in Hevyn.

Betwix that one and that other shal be no tyme, and than shal al be browte to
joy, and so mente He in this shewyng. *Where is now ony poynete of thy peyne or thyn
agrefe?* And we shal be full blisid. And here saw I sothfasty that if He shewid
770 now us His blisfull chere, ther is no peyne in erth nor in other place that should
us agrevyn, but al things should be to us joy and blisse. But for He shewith to us
time of passion as He bare in this life and His Crosse, therefore we are in desese
and travell with Hym as our frelete askyth. And the cause why He saffrieth is for
775 He wil of His godeness make us the beyer with Hym in His bliss. And for this
soul peyne that we suffre here, we shal have an heylendes knowyng in God whrych
we myght never have without that; and the harder our peynys have been with Him
in His Cross, the more shall our worshippe be with Hym in His kyngdom.

XXII

The ninth Revelation is of the lekyng etc., of three Hevyns, and the infinite love of
Criste, desiring every day to suffre for us, if He myght, althow it is not nedeful. Twenty-
second chapter.

Than seyd our good Lord Jесes Christe, askyng, *Art thou welle payd that I
saffrid for thee?* I sayd, "Ya, good Lord, grancry; ya, good Lord, blisid mot
780 thou be." Than seyd Jesus, our kinde Lord, *If thou art payde, I am payde;* it is a
joy, a Nit, an endles lekyng to me that ever suffrid I passion for the, and if I myght
suffre more, I wold suffre more. In this feling my understandyng was lifte up into
Hevyn, and there I saw thre Hevyns, of which syght I was gretly mervelyd. And

759 chere, countenance, expression. 761 agreefe, sorrow. 762 menyng, intention, disposition, understanding. 769-70 shold us agrevyn, would make us sad. 771-72 desese and travell, distress and labor. 772 frelete askyth, traily requires. 777 payde, pleased, satisfied. 778 grancry, thank you. 779 payde, pleased. 780-81 I myght suffre, I might suffer. 781 lifte, lifted. 782 gretly mervelyd, made to marvel greatly.

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thow I se thee Hevyns, and all in the blissid manhode of Criste, non is more, non is less, non is heyer, non is lower, but evyn lyke in blis.

785 For the first Hevyn Christe shewyd me His Fader, in no bodyly lyknes, but in His properne and in His werkyn; that is to say, I saw in Criste that the Fader is. The werkyn of the Fader is this, that He govyth mede to His son Jesus Criste. This geft and this mede is so blisful to Jesus, that His Fader myght have gaven Hym no mede that myght have lykyd Hym better. The first Hevyn — that is the plesyng of the Fader — shewid to me as an Hevyn, and it was ful blisfull, for He is ful pleased with al the dedes that Jesus hath done abouate our salvation. Wherefore we be not only His be His beyeng but also by the cartes geft of His Fader. We be His blis, we be His mede, we be His worshippe, we be His corone; and this was a singular mervel and a full delectable beholdyng, that we be His corone. 795 This that I say is so grete blis to Jesus that He settith at nowic al His travell, and His herd passion, and His cract and shamful deth.

800 And in these words, *If that I might suffre more, I would suffre more*, I saw soothly that as often as He myght deyn, so often He wold, and love should never let Him have rest til He had don it. And I beheld with gret diligens for to wetyn how often He would deyn if He myght, and soothly the nombre passid myn understandyng and my wittis so fer that my reson myghthe not ne coade comprehend it; and whan He had thus oft deyid, or should, yet He would sett it at nowic for love, for al thynkyth Him but litil in reward of His love. For thowc the swete manhood of Criste might suffre but onys, the godenes in Him may never sesin of profit. Every day He is ready to the same if it myght be. For if He seyd He wold for my love make new Hevyns and new erth, it were but litil in reward, for this might be done every day if He wold, withoute any travell. But for to dey for my love so often that the nombre passith creature reson — it is the heyst profit that our Lord God myght make to manys soule, as to my syne.

810 Than meyth He thiss: How shold it than be that I shold not do for thi love al that I myght, which dede grevyth me not, sith I wold for thi love dey so often having no reward to my herd peynyn? And here saw I for the second beholdyng in this blisid passion, the love that made Him to suffre passith as far al His peynes as Hevyn is above erth, for the peynes was a nobele, worshipfull dede don in a tyme be the werkyn of love. And love was withoute begynnyng, is, and shall

788 mede, reward. 788-89 Fader . . . mede, Father might have given Him no reward. 790 beyeng, buying (fig., redemption). 793 corone, crown. 799 diligens, diligence. 800 soothly, truly. 801 coade, could. 803 al thynkyth Him, He considers all; in reward of, considering. 804 reson, reason. 808 creature, human.

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be without endyng; for which love He seyd fol swetely these words, *If I myght suffer more, I wold suffer more*. He sayd not, "If it were nedeful to suffer more"; for thow it were not nedeful, if He myght suffer more, He wold. This dode and this werke about our salvation wan ordeynyd as welc as God myght ordyn it.

820 And here I saw a full blisse in Criste, for His blisse shold not a be fult if it myte any better have be done.

XXIII

How Criste wil we joyen with Hym gretly in our redemption and to desire grace of Hym that we may so doe. Twenty-third chapter.

And in these three words, *It is a joy, a blis, an endles lykyng to me*, were shewid three Hevyns, as thus: For the joy I understande the plesance of the Fader, and for the blis, the worshippe of the Son, and for the endles lykyng the Holy Gost. The Fader is plesid, the Son is worshippid, the Holy Gost lykith. And here saw I for the thred beholding in His blisful passion, that is to say, the joy and the blis that make Hym to lekyn it. For our carues Lord shewid His passion to me in five manners, of which the first is the bledyng of the hede, the second is discoloryng of His face, the third is the plentuous bledyng of the body in semys of the scorgyng, the fourth is the depe deyng. These four are aforseyd for the peynys of the passion. And the fifth is that was shewid for the joy and the bliss of the passion.

For it is Goddyns will that we have new lekyng with Hym in our salvation, and therin He wil we be myghtly comfortid and strengthid, and thus wil He merily with His grace that our soule be occupied. For we are His blisse; for in us He lekyth without end, and so shal we in Hym, with His grace. And al that He hath done for us, and doth, and ever shal, was never coste ne charge to Hym, ne myte be, but only that He dode in our manhood begynnayng at the sweete incarnation and lesting to the blissid uprise on Easterne morow. So long durid the cost and the charge aboite our redemption in dode, of which dode He enjoyeth endlesly, as it is aforneyd. Jesus wil we takyn hede to the blis that

823 plesance, pleasure. 824 lykyng, enjoyment. 826 thred, third. 827 carues, courteous. 830 semys of the scorgyng, weaks from the scourging (see note 473-74). 831 that, that which. 833 Goddyns, God's. 839 uprise on Easterne morow, resurrection on Easter morning. 841 wil, desires.

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is in the blisful Trinite of our salvation, and that we desirer to have as much
845 gosly lykyng with His grace, as it is aformseyd. That is to sey, that the likyng of
our salvation be like to the joy that Criste bath of our salvation, as it may be
whil we are here. Al the Trinite wroute in the passion of Criste, misystryng
abundance of vertues and plenty of grace to us by Hym; but only the Mayden
Son suffrid, whereof all the blisid Trinite endlessly enjoyeth. And this was
shewid in these wordes, *Art thou wel payd?* and be that other word that Criste
850 sayd, *If thou art payed, than am I paide;* as if He seyd, "It is joy and likyng enow
to me and I aske nowte ell of the for my stavel, but that I myght wel payen the."

And in this He browte to mend the property of a glad gevere. A glad gever
855 takyth but littel hede of the thyng that he gevith, but al his desire and al his
innesse is to plesys hym and solacyn hym to whom he gevith it. And if the
receiver take the gelt heylly and thankfullly, than the carthes gever settith at nowte
all his coste and al his travell for joy and delite that he hath, for he hath plesid
860 and solacid hym that he lowyth. Plescoously and fullly was this shewid. Thynke
also wisely of the gretesse of this word evere, for in that was shewid an high
knowing of love that He hath in our salvation with manyfold joyes that follow of
the passion of Criste. One is that He joyeth that He hath dos it in dede, and
He shal no more suffre; another, that He browte us up into Hesyn and made us
for to be His corone and eodles blisse. Another is that He hath therewith hawic
us from endless peynys of Helle.

XXIV

The tenth Revelation is that our Lord Jesu sheweth in lowe His blisid herte cloven in
two enjoyand. Twenty-fourth chapter.

Thus with a glad chee our Lord loket into His syde and beheld, enjoyand;
865 and with His swete lykyng He led forth the understandyng of His creature be the
same wound into Hys syde withinne. And than He shewid a faire, delectabil
place and large chow for al maskynd that shal be save to resten in pecc and in
love. And therwith He browte to mende His dereworthy blode and pretious
870 water which He late poure al oute for love. And with the swete beholding He
shewid His blisful herte even cloven on two. And with this swete enjoying He
shewid onto myn understandyng, in party, the blisid Godhede, stiryng than the

845 wroute, wrought. 849 chow, enough. 850 ell, circ. 851 mende, mind; gevere, give.
853 solacyn, give solace to, please. 856 solacid, satisfied. 861 browte, bought (fig., redeemed).

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pure soule for to understande, as it may be said; that is to mere, the endlesse
love that was without begynnyng, and is, and shal be ever.

And with this our gode Lord seyd full blisfully, *Lo, how that I lovd the;* as if
He had seid, "My derling, behold and se thy Lord, thy God that is thy maker and
875 thynd endles joy; se what likyng and bliss I have in thy salvation, and for my love
enjoy now with me." And also, for more understandyng, this blissid word was
seyd: *Lo, how I lovd the. Behold and se that I lovd the so mekyl ere I deyd for the*
that I wold dey for the, and now I have deyd for the, and suffrid wifly that I may.
880 *And now is al my bitter peyne and al my hard travell tarmyd to endles joy and bliss*
to me and to the. How should it now be that thou shouldest onything pray me that
lekyth me, but if I shal ful gladly grant it the? For my lekyng is thy holynes and
thynd endles joy and bliss with me.

This is the understandyng simply as I can sey of this blissid word, *Lo, how I*
lovd the. This shewid our gode Lord for to make us glad and mery.

XXV

The eleventh Revelation is an hev gestly shewing of His Moder. Twenty-fifth chapter.

885 And with this same chere of myrr and joy, our gode Lord lokyd downe on
the ryte syde and browte to my mynde where our Lady stode in the tyme of His
passion, and seid, *Wilt the se here?* And in this swete word, as if He had seyd, "I
wote wele thou wold se my blissid moder, for after myselfe she is the heyst joy
890 that I myte shew the and most likyng and worshippe to me, and most she is desyrid
to be scene of my blissid creatures." And for the hev, meravelous, singular love
that He hath to this swete mayden, His blissid moder our Lady Seyt Mary, He
shewid hir hevly enjoying as be the menyng of these swete words, as if He seyd,
895 "Wil thou se how I love hir that thou myte joy with me in the love that I have
in her and she in me?" And also to more understandyng this swete word our Lord
God spekyth to al mankynde that shal be save, as it were al to one person, as if
He seyd, "Wil tho seen in hir how thou art lovd? For thy love I made her so
900 hev, so noble, and so worthy, and this lekyth me, and so wil I that it doith the."
For after Hymselfe, she is the most blisful syte.

But herof am I not ferid to longen to seen hir bodily presence while I am here,
900 but the vertues of hir blissid soule, her truthe, her wisdom, her charite, wherby I

886 ryte, right. 888 wold se, would wish to see. 899 kerid . . . hir, taught to long to see her.

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may loren to know myselfe and reverently dredo my God. And whan our gode Lord had shewid this, and said this word, *Wilt thou seen hir?* I anowerid and seyd, "Ya, good Lord, gramercy, ya, good Lord, if it be thy wille." Oftentymes I prayd this and I wend a seen hir in bodily presens, but I saw hir not so. And Jesus is that word shewid me a gostly syte of hir. Ryle as I had seen hir aforn litil and simple, so He shewid hir than hery and noble and glorious and plesyng to hym above al creatures; and He wil that it be knownen that al those that lyke in hym should lyken in hir and is the lykyng that He hath in hir and she in Him.

905 And to more understandyng He shewid this example: as, if a man love a creature singularly above al creatures, he wil make al creature to loven and to lyken that creature that he lovith so mckyl. And in this word that Jesus seid, *Wilt thou se hir?* methowme it was the most lykyng word that He might have gave me of hir with the gostly shewyng that He gave me of hir. For our Lord shewid me nothyng in special but our Lady Seynt Mary, and hir He shewid three tymys. The first was as she conceyvyd, the second was as she was in hir sorows under the Cross, the third is as she is now in lykyng, worshippe, and joye.

910 915

XXVI

The twelfth Revelation is that the Lord our God is al sovereyn beng. Twenty-sixth chapter.

And after this our Lorde shewid hym more gloryfyed, as to my syte, than I saw hym beforne, wherin I was lernyd that our soule shal never have rest till it comith to hym knowing that He is fulbede of joy, honiley and carlesly blisful and very life. Our Lord Jesus oftentimes seyd, *I am, I am, I am that is heyst, I am that thou lovest, I am that thou lykyst, I am that thou servest, I am that thou longest, I am that thou desiryst, I am that thou mayyst, I am that is al, I am that Holy Church prechyth and teachyth the, I am that shewed me here to thee.* The nombre of the words passyth my wite and al my understanding and al my myghts, and it arn the heyst, as to my syte. For therin is comprehendid, I cannot tellyn — but the joy that I saw in the shewyng of them passyth al that here may willen and soule may desire; and therefore the words be not declareyd here. But every man, after the grace that God geveth him in understandyng and loving, receive hem in our Lords meyng.

920 925

903 gramercy, thank you. 904 wend a seen hir, expected to have seen her. 912 gave, givis. 914 tymys, times.

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XXVII

The thirteenth Revelation is that our Lord God wil that we have grete regard to all His deds that He hav don in the greet noblyth of al things makynge and of etc; how synne is not knownin but by the peyn. Twenty-seventh chapter.

930 After this the Lord browte to my mynd the longyng that I had to Hym alora. And I saw that nothyng letted me but synne, and so I beheld generally in us al. And methowrie, if synne had not a ben, we should al a ben cleane and like to our Lord as He made us. And thus, in my foly, alora this tyme, often I wondred whi by the greet forseyng wysdom of God the begynnyng of synne was not letted. For than, showrie me, al shald a be wele. This stirryng was nikel to forsakyn, and nevertheless morayng and sorow I made therefor without reason and discretion.

935 But Jesus, that is in this vision enformid me of all that me nedith, answerid by this word, and seyd: *Synne is behovabil, bar al shal be wel, and al shal be wel, and al manner of thyng shal be wele.* In this nakid word *synne*, our Lord browte to my mynd generally al that is not good, and the shamfull dispite and the utter nowtynge that He base for us in this life, and His dyng, and al the peynys and passions of al His creatures, gosly and bodyly — for we be all in party nowtild, and we shall be nowtild following our Master Jesus till we be full purgyd, that is to sey, till we be fully nowtild of our dedly flesh and of al our inward affections which arn not very good — and the beholding of this with al peynys that ever were or ever shal be; and with al these I understand the passion of Criste for most peyne and overpassyng. And al this was shewid in a rosch, and redily passid over into comforte. For our good Leed wold not that the sole were afford of this aggly syte.

940 945 950 955 But I saw not synne, for I believe it hath no manner of substance ne so party of being, ne it myght not be knownin, but by the peyne that it is cause of; and thus peyne — it is somethyng, as to my syte, for a tyme, for it purgith and makyth us to knownen our selfe and askyn mercy. For the passion of our Lord is conforme to us agens all this, and so is His blissid wille. And for the tender love that our good Leed hath to all that shal be save, He comfortith redily and sweetly, menyng thus: *It is nothe that synne is cause of all this peyne, but al shal be wele, and al shall be wele, and all manner thing shal be wele.* These words were seyd full tenderly, shewyng no manner of blame to me ne to non that shall

931 letted, hindered. 934 forseyng, foreseeing; letted, prevented. 935 a be, have been; stirryng, agitation. 938 behovabil, necessary; fits in (see note 936). 942 in party nowtild, partly despised. 946 worn, were. 949 afford, afraid.

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be safe. Than were it a gret unkindness to Name or wonder on God for my synne,
960 sythen He blamith not me for synne. And in these same words I saw a merel-
oss, hev privyty hid in God, which privity He shall openly make knownen to us
in Hevyn, in which knowyng we shal verily see the cause why He suffrid synne
to come, in which syte we shall endlesly joyca in our Lord God.

XXVIII

How the children of salvation shal be shakyn in sorowis, but Criste enjoyth wylt compassion; and a remedye agayn tribulation. Twenty-eighth chapter.

Thus I saw how Criste hath compassion on us for the cause of synne. And tyne
965 as I was aforne in the passion of Criste fulfilled with peyne and compassion, like
in this I was fullid a party with compassion of al myn even Cristea, for that
wel, wel belovid people that shal be saved. That is to say, Gods servants, Holy
Church, shal be shakyn in sorows and angais and tribulation in this world, as
men shakyn a cloth in the wynde. And as to this our Lord answerid in this manner:
970 *A gret thing shall I makyn hereof in Hevyn, of endles worshippes and everlasting
joyes.* Ya, so ferforth I saw that our Lord joyth of the tribulations of His ser-
vants. With reuth and compassion to ech person that He losyth to His bliss for
to bringen, He leuyth upon them something that is no lak in Hys syte, wherby thei
975 are lakkid and dispisyd in thys world, scornyd, racyd, and outcasten. And this He
doith for to lettyn the hame that thei shuld take of the pompe and the veyn
glory of this wretched lif, and mak ther way ready to come to Hevyn, and heynen
them in His bliss without end lettyn. For He seith, *I shall al tobreke you for
your veyn affections and your vicious pryde, and after that I shal togeder gader you,
and make you mylde and meke, cleane and holy, by oryng to me.* And than I saw
980 that ech kynde compassion that man hath on his even Cristen with charite, it is
Criste in him.

That same nowting that was shewid in His passion, it was shewid ageyn here
in this compassion, wherein were two maner of understandyngs in our Lords
menyng. The one was the bliss that we are bowte to, wherin He will be enjoyen.
985 That other is for comforte in our peyne, for He will that we wettyn that it shal
al be turnyd to worshipe and profite be vertue of His passion, and that we

960 sythen, since. 972 reuth, ruth, pity; ech, each. 974 lakkid, blamed; racyd, abused. 975 lettyn, prevent, lessen. 976 heynen, raise. 977 tobreke, utterly shatter. 982 nowting, humiliation.

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wetyn that we suffir not alone, but with Him, and seen Hym our grounde, and
that we seen His penys and His nowting passith so fer al that we may suffre that it
may not be ful thowte; and the beholdinge of this will save us from gruching and
despair in the folyng of our peynys. And if we se soothly that our synne deservyth
it, yet His love excusith us, and of His gret certesye He doth away al our
blame, and He holdyth us with ruth and pite as childer, innocents and unlothfull.

XXIX

**Adam synne was gretest, but the satisfaction for it is more plesyng to God than ever
was the synne harmfull.** Twenty-ninth chapter.

But in this I stode beholdinge generally, swently and moartayng, seyng thus to
our Lord in my meetyng with ful gret dredc: "A, good Lord, how myte al ben wele
for the grete harte that is come by synne to the creatures?" And here I desirid
as I durst to have sum more open declarayng wherwith I myte be esyd in this.
And to this our blisfull Lord answerd full mckely and with ful lowly chere and
shewid that Adams synne was the most harme that ever was don or ever shal to
the world ende. And also He shewid that this is openly knowen in al Holy Chirch
in erth. Furthermore He leryd that I should behold the glorious ayeth, for this
ayeth makynge is more plesyng to God and more worshipfull for manys salvation
without comparison than ever was the synne of Adam harmfull. Thus menyth
our blisfull Lord thus in this tecchyng, that we should take hede to this: *For synne
I have made wele the most harme, than it is My wif that thou knowe thereby that I
shal make wele al that less.*

XXX

**How we shuld joye and trusten in our Savior Jesus not presumyng to know His privy
counself.** Thirtieth chapter.

He gave me understandyng of two parties. That one party is our Savior and our
salvation. This blisfull parte is hopyn and cleere and faire and lite and plentiuos,

989-90 gruching and despair, grudging and despair. 992 childer, children. 993 swently,
sadly. 996 esyd, eased. 1000 ayeth, reparation. 1001 manys, man's. 1003 sythe, since.
1007 hopyn, open; lite, luminous, without burden.

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for al mankynde that is of good wille, and shal be, is comprehendid in this parte.
1010 Herto are we bounden of God and drawnen and councellid and ledid inwardly by
the Holy Gost and outwardly by Holy Church in the same grace. In this will our
Lord we be occupied, joyeng in Him, for He onjoyeth in us, and the more
pleasitously that we take of this with reverens and mckenes the more thanke we
deserves of Hym and the more spede to ourselfe, and thus, may we say, enjoying
1015 our part is our Lord. That other is hid and sperid from us, that is to say, al
that is besiden our salvation. For it is our Lords privy counsell, and it longyth
to the ryal lordship of God to have His privy counsell in pece, and it longyth to
His servant for obedience and reverens not to wel wetyn His conseylle.

Our Lord hath pety and compassion on us, for that sum creatures make them
so besy therin. And I am sekir if we wisten how mckil we shuld please Hym and
1020 ese our selfe so leuen it, we woldes. The seyntz that be in Heyn, thei wil noth-
yng wetyn but that our Lord will shewen hem, and also their charite and their
desire is fulid after the wil of our Lord, and thus owen we to willen like to hem.
That shal we nothyng willen ne desire but the wille of our Lord, like as thei
do. For we are al on in Goddis incysing. And here was I lerynd that we shal
1025 trosten and enjoyen only in our Savior, blisful Jesus, for althyng.

XXXI

Off the longyng and the spiritual threst of Criste which lastyth and shall lasten til
dounys day. And be the reason of His body, He is not yet full gloryfyed ne al unpassible.
Thirty-first chapter.

And thus our good Lord answerid to al the question and doubts that I myte
makyn, saying ful comfortably, *I may makyn al thing wele, I can make al thing
wele, and I wil make al thyng wele, and I shal make al thyng wele, and thou shal se
myself that al maner of thyng shal be wele.* That He seyth, *I may,* I understand for
1030 the Fader, and He seith, *I can,* I understand for the Son, and where He seith, *I
will,* I understand for the Holy Gost, and wher He seith, *I shal,* I understand
for the unite of the blisid Trinite, three persons and one trouthe; and where
He seith, *This shal se thi selfe,* I understand the onyng of al mankynd that shalle
1035 be save into the blisful Trinite. And in thes five words God wil be onclouid in
rest and in pece, and thus shal the gosly threst of Criste have an end.

1009 councellid, counseled. 1011 onjoyeth, takes pleasure. 1014 sperid, barred, closed.
1022 own, ought. 1035 threst, thirst.

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- For this is the gosly thirst of Criste, the luf longyng that lestith and ever shal
til we se that syte on Domys Day. For we that shal be save and shal be Cristis
joye and His blis, some be yet here, and some be to cum, and so shal sum be
into that day. Therefore this is His thirst: a love longyng to have us al togeder
hole in Him to His blis, as to my syte. For we be not now as fully as hole in
Him as we shal be then. For we knownen in our feith, and also it was shewyd in
alle, that Criste Jesus is both God and man. And amenst the Godhede, He is
Hymself heyst blis, and was from without begynnyng, and shall be from with-
oute end, which endles blis may never be heyned ne lowndyd in the selfe. For this
was plentiuously sen in every shewyng, and namely in the twelfith, wher He
seith, *I am that is ayest*.
- And amenst Cristis manhood, it is knownen in our feith, and also shewyd, that He
with the vertue of Godhede, for love, to bring us to His blis, suffrid peynys and
passions and deid. And these be the werkis of Cristis manhode wherin He enjoyeth,
and that shewyd He in the ninth Revelation, wher He seith, *It is a joye, a blis, a*
endles lykyng to me that ever I suffrid passion for the. And this is the blis of
Cristis werkis, and thus He meyth where He seith in the settle shewing, we be
His blis, we be His mede, we be His worship, we be His creone. For amenst that
Criste is our hode, He is glorified and opossable, and amenst His body, in which
al His members be knyt, He is not yet ful glorified ne al opossable. For the
same desire and threst that He had upos the Cross, which desire, longyng, and
thirst, and, as to my syte, was in Him fro withoute begynnyng, the same hath He
yet and shal, into the tyme that the last soule that shal be saved is cum up to
His blis.
- For as verily as there is a properte in God of rath and pity, as verily there is
a properte in God of threst and longyng. And of the vertue of this longyng in
Criste, we have to longen ageyn to Hym, withoute which no soule comyth to
Hevyn. And this properte of longyng and threst comyth of the endles goodnes
of God, ryte as the peoperty of pite comith of His endles goodnes, and thow long-
yng and pite arn two sundry peoperties, as to my syte. And in this stondyth the
poynt of the gosly thirst which is lestyng in Hym as long as we be in sede, us
drawing up to His blis. And al this was sen in the shewyng of compassion, for
that shal seyn on Domys Day. Thas He hath ruth and compassion on vs, and
He hath longyng to have us, but His wisdom and His love suffrieth not the end to
cum til the best tyme.

1040 hole, whole. 1042 amenst, as concerns (see note). 1044 heyned ne lowndyd, raised
nor lowered. 1047 amenst, concerning. 1055 opossable, impossible. 1056 threst, thirst.
1058 cum, come. 1064-65 thow . . . properties, And [this is true] even though longing
and pity are two separate qualities. 1066 seyn, cease.

The Shewings of Julian of Norwich

XXXII

How al thyng shal be wele and Scripture fulfilled, and we must stedfastly holdyn us in the faith of Holy Chirch as is Crists wille. Thirty-second chapter.

On tyme our good Lord said, *Al thyng shal be wele*, and another tyme He said,
1075 *Thou shalt see thyself that al manner thyng shal be wele*. And in these two, the
soule toke sundry understandyng. On was this: that He wil we wetyn that not
only He takith hede to noble thyngs and to grete, but also to litil and to smale,
to low and to simple, to on and to other. And so menyth He in that He seith,
1080 *Al manner thyng shal be wele*. For He will we wetyn the leste thyng shal not be
forgottyn. Another understandyng is this: that there be dedes evyl done in our
syte and so grete harmes takyn, that it semyth to us that it were impossibl that
ever it shalbe com to gode end, and upon this we loke sorowynge and mourning
therefore, so that we cannot restyn us in the blisful beholding of God as we
shuld doe. And the cause is this, that the use of our reason is now so blynd, so
low, and so symple, that we cannot know that heyn, merveleous wisdom, the myre,
1085 and the goodness, of the blisful Trinite; and thus menyth He wher He seith,
Thou shalt see thyself that al manner thyng shal be wele. As if He said, "Take now
hede faithfully and trustily, and at the last end thou shalt verily sen it is fulfide
of joye." And thus in these same five words aforesaid, *I may make al thyngs
wele etc.*, I understand a myty conforto of al the works of our Lord God that
ara for to comen.

1090 Ther is a dede the which the blisful Trinite shal don in the last day, as to my
syte. And whan the dede shall be and how it shal be done, it is unknoun of all
creatures that are beneath Criste, and shal be, till whan it is don. And the cause
He wil we know is for He wil we be the more eyd in our soule and pesid in
love, levyn the beholding of al tempests that myte lettyn us of trewth, enjoyng
1095 in Hym. This is the grete dede ordeynyd of our Lord God from without beginnyng,
treasured and hid in His blisid breast, only knownen to Hymself, be which dede
He shal make al thyngs wele. For like as the blisful Trinite made al thyngs of
nowte, ryte so the same blisful Trinite shal make wele al that is not wele.

1100 And in this syte I meruelid gretely and beheld our feith, merveland thus: Our
feith is growndid in Goddis word, and it longyth to our feith that we levyn that
Goddys word shal be savid in al things. And one peyst of our feith is that many
creatures shal be dampayd — as Angells that fellyn out of Hevyn for pride which

1071 On, one. 1073 On, one; wetyn, understand. 1079 luke, look; morning, mourning.
1085 trustily, trustfully. 1092 pesid, made peaceful. 1100 peyst, point.

The Shewings of Julian of Norwich

be now fende, and man in berth that deyeth oute of the feith of Holy Churche,
that is to say, thei that be other men, and also man that hath receyved Christen-
dom and livith unchristene life, and so deyeth out of charite — all these shall be
1105 dampnyd to Helle without end, as Holy Churche techyth me to beleven.

And stondyng al this, methowte it was impossibyl that al manner thyng should
be wele as our Lord shewid in this tyme. And as to this I had no other answerre
in shewynge of our Lord God but this: *That is impossible to the i is not impossible
to Me. I shal save My worte in al things, and I shal make al thynge wele.* Thus I was
1110 tawte by the grace of God that I should stedfastly hold me in the faith as I had
alreadh understanden, and therewith that I should sadly levyn that al thyng
shall be wele, as our Lord shewid in the same tyme. For this is the great dede
1115 that our Lord shal done, in which dede He shal save His word in al thing, and
He shal make wele al that is not wele. And how it shal be don there is no creature
benethe Criste that wot it, ne shal wotyn it, till it is don, as to the understanding
that I tolke of our Lords menyng in this tyme.

XXXIII

Al dampnyd soule be dispisid in the syte of God, as the devil; and these Revelations
withdraw not the feith of Holy Churche, but confortith; and the more we besy to know
Gods privites, the less we knowen. Thirty-third chapter.

And yet in this I desired as I durst that I myte have had ful syte of Helle and
Purgatory. But it was not my menyng to maken prefe of anythyng that longyth to
the feith. For I leyd sothfastly that Hel and Purgatory is for the same end that
1120 Holy Churche techith. But my menyng was that I myte have seen for leryng in al
thyng that longyth to my feith, wherby I myte liven the more to Gods worship,
and to my profit. And for my desire I coude of this syte nowte, but as it is afor-
said in the fifth shewing, wher that I saw that the devil is repeyved of God and
1125 endlessly dampned. In which syte I understande that al creatures that are of the
devils condition in this life, and therin enden, there is no more mention made
of hem forna God and al His holy than of the devil, notwithstandingyng that thei
be of mankynd, whether they have be cristenyd or not.

For thow the Revelation was made of goodnes, in which was made littil men-
tion of evil, yet I was not drawne therby from any poyst of the feith that Holy

1102 berth, earth. 1103 ethen, heathen. 1106 And stondyng. And this being so. 1108
That, What. 1110 stedfastly, steadfastly. 1111 sadly levyn, firmly believe. 1118 to maken
prefe, to try to prove out, to test; longyth, belongs. 1122 coude, knew, could learn.

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- 1130 Church techyth me to levyn. For I had syne of the passio of Criste in dyvers shewyngs, in the first, in the second, in the fifth, and in the eighth, as it is seid afor, wheras I had in party a felyng of the sorow of our Lady and of His swre freinds that deden Hym to ded, nowswithstandyn I knew in my feith that thei wer accersid and dampseyd without end, sawyng those that converten be grace. And I was strengthyd and lered generaly to kepe me in the feith in every pointe, and in al as I had afore understanden, hopyng that I was therin with the mercy and the grace of God, desyryng and prayng in my menysing that I myte contynue therin on to my lifs end. And it is Gods will that we have gret regard to al His dodes that
1135
1140 He hath don, but evermore it us nedyth levyn the beholding what the dode shal be; and desir we to be leke our bretheen which be seynis in Hevyn that wille ryth nowte but God wille. Thus shal we only enjoyen in God, and ben wel payd both with byding and with shewyng. For I saw soothly in our Lordis menysing, the more we besyn us to knownen His privytes in this or any other thynge, the ferther
1145 shal we be from the knowing thereof.

XXXIV

God shewyth the privytes necessarye to His livers; and how they please God mekyl that receive diligently the prechynge of Holy Church. Thirty-fourth chapter.

Our Lord God shewid to manner of privytes. On is this gret privyte with al the prive peynts that loagen thereto, and these privites He wil we knownen bid into the tyme that He wil clerly shewen hem to us. That other ars the privytes that He wil maken opyn and knownen to us; for He wil we wetyn that it is His wil we knownen hem. It arn privytes to us, not only that He wil it ben privytes to us, but it ars privytes to us for our blyndnes and our onknowyng. And therof hath He gret rute; and therfore He wil Hymself maken hem more opyn to us wherby we may knownen Hym, and loven Hym, and clevyn to Him. For al that is spedeful to us to wetyn and to knownen, ful certesly wil our Lord will shewen us, and that is this, with al the prechynge and techyng of Holy Church.

1134 deden Hym to ded, put Him to death. 1136 lered, taught. 1137 hopyng, hoping.
1144 besyn us, busy ourselves. 1146 to, two; privytes, secretes, myseries. 1153-55 For al . . .
Holy Church, For all that is helpful to us to know and understand, our Lord will [make it
His] will most courteously to show us what it is [what these things are] by and through all
the preaching and teaching of Holy Church.

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God shewid ful gret plesance that He hath in al men and women that mytyly and
mekely and wilfully taken the prechynge and techyng of Holy Church, for it is
His Holy Church. He is the ground, He is the substance, He is the techyng, He is
the techer, He is the leryd, He is the mode wherfor every kynd soule travellith.
1160 And this is knownen and shall be knownen to every soule to which the Holy Ghost
declarith it. And hope soothly that al those that seke this, He shal spedyn; for
they seke God. Al this that I have now said, and more that I shal sey after, is
comfortyng agays synne. For in the theod shewyng when I saw that God doth
1165 al that is don, I saw no synne, and than saw I that al is wele. But whan God
shewid me for synne, than said he, *Al shal be wele.*

XXXV

How God doth al that is good and suffrith worshipfully al by His mercy, the which shal
secyn whan synne is no longer suffrid. Thirty-fifth chapter.

And whan God almyty had shewid so plentuously and so fullly of Hys gode-
nes, I desired to wetyn a certeyn creature that I lovd, if it shuld contyn in good
lywyng, which I hopyd be the grace of God was begone. And in this syngular desire
1170 it semyd that I letyd myselfe, for I was not taught in this tyme. And than was I
answerid in my roson, as it were be a freindful messe: "Take it generally and
behold the certeyn of thi Lord God as He shewith to the, for it is moe worship
to God to behold Hym in al than in any special thyng." I assentid, and there-
with I leryd that it is moe worship to God to knownen al things in general than
1175 to lyken in onythyng in special. And if I shuld do wyclly after this techyng, I
should not only be glad for nothing in special, ne gretly disesid for no manner of
thyng, for al shal be wele. For the fulbode of joy is to beholde God in al. For
be the same blisid myte, wisdom, and love that He made al thyng, to the same
end our good Lord ledyth us continually, and thereto Hymselfe shal bryng us. And
1180 whan it is tyme we shal see it. And the grounde of this was shewid in the first
and more openly in the third, wher it seyth I saw God in a peyne.

Al that our Lord doth is rythal, and that He suffrith is worshipful, and in
these two is comprehendid good and ill. For al that is good our Lord doth;
and that is evil, our Lord suffrith. I sey not that ony evil is worshipful, but I sey
the sufferance of our Lord God is worshipfull, whereby His goodness shal be know-

1163 agyn, against; thred, third. 1170 freindful messe, friendly intermediary. 1180 peyne, point. 1181 rythal, righteous.

The Showings of Julian of Norwich

- 1185 withoute end in His meruelous mekeness and myldehe by the werkynge of mercy
and grace. Rythfulhede is that thyng that is so gode that may not be better
than it is. For God Hymselfe is very rythfulhede, and al His werkes arn don
rythfully as they arn ordeynid from wythout begynnyng by His heyl myte, His heyl
wisdom, His heyl goodness. And ryth as He ordeynid onto the best, ryth so He
1190 werkyngh continually and ledyth it to the same end. And He is ever ful plesyd with
Hymselfe and with al His werks. And the beholding of this blisful accord is ful
swete to the soule that seith by grace. Al the sowlys that shal be saved in Heyvn
without ende be mad rythful in the syte of God, and be His own goodness, in
which rythfulhede we arn endlessly kept and meruelously, aboven al creatures.
1195 And mercy is a werkyngh that comith of the goodnes of God, and it shal lastyn
in werkyngh al along, as synne is suffrid to pursue rythful souls. And whan synne
hath no lenger leve to pursue, than shal the werkyngh of mercy secyn, and than
shal al be browte to rythfulhede and therein stondyn withoute ende. And by His
1200 sufferance we fallyn, and in His blisful love, with His myte and His wisdom, we
are kept. And be mercy and grace we arn reysyd to manyfold more joyes. And thus is rythfulhede and is mercy He wil be knownen and lovid now withoute ende.
And the soul that wisely beholdyth it in grace, it is wel plesyd with bothen and
endlessly enjoyeth.

XXXVI

Of another excellent dede that our Lord shal don, which be grace may be known a par-
ty here, and how we shal enjoyen in the same, and how God yet doith myracles. Thirty-
sixth chapter.

- Our Lord God shewid that a dede shall be done, and Hymselfe shal don it. And
1205 I shal do nothyng but synne, and my synne shal not lettyn His goodnes werkyngh.
And I saw that the beholding of this is an heylly joy in a dreadful soule, which
evermore kyndly be grace desirith Godds wille. This dede shal be begonne here,
and it shal be worshipful to God and plentuously profitable to His lovers in erth.
1210 And ever as we come to Heyvn we shalle sen it in meruelous joye. And it shal
lastyn thus in werkyngh on to the last day; and the worship and the blis of it
shal lastyn in Heyvn aforn God and al His holy without end. Thus was this dede
seen and understand in our Lordis menyng, and the cause why He shewid it, is

1192 seith, sees; sowlys, souls. 1197 secyn, cease. 1206 dreadful, reverent. 1211 His holy,
His saints.

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to maken us enjoyen in Hym and in al His works. Whan I saw His shewing
1215 continuall, I understanded that it was shewid for a grete thyng that was for to come,
which thyng God shewid that Hymselfe should don it, which dede hath these
properties aforneid. And this shewid He wel bisfally, menand that I should
take it wysely, feithfully, and trutilly.

Bat what this dede shald be, it was kepid privy to me. And in this I saw that
1220 He wil not we dredyn to know the thyngs that He shewith. He shewith hem for
He will we know hem, be which knowing He will we love Hym and lckyn and end-
lessly enjoyen in Hym. And for the grete love that He hat to us, He shewith us al
that is worshipfull and profitable for the tyme. And the thyngs that He will now hav
privy, yet of His grete goodness He shewith hem close, in which shewyng He
will we leuen and understanden that we shal sen it verily in His endles bliss.

1225 Than owe we to enjoyen in Hym for al that He shewith and al that He hidyth.
And if we wilfully and mrekely doe thus, we shal fynd theris gret ese, and endles
thanks we shall have of Hym therfore. And thus is the understandingyng of this
1230 word, that it shal be don by me, that is the general man, that is to sey, al that
shal be save. It shalle be worshipful and meravelous and pleateuous; and God
Hymself shal don it. And this shal be the hoyest joye that may ben, to beholden
the dede that God Hymself shal don. And man shal do ryte nowte but synne.
Than mensyth our Lord God thus, as if He seid, "Behold and se: here hast thou
matter of mckenes, here hast thou matter of love, here hast thou matter to
nowten thyself, her hast thou matter to enjoyen in me, and for my love enjoy
1235 in me, for of al thyngs, therwith myte thou most plesse me."

And as long as we are in this lif, what tyme that we be our folly tarse us to
the beholding of the reprovyd, tenderly our Lord God toucht us, and blisfully
1240 clepyth us seyand in our soule: *Let be al thi love, my doreworthy child. Entend to
me. I am enow to the, and enjoye in thi Savior and in thi salvation.* And that this
is our Lordys werkynge in us, I am sekir. The soule that is aperceyvid therein be
grace shal sen it and felen it. And thow it be so that this dede be truly taken for
the general man, yet it excludith not the special; for what our good Lord will do
be His pore creatures, it is now onknowen to me.

But this dede and the other aforneid, they are not both on, but two sundry.
1245 But this dede shal be don sooner, and that shal be as we come to Heyn. And to
whom our Lord gevith it, it may be knownen her in party. But the gret dede
aforneid shal nether be knownen in Heyn nor erth till it is don.

And moreover, He gave special understandingyng and sochynge of werkynge of

1217 trutilly, with trust, confidence. 1221 hat so, has for. 1224 leuen, believe. 1225 owe
we, we ought. 1234 her, here. 1238 clepyth us, calls out to us; Entend, Attend, Listen.

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miracles. As thus: *It is knownen that I have done miracles her aforne, many and fele,*
1250 *beygh and merveilous, worshipful and grete, and so as I have don, I do now con-*
tinually, and shal don in coming of tyme. It is know that afor miracles comen
sorrow and anguish and tribulation. And that is that we should know our owne
1255 *febilites and our mynchevis that we are fallen in by synne to meken us and*
maken us to drenen God, cryen for helpe and grace. Miracles commen after that,
and that of the hevynyste, wisdom, and goodnes of God shewand His vertue and
the joyes of Hevyn so as it may be in this passand life; and that for to strength
our feith, and to encresyn our hope in charite; wherfor it plesyth Hym to be
knowen and worshippid in miracles. Thus menyth He thus: *He wil that we be*
not born overlow for sorrow and tempests that falleth to us, for it hath ever so
1260 *bes aforne myracle comyng.*

XXXVII

God kepyth His chosen ful sekirly althoве thei synne, for in these is a godly will that never assayed to synne. Thirty-seventh chapter.

God browte to my mynd that I shold synne, and for lykyng that I had in beholding of Hym, I entended not redily to that shewynge. And our Lord full mercifilly abode and gave me grace to entendyn, and thys shewynge I toke singulaarily to myselfe. But be al the gracious conforte that foloweth, as ye shal seen,
1265 I was leryd to take it to al my even Cristen, al in general and nothing in special. Thowc our Lord shewid me I shold synne, by me alone is understande af. And in this I concyvid a soft drede; and to this our Lord answerid: *I kepe the ful sekirly.* This word was said with more love and sekirness and gently kepyng than I can or may tell. For as it was shewid that I shold synne, ryth so was the conforte shewid, sekirnes and kepyng for al myn even Cristen. What may make me more to love myn evyn Cristen than to seen in God that He loveth all that shall be saved as it wer al on sole?

For in every soule that shall be saved is a godly will that never assentid to synne ne never shal. Ryth as there is a bestly will in the lower party that may willen no good, ryth so ther is a godly will in the heyer party which will is so good that it may never willen yll, but ever good. And therfore we are that He

1249 *fele, many, severall.* 1250 *beygh, high.* 1253 *mynchevis, troubles, evils; to meken us, to make us weak.* 1263 *entendyn, attend, pay attention.* 1267 *concyvid a softe drede, conceived a quiet fear.* 1274 *Ryth, Just; bestly, basist.* 1276 *yll, evil.*

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- Iovith, and endlyst we do that that Hym lykst, and this shewid our Lord in the holchede of love that we stonden in in His syght. Ya, that He iovith us now as wele whil we are here, as He shal don whan we are there afore His nissid face.
- 1280 But for faylyng of love on our party, therefore is al our travell.

XXXVIII

Synne of the chosen shall be turnyd to joye and worship. Exemple of David, Peter, and John of Beverley. Thirty-eighth chapter.

- Also God shewid that synne shal be no shame but worship to man. For ryth as to every synne is awryng a peyne be trewth, ryth so for every synne to the same soule is given a bliss by love. Ryth as dyvers synnes are punyshid with dyvers peynes after that thei be geras, ryth so shal thei be rewardid with dyvers joyes in Hevyn after thei have be peynful and sorrowful to the soule in erthe. For the soule that shal come to Hevyn is pretios to God, and the place so worshipful that the goodness of God saffrieth never that soul to synne that shal come there but which synne shal be rewardid. And it is made knownen without end, and blisfully restorid be overpassyng wotshippes.
- 1290 For in thys syde myn understandyng was lift up into Hevyn, and than God browte merly to my minde David and other in the Old Law without nombre. And in the New Law He browte to my mynd first Mary Magdalen, Peter and Paul, and Thomas of Inde, and Saynt John of Beverly, and other also without nombre, how thei are knownen in the church in erthe with ther synnes, and it is to hem no shame, bat al is turnyd hem to worship. And therfore our certes Loed shewith for them here in party like as it is there in fulchede. For ther the token of synne is turnyd to worshipe.
- And Seynt John of Beverly, our Lord shewid hym ful heyl in comfort to us for henslyhed, and browte to my mynde how he is an hende neybor and of out knowyng. And God called hym Seynt John of Beverly pleynly as we doe, and that with a full glad, swete chere, shewyng that he is a ful heyl seynt in Hevyn in His syght, and a blisfull. And with this he made mention that in his youngth and in his teadyt age he was a derworthy servant to God, makyng God ioyand and dredand; and nevertheless God suffrid him to fall, hym mercyfullly keþand that he perishid not ne lost no tyme. And afterward God reysyd hym to manyfold

1277 that that Hym lykst, that which pleases Him. 1283 given, given. 1290 lif, lifed.
1299 hende neybor, courteous, affable neighbor.

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more grace; and be the contrition and mkenes that he had in his living, God hat goea hym in Hevyn maryfold joyes overpassing that he shold haue had if he had not fallen. And that thys is soth, God shewith in erth with plentuous miracles dycyng aboue his body continually. And al was this to make us glad and mery in love.

XXXIX

Of the sharpnes of synne and the godnes of contrition, and how our kynd Lord will not we dispair for often fallyng. Thirty-ninth chapter.

- 1310 Synne is the sharpest scorge that any chorsyn soule may be smyten with, which scorge al forbeyth man and woman and soyith hym in his owne syte, so ferforth that otherwhile he thynkyth hymself he is not worthy but as to synken in Helle, til whan contrition takyth hym be touchyng of the Holy Gost and turnyth the bittenes in hopes of Gods mercy; and than he begynneth his woundis to helyn, and the sole to quickyn turayd into the life of Holy Chirch. The Holy Gost ledyth hym to confession wilfully to shewyn his synnes nakidly and truely, with grete sorow and grete shame that he hath defoulyd the fair ymage of God. Than undertakyth he penance for every synne, enjoynid by his domysman; that is groandid in Holy Church be the teaching of the Holy Ghost. And this is on mkenes that mckyl plesyt God; and also bodeley sekenes of Gods scadynge, and also sorow and shame from withoute, and reprove and disperte of this wold, with al manner grevance and temptacions that wil be cast in, bodily and gostly. Ful peccatiously our Lord kepyth us whan it semyth to us that we are neare forsakyn and cast away for our synne and because we have deservyd it. And because of mkenes that we gettyn hereby we are reysyd wol heyn in Godds syte be His grace, with so grete contrition, also with compassion and trew longing to God. Thus thei be sodenly delivervyd of synne and of peyne and taken up to bliss, and made even heyn seynys. Be contrition we are made cleane; be compassion we are made redy; and be trew longing to God we are made worthy. Thes are three menys, as I understand, wherby that al soulis come to Hevyn, that is to seyn, that have ben synners in erth and shall be save.

1310 chorsyn, chosen. 1311-13 al forbeyth . . . Helle, beats down man and woman and makes them irritated with themselves, so much that sometimes, in their own view, they think themselves worthy of nothing but to sink into Hell. 1317 peage, image. 1318 domysman, judge. 1330 meys, means, ways.

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- For be these medycines behovith that every soule be helyd. Thow he be helyd,
his wounds arn seen afor God, not as wounds, but as worships. And so on the
contrarywise, as we ben porishid here with socow and with penance, we shal be
1335 rewarded in Hevyn be the certes love of our Lord God Almyty that wil that non
that come there lose his travell in no degré. For He holdyth synne as sorow and
peyne to His lovers, in whome He assigneth no blame for love.
- The mode that we shal underfangyn shal not be littil, but it shal be høy, glori-
ous, and worshipfull; and so shal shame be turbyd to worship and moe joye.
1340 For our certes Leod wil not that His servants dispair for often ne for grevous
falling. For our falling leittyth not Hym to love us. Peas and love arn ever in us
beand and werkand. But we be not alway in pese and in love. But He wil that
we takin hede thus: that He is ground of al our hole life in love, and furthermore
1345 that He is our everlestynge keper and myntyre defendith us ageyn our enemys that
ben fal fel and fers upon us; and so much our nede is, the more — for we given
Hym occasion be our falling.

XL

Us nedhyth to longyn in love with Jesus, eschewyng synne for love; the vileness of synne
passith al peynes; and God lovith wel tenderly us while we be in synne, and so us ned-
yth to doe our neybor. Fortieth chapter.

- This is a severayn frendshyp of our certes Lord, that He kypyth us so tenderly
whil we be in synne. And furthermore He toachyth us ful privily and shewyth us
1350 our synne be the swete lyte of mercy and grace. But whan we seen ourselfe so
soule, than wenc we that God were wroth with us for our synne, and than aren
we steryd of the Holy Ghost be contrition into prayers and desire to amendyng of
our life with al our mynes, to slakyn the wreth of God, on to the tyme we fynd a
rest in soule and softnes in consciens, and than hope we that God hath forgoven
1355 us our synnes. And it is sooth. And than shewith our certes Leod Hymselfe to the
soul wel merly and with glad cher with frendful welcomynge as if He had ben
in peyn and in prison, sayand swetely thus: "My derlyng, I am glad thore art

1332 helyd, healed. 1338 mede, reward; underfangyn, receive. 1340 dispair, despair.
1342 beand and werkand, existing and working. 1345 fel and fers, evil and terror; and so
much . . . the more, and in as much as our nede is [great] the more [He defends us]. 1347
severayn, sovereign. 1348 privily, inwardly. 1353 consciens, conscience. 1355 frendful,
friendly.

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comes to me; in al thi wo I have ever be with the, and now seist thou my lowyng, and we be onyd in bliss." Thus art synnes forgoves be mercy and grace, and our soule worshipfully receivid in joye, like as it shal be whan it comyth to Hevyn, as oftentimes as it comys be the gracious werkynge of the Holy Ghost and the vertue of Crists passion.

Here understand I soothly that al manner thyng is made redy to us be the grete goodnes of God so ferforth that what tyme we beyn our selfe in peas and charite we be verily save. But for we may not have this in falhede whil we are here, therefore it befallyth us evermore to leuen in swete prayor and in lovely longing with our Loed Jesus. For He longyth ever to bryng us to the falhede of joy, as it is aforneid where He shewith the gosly threst. But now because of al this gosly comfort that is aforneid, if ony man or woman be sterid be foly to seyn or to thinken, "If this be sooth, than were it good to synne to have the more mede," or ell to chargyn the less to synne — beware of this steryng. For soothly if it come it is ontrewe, and of the enemy of the same truw love that techith us all this confort. The same blisid love techith us that we should haten synne only for love. And I am sekir, by myn own feling, the more that every kunde soul seith this in the certes love of our Lord God, the lother is hym to synne, and the more he is ashamed.

For if afor us were layd al the peynes in Helle and in Purgatory and in erth — deth and other — and synne, we should rather chose al that peyne than synne. For synne is so vile and so makyng to haten, that it may be liken to no Payne, which Payne is not synne. And to me was shewid no harder helle than synne. For a kynde soule hath non hellic but synne. And we gevyn our intent to love and makenes, be the working of mercy and grace we are mad al fair and alone. And as myght and as wyse as God is to save man, as wylyng He is, for Criste Hymselfe is ground of all the lawis of Cristen men; and He tawth us to doe good ageyn ille. Here may we se that He is Hymselfe this charite, and doith to us as He techith us to don. For He will we be like Hym in holchede of endless love to ourselfe and to our even Cristen. No more than His love is broken to us for our synne, so more will He that our love be broken to ourselfe and to our evyn Cristen. But nakiidly hate synne and endlesly loves the soule as God lovith it; than shal we haten synne lyke as God hatith it, and love the soule as God lovith it. For this word that God said is an endless comfort: *I kepe the sekirly.*

1365 leuen, live. 1370 chargen, charge, set down. 1374 the lother . . . synne, the more loath he is to sin. 1378 to hates, to be hated. 1380 And we gevyn, If we give. 1383 lawis, laws; tawth, taught. 1384 ageyn, in opposition to.

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XLI

The fourteenth Revelation is as aforseyd etc. It is impossible we shold pray for mercy and want it; and how God will we alway pray thow we be drey and barrys, for that prayer is to Him acceptabil and plesante. Forty-first chapter.

After this, our Lord shewid for prayers, in which shewing I se two conditions in our Lordis menyng. One is rythalnes; another is sekir troue. But yet often-times our troue is not full, for we arn not sekir that God herith us, as us thynkith, for our orworthyness and for we felyn ryth nowte, for we arn as barren and dry oftentimes after our prayors as we wer afor. And this, in our felyng, our folly, is cause of our wekenis. For thus have I felt in myselfe. And al this browte our Lord sodenly to my mead and shewed these words and said: *I am ground of thi besekyng. First it is my wille that thou have it, and sythen I make the to wille it, and aithen I make the to besekyn it, and thou besekyn it. How shuld it than be that thou shuld nor have thy besekyng?* And thus in the first reason with the three that follows, our good Lord shewith a mytye comforte as it may be seen in the same words. And in the first reason, thus He seith: *And thou besekyn it.* There He shewith ful grete plesance and endles mode that He will gevyn us for our besekyng. And in the sixth reason, there He seith: *How shuld it than be?* etc., this was said for an impossible. For it is most impossible that we shald besekyn mercy and grace and not have it. For of all thyng that our good Loed makith us to besekyn, Hymselfe hath ordeynid it to us from withoute begynnyng.

Here may we seen that our besekyng is not cause of Godis goodness, and that shewid He soothfastly in al these swete words when He seith: *I am grounde.* And our good Lord wille that this be knownen of His lovers in erth, and the more that we knowen, the more shald we besekyn, if it be wisely taken; and so is our Lords menyng. Besekyng is a new, gracious, leuyng will of the soule oyd and festeryd into the will of our Lord be the swete pevye werke of the Holy Gost. Our Lord Hymselfe, He is the first receyvor of our prayors, as to my syte, and takyth it ful thankfully and heylly enjoyand; and He sendyth it up aboves, and setteth it in tresoor wher it shal never perishen. It is ther afor God with al His holy, continually receyyyd, ever spedand our nedys. And whan we shal underlongyn our bliss it shal be gevyn us for a degré of joye with endles worshipful thankynge of Hym.

Full glad and mery is our Lord of our prayors, and He lokyth thereafter, and

1392 Lordis, Lord's. 1398 besekyng, prayer, beseeching; sythen, after. 1405 for an impossible, as an impossibility, a logical absurdity. 1417 tresour, treasury, His body, His saints.

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He wil have it. For with His grace He maketh us lyke to Hymself in condicōn
as we are in kynd, and so is His blisful will, for He seith thus: *Pray 1425
iderly thow
the thyngyth it savour the nōt.* For it is profitable thow thou fele not, thow thou se-
nowte, ya, thow thou thyngke thou myghte nowte. For in dryhede and in barrenhede,
in sekenes and in febilnes, than is thynges wel pleasant to me, thow thou thyng-
yth it savour the nowte but littil; and so is al thy levynge prayres in my syte. For the
mede and the endles thanke that He wil gevyn us, therfore He is covetous to
have us pray continually in His syhte. God acceptith the good will and the travele
of His servant, howsoever we fele. Wherfore it plesyth Hym that we werkyn
1430 and in our prayors and in good levynge be Hys helpe and His grace resonably
with discrecion, keþand our myght to Hym, til whan that we have Hym that we
sekyn in folhode of joy — that is, Jesus. And that shewid He in the fifteenth
Revelation aforn this word: *Thou shalt have Me to thy mede.*

And also to prayors longyng thankynge. Thankynge is a new, inward knowing
1435 with gret reverens and lovely drole turninge ourselve with all our myghts into
the werkynge that our good Lord steryth us to, enjoyng and thankynge inwardly.
And sometyme, for pleniceashede, it brekith out with voyce, and seith, "Good
Lord, grante mercy. Blissid mot Thou be." And sumtyme whan the herte is drey
1440 and felyth not, or ell be temptation of our enemy, than it is dreven by reason
and be gree to cryen upon our Leed with voyce, refereng His blissid passion
and His gret goodnes. And the vertue of our Lords word turnyth into the soule,
and quickisith the herte, and enriþit it be His grace into trew werkynge, and
makyth it peyson wel blisfully and trewly to enjoyen our Lord; it is a ful blisfull
thankynge in His syte.

XLI

Off three thyngs that longyn to prayer, and how we shuld pray; and of the goodness of
God that supplyeth awy our imperfection and febilnes what we do that longyth to us
to do. Forty-second chapter.

1445 Our Lord God wille we have trew understandyng, and namely in three thyngs
that longyn to our prayors. The first is be whom and how that our prayors
springyth. Be whome, He shewith whea He seith, *I am ground;* and how, be His
goodness, for He seith, first, *It is my will.* For the secund, in what manner and
how we shuld uses our prayors, and that is that our wil be turnd into the will of

1422 1422 iderly, earnestly. 1439 felith, feels. 1440 gree, grace.

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- 1450 our Lord, enjoyand, and so mesith He whan He seith, *I mak the to willen it*. For the thred, that we knownen the frute and the end of our prayors: that is, to be onyd and lyk to our Lord in al thyng. And to this menyng and for this end was al this lovely lesson shewid; and He wil helpyn us, and we shall make it so — as He seith Hymselfe. Blissid mot He ben.
- 1455 For this is our Lords willc, that our prayors and our troute ben both alyk large. For if we trust not as mckyl as we preyen, we doe not ful worship to our Lord in our prayors, and also we taryen and peyn ourselfe. And the cause is, as I leve, for we know not truly that our Lord is ground on whom our prayors springith. And also that we know not that it is goven as be the grace of His love. For if we knew this, it would maken us to trosten to have, of our Lords gyfe, al that we desire. For I am sekir that no man askyth mercy and grace with trow menyng, but mercy and grace be first geyvin to hym. But sumtyme it comyth to our mynd that we have prayd long tyme, and yet, thyskyth us, that we have not our askyng. But herfor should we not be hevy, for I am sekir be our Lords menyng, that cyther we abyden a better tyme, or more grace, or a better gyfe. He will we have now knowyng in Hymself that He is beying, and in this knowyng He will that our understandyng be growndid with al our mytys, and al our entent, and al our menyng. And in this grownd He will that we taken our stede and our wonynge. And be the gracious lyfe of Hymself, He will we have understandyng of the thyngs that folow.
- 1460
1465
1470
1475
1480
- The first is our noble and excellent makynge, the second, our peticous and dervorthy agen byeing; the thred, althyng that He hath made beneathen us to serveus us, and, for our love, keptith it. Than menyth He thus, as if He seyd: Behold and se that I have don at this, beforne thi prayors, and now thou art, and prayest me. And thus He menyth that it longyth to us to wetyl that the gretest dede be don as Holy Churche icchyth. And in the beholding of thys with thankynge, we owe to pray for the dede that is now in doyng, and that is that He reule us and gyde us to His worshippes in thys lif and bryng us to His bliss. And therfore He hath don all. Than menyth He thus, that we sen that He doth it, and we prayen therfor. For that on is not know. For if we prayen and sea not that He doth it, it maketh us hevy and doubtful; and that is not His worshippes. And if we sen that He doth and we pray not, we do not our dette — and so may it not ben, that is to seyen, so is it not in His beholding. But to sen that He doth it and to pray forthwith, so is He worshippid and we sped.

1457 taryen and peyn, delay and trouble. 1458 leve, believe. 1460 trouthe, truth. 1467 mytys, powers. 1468 will, desires. 1468-69 our stede . . . wonynge, our standing place and our dwelling. 1472 agen byeing, redemption. 1476 dede, deeds. 1477 dode, deed. 1482 dette, debt.

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- 1485 Althyng that our Lord hath ordeynyd to don, it is His will that we prayen therfor, other in specyal or in general; and the joy and the bliss that it is to Hym, and the thanke and the woeshippe that we shall have therfore, it passyth the understandyng of creatures, as to my syte. For prayor is a rythwys understandyng of that folbede of joye that is for to come with wel longyng and sekir trosse. Faylyng of our bliss that we ben kyndly ordeynid to maketh us for to longen. Trew understandyng and love, with swete mynd in our Savior, graciously maketh us for to trosten. And in these two werkyngs our Lord beholdyth us continually. For it is our deit, and His goodness may no less assignen in us. Than longyth it to us to don our diligens, and whan we have don it, than shal us yet thinken that is nowie; and soth, it is. But do we as we may, and soothly aske mercy and grace. Al that us faylyth, we shal fynd in Hym; and thus menyth He wher He seith: *I am grounde of thy besykynge.* And thus in this blisful word, with the shewing, I saw a full overcomyng agens al our weknes and al our doueful dredis.

XLIII

What prayer doth, ordeynyd to God will; and how the goodness of God hath gret lykyng in the deds that He doth be us, as He wer beholden to us, werkyngh althyng ful swetely. Forty-third chapter.

- 1500 Prayor onyth the soule to God; for thow the soule be ever lyke to God in kynde and substance restorid be grace, it is often onlyke in condition be syane on manys partie. Than is prayor a wittnes that the soule will as God will, and confortith the conscience and abilith man to grace. And thus He techith us to prayen, and mytly to trosten that we shal have it. For He beholdith us in love, and wil makyn us partynce of His gode dede. And therfore He steryth us to prayen that that likyth Hym to don; for which prayers and gode will that He wil have of His gyf. He wil reward us and gevyn us endless mede. And this was shewid in this word, *And thou besykyst it.* In this word God shewid so gret plesance and so gret lykyng as He were mckyl beholden to us for every god dede that we don, and yet it is He that doth it. And for that we besykyn Hym mytly to don althyng

1486 other, other. 1494 diligens, diligence. 1499 onyth, binds, unites; thow, though. 1501 will, desires. 1502 abilith, makes able, fits the individual for. 1504 steryth, prompts, stirr. 1507 And thou besykyst, And you beseech.

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- 1510 that Hym lekyt, as if He said, "What myte then please Me more, than to beseckyn
mytyly, wisely, and wilfully to do that thyng that I shal dos?" And thus the
soule be prayor accordyth to God.
- But whan our curtes Lord of His grace shewith Hymselfe to our soule, we
have that we desire, and than we se not for the tyme what we shold more pray,
1515 but at our estent with al our myte is sett holy to the beholding of Hym, and
this is an heyl, unperceyvable prayor as to my syte. For al the cause wherfor we
prayen, it is onyd into the syte and beholding of Hym so whome we prayen,
mervelously enjoyand with reverent drede and so grete sweteness and deile in
Hym, that we can pray ryth nowte but as He steryth us for the tyme.
- 1520 And wel I wote the mor the soule seeth of God, the moore it desyrith Hym be
His grace. But whan we sen Hym not so, than fele we nede and cause to pray —
for faylyng — for abyng of ourselfe to Jesus. For whan the soule is tempestid,
troublid, and left to hymselfe be obreste, than it is tyme to prayen to maken
1525 hymselfe supple and buxum to God. But he be no manner of prayor maketh God
supple to hym. For He is ever alyke in love. And thus I saw that what tyme we
se nedys wherfore we prayen, than our good Lord followyth us, helpeyd our
desire. And what we of His special grace planely beholden Hym seyng non
other nedys, than we folowen Hym, and He drawith us into Hym be love. For I
saw and felt that His mervelous and fulsome goodnes fullillith al our mytys, and
1530 then I saw that His continuall werkynge in al manner thing is don so godeley, so
wysely, and so mytyly that it overpassyt al our imagyning and all that we can
wecyn and thynken; and than we can do no more but behold Hym, enjoyeng
with an heyl, myty desire to be al onyd into Hym, and entred to His wonyng, and
enjoy in Hys loyng, and delites in His godness.
- 1535 And then shal we, with His swete grace, in our own meke continual prayors,
come into Hym now in thys life be many privy tuchyngs of swete gosly syghts
and selyng, mesurid to us as our simplehede may bere it, and this wronste, and
shal be, be the grace of the Holy Gost, so long til we shal dey in longyng for
love. And than shal we all come into our Leed, ourselfe cleerly knowand and
1540 God fulsomesly havyng; and we endlesly ben al had in God. Hym verily seand,
and fulsomly feland, Hym gosly heryng, and Hym detectably smellyng, and Hym

1513 ear, your (see note). 1519 steryth, inspires. 1522 abyng, fitting. 1524 buxum, ob-
edient. 1526 nedys wherfore we prayen, that we need to pray. 1527 seyng, seeing. 1529
fulsome, abundant; mytys, powers. 1530 continuall, continual. 1533 heyl, high, great;
wonyng, dwelling place. 1535 continuall, continual. 1540 fulsomesly, completely, to the
full; seand, seeing. 1541 feland, feeling; heryng, hearing.

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- swetly swelowyng; and than shal we sen God face to face, hontly and folsomly.
The creature that is made shal sen and endlesly beholden God which is the maker.
For thus may no man sen God and leuen after, that is to say, in this dedly life.
1545 But what He of His special grace wil shewen Him here, He strengthyfeth the
creature above the selfe, and He mesurith the shewing after His own wille as it
is profitable for the tyme.

XLIV

Of the properties of the Trinite; and how manays soule, a creature, hath the same
properties, doyng that that it was made for: sayng, beholding, and merwelyng his God,
so, by that, it semyth as nowte to the selfe. Forty-fourth chapter.

- God shewid in al the Revelations oftentimes that man werkyth evermore His
will and His wenship lesyngh withoute ony stynkyng. And what this worke is was
1550 shewid in the first, and that in a meruelous grunde. For it was shewid in the
werkynge of the soule of our blisfull Lady Seynt Mary, treath and wisdom; and
how, I hope, be the grace of the Holy Gost, I shal say as I saw.

- Treath with God, and wisdom beholdyfeth God; and of these two comyth the
thred, that is, an holy, meruelous delyne in God, which is love. Wher treath and
1555 wisdom is, verily there is love, verily command of hem bothyn, and al of God
makynge. For He is endles soverain truthe, endles sevrecyn wisdom, endles sover-
eyn love ormade. And man soule is a creature in God, which bath the same
properiyes made, and evermore it doith that it was made for: It seith God, is
1560 beholdyfeth God, and it louyth God, wherof God enjoyith in the creature, and the
creature in God, endlesly merwelyng, in which merwelyng he seith his God, his
Lord, his Maker, so bey, so gret, and so good in reward of hym that is made,
that onethys the creature semyth owte to the selfe. But the clerye and the
clenes of treath and wisdom makyngh hym to sen and to beknownen that he is
made for love, in which God endlesly kepyth him.

1542 *swelowyng*, swallowing. 1544 *leuen*, i.e.; *dedly*, mortal. 1555 *commend*, comming.
1556-57 *soverain*, *sevrecyn*, *sovereyna*, *sovereign*. 1558 *made*, created, i.e., not self-
generated. 1561 *in reward of*, in comparison with. 1562 *onethys*, scarcely; *owte*, any-
thing; *cleryc*, clarity.

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XLV

Of the ferme and depe jugement of God and the variant judgement of man. Forty-fifth chapter.

1565 God demyth us upon our kynde substance which is ever kept on in Hym hole
and save without end, and this dome is of His rythfulhede. And man jugith
upon our changeabil sensualyn, which semyth now on, now other, after that it
takith of the parties and shewyth outward. And this wisdom is modyllid, for
suntyme it is good and esye and suntryme it is herd and grevous. And in as mekil
as it is good and esye it longyth to the rythfulhede. And in as mekil as it is herd
and grevous, our good Lord Jesus reformyth it be mercy and grace throw the
virtue of His blissid passion and so bryngith into the rythfulhede. And thow
these two be thus accoedid and cryd, yet it shal be knownen, both, in Hevyn
without end. The first dome, which is of God rythfulhed, and that is of His heyn,
endless life; and this is that faire swete dome that was shewid in al the fair reve-
lation in which I saw Him assigne to us no manner of blame.

And thow this was swete and delectabil, yet only in the beholdyng of this, I
cowd nowte be full cryd. And that was for the dome of Holy Church, which I
had alora understandid and was continually in my syte. And therfore be this dome
methowte me behovyd neds to know me a synner, and be the same dome I
understode that synners arn worthy vanytyme blame and wreth. And these two
cowth I not se in God. And there my desir was more than I can or may tell. For
the heyer dome God shewid Hymselfe in the same tyme, and therfore me
behovyd neds to taken it, and the lower dome was lern me alora in Holy Church,
and therfore I myte in no way lewyn the lower dome. Then was this my desire —
that I myte sea in God in what manner that the dome of Holy Church herin
sochyth is trew in His syte, and how it longyth to me soothly to knoyn it, wherby
thei myte both be savid so as it wer worshipfull to God and rite way to me. And
to all this I had non other answere but a merveilous example of a lord and of a
servant, as I shal seyn after, and that ful mytyly shewid.

And yet I stond in desire, and will into my end, that I myte be grace knownen
these two domys as it longyth to me. For al heavenly and al earthly things that
longyn to Hevyn arn compechendid in thes two domys. And the more under-
standingyng be the gracious ledyng of the Holy Gost that we have of these two domys

1565-66 hole and save, whole and safe. 1568 modyllid, minded. 1578 cowd nowte, could
not; dome, judgment. 1582 cowth, could. 1585 lewyn, leave (see note). 1587 longyth . . .
knoyn it, pertains to me to know it truly.

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- 1595 the more we shal sen and known our faylings. And ever the more that we sen hem, the more kyndly be grace we shal longen to be fullfilled of endles joye and Niss. For we are made therin, and our kindly substance is now blisful in God, and hath bee sithen it was made, and shall, without end.

XLVI

We cannot knownen ourself in this life but be feith and grace, but we must know ourself synners; and how God is never wroth, being most nere the soule, it kepyng. Forty-sixth chapter.

But our passand lif that we have here in our sensualite knowith not what cratself is. Than shal we verily and clerly sen and knownen our Lord God is fulbede of joy. And therfore it behovyth nedys to be that the norer we be our bliss, the more we shall longen; and that both be kynd and be grace. We may have knowing of ourselfe in this life be continuant helpe and vertue of our heyn kynd, in which knowing we may encresce and wexen be forthing and speding of mercy and grace. But we may never full know ourselfe in to the laste poynte, in which poynte this passand life and manner of peyne and wo shall have an end. And therfore it longyth properly so us, both be kynd and be grace, to longen and desiren with al our myghts to knownen ourselfe in fulbede of endles joye.

And yet in al this tyme from the begynnyng to the end I had two manner of beholding. That one was endless continuant love with sekirnes of kepyng and blisfull salvation. For of this was al the shewyng. That other was the common techyng of Holy Church in which I was alora enformyd and growndid and willfully haveing in use and understandyng. And the beholding of this come not from me. For be the shewing I was not sterid ne led therfrom in no manner poynte, but I had therin teching to loven it and liken it, wherby I myte, be the helpe of our Lord and His grace, encresce and resyn to more hevynly knowyng and beyer lowyng. And thus is al this beholding methowte it behovyd nedys to sen and to knownen that we are synners, and don many evill that we owten to leuen, and leuen many good dedes ondon that we owten to don, wherfore we deserve peyne and wroth.

And notwithstanding all this, I saw soothstantly that our Lord was never wroth

1604 encresce and wexen be forthing, increase and grow with the helping. 1613-14 And . . . me; And this way of looking at things stayed with me. 1616 encrose and resyn, increase and rise.

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ne never shall. For He is God — good, life, trouth, love, peas. His charite and His unite saffrith Hym not to be wroth. For I saw trewly that it is agens the properte of myte to be wroth, and agens the properte of His wisdom, and agens the properte of His goodnes. God is the goodnes that may not be wroth, for He is not but goodnes. Our soule is onyd to Hym, onchangable goodnes, and betwix God and our soule is neyther wroth nor forgilenes in Hys syte. For our soule is fulsomly onyd to God of His own goodnes, that atwix God and soule may ben ryth nowte. And to this understandyng was the soul led by love, and drawne be myte in every shewing. That it is thus, our good Lord shewid, and how it is thus soothly, of His gret goodnes; and He will we desire to wetyn, that is to seyen, as it longyth to His creature to wetyn it. For althyngh that the simple soule understande, God will that it be shewid and knownen. For the thyngs that He will have privy, mytyly and wisely Hymselfe He hydeth hem for love. For I saw in the same shewing that meek privity is hid, which may never be knownen into the tyme that God of His goodnes hath made us worthy to see it. And therewith I am wele paid, abyding our Lords will in this hey mervel. And now I yecle me to my moder Holy Churche as a simple child owyth.

XLVII

We must reverently mervelyn and mekely suffres, ever enjoyand in God; and how our Myndhede, is that we se not God, is cause of synne. Forty-seventh chapter.

Tweyn poynts longea to our soule be deit. On is that we reverently mervelyn. 1640 That other is that we mekely suffry, ever enjoyand in God; for He will we wetyn that we shal in short tyme se clerly in Hymself at that we desire. And notwithstanding al this, I beheld and mervelyd gretly: What is the mercy and forgivenes of God? For be the techynge that I had afore, I understande that the mercry of God shal be the forgesenes of His wroth after the tyme that we have synaed. For methowte to a soule whose menyng and desire is to loven, that the wroth of God wer harder than any other peyne. And therfor I toke that the forgesness of His wroth shal be one of the principal poynts of His mercy. But for nowte that I myte beholde and desyria I could no se this poynte in al the shewyng. But how I understande and saw of the werkis of mercy I shal sey sumdel, 1645 as God wil geve me grace.

1637 yecle me, yeld myself. 1638 owyth, ought to do. 1639 kynges, perhais; Oo, One. 1648 no, not. 1649 sumdel, something.

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- I understoode this: Man is chosgeable in this lif and be frete and over-cummingyng fallith into syane. He is oamytte and owise of hymself, and also his will is overleyd, and in this tyme he is in tempest and in sorow and wo. And the cause is blindhede, for he seith not God. For if he sey God continually, he shuld have no mischevous felyng, ne no manner storung the yernyng that servyth to syne. Thus saw I and felt in the same tyme; and methowte that the syte and the felyng was heyn and plentisous, and gracious in reward that our commen felyng is in this lif, but yet I thowte it was but smal and low in reward of the great desire that the soule hath to see God.
- 1655
1660 For I felt in me five manner of werkyngs, which be these: enjoying, morning, desir, drede, and sekir hope. Enjoying, for God gave me understandyng and knowing that it was Hymself that I saw. Morning, and that was for faylyng. Desir, and that was that I myte see Hym ever more and more, understandyng and knowyng that we shal never have ful rest til we see Hym verily and cleary in Heyvn. Drede was for it semyd to me in al that tyme that that syte shuld fayle and I ben left to myselfe. Sekir hope was in the endles love, that I saw I shuld be kept by His mercy and browte to His bliss. And the joyeing in His syte with this sekir hope of His merciful kepyng made me to have felyng and comforte so that morneing and drede were not gretly peynfull. And yet in al this I beheld in the shewing of God that this manner syte of Hym may not be continuant in this lif, and that for His own worship and for encreas of our endles joy. And therefore we fallen oftentymes of the syte of Hym, and anon we fallen into ourself and than fynde we no felyng of ryth — nowte bat contrarioust that is in ourself, and that of the elder rote of our first synne with all that followyn of our contrivanc; and in this we are traveyld and tempestid with felyng of synnes and of peynes in many dyvers maner, gostly and bodily, as it is knownen to us in this lif.
- 1665
1670
1675

XLVIII

Off mercy and grace and their propertys; and how we shall enjoy that ever we suffrid wo patiently. Forty-eighth chapter.

But our good Lord the Holy Gost, which is endles lif wonnyng in our soule, ful sekirly kepyth us, and werkith therin a peas, and bryngith it to esc be grace,

1651-52. *felle* and *overcomyng*, faility and defeat. 1652 *oamytte* and *owise*, powerless and foolish. 1654 *sey, saw*. 1655 *mischevous*, ill. 1660 *morning*, mourtning. 1673 *contrarioust*, *contrariness*, perversity. 1674 *rote*, root. 1675 *traveyld*, belabored. 1677 *wonnyng*, dwelling.

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- 1680 and accoedit it to God, and maketh it burum. And this is the mercy and the way
that our Lord continually ledyth us in as longe as we ben here in this lif which is
changeable. For I sow no wrath but in manys partie, and that forgyfth He in us.
For wrath is not ell but a frowardness and a contrarioste to peace and to love.
And cyther it commyth of faylyng of myte, or of faylyng of wisdom, or of faylyng
of goodnes, which faylyng is not in God, but it is on our partie, for we be synne
1685 and wretchednes have in us a wretched and continuall contrarioste to peace and
to love, and that shewid He full often in His lovely chere of ruth and pety. For
the ground of mercy is love, and the working of mercy is our kepyng in love,
and this was shewid in swich manner that I cowth not aperceyven of the partye
of mercy otherwise but as it were alone in love, that is to sey, as to my syte.
1690 Mercy is a swete, gracious working in love medlyd with plentuous pitie. For
mercy werkith, us kepan; and mercy workyth, turnyng to us althynge to good.
Mercy be love suffrith us to faylen be mesur, and in as mech as we faylen, in so
mekyl we fallen, and in as mekyl as we fallen, so mekyl we dyen. For us behovyth
1695 needes to dyen, in as mech as we fallen syght and felyng of God that is our lif.
Our faylyng is dredful, our falling is shamefull, and our dyng is sorrowfull. But
in al this the swete eye of pite and love cummyth never of us, ne the working of
mercy cesayth not. For I beheld the properte of mercy and I beheld the properte
1700 of grace, which have two manner working in one love. Mercy is a pitiful
properte which longth to the moderhode in teadys love. And grace is a woe-
shipful properte which longth to the ryal Lordshipp in the same love. Mercy
werkyth, kepyng, suffring, quecknyng, and belyng; and al is of tendernes of love.
And grace werkyth, reyng, rewardyng, and endlessly overpassyng that our
1705 loyng and our travel deservyth, spreding abrode, and shewyng the hev, plen-
tious largess of Gods ryal Lordship in His meruelous carnesye; and this is of
the abundance of love. For grace werkyth our dredfull faylyng into plentious
eadies solace, and grace werkyth our shamefull fallyng into hev worship reyng,
1710 and grace werkyth our sorrowfull dyng into holy blisfull lif. For I saw full sek-
irly that ever as our contrarioust werkyth to us here in erth peyne, shame, and
sorrow, ryth so on the contrariewise, grace werkyth to us in Hevyn solace, worship,
and blis; and overpassyng — so fer forth that whan we cum up and receivyn the
swete reward which grace hath wrouse to us, than we shal thanlyn and blisyn our
Loed, endlesly enjoyand that ever we suffrid wo. And that shal be for a properte

1679 *bustum*, obediens. 1681 *soww*, soww. 1682 ell, else; frowardness and a contrarioste,
perversity and an opposition. 1685 contrarioste, contrarieness. 1688 *cowth*, could. 1691
turnyng . . . good, turning everything to good for us. 1696 *of us*, away from us. 1697
cesayth, ceases. 1699 properte, quality.

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of blissid love that we shall know in God, which we myte never a knownen withoute wo goeing adore. And whan I saw all this, me behovid nedis to grannes that
1715 the mercy of God and the forgiveness is to slaken and wanter our wretch.

XLIX

Our lif is groundid in love withoute the which we perish; but yet God is never wroth,
but in our wretch and synne He mercifullly kepith us, and treth us to peace, rewarding
our tribulations. Forty-ninth chapter.

For this was an hev mervel to the soule which was contynely shewid in al, and
with gret diligens beholden: that our Lord God asemptis Hymself may not for-
givyn, for he may not be wroth. It were impossible. For this was shewid, that
our lif is all groundid and rotid in love, and without love we may not levyn. And
therfore to the soule that of His special grace seyth so ferforth of the hev, mer-
velous godenes of God, and that we are endlesly oynd to Hym in love, it is the
most impossible that may ben that God shal be wretch. For wretch and frendship
be two contraries. For He that westh and destroyth our wretch, and maketh us
meke and mylde, it behovyth nedis to bee that He be ever on in love, meke and
mylde, which is contrarious to wretch. For I saw ful sekirly that wher our Lord
appenth, pecas is taken and wretch hath no place. For I saw no manner of wretch
in God, neyther for short tyme ne for longe, for soothly, as to my syte, if God
myte be wroth a touch we shal never have lif, ne stede, ne beyng.

For verily as we have our beyng of the endles myte of God and of the endless
wisdam and of the endless godeness, as verily we have our kepyng in the endles
myte of God, in the endles wisdom, and in the endles goodnes. For thow we
felyn in us wretches, debates, and strives, yet are we al mannerfull blosyd in
the mildhede of God and in His meekchede, in His benignite, and in His baxum-
hede. For I saw full sekirly that al our endles frendship, our stede, our lif, and
1735 our beyng is in God. For that same endles goodnes that kepith us whan we
synne that we perish not, the same endles goodnes contynely trethyth in us a
peace agaynst our wretch and our contrarious fallyng, and maketh us to see our
node with a trew drede, mytly to sekyn into God to have forgivenes with a
gracious desire of our salvation. For we may not be blisfully save til we be verily
1740 in peace and in love, for that is our salvation. And thow we, be the wretch and

1720 seyth, sees. 1728 a touch, a hit, stede, standing place. 1732 wretches, times of
wretchedness. 1733-34 baxumhede, obedience. 1734 stede, place.

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the contrarihouette that is in us, be now in tribulation, desese, and wo, as fallyth
to our blindnes and frelic, yet ars we sekerly safe be the mercifull koupyng of
God that we perish not. But we arn not blisfully saf in havynge of our endles joy
till we ben al in peace and in love, that is to say, ful plesid with God and with al
1745 His werkis, and with al His domys, and lovand and possibl with ourselfe and
with our even Cristen, and with al that God lovith, as love likyth. And this
doeth Gods goodnes in us.

Thus saw I that God is our very peace, and He is our seker keper whan we arn
ourselue at onpease, and He contynly werkith to bring us into endles peas. And
1750 thus whan we, be the working of mercy and grace, be made meke and mylde, we arn
ful safe. Sodenly is the soule onyd to God whan it is trewly plesid in the selfe,
for in Him is fonden no wretch. And thus I saw whan we ar all in peace and in
love, we fynde no contrarihouette, ne no manner of lettynge, of that contrarihouette
1755 which is now in us, our Lord of His goodnes maketh it to us ful profitabile. For
that contrarioust is cause of our tribulations and al our wo, and our Lord Jesus
taketh hem and send hem up to Hevyn, and there arn thei made more swete and
delectable than herbe may thynken or tongue may tellen. And whas we cum
thither we shal fynd hem redy al turnyd into very faire and endles worshipis.
1760 Thus is God our stedfast ground, and He shal be our full bliss and make us
unchangeable as He is whan we arn there.

I.

How the chosen soule was never ded in the syte of God, and of a mervel upon the same;
and three things boldid hir to aske of God the understandyng of it. Fiftieth chapter.

And in this dedly lif, mercy and forgivenes is our wey and evermore ledyth us
to grace. And be the tempest and the sorow that we fallen in on our parte, we
be often dede as to manys done in erth, but in the syte of God, the soule that
1765 shal be save was never dede ne never shall. But yet here I wondred and mervellid
with al the diligens of my soul menand thus: Good Lord, I se the that art very
truth and I know soothly that we synne grevously al day and ben makyng blameworthy,
and I ne may neyther lelyn the knowyng of this sothe, ner I ne se the
shewyn to us no manner of blame. How may this be? For I knew be the common
1770 teichyng of Holy Church, and be myn owne felynge, that the blame of our synnes
continuly hangith upon us from the first man into the tyme that we come up

1745 domys, judgments; possibl, al peace.

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into Hevyn. Than was this my mervel, that I saw our Lord God shewand to us no more blame than if we were as cleane and as holy as angelys be in Hevyn.

- 1775 And atwix these two contraries my reason was gretly traveyld by my blynd-hede and cowde have no rest for deede that His blyssid presens shuld passyn from my syte, and I to be left in onknowyng how He beholdyth us in our synne. For either behovid me to sen in God that synne were al don away, or ell me behovid to sen in God how He seith it, wherby I myte trewly knowen how it longyth to me to se synne and the manner of our blame. My longyn iherid, Hym continualy beholding, and yet I cowde have no patience for great awer and perplexitie, thynkand: If I take it thus that we be not synners ne no blameworthy, it sensyth as I shuld eryn and faille of knoweing of this sooth. And if it be so that we be synners and blameworthy, Good Lord, how may it than ben that I can not sen this soothnes in The, which art my God, my maker, in whom I desire to sea al traeths?
- 1785 For three poynts makyn me herdy to ask it. The first is for it is so low a thyng, for if it wer an hevy, I should ben adred. The second is that it is so common, for if it were special and privye, also I should be adred. The third is that it nedyth me to wetylth it, as me thynkyth, if I shall levyn here, for knowyng of good and evill wherby I may be reason and grace the more depart hem on sundre, and loven goodnes and haten evill as Holy Church techyth. I cryed inwardly with al my myte sekyng into God for helpe, menand thus, "A, Lord Jesus, King of bliss, how shall I ben esyd? Ho that shal techyn me and tellyn me that me nedyth to wetylth if I may not at this tyme sea it in The?"
- 1790

LJ

The answeres to the doute afor by a mervelous example of a lord and a servant; and God will be abidyn, for it was nere twenty yeris after ere she fully understood this example; and how it is understod that Crist sytith on the ryth hand of the Fader. Fifty-first chapter.

- 1795 And than our curtes Lord answerd in shewing full mystily a wondirful example of a lord that hath a servant, and gave me syte to my understandyng of botrys, which syght was shewid double in the lord, and the syte was shewid dowlle in the servant. Than on partie was shewid gosly in bodily lyknes, and the other

1779 awer, trouble (see note). 1781 eryn, er. 1785 makyn . . . it, make me courageous enough to ask this. 1792 Hs, Who. 1793 sea, see. 1794 mystily, obscurely, as if through a mist; symbolically (see note). 1795 botrys, both.

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partie was shewid more gosly without bodily lyknes. For the first, thus: I saw
1800 two persons in bodily likenes, that is to say, a lord and a servant, and therewith
God gave me gosly understandyng. The lord sittith solemnly in rest and in
peace; the servant standyth by, aforn his lord reverently, redy to don his lords
will. The lord lookyth upon his servant ful lovely, and swesely and mekely he
sendyth hym to a certain place to don his will. The servant, not only he goeth,
1805 but suddenly he stirrih and ryndith in grete haste for love to don his lords will,
and anon he falleth in a slade and takith ful grete sore. And than he groanith and
monith and waylith and writhith, but he se may ryse ne helpyn hymself be no
manner wey.

And of all this the most myschief that I saw him in was faylyng of comforde,
1810 For he cowde not turne his face to loke upoa his loyng lord which was to hym
ful nere, in whom is ful comfort; but as a man that was febil and othewise for the
tyme, he esteaded to his felyng, and indaryd in wo, in which wo he suffrid seven
grete peynes.

The first was the sore brosyng that he toke in his fallyng, which was to hym
1815 fablele peyne. The second was the hevynes of his body. The third was febilnes
folowing of these two. The fourth, that he was minded in his reason and
stonyed in his mend so ferforth that almost he had forgotnes his owne lat. The
fifth was that he myte not ryse. The sixth was most mervelous to me, and that
1820 was that he lay alone. I lokid al aboute and beheld, and fer ne nere, hev ne low,
I saw to him no helpe. The seventh was that the place which he lay on was a
lang, heft, and grevous. I merveled how this servant myte mekely suffres there
all this wo.

And I beheld with avisement to wetyn if I cowth perceye in hym any defaute,
1825 or if the lord shuld asigne in hym any blame. And soothly ther was none seen.
For only his good will and his grete desire was cause of his fallyng. And he was
as unlothful and as good inwardly as whan he stode aforn his lord redy to don his
wille. And ryth thus continually his lowand lord ful tenderly beholdyth him, and
now with a double cher — on outward, ful mekely and myldely with grete ruth
1830 and pety, and this was of the first; another inward, more gosly, and this was
shewid with a ledyng of my understandyng into the lord which I saw hym heylly
enjoyen for the worshipful resting and nobleth that he will and shall bryng his
servant to be his plenteuous grace; and this was of that other shewyng. And now
my understandyng led agen into the first, both kepond in mynd. Than scith this
comes lord in his meyng: Lo, lo my lowid servant, what horne and diseas he hath

1804 ryndith, runs. 1805 slade, valley. 1813 brosyng, bruising. 1816 stonyed, stunned,
astonished; mend, mind; lat, love. 1820 lang, long. 1830 nobleth, nobility, honor.

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- 1835 *takyn in my service for my love, ya, and for his good will; is it not skyl that I reward hym his afry and his drede, his hurt and his mayme, and al his wo? And not only this, but follieth it not to me to givyn a gift that be better to hym and more worshippfull than his own hole shuld have ben? And ell me mynkyd I dide hym no grace.* And in this an inward gostly shewing of the lords mercys descendid into my soule, in which I saw that it behovith ned to ben, stondyng his grete and his own worship, that his dereworthy servant which he lovid so much shuld ben verily and blisfully rewardid without end aboven that he shuld a ben if he had not fallen; ya, and so ferforth that his fallyng and his wo that he hath taken therby shall be turnyd into heyn and overpassing worship and endles blis.
- 1840 *And at this poynete the shewing of the example vanishid, and our good Lord led forth myn understandyng in syte and in shewing of the Revelation to the end. But notwithstanding al this forthledyng, the merwelyng of the example cam never from me for methoweth it was given me for an awere to my desir. And yet coweth I not taken theris ful understandyng to myn ese at that tyme. For in the servant that was shewid for Adam, as I shal seyn, I saw many dyvers properties that myten be no manner way ben aet to single Adam. And thus in that tyme I stode mckyl in onknowyng. For the full understandyng of this mervelous example was not given me in that tyme, in which mystyc example three propertes of the revelation be yet mckyl hidde. And notwithstanding this, I saw and understood that every shewing is full of privities. And therfore me behovith now to telles three propertes in which I am sumdale esyd. The first is the begynnyng of techyng that I understood therin in the same tyme. The second is the inward lerayng that I have understandyn therin sithen. The third, al the hole revelation from the begynnyng to the end, that is to sey, of this boke, which our Lord God of His goodnes bryngyth oftentimes frely to the syte of myn understandyng. And these three arn so onyd as to my understandyng that I cannot, ner may, depart them. And be these three as on, I have techyng wherby I owe to leuyyn and trustyn in our Lord God, that of the same godenes that He shewid it, and for the same end, ryth so, of the same goodnes and for the same end. He shal declaryn it to us whan it is His wille.*
- 1845 *1850 1855 1860 1865* For twenty yeres after the tyme of the shewing, save three monethis, I had techyng inwardly, as I shal seyen. *It length to the to taken heide to all the propertes and condition that were shewid in the example shew thou thyne that they*

1834 skyl, reasonable. 1835 reward . . . drede, compensate him for this attack and for his fear. 1837 hole, wholeness, health; And ell, Or else. 1856 aet, attributed. 1852 mynkyd, symbolic, obscure (see note to line 1794). 1855 sumdale, somewhat. 1860 depart, separate. 1861 owe, ought. 1862 trustyn, trust. 1865 monethis, months. 1866 heide, herd.

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ben mysty and indifferent to thy syne. I assend willfully with grete desire, and seeing inwardly with avisement al the poyns and properites that wer shewid in the same tyme as ferforth as my witt and understandyng wold servyn, begynning myn beholding at the lord and at the servant, and the manner of syting of the lord and the place that he sate on and the color of his clothyng, and the manner of shapp and his cher withouten and his nobieth and his godeness within; at the manner of stondyng of the servant, and the place wher and how, at his manner of clothyng, the color and the shappe, at his outward havyng, and at his inward goodnes and his onlothfahede.

The lord that sate solemnly in rest and in peace, I understand that he is God. The servant that stode aforn the lord, I understood that it was shewid for Adam, that is to seyes, on man was shewid that tyme, and his fallyng, to maken therby understanden how God beholdith a man and his fallyng. For in the syte of God, al man is on man, and on man is all man. This man was harie in his myc and made ful febil, and he was stonyed in his understandyng, for he taryd from the beholding of his lord. But his will was kept hole in God syge, for his will I saw our lord commendas and approuen. But hymselfe was lettid and blyndyd of the knowing of this will, and this is to him grete sorow and grevous diseas. For neither he seith clerly his lovynge lord, which is to him ful meke and mylde, ne he seith trewly what himself is in the syte of his lovynge lord. And wel I wote whan these two are wysely and trewly soyn, we shall gettyn rest and peas her in parte, and the fulhede of the bliss of Hevyn be His plenisous grace. And this was a begynnyng of techyng which I saw in the same tyme wherby I myte com to knowyng in what manner He beholdyth us in our syne. And than I saw that only payns blamith and panisith, and out curtis Lord comfortith and sorowith, and ever He is to the soule in glad cher, lovand and longand to bryngen us to bliss.

The place that our Lord sat on was symple, on the erth, barren and desert, alone in wildernes. His clothyng was wide and syde, and ful somely as fallyth to a lord. The color of His cloth was blew as asare, most sad and fair. His cher was merciful. The color of His face was faire browne with falsomely featours; His eyen were blak, most faire and semely, shewand ful of lovely pety; and within Him, as hey ward, longe and beode, all full of endles hevyns. And the lovely lookeing that He loked upon His servant continaly, and namely in his fallyng, methowte it myte molten our herts for love and breschen hem on to for joy. The fair lokyng

1868 mysty and indifferent, unclear and irrelevant; assend, ascended. 1872 sate, sat; tho, the. 1873 havyng, behavior. 1876 onlothfahede, alacrity, good will. 1882 stonyed, stunned, stricken. 1884 lettid, hindered. 1895 syde, long, ample. 1896 sad, dignified. 1897 falsomely featours, full, regular features. 1899 hey ward, high refuge. 1901 on to, in twa.

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- shewid of a semely medlar which was mervelous to beholden. That on was rath
and pety, that other was joye and blis. The joy and blis passith as fer reuth
and pite as Hevyn is aboven erth. The pite was earthly, and the blis was heavenly.
1905 The rath in the pite of the Fadir was of the falling of Adam, which is His most
lovid creature. The joy and the blis was of His dereworthy Son, which is evyn
with the Fadir. The merciful beholding of His lolly cher fulfilled al erth and
descendid downe with Adam into Helle, with which continuall pite Adam was
kept from endles deth. And this mercy and pite dwellyth with mankind into the
tyme we com up into Hevyn.
- But man is blindid in this life, and therfore we may not sen our Fader, God,
as He is. And what tyme that He of His goodnes will shewin Hym to man, He
shewith Him homely as man. Notwithstanding I saw soothly we owen to knowen
1915 and lovyn that the Fader is not man. But His sitting on the erth barneys and
deserts is this to meyng: He made mans soule to ben His own cyte, and His
dwellyng place, which is most plesyng to Hym of al His werks. And what tyme
that man was fallen into sorow and peyne, he was not al seemly to servyn of that
noble office. And therfore our kind Fader wold adynes him no other place, but
sitten upon the erth abeyland mankynd which is medlid with erth till what time
1920 be His grace His dereworthy Son had bowte ageyn His cyte into the noble fayrhede
with His bord travel. The blawhede of the clothing betokinith His stedfastnes;
the browahede of His fair face with the semely blakhede of the eyen was most
accordyng to shew His holy sobernes. The larghede of His clothyng which were
fair, flamand abowten, betokenith that He hath beclaid in hym all hevyns and
1925 al joy and blis. And this was shewid in a touch, wher I sey, myn understandyng
was led into the Lord, in which I saw Him heylly enjoyen for the worshipful
restoring that He wil and shal bring His servant to be His plenteous grace.
- And yet I mervellyd, beholding the lord and the servant afornscid. I saw the
1930 lord sitten solemnly and the servant standand reverently aforn his lord, in which
servant is double understandyng, on withoutes, another within. Outward, he
was clad simply as a labourer which wer disposit to travel, and he stode ful nere
the lord, not even forneempt hym, but in partie ayd, that on the lift. His
clothyng was a white kirtle, songil, old and al defacid, dide with swete of his
body, streyne fitting to hym and short, as it were an handful benethe the knee.
- 1902 medlar, mature. 1907 lolly, lovely. 1915 is this to meyng, means this; cyte, city,
site. 1918 adynes him, prepare for him, assign to him. 1919 abeyland, waiting for;
medlid, mingled. 1922 eyen, eyes. 1932 forneempt, right before; ayd, aside; lif, left.
1933 kirtle, coat, tunic; songil, single; dide with swete, stained with sweat. 1934 streyne fit-
ting, skimpy, close.

The Shewings of Julian of Norwich

1935 bar, demand as it shalde sone be weryd up redy to be raggid and rent. And in this
I merveilid gretly, thynkand: This is now an onsemely clothyng for the servant
that is so heylly lovid, to stondyn afor so worship lord.

And inward, in him was shewid a ground of love, which love he had to the
lord was even like to the love that the lord had to hym. The wisdom of the ser-
vant saw inwardly that ther was on thing to don which shalde be to the worshipp
of the lord. And the servant, for love, haveing no reward to hymselfe ne to
nothing that might fallen on him, hastyly he stirt and ran at the seadynge of his
lord to don that thing which was his will and his worship. For it semyd be his
outward clothyng as he had ben a continuall labourer of leng tyme. And be the
inward syte that I had both in the lord and in the servant, it semyd that he was
anew, that is to say, new begynnyng to travellyn, which servant was never sent
out afor.

Ther was a tresor in the erth which the lord lovid. I merveilid and thowte what
it myte ben. And I was answered in myn understandyng: It is a mete which is
lovesome and plesant to the lord. For I saw the lord sitten as a man, and I saw
neither mete nec dyngke wherwith to servyn hym. This was on mervel. Another
mervel was that this solemn lord had no servant bat on, and hym he sent owis.
I beheld, thynkyng what manner labour it myte ben that the servant shalde don,
and than I understoode that he shalde don the gretest labore and herdest travel
that is. He shalde ben a gardiner, delvyn and dykyn, swinkin and swetyn, and turne
the earth upsidowne, and sekyn the depnes, and wattir the plants in tyme, and
in this he shalde contynue his travel and make swete flos to rennen, and noble
and plenteous fratis to springen which he shalde bryng afor the lord and servyn
hym therwith to his lykyng. And he shalde never turne agen till he had dygde this
mete al redye as he knew that it lekyd the lord, and than he shalde take this
mete with the drinke in the mete, and beryn it ful worshipfully afor the lord.

And al this tyme the lord shalde sytten on the same place abydand his servant
whome he sent out. And yet I merveylid from whens the servant came. For I
saw in the lord that he hath wthyd hymselfe endles lif and al manner of goodnes,
save that tresor that was in the erth, and that was groundyd in the lord in mer-
velous depenes of endles love. But it was not all to the worship till this servant
had dygde thus nobly it, and browte it afoen him, in hymselfe peesent. And with-
out the lord was nothing but wildernes. And I understod not all what this example
meant, and therfore I merveylid whens the servant cam.

1935 weryd up, worn out. 1949 mete, food. 1953 myte . . . don, might be that the servant
should do. 1955 delvyn and dykyn, digging and ditching; swinkin, working; swetyn, vacat-
ing. 1959-60 dygde this mete, prepared this food. 1967 dygic, prepared.

The Shewings of Julian of Norwich

- 1970 In the servant is comprehendid the Second Person in the Trinite, and in the servant is comprehendid Adam, that is to sey, al man. And therfore whan I sey the Son, it meyth the Godhede which is even with the Fadir; and whan I sey the servant, it meyth Christis manhood which is rythful Adam. Be the nerehede of the servant is understande the Son, and be the stondyng on the left syde is understood Adam. The lord is the Fadir, God; the servant is the Son, Christ Jesus; the Holy Gost is even love which is in them both. Whan Adam fell, God Son fell. For the rythfull onyng which was made in Hevyn, God Son myte not fro Adam, for by Adam I understand all man. Adam fell fro lif to doth into the slade of this wretched world, and after that into Hell. Gods Son fell with Adam into the slade of the Mayden wombe which was the fairest dawter of Adam, and therfor to excuse Adam from blame in Hevyn and in erth, and mytly He fesched him out of Hell.
- 1975
1980
1985
1990
1995
2000
- Be the wisdom and goodnes that was in the servant is understande Godds Son. Be the pec clothynge as a laborer standand nere the left syde is understande the manhood and Adam, with al the mischev and feblines that folowith. For in al this, our good Lord shewid His owne Son and Adam bat one man. The vertue and the goodnes that we have is of Jesus Criste, the feblines and the blindnes that we have is of Adam; which two wer shewid in the servant. And thus hath our good Lord Jesus taken upon Him al our blame, and therfore our Fadir may, ne will, no more blame assigne to us than to His owen Son, derworthy Criste. Thus was He the servant afoore His coming into erth, standand redy afoore the Fader in purpos till what tyme He would send hym to don that worshipfull dede be which mankynde was browne ageyn into Hevyn, that is to seyn, notwithstandingyng that He is God, evyn with the Fadir as anemptis the Godhede. But in His forsoeing purpose that He wold be man to save man in fulfilling of His Faders will, so He stode afoore His Fader as a servant wilfully takynge upon Hym al our charge. And than He stum full redily at the Faders will, and anon He fell full low in the Maydens womb, having no reward to Himselue ne to His herd peyns. The which kirtle is the flesh; the syngalhede is that there was ryte now abwix the godhod and manhede. The steychede is povertye. The eild is of Adams waring; the defacing of swete, of Adams travell. The shorthede shewith the servant labour. And thus I saw the Son stonding, sayeng in His meyng: Lo, my der Fader, I stond befor The in Adams kirtle alredy to sterren and to rennen. I

1973 rythful, fittingly; nerehede, closeness. 1980 slade, valley. 1994 anemptis, pertains to. 1996 Hym, Himself. 2000 steychede, skimpiness. 2001 waring, wearing; defacing of swete, disfigurement of the sweat; travell, labor.

The Shewings of Julian of Norwich

wold ben in the erth to do. Thy worship what it is. Thy will to send me. How long shall I desire?

- 2005 Ful soothly wist the Son whan it was the Fader will, and how long He shal desire. That is to say, anempt the Godhede, for He is the wisdom of the Fader. Wherfor this mening was shewid in understandyng of the manhode of Criste. For all mankynd that shal be saved be the swete incarnation and misericordie passion of Criste, al is the manhood of Criste. For He is the hede, and we be His members, to which members the day and the tyme is unknoun whan every passand wo and sorrow shal have an end and the everlastyng joy and bliss shall be fulfilled, which day and time for to se al the company of Hesyn longyth. And al that shall ben under Hesyn that shal come thider, ther wey is to longyng and desire,
2010
2015 which desir and longing was shewid in the servant standyng aforen the Lord, or ell thus, in the Sons standyng aforen the Fadir in Adams kirtle. For the langor and desire of al mankynd that shal be saved aperid is Jesus, for Jesus is al that shal be saved, and al that shal be saved is Jesus — and al of the charite of God, with obediens, meekness, and patience, and vertues that longyn to us.
2020 Also in this meruelous example I have techyng with me as it were the beginnyng of an ABC, wherby I may have sum understandyng of our Lordis menys. For the privities of the Revelation ben hidde therin, notwithstanding that al the shewing arn ful of privities. The sytting of the Fadir betokynith His Godhede, that is to say, for shewyng of rest and peas, for in the Godhede may be no travell.
2025 And that He shewid Hymselfe as Lord, betokynith to our manhode. The standyng of the servant betokynith travell; on syde and on the left betokynith that he was not al worthy to stonden ever ryth aforen the Lord. His sterting was the Godhede, and the resting was the manhede. For the Godhede sterte from the Fadir into the Maydens wombbe, falling into the taking of our kynde. And in this falling
2030 He tolke gret sore. The sore that He tolke was our flesh in which He had also swithe feling of dedly peynis. Be that He stod dredfully aforen the Lord, and not even ryth, betokynith that His clothysing was not honest to stand in even ryth aforen the Lord. Ne that myte not, ne shuld not, bes His office whil He was a laborer. Ne also He myte not sitten in rest and peace with the Lord till He had woon His peace rythfully with His herd travel. And be the left syde, that the Fadir left His owne Son wilfully in the manhode to suffre all manays payns without sparing of Him.
2035

Be that His kirtle was in poyncte to be raggid and rent is understanden the swappys and the scorgis, the thornys and the maybs, the drawys and the draggyng.

2032 privities, secrets. 2030 sore, physical pain. 2030–31 also swithe, at once. 2031 stod dredfully, stood in awe. 2032 even ryth, on the right-hand of God. 2035 woon, achieved, won. 2039 swappys, blows; scorgis, whippings.

The Shewings of Julian of Norwich

2040 His sendir flesh rendyng — as I saw in sum partie the flesh was rent from the
bedepanne, fallend in pecys into the tyme the blodyng fallyd, and than it began
to dryand, agen clyngand to the bone. And be the wallowyng and wrythyng,
gronyng and monyng, is understanden that He myte never rysen al mytly from
the tyme that He was fallen into the Maydens wonbe till His body was slaine
2045 and ded, He yeldyng the soule in the Fadir's hands with al mankynd for whom
He was sent.

And at this poynete He began first to shewen His myte, for He went into Helle,
and whan He was there He reysid up the gret rote out of the depe depeas, which
2050 rythfully was knit to Hym in hys Heyvn. The body was in the grave till Eastern
morow, and from that tyme He lay never more. For then was rythfully endid the
wallowyng and the wrythyng, the groning and the monyng. And our foale dedly
flesh that Gods Son toke on Hym, which was Adams old kirtle, streyte, bare and
short, than be our Savior was made fair, now white and bryte, and of endles
2055 cleanness, wyle and syde, fairer and richer than was than the clothyng which I saw
on the Fadir. For that clothyng was blos, and Christis clothyng is now of a fair
semely medlar which is so meruelous that I can it not discrien, for it is al of
very weeshipps.

Now sittith not the Leed on erth in wilderness, but He sittith in His noblest
sete which He made in Heyvn most to His lekyng. Now stondith not the Son aforn
2060 the Fadir as a servant adora the Lord, dredfisly, unornely clad, in party nakid,
but He stondith aforn the Fadir ever rythe nechely clad in blissfull largess with
a corone upon His heade of pretious richess. For it was shewid that we be His
corone, which corone is the Fadir's joye, tho Sonys worshippe, the Holy Gost
2065 lekyng, and endless meruelous bliss to all that be in Heyvn. Now stondith not the
Son aforn the Fadir on the left syde as a laborer, but He sittith on His Fadir's
ryte hand in endles rest and peace. But it is not meat that the Son syttith on
the ryte hand, syde be syde, as on man sittith be another in this lif, for ther is
no such sytting, as to my syde, in the Trinitie. But He sittith on His Fadir's ryte
2070 hand, that is to say, in the heyest noblyth of the Fadir's joyes. Now is the spouse,
Gods Son, in peace with His lowlid wife which is the fair mayden of endles
joye. Now sittith the Son, very God and man, in His cety in rest and peace
which His Fadir hath adyte to Him of His endles purpose, and the Fadir in the
Son, and tho Holy Gost in the Fadir and in the Son.

2041 bedepanne, skell. 2048 rote, root, i.e., throng, company of souls. 2052 streyte,
scanty. 2054 wyle and syde, ample and long; than was than, than was then. 2056 medlar,
mature. 2059 sete, seat, site. 2060 unornely, without ornament, plainly. 2063 tho, the.
2071 cety, city. 2072 adyte, assigned.

The Shewings of Julian of Norwich

LII

God enjoyeth that He is our fadir, mother, and spouse, and how the chosen have here
a medier of wele and wo, but God is with us in three maner; and how we may eschew
synne but never it perfectly as in heaven. Fifty-second chapter.

And thus I saw that God enjoyeth that He is our fadir, God enjoyeth that He
2075 is our moder, and God enjoyeth that He is our very spouse, and our soule is His
lovid wife. And Criste enjoyeth that He is our brother and Jesus enjoyeth that
He is our Savior. Ther are five heyl joyes, as I understand, in which He wil that
we enjoyen. Hym prayng, Him thankyng, Him loveing, Him endlesly blissand.
At that shall be saeid, for the tyme of this life, we have in us a meruelous medier
2080 bothen of wele and wo. We have in us our Lord Jesus upysen; we have in us
the wreschidnes and the mischefe of Adams fallynge, deynd. Be Criste we are
stedfastly kept, and be His grace touchyng, we are reysid into sekir troste of
salvation. And be Adams fallynge we are so broken in our feling on divers
2085 manner, be synes and be sondry peynes, in which we are made derke and so blinde
that onethys we can taken ony comfort.

But in our mesyng we abiden God, and faithfully trosten to have mercy and
grace. And this is His ows werkynge in us, and of His godeness He opynyth the
eye of our understandyng by which we have syte, sumtyme more and sumtyme
less, after that God gevith ablite to takyn. And now we are reysid into that on,
2090 and now we are suffrid to fallen into that other. And thus is this medie so mer-
uelous in us that onethys we knownen of ouselfe or of our evyn Cristen in what
way we stonden, for the merueloushode of this sondry feling, but that ilke holy
assent that we assenten to God whan we felyn Hym, truly willand to be with
2095 Him with al our herte, with al our soule, and with all our myte. And than we
haten and dispisen our evil sterings and all that myte be occasion of synne,
gostly and bodily. And yet nevertheless whan this swetenes is hidde, we falyn
ageyn into blinchede, and so into wo and tribulation on divers manner. But
than is this our comfort, that we knownen in our feith, that be the vertue of
2100 Criste which is our keper we assenten never thereto, but we gratchin ther ageyn
and daryn in peyne and wo, prayand into that tyme that He shewith Him ageyn
to us. And thus we stonden in this medier all the dayes of our life.

But He will we trosten that He is testyngly with us, and that in three manner.

2079-80 medier bothen, mixture both. 2081 mischefe, harm, damage, deynd, dying.
2085 onethys, scarcely. 2090 medie, mixture. 2092 ilke, same. 2096 falyn, fall. 2099
gratchin ther ageyn, complain against it. 2100 daryn, endure. 2101 medier, mixed state.

The Shewings of Julian of Norwich

He is with us in Hevyn, very man in His owne person, us updrawand, and that was shewid in the gosly christ. And He is with us in erth, us ledand, and that was shewid in the thrid wher I saw God in a poynte. And He is with us in our soule endlessly wonand, us reueland and yemand. And that was shewid in the sixteenth, as I shal sey. And thus in the servant was shewid the mischelde and blyndhede of Adams fallynge, and in the servant was shewid the wisdom and godeness of God Son. And in the lord was shewid the ruth and pite of Adams wo, and in the lord was shewid the heylabylth and the eadles worship that mankynde is cum to be the vertue of the passion and the deth of His derworthy Son. And therfore myselfly He enjoyeth in His fallynge, for the heylabyng and fallhede of Mys that mankynde is cum to, overpassing that we shuld have had if He had not fallen. And thus to se this overpassing noblyth was myn understandyng led into God in the same tyme that I saw the servant fallen. And thus we have now matter of morninge, for our synne is cause of Cristis paynes. And we haive lastingly matter of joy, for eadles love made hym to saffir.

And therfore the creature that seith and felith the werkynge of love be grace hanith nowte but synne. For of al thyng, to my syte, love and hate arn herdest and most onmesurable contraries. And notwithstanding all this, I saw and undersode in our Lord menyng that we may not in this life kepe us from synne as holy in ful cleenes as we shal ben in Hevyn. But we may wel be grace kepc us from the synnes which will ledyn us to endles paynes, as Holy Churche teichith us, and eschewen venial resonable upon our myte. And if we be our blyndhede and our wretchedness ony tyme fallen, that we redily risen, knowand the swete touching of grace, and wilfully amenden us upon the teiching of Holy Churche, after that the synne is grevous, and gon forwith to God in love; and neither on the on syd falleys overflow endlynard to despeyr, ne on that other syd ben over rekles as if we gave no fens, but nakedly knowing our feblehede, wisteand that we may not stond a twicklyng of an eye but be keping of grace, and reverently cleven to God, on Him only trouyng.

For otherwise is the beholding of God, and otherwise is the beholding of man. For it losyth to man mekely to accusen hymselfe. And it losyth to the propir goodness of our Lord God cuttesly to excusen man. And these be two parties that

2103 us updrawand, drawing us up. 2106 wonand, dwelling, yemand, guiding, caring for. 2121 in our Lord menyng, in our Lord's view. 2124 be, by. 2127 gon, go. 2128-29 on syd . . . feblehede, one side falling too low, inclining to despair, nor on the other hand being too reckless, as if we did not care at all, but nakedly knowing our fragility. 2132 For otherwise . . . man, For the vision of God differs from the vision of man, and the vision of man, from the vision of God.

The Shewings of Julian of Norwich

2135 were shewid in the double chere in which the lord beheld the fallyng of his
lovid servant. That one was shewid outward, wel meekely and myldly with gret
ruth and pite, and that of endless love. And ryth thus will our Lord that we
accusen ourselfe, wilfully and soothly scand and knowand our fallyng and all the
harmes that cam thereroof, scand and witand that we may never resceen it, and
2140 therewith that we wilfully and truly sen and knownen His everlasting love that He
hath us, and His plenteous mercy. And thus graciously to sen and knownen both
topeder is the meke accusing that our Lord askyth of us. And Hymselfe werkith
it; then it is.

2145 And this is the lowor parte of manys life, and it was shewed in the outward
chere, in which shewing I saw two parties. That on is the reful fallung of man;
that other is the worshipfull asseth that our Lord hath made for man. The other
cher was shewid inward, and that was mor heyl and al on. For the life and the
2150 vertue that we have in the lower parte is of the heyer, and it commith downe to
us of the kinde love of the selfe be grace. Atwixen that on and that other is rye
nowte, for it is all one love, which on blissid love hath now in us double working.
For in the lower part are peynes and passions, rathes and pites, mercies and
2155 forgesenes, and swich other that are peouinable. But in the higer parte are none of
these, but al on heyl and meruelous joye, in which meruelous joy all peynis
are heyl restorid. And in this our good Lord shewid not only our excusing,
but also the worshipfull noblethe that He shall bring us to, turnand al our blame
into endles worshipp.

LIII

The kindness of God assigseth no blame to His chosen, for in these is a godly will that
never consent to synne. For it behovyth the ruthfulethe of God so to be knitt to these
that ther be a substance kept that may never be departid from hym. Fifty-third chapter.

2160 And I saw that He will we wettynn He takith not herder the fallyng of
any creature that shall be save than He to take the fallyng of Adam which we
knowen was endlesly lovid and seckirly kept in the tyne of all His node, and now
is blisfully restorid in heyl, overpassing joyes. For our Lord God is so good, so
gentil, and so certes that He may never assigne defaute in whom He shall ever
be blissid and praysid. And in this that I have now seyd was my desire in partie

2146 asseth, atonement.

The Shewings of Julian of Norwich

2165 anweird, and myn grote awer sumdele esid be the lovely gracious shewing of our good Lord — in which shewing I saw and undersode ful seckirly that in every soule that shal be save is a godly wille that never assent to synne, ne never shall; which wille is so good that it may never willen yle, but evermore continually it will good and werkyngh good in the vycie of God. Therefore our Lord will we knowen it in the feith and the beleve, and namly and truly, that we have all this blissid will hole and safe in our Lord Jesus Christe. For that like kind that Hevyn
2170 shall be fulfilled with behovith nodes, of Gods rythfulchede, so to be knitt and onyd to Him that therin were kept a substance which myte never, ne shald, be partid from Him, and that throw His owne good will in His endles forseing parpos. And notwithstanding this rythfull knitting and this endles onyng, yet the redemption and the ageyn byeng of mankynd is nedefull and spedefull in everything, as it is don for the same entent and to the same end that Holy Church in our feith us techith.

2175 For I saw that God began never to loves mankynd. For rye the same that mankynde shal ben in endles fyllingland the joye of God as answrps His werkis, rye so the same mankynde hath ben, in the foysyce of God, knownen and lovid from without begynnyng in His rytfull entent and be the endles assent of the full accord of al the Trinite. The Mid-Person would be ground and hede of this fair kinde, out of whom we be al cum, in whom we be all inclosid, into whom we shall all wyndyn, in Him fyndyn our full Hevyn in everlastand joye be the forseing parpos of all the blissid Trinite from without begynnyng. For er that
2180 He mad us, He lovid us; and whan we were made we lovid Hym; and this is a love made of the kindly substantial goodness of the Holy Gost, mytys in reson of the myte of the myte of the Fadir, and wise in mende of the wisdom of the Son. And thus is man soule made of God, and in the same poyncte knitt to God.

2185 And thus I understand that manys soule is made of nought — that is to say, it is made, but of nought that is made, as thus: Whan God shuld make mans body, He tooke the sluppe of erth, which is a matter medlid and gaderid of all bodily things, and therof He made manys bodye. But to the makyngh of manys soule, He wold take rye nought, but made it. And thus is the kynd made rytfelly onyd to the maker, which is substantial kynd ormade, that is God. And therefor it is that ther may, ne shall, be rye nowte atwix God and manys soule. And in this endles love mans soule is kept hole as the matter of the revelations menyng and shewith, in which endless love we be led and kept of God, and never shall be lost. For He will we wetyn that our soule is a lif, which lif, of His

2163 awer, concern (see note 1779). 2174 ageyn byeng, redemption. 2191 sluppe, slime; medlid and gaderid, mingled and gathered.

The Shewings of Julian of Norwich

goodnes and His grace, shall lastis in Hevyn without end, Him lowcand, Him thank-
2200 and, Him praysand. And rye the same we shall be withoute end, the same we were
tresurid in God, and hidde, knowen, and lovd from withoute begynnyng. Wher-
fore He will we wettyn that the noblest thing that ever He made is mankynd.
And the fallest substance and the heyste vertue is the blissid soule of Criste.
And furthermore, He will we wettyn that His derworthy soule was preciousley
2205 knitt to Him in the makeing, which knott is soill, and so myty that it is onyd
into God, in which onyng it is made endlesly holy. Furthermore, He will we
wettyn that al the soules that shall be saved in Hevyn without end ar knitt and
onyd in this onyng, and made holy in this holycede.

LIV

We ought to enjoye that God wonyth in our soule and our soule is God, so that awis
God and our soule is nothing, but as it were al God; and how feith is ground of al ver-
tor in our soule be the Holy Gost. Fifty-fourth chapter.

And for the grete endless love that God hath to al mankynde, He makith no
2210 departing in love betwix the blissid soule of Crist and the last soule that shal be
saved. For it is full hevy to leuen and to trowen that the wonyng of the blissid
soule of Criste is full hevy in the glorious Godhede; and soothly, as I understand
in our Lord menyng, wher the blissid soule of Crist is, ther is the substans of al
the soules that shal be saved be Crist. Heyly owe we to enjoyen that God wonyth
2215 in our soule, and mekil more heylly owe enjoyen that our soule wonyth in God.
Our soule is made to be Gods wonyng place, and the wonyng place of the soule
is God, which is onmade. And hev understanding it is inwardly to sen and to
knowen that God, which is our maker, wonyth in our soule. And an heyer
understanding it is inwardly to sen and to knowen our soule, that is made, wonyth
2220 in Gods substance, of which substance, God, we are that we are.

And I saw no difference awix God and our substance, but as it were al God; and
yet myn understanding toke that our substance is in God; that is to sey, that God
is God, and our substance is a creature in God. For the almyty truthe of the Trinite
2225 is our fader, for He made us and kepith us in Him. And the depe wisdom of the
Trinite is our moder in whom we are al beclousid. The heyste goodnes of the Trinite
is our lord, and in Him we are beclousid, and He in us. We are beclousid in the

2205 soill, subtle. 2210 departing, division, separation. 2211 hevy, easie, trowen, believe.
2214 owe, ought.

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Fader, and we are beclousid in the Son, and we are beclousid in the Holy Ghost; and the Fader is beclousid in us, and the Son is beclousid in us, and the Holy Ghost is beclousid in us — Almythyde, Alwisdam, Al goodness: on God, on Lord.

- 2230 And our feith is a vertue that comith of our kynd substance into our sensual
soule be the Holy Ghost in which all our vertuys comith to us, for without that
no man may receive vertue. For it is not ell but a rythe understandyng with trew
believe and sekir teosie of our beynge that we are in God, and God in us, which
we se not. And this vertue, with al other that God hat ordeynid to us command
therin, werkith in us grene things. For Cristis mercifull werkung is in us, and we
graciously accordand to Him throw the geftis and the vertues of the Holy Ghost.
This werkung makith that we are Cristis children and Cristen in living.

LV

Christ is our wey, ledand and presenting us to the Fader; and forswith as the soule is
infusid in the body, mercy and grace werkyn. And how the Second Person take our
sensualite to deliver us from duble deth. Fifty-fifth chapter.

- 2240 And thus Criste is our wey, us sekirly ledand in His lawes, and Criste in His
body mytyly berith us up into Hevyn. For I saw that Crist, us al havand in Him
that shal be savid be Him, worshipfully presentith His Fader in Hevyn with us;
which present ful thankfully His Fader receivith and curtesly gevith it to His
Son Jesus Criste, which geft and werkung is joye to the Fader and bliss to the
Son and likyng to the Holy Ghost. And of althysing that to us longith, it is most
likyng to our Lord that we enjoyen in this joy which is in the blisfull Trinite of
our salvation. And this was sen in the ninth shewing, wher it spekith more of
this matter.

- 2250 And notwithstanding al our feling, wo or wele, God will we understand and
feithyn that we are moore verily in Hevyn than in erth. Our feith cummith of the
kynd love of our soule, and of the cler lyte of our reson, and of the stodfast mesd
which we have of God in our first making. And what tyme that our soule is
inspirid into our body, in which we are made sensual, as swithe mercy and
grace begayneth to werkung, havinge of us cure and keping with pite and love; in

2234 command, coming. 2239 berith, carries. 2248 feithyn, believe. 2251 we . . . sensual,
we are made a physical, living being; as swithe, just as quickly. 2252 care, care.

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which werkynge the Holy Ghost formyth in our feith hope that we shal cum agen
2255 up aboven to our substance, into the vertue of Criste, increasid and fulfilled throw
the Holy Ghost. Thus I understand that the sensualite is groundid in kind, in
mercy, and in grace, which ground abyith us to receive gifts that leden us to
endles life. For I saw full seckly that our substance is in God. And also I saw
that in our sensualite, God is; for the selfe poynt that our soule is mad sensual,
2260 in the selfe poynt is the cite of God, ordynid to Him from withouten begynnyng,
in which se He commith and never shall remove it. For God is never out of the
soule in which He wosten blisfully without end. And this was sen in the six-
teenth shewing wher it seith, the place that Jesus takith in our soule, He shal
never remov it. And all the gifts that God may give to creatures, He hath given
2265 to His Son, Jesus, for us, which gifts he, wosand is us, hath beclousid in Him into
the time that we be wosan and growne — our soule with our body, and our body
with our soule, neyther of hem takeing help of other, till we be browne up into
starene as kynd werkyngh. And than in the ground of kind, with werkyngh of mercy,
the Holy Ghost graciously inspirith into us gifts ledand to endless life.

And this was my understandyng led of God to see in Him and to understande,
2270 to weten and to knowen, that our soule is made trinite — like to the osmade
blisfull Trinite, knownen and loved fro withouten begynnyng, and in the makyngh
wayd to the Maker, as it is aforneid. This syte was full swene and meruelous to
 beholden, plesible and restfull, sekir and delectabil. And for the worshipfull
2275 onyng that was thus made of God betwix the soule and body, it behovith seeds
to ben that mankynd shal be resorid from dable deth, which restoring might
never be into the time that the Second Person in the Trinite had takyn the lower
party of mankynde to whom the heyst was onyd in the first makyngh. And these
two parties were in Criste, the heyer and the lower, which is but on soule. The
2280 heyer part was on in peace with God in full joy and bliss. The lower partie, which
is sensualine, suffrid for the salvation of mankynd. And these two parties were
seenen and felt in the eighth shewing in which my body was fulfillid of feling and
mynd of Cristis passion and His deth. And furthermore, with this was a sotil
2285 feling and privy inward syte of the heye partie that I was shewed in the same
tyme, wher I myte not, for the mene peofir, lokyn up onto Hevyn, and that was
for that mytyc beholding of the inward lif, which inward lif is that heye sub-
stance, that pretious soule, which is endlesly enjoyed in the Oodhede.

2256 abyith, enables. 2258 sensualite, concrete and bodily existence (see note 2250-51).
2259 cite, city. 2260 se, see, official domain. 2282 sond, subrie. 2284 for the mene profit,
on the basis of the intermediary's suggestion.

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LVI

It is esier to know God than our soule, for God is to us nerer than that, and therfore if we will have knowing of it, we must seke into God; and He will we desir to have knowledge of kynde, mercy, and grace. Fifty-sixth chapter.

And thus I saw full sekirly that it is ridier to us to cum to the knowyng of God than to knownen our owne soule, for our soule is so deepe groundid in God and so endlesly tresorid that we may not cum to the knowing therof till we have first knowing of God which is the maker to whom it is onyd. But notwithstanding, I saw that we have of fulhede to desirer wiche and trealy to knownen our owne soule, wherby we are lernid to sekyn it wher it is, and that is in God. And thus be gracious ledyng of the Holy Gost, we should knownen hem both is on. Whither and we be sterid to knownen God or our soule, they are both good and trew. God is nerer to us than our owne soule, for He is ground in whom our soule stondith, and He is mene that kepithe the substance and the sensualite to God so that thair shall never departyn.

For our soule sittith in God in very rest, and our soule stondith in God in very strength, and our soule is kindly rotid in God in endles love. And therfore if we wil have knowlidge of our soule and conseyng and daliace therewith, it behovith to sekyn into our Lord God in whom it is inclosid. And of this inclos I saw and understood more in the sixteenth shewing, as I shall sey. And anempts our substance and sensualite, it may rytelby be clepid our soule, and that is be the cryng that it hath in God. The worshipfull cyte that our Lord Jesus sittith in, it is our sensualite, in which He is inclosid; and our kindly substance is bedelosid in Jeses with the blissid soule of Criste sitting in rest in the Godhode.

And I saw full sekirly that it behovith neds to be that we shuld bee in longing and in penance into the time that we be led so depe into God that we verily and trewly knownen our own soule. And soothly I saw that into this hey depenes, our good Lord Himeself ledith us in the same love that He made us, and in the same love that He bowis us be mercy and grace throw vertue of His blissid passion. And notwithstanding al this, we may never come to full knowyng of God till we know first clerly our owne soule. For into the tyme that it is in the

2287 ridier to us, more easy for us. 2291 of fulhede, for complete (understanding).
2293-94 Whither and, Whether if. 2296 mene, the medium. 2299 rotid, rooted. 2300 conseyng and daliace, mutuality and communion, i.e., familiar conversation. 2303 clepid, called, designated. 2304 cyte, city.

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full myts we may not be al ful holy, and that is that our sensualite be the vertue
2315 of Cristis passion be browie up to the substance, with al the profits of our trib-
ulation that our Lord shall make us to getyn be mercy and grace. I had in partie
touching; and it is grounded in kynde. That is to say, our reson is grooundid in
God which is substantial heylode. Of this substantial kindhede mercy and grace
springith and spredith into us, working al things in fulfilling of our joy. These are
2320 our groounds in which we have our increas and our fulfilling. For in kind we have
our life and our byeng; and in mercy and grace we have our increas and our ful-
filling. These be three properties in on goodness, and wher on werkith, all werkyn
in the things which be now longyng to us. God will we understand, desirand of al
2325 our hert and al our strength to have knowing of hem more and mor into the time
that we ben fulfildid. For fully to knowea hem and clerchy to sen hem is not ell
but endless joy and bliss that we shall have in Hevyn, which God will they ben
begun here in knowing of His love. For only be our reson we may not profit-
teya, but if we have verily therwith mynd and love; se only in our kindly ground
2330 that we have in God we may not be savid, but if we have connyng of the same
ground, mercy, and grace. For of these three werkynages allogeder we receive all
our goodness, of the which the first are goods of kynd. For in our first makyn-
God gaf us as ful goods and also greter godes as we myte receivis only in our
spirit. But His forseing purpos in His endles wisdom wold that we were dable.

LVII

In our substance we are full; in our sensualite we faylyn, which God will restore be
mercy and grace. And how our kinde which is the heyer part is knitt to God in the
makyn, and God, Jesus, is knitt to our kind in the lower part in our flesh takyn. And
of feith speyngyn other vertues; and Mary is our Moder. Fifty-seventh chapter.

And anemptis our substance. He made us nobil and so rich that evermore we
2335 werkyn His will and His worship. There I say "we," it menith man that shall be

2313-15 For . . . substance, For until our soul has its full power, we cannot be entirely holy, and that is [can happen then] because our psycho-physical being by the power of Christ's passion is [then] brought up to the substance. 2318 heylode, elevation; kindhede, natural placement. See note 2318. 2320 increas, increase. 2329 connyng of, knowledge of. 233133 For . . . spirit. For in our first creation, God gave us fully all we need [in this life], and also greater goods such as we may receive only in our spirit. 2335 There, Where.

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- savid. For soothly I saw that we are that He leivith and don that He lekyth lastingly withouten ony styrting. And of the gret riches and of the hev nobile, vertues be never come to our soule what tyme it is knitt to our body, in which knitting we are made sensual. And thus in our substance we are full and in our sensualite we faylyn, which faylyng God will resucee and fulfill be werkyng mercy and grace plenteously flowand into us of His owne kynd godhede. And thus His kunde godhede makith that mercy and grace werkyn in us, and the kunde godhede that we have of Him abilith us to receive the working of mercy and grace.
- I saw that our kunde is in God hole, in which He maketh diversetis flowand out of Him to werkyn His will, whom kunde kepit, and mercy and grace restorith and fulfillith. And of these non shall perishen. For our kunde which is the heyer partie is knitt to God in the makynge, and God is knitt to our kunde, which is the lower partie in our flesh takynge, and thus in Crist our two kinds are onyd. For the Trinite is comprehendid in Criste in whome our heyer partie is groundid and rotid; and our lower partie, the Second Person hath taken, which kynd first to Him was adyte. For I saw full sekirly that all the workes that God hath done, or ever shall, wer ful knownen to Him and aforas seen from without begynning. And for love He made mankynd, and for the same love Himself wold be man.
- The next good that we receive is our feith, in which our profitynge begynnyth; and it commith of the hev riches of our kunde substance into our sensual soule. And it is groundid in us, and we in that, throw the kynde goodness of God be the working of mercy and grace; and therof commen al other goods be which we are led and saved. For the commandementis of God commen therein, in which we owe to have two manner of understandyng, which are His bidding, to love them and to kepyn. That other is that we owe to knownen His forbyddings, to hateren and to refusen. For in these two is all our werkys comprehendid. Also in our feith commen the seven sacraments, ech following other in oder as God hath ordeyned hem to us, and al manner of vertues. For the same vertues that we have recevid of our substance, gevyn to us in kunde be the goodness of God, the same vertues be the working of mercy are given to us in grace throw the Holy Gost resuced, which vertues and gyfts are treward to us in Jesus Christ. For in that ilk tyme that God knitted Him to our body in the Maydens womb, He toke our sensual soule, in which takynge, He us al haveyng beclostid in Him, He onyd it to our substance, in which onyng He was perfect man. For Criste, having knitt in Him ilk man that shall be saved, is perfyt man.
- Thus our Lady is our Moder in whome we are all beclostid and of hir borne in

2344 diversetis, diversy. 2351 adyte, assigned. 2366 resuced, renewyd.

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Christe, for she that is moder of our Savior, is moder of all that shall be saved in our Savior. And our Savior is our very moder in whom we be endlessly borne and never shall come out of Him. Pleasantly and fully and sweetly was this shewid. And it is spoken of in the first wher he seith we are all in Him beclousid and He is beclousid in us, and that is spoken of in the sixteenth shewing wher it scith He sitteth in our soule. For it is His likeynge to regne in our understandyng blisfully, and sitteth in our soule resually, and to wones in our soule endlessly, us al werkeng into Hym, in which werkynge He will we ben His helpers, geyng to Him al our enteadyng, lerand His loris, kepyng His lawes, desirand that al be done that He doth, truely trusting in Hym. For soothly I saw that our substance is in God.

LVIII

God was never displesid with His chosin wif; and of three properties in the Trinite, faderhede, Moderhede, and lordhede; and how our substance is in every person, but our sensualite is in Criste alone. Fifty-eighth chapter.

God, the blisful Trinite which is everlastand beynge, ryte as He is endless from without beginnynge, ryte so it was in His purpose endles to maken mankynd, which fair kynd first was adyte to His own Son, the Second Person. And when He wold, be full acced of all the Trinite, He made us all at onys; and in our making He knitt us and onyd us to Hymself, be which onyng we are kept as cleane and as noble as we were made. Be the vertue of the ilke pretios onyng we loven our Maker and taken Him, praysen Him and thankynge Him and endlessly enjoyca in Him. And this is the werke which is wrought continually in every soule that shal be save, which is the godly will aformaid. And thus in our makeyng God almighty is our kindly fader, and God alwidam is our kindly Moder, with the love and the goodnes of the Holy Gost, which is al one God, on Lord. And in the knittyng and in the onyng He is our very trew spouse, and we His lovid wif and His fair maiden with which wif He is never displesid. For He seith, *I love the, and thou lovest me, and our love shal never be departid on so.*

I beheld the working of all the blisid Trinite, in which beholding I saw and understood these three properties: the properte of the faderhede, the properte of the moderhede, and the properte of the lordhede in one God. Is our Fader

2380 lerand His loris, learning His loris. 2386 at onys, al once.

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2400 Almyty we have our keping and our bliss as anemps our kyndly substance, which
is to us be our makyng without begynnyng. And in the Second Person, in witt
and wisdom, we have our keping as anemps our sensualite, our restoryng, and
our savyng. For He is our Moder, brother, and savior. And in our good Lord
the Holy Gost we have our rewarding and our yeldyng for our lifyng and our
travel; and endless overpassing all that we desiren, in His merveleous certesey, of
2405 His heyl plentiaous grace. For al our life is in thre. In the first we have our
beyng, and in the second we have our encresyng, and in the thrid we hav our
fullfylng. The first is kinde, the second is mercy, the thrid is grace. For the
first, I saw and understand that the heyl myte of the Trinite is our fader, and the
2410 depe wisdom of the Trinite is our Moder, and the grete love of the Trinite is
our Lord; and at this have we in kynd and in our substantial makyng.

And ferthermore I saw that the Second Person, which is our Moder substantial,
that same dervorthy person is become our Moder sensual. For we arn
2415 dable of Gods makyng, that is to say, substantiall and sensual. Our substance is
the heyer partie, which we have in our fader God Almyty. And the Second Person
of the Trinite is our Moder in kynde in our substantiall makynge, in whom we
are groundid and rotid, and He is our Moder in mercy in our sensualite, takyng
flesh. And thus our Moder is to us dyvers manner werkynge, in whom our parties
2420 are kepid ondepartid. For in our Moder Criste we profiten and encresis, and in
mercy He reloemeth us and restorith; and, be the vertue of His passion and His
deth and aprisyng, oxyth us to our substance. Thus werkith our Moder in mercy
to all His children which arn to Him baxum and obedient.

And grace werkith with mercy, and namely in two properties, as it was shewid,
which werkynge longyth to the thrid person, the Holy Gost. He werkith rewardyng
2425 and geving. Rewardyng is large geving of trewth that the Lord doth to hym that
hath travellid; and geving is a cures working which He doith, frely of grace
fulfill, and overpassand al that is deservid of creatures. Thus in our fader God
almyty we have our beyng; and in our Moder of mercy we have our reformyng
2430 and restoryng in whom our parties are onyd and all made perfitt man; and be
yeldyng and geving in grace of the Holy Gost, we arn fullillid. And our sub-
stance is our fader, God Almyty, and our substance is our Moder, God al wis-
dom, and our substance is in our Lord the Holy Gost, God al goodness. For
our substance is hole in like person of the Trinite which is on God. And our
2435 sensualite is only in the second person, Crist Jesu in whom is the Fader and the
Holy Gost; and in Him and be Him we arn mytly taken out of Helle and out of

2404 yeldyng, repayment, harvest. 2419 kepid ondepartid, kept together. 2424 thred,
thrid. 2429 perfitt, perfect.

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the wretchednes in erth and worshipfully bowste up into Hevyn, and blisfully
crysyd to our substance, increasid in riches and nobilitie at the vertise of Criste,
and by the grace and werkynge of the Holy Gost.

LIX

Wickednes is turnyd to bliss by mercy and grace in the chosyn, for the properie of God
is to do good agayn illis by Jesus our Moder in kynd grace; and the heyest soule in ver-
ture is mekest, of which ground we have other vertues. Fifty-ninth chapter.

And all this bliss we have by mercy and grace, which manner of bliss we myte
2440 never had ne knownen, bat if that properies of goodness which is God had ben
contrarie, wherby we have this bliss. For wickednes hath ben suffrid to ryse
contrarye to the goodness, and the goodness of mercy and grace contrarie agayn
the wickidnes, and turnyd al to goodness and to worship to al these that shal be
savyd. For it is the properie in God which doith good agen evill. Thus, Jesus
2445 Criste, that doith good agen evill, is our very Moder. We have our beying of Him
wher the ground of moderhed begynnyth, with al the swete kepyng of love that
endlessly folowith.

As verly as God is our fader, as verly God is our Moder; and that shewid He
in all, and namely in these swete words where He seith, *I it am*. That is to seyan,
2450 *I it am, the myte and the goodness of the faderhede. I it am, the wisdom of the*
Moderhede. I it am, the lyte and the grace that is al blisid love. I it am, the
Trinite; I it am, the Unite. I am the sovereyne goodness of all manner of thyngs. I
am that makyngh the to loven. I am that makyngh the to longyn. I it am, the endless
2455 *fulfilling of al trew desires.* For then the soule is heyest, noblist, and worthiest
when it is lowest, mekest, and myldhest; and of this substantiall ground, we have
al our vertues and our sensualite be geft of kynd and be helpyng and spedynge of
mercy and grace, without the which we may not profitte. Our hey fader, God
Almyty, which is beying, He knew us and lovd us fro alorn any tyme; of which
knoweinge, in His merveleous depe charite be the forseeing endless councel of all the
2460 blisid Trinite, He wold that the Second Person shuld becom our Moder, our
brother, and our savior. Wherof it folowith that as verly as God is our fader, as
verly God is our Moder. Our fader wyllyth, our Moder werkyngh, our good Lord
the Holy Gost confirmith. And therfore it longyth to us to loven our God in
2465 whom we have our being, Him revereath thankyng and praiseynge of our makyngh,
mytily prayng to our Moder of mercy and pite, and to our Lord the Holy Gost
of helpe and grace.

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For in these three is all our life — kynde, mercy, and grace; wherof we have mekehede, mylkhede, patiens, and pite, and hatynge of synne and wickidnes, for it longith properly to vertues to hates synne and wickidness. And thus is Jevas our very Moder in kynde, of our first makynge; and He is our very Moder in grace, be takyng of our kynde made. All the fair werkynge and all the swete kindly office of deseworthy moderhede is impropried to the Second Person, for in Him we have this godly will hole and save without ende, both in kynde and in grace, of His owne proper goodnes. I understande three manner of beholding of Moderhede in God. The first is groundid of our kynde makeyng. The second is taken of our kynde, and there begynneth the Moderhede of grace. The thrid is Moderhede of werkynge, and therin is a forthspredyng, be the same grace, of length, and bredit, and of heyth, and of depenes withouten end — and al His own ful.

LX

How we be bowte agayn and forthspred be mercy and grace of our swete, kynde, and ever loyng Moder Jesus; and of the properites of Moderhede. But Jesus is our very Moder, not sedyng us with mylke but with Himselue, opeing His syde onto us and chalengyng al our love. Sixtieth chapter.

But now behovyth to say a litil mor of this forthspredyng, as I understand in the menyng of our Loed, how that we be bowte agen be the Moderhede of mercy and grace into our kyndly stede, wher that we were made be the Moderhede of kynd love; which kynd love, it never loydh us. Our kynd Moder, our gracious Moder — for He wold al holy become our Moder in al thyng — He toke the ground of His werke full low and ful myldely in the maydens womb. And that He shewid in the first where he browzid that meke mayde aloen the eye of myn understandyng in the simple statur as she was whan she conceivid.

That is to say, our heyl God is sovereyn wisdom of all. In this low place, He rayhid Him and dycyd Him ful redy in our pore flesh, Himselue to don the service and the office of Moderhede in all thyng. The Moders service is nerest, redyest, and sekirest, for it is most of traeuth. This office ne myte ne costhe ne never non don to the full but He alone. We wetyn that all our Moders beryng is us to peyne and to deyeang. And what is that but our very Moder Jesus? He, al love,

2472 impropried to, embodied in. 2477 forthspredyng, amplification. 2488 rayhid Him and dycyd Him, arrayed and prepared Himself.

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beryth us to joye and to endles lyng. Blissid mot He be. Thus He susteynith us
within Himselue in love and traveled into the full tyme that He wold suffre the
sharpist throwes and the grevousest peynes that ever were or ever shall be, and
dyed at the last. And whan He had don, and so born us to bliss, yet myte not al
this makyn aseth to His merveilous love, and that shewid He in these hey over-
passing wordes of love: *If I myte suffre more, I wold suffre more.* He myte no
more dyen, but He wold not stynche of wekyng. Wherfore than Him behovyth
to fedyn us, for the deereworthy love of moderhede hath made Him dettor to us.
The Moder may geven hir child soken her mylke, but our peccious Moder Jesus,
He may fedyn us with Himselue, and doth full cartesly and full tenderly with
the blissid sacrament that is peccious fode of very lif.

And with al the swete sacraments He susteynith us ful mercifully and graciously.
2495 And so ment He in this blissid word wher that He seid, *I it am that Holy Church
preacheth me and teacheith me.* That is to say, all the heilth and lif of sacraments, al
the vertue and grace of my word, all that godness that is eodeynid in Holy
Church for the, I it am. The moder may leyn the child tenderly to her brest, but
our tender Moder Jesus, He may honestely ledon us into His blissid brest be His
2510 swete open syde and shewyn theria party of the Godhede and the joyes of
Hevyn with gostly sekernes of endless bliss. And that He shewid in the tenth,
giving the same understandyng in this swete word wher He seith, *Lo, how I
loved me, beholdand into His syde, enjoyand.*

This fair, lovely word Modir, it is so swete and so kynd of the self that it may
2515 ne verily be said of none but of Him and to hir that is very Moder of Hym and
of all. To the properne of Moderhede longyth kunde love, wisdom, and knowing,
and it is good; for thow it be so that our bodily forthbyringing be but littil, low,
and simple in regard of our gostly forthbyring, yet it is He that doth it in the
2520 creatures be whom that it is done. The kynde, Loveand Moder that wote and know-
ith the nede of hit child, she kepit it ful tenderly as the kind and condition of
moderhede will. And as it waxeth in age, she chongith hit werkynge bat not hit
love. And whan it is wasen of more age, she suffrid that it be bristinid in brekyng
2525 downe of vices to makyn the child to receivya virtues and graces. This werkynge
with al that be fair and good, our Lord doith it in hem be whom it is done. Thus
He is our Moder in kynde be the werkynge of grace in the lower parte for love of
the hoyer parte, and He will that we know it. For He will have al our love
festynyd to Him. And in this I saw that all our debt that we owen, be Gods
biddynge, be faderhede and Moderhede, for Gods faderhede and Moderhede is

2495 throwes, times, tormentes. 2497 makyn aseth to, fully satisfy. 2522 bristinid, broken,
beaten severely.

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fulfilled in true loving of God, which blissid love Christ werkith in us; and this
2530 was shewid in all, and namely in the key plentious words wher He seith, *I am
that thou lovest.*

LXI

Jesus with more tenderness in our godly bringing forth; thow He suffrith us to fallyn
in knowing of our wretchedness, He hastily resynd us, not brekyng His love for our
trespass, for He may not suffre His Child to perish. For He will that we have the prop-
erte of a Child flying to Him alway in our necessite. Sixty-first chapter.

And in our godly forthbringynge, He usith mor tenderness of keping without
any likenes, he as meek as our soule is of more peice is His syte. He kyndelyth
our understandyng, He directith our weys, He esith our consciens, He comfortith
our soule, He lighnith our herte, and gevith us in parte knowyng and loving in
His blisful Godbede, with gracious mynd in His swete Manhede and His blisid
passion, with certes mervelyng in His key, overpassyng goodness, and makith us
to loven al that He loveth for His love, and to bende payd with Him and all His
werkes. And we fallen, hastily He resynd us be His lovely clepyng and gracious
touchyng; and whan we be thus streathyd be His swete werkynge, than we wilfully
chosyn Him, be His swete grace, to be His servants and His lovers testingly
without end.

And after this He suffrith sum of us to fallen more hard and more grevously
than ever we diden afore, as us thynkyth. And than wene we, that be not al wyse,
2545 that al wer nowte that we have begun; but it is no so. For it nedith us to fallen,
and it nedith us to sen it, for if we felle nowte, we should not knownen how feble
and how wretched we are of oueselfe. Ne also we shuld not fahomely so knownen
the meravelous love of our maker. For we shal sen verily in Heyvn withouten end
2550 that we have grevously synned in this life, and notwithstanding this, we shal sen
that we were never bart in His love, ne were never the less of peice in His syte.
And be the assay of this fallyng we shall have an key, meravelous knoweinge of
love in God without end. For herd and meravelous is that love which may nowte,
ne will not, be bookin for trespass. And this is one understanding of profit.
Another is the lownes and mickenes that we shal gettyn be the syte of our fal-
lyng. For therby we shal keyly ben raynsid in Heyvn, to which reysing we might
2555 never a come withoute that mickeness; and therfore it nedith us to sen it, and if

2538 bende payd, be satisfied (or, paid, pleased). 2539 And, II. 2551 assay, trial.

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we sen it not, thow we fallyn, it shuld not profit us. And commensly, first we fallen, and syth we sen it, and both of the mercy of God. The Moder may suffre the child to fallen sumtyme, and be disesid in dyvers maners for the oown profit, but she may never suffre that ony maner of peril cum to the child, for love. And thow our earthly moder may suffre hir Child to perishen, our hevynly Moder, Jesus, may not suffre us that are His children to perishen. For He is almyty, all wisdom, and al love, and so is non but He. Blisid mot He be.

But oftentimes whan our fallyn and our wretchednes is shewid us, we are so sore adred and so gretly ashamed of ourselfe, than onethys we wetyn where that we may holden us. But than will not our curtes Moder that we fle away, for Him wer nothing losher. But He will than that we uses the condition of a child, for whan it is disesid or dred, it renath hastely to the Moder for helpe with al the myte. So wil He that we don as a meke child, seyand thus: "My kind Moder, my gracious Moder, my deareworthy Moder, have mercy on me. I have made myselfe foul and oulike to the, and I ne may ne can amenden it but with prive helpe and grace." And if we fete us not than esyd al swithe, be we sekir that He usith the condition of a wise moder. For if He ses that it be more profit to us to morn and to wepe, He saffrith it, with ruth and pite, into the best tyme, for love. And He will than that we uses the propertie of a child that evermor kindly trosteth to the love of the Moder in wele and in wo.

And He will that we taken us mytyly to the feith of Holy Church, and fyndys there our deareworthy Moder in solace of crew understanding with al the blisid common. For on singler person may oftentimes be broken, as it semyth to selfe, but the hole body of Holy Church was never broken, ne never shall, withoutes end. And therfore a sekir thing it is, a good and a gracious, to wilien mekely and mytyly ben suscaynd and onyd to our Moder, Holy Chchech, that is Crist Jesus. For the foode of mercy that is His deareworthy blood and pretious water is plentious to make us faire and cleane. The blisid wound of our Savior ben open and enjoyen to helyn us. The swete gracious hands of our Moder be redy and diligently abouthe us. For He in al this werkyng usith the office of a kinde nurse, and hath not all to don but to emendyn abouthe the salvation of hir Child. It is His office to saven us. It is His worship to don it, and it is His will we knownen it, for He will we loven Him swetely and trosten in Him mekely and mytyly. And this shewid He in these gracious words: *I kepe the ful sekirly.*

2572 al swithe, al once. 2578-79 blisid common, blessed community. 2587 not . . . Child, nothing to do at all but see about the salvation of her child.

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LXII

The love of God suffith never His chosen to lose tyme, for all their troble is turnyd
into endless joye; and how we are al boundes to God for kindness and for grace. For
every kind is in man, and us nedith not to seke out to know sondry kindes, but to Holy
Church. Sixty-second chapter.

- For in that tyme He shewid our frete and our fallyngs, our brekyngs and our
nowtyngs, our dispits and our outcastings, and all our wo so ferforth as
methowse it myght fallen in this life. And therwith He shewid His blissid myte,
His blissid wisdom, His blissid love, that He kepyth us in this tyme as tenderly
2595 and as swetely to His worship and as securly to our salvation, as He doith when
we are in most solace and comfort. And therio He resyndith us gostly and heylly
is Hesyn, and turnith it al to His worship and to our joye withoute end. For
His love suffith us never to lose tyme. And all this is of the kind goodnes of
God be the werkynge of grace.
- 2600 God is kynde in His being; that is to say, that goodnes that is kind, it is God.
He is the ground, He is the substance, He is the same thing that is kindhede;
and He is very fader and very Moder of kinde; and all kindes that He hath made
to flower out of Him to werkyn His will, it shall be resonid and browte agyn
into Him be the salvation of man throw the working of grace.
- 2605 For of all kyndes that He hath set in dyvers creatures be parte, in man is all
the hole — in fulhede and in vertue, in fairhede and in goodhede, in rialtie and
nobley, in al manner of solemnite of pretioushede and worshipp. Here may we
see that we are al bound to God for kinde, and we are al bound to God for
grace. Here may we see us nedith not gretly to seken for our so knownen sundry
2610 kindes, but to Holy Church, into our Moder brest, that is to say, into our owen
soule wher our Lord wonnyth; and ther shall we fynde all; now, in feith and in
understanding, and after, verify in Himeself, clerely, in Miss. But no man ne
woman take this singler to himselfe, for it is not so; it is general. For it is our
peccious Criste, and to Him was this fair kind dye for the worship and noblyth
2615 of manrys makynge and for the joye and the bliss of manrys salvation ryte as He
saw, wiste, and knew from withoute begynnyng.

2592 dispits, humiliations. 2606 rialtie, royalty.

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LXIII

Synne is more peynfull than Hell, and vile, and hurtling kynge; but grace savith kynge and destroyith synne. The children of Jesus be not yet all borne, which pass not the stature of childhood living in felices till thei come to Hesyn wher joys are ever new begynnand without end. Sixty-third chapter.

Here may we see that we have verily of kynge to haten synne, and we have verily of grace to haten synne. For kynge is al good and faire in the selfe; and grace was sent out to save kynge and destroy synne, and bringes ageyn faire kynge to the blissid poynt fro whens it came, that is God, with most noble and worshipp be the vertuous werkynge of grace. For it shal be seen al God of al His holy in joye without end that kynge hath ben assayed in the fire of tribulation, and therin founden no lak, no defaut. Thus is kynge and grace of one accord, for grace is God, as kynge is God. He is two in manner werkynge, and one in love, and neyther of hem werkyngh without other, non be departid.

And whan we be mercy of God and with His helpe accorden us to kynde and grace, we shall see verily that synne is very viler and peynfuller than Hell; without likenes, for it is contrarious to our fair kynge. For as soothly as synne is onclene, as soothly is it onkynge, and thus an horrible thing to see to the lovid soule that wold be al faire and shynand in the syte of God, as kynge and grace techyth. But be we not adred of this, but inasmuch as dred we may sped us; but meekly make we our mose to our deereworthy Moder, and He shal al besprinkle us in His precious blode, and make our soule ful soft and ful myld, and hele us ful faire be pieces of tyme, ryte as it is most worship to Him and joy to us without end. And of this swete, fair werkynge He shall never cesyn ne sciatin till all His deereworthy children be born and forth browne, and that shewid He wher He shewid understanding of gostly threst, that is, the lavelongynge that shal lastin till domys day.

Thus in very Moder Jesus our life is groundid in the fonsceng wisdom of Himselfe from without beginnyng, with the bey myte of the Fader and the hey, sovereyn goodnes of the Holy Gost. And in the takynge of our kynge, He quicknid us; in his blissid dyng upon the Cross, He bare us to endless life; and fro that time and now, and ever shall onto domysday, He fedith us and foefreth us, and ryte as that hey sovereign kindness of Moderhelle and as kindly node of childhede askith. Faire and swete is our heavenly Moder in the syte of our soule; precious and lovely are the gracious children in the syte of our hevinly moder, with myldhede

2628 soothly, truly. 2630 shynand, shroug. 2632 mose, mosen. 2643 foefreth, foers, helps.

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and meekness and all the fair vertues that long to children in kynde. For kindly
the Child dispeirith not of the Moder love; kindly the Child presumeth not of
the selfe; kindly the Child lovith the Moder, and like on of the other. These are
2650 the fair vertues, with all other that ben like, wherwith our heavenly Moder is
servid and ployd.

And I understande non heyer stature in this lif than childhode is febliness
and fayleing of myte and of wite into the tyme that our gracious Moder hath
brownte us up to our Faders bliss. And than shall it verily be made knownen to us
2655 His menynge in these swete woods wher He seith, *All shal be wele, and thou shal
see thyselfe that al maner syng shal bes wele.* And than shall the bliss of our
Moder in Criste be new to begynnes in the joyes of our God, which new begyn-
nyng shal lasten without end, new begynnand. Thus I understande that al His
2660 blisaid childeon which ben comen out of Him be kynde shall be bowte ageyn into
Him be grace.

LXIV

The fifteneath Revelation is as it shewid etc. The absense of God in this lif is our fai-
ght peyne, besyde other travell, but we shal sodenly be taken fro all peyne, hasing
Jesus to our Moder; and our patient abyding is gretly plesyng to God. And God wil we
take our disease lightly, for love, thinkand us awey at the peynt to be delivrid. Sixty-
fourth chapter.

Afore this tyme I had gret longyng and desire of Goddis gifte to be deliverid
of this world and of this lif. For oftentimes I beheld the wo that is here, and the
wele and the bliss that is beyng there. And if ther had ben no peyne in this lif
but the absense of our Lord, methowste it was sumtime mor than I myte baren, and
2665 this made me to moan and besyly to longen. And also of myn own wretchednes,
slawth, and wekehede, that me lekid not to leveyn and to travelyn as me fel to
do. And to all this our certes Loed answerid for comfort and patients, and said
these words: *Sodenly thou shal be taken fro al thy peyne, fro al thi sekeness, fro al
thi disease, and fro al thi wo.* And thou shal comen up aboven, and thou shalt have
2670 me to thi mede. And thou shal be fulfillid of love and of bliss. And thou shal never
have no maner of peyne, no manner of misfekyn, no wanting of will, but ever joye
and bliss withouten ende. What shuld it than agryve the to suffre a while sor that
it is my will and my worship? And in this word, *Sodenly thou shal be taken,* I saw

2663 being, being, existence.

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2675 that God rewardith man of the patiens that he hath in abyding Gods will and of his tyme, and that man length his patiens over the tyme of his living.

For onknowing of his tyme of passing, that is a gret profit. For if a man knew his time, he shuld not have patience over that tyme. And as God will while the soule is in the body, it comyt to the selfe that it is ever at the poynt to be takyn. For al this life and this langer that we have here is but a poynte, and when we are taken sodesly out of peyn into bliss, than peyn shall be nowte.

And in this tyme I saw a body lyand on the erth, which body shewid hevy and oggley withoute shappe and forme, as it were a bolned quave of stygand myre; and sodenly out of this body sprang a ful fair creature, a little childe, ful shapen and formid, swyft and lively, whiner than lilly, which sharply glode up on to Hevys. 2685 And the bolnchedede of the body betokenith gret wretchednes of our dedly flesh, and the littledede of the child betokenith the cenes of parity in the soule. And I showte: With this body belovith no fairechede of this child, no on this child dwellicth no fouschede of this body. It is ful blisfull, man to be taken fro peyne, mor than peyne to be taken fro man; for if peyn be taken fro us it may commen ages. Therfore it is a severen comfort and blisfull beholding in a lyand soule yf we shal be taken fro peyne. For in this behest I saw a meruelous compassion that our Lord hath in us for our wo and a cuties behoting of clene deliverance.

For He will that we be comforted in the overpassing, and that He shewid in these words: *And thou shalt come up aboven, and thou shal have me to thi mede, and thou shal be fullfilled of joye and bliss.* It is God will that we setten the poynte of our thowte in this blisfull beholding as often as we may, and as long tyme kepen us therin with His grace. For this is a blisful contemplation to the soule that is fed of God and full mekil to His worship for the time that it lasteth. And we falyn ageyn to our hevynis and gosly blyndhede, and felyng of peyens, gosly and bodily, be our felyng, it is God will that we knowen that He hath not forgotten us, and so menith He in thos words and seith for comfort: *And thou shall never more have peyne, so manner seknes, so maner mislikyng, non wanting of will but over joy and bliss withouten ende.* What shuld it than agresyn the to suffre a while, seing it is my will and my worshipp? It is God will we taken His behests and His comfortings as largely and as mytly as we may taken hem. And also He will that we taken our abiding and our diceses as lytely as we may taken hem, and set hem at nowte. For the lyter we taken hem, and the less price we setten at hem for love, the less peyne shall we have in the feling of hem, and the more thankc and mede shal we have for hem.

2678 comyt, seem. 2682 oggley, ugly; bolned quave of stygand myre, incilic heaving of stinking mire. 2685 bolnchedede, swelling. 2687 belovith, stays, is left. 2690 severen, sovereign, the greatest possible. 2691 behest, promise. 2692 behoting, promise. 2705 behests, promises.

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LXV

He that chesith God for love with reverent mekeness is sekir to be saved, which reverent mekeness seith the Lord marvelous grete and the selfe marvelous littel. And it is God will we dredre nothing but Him, for the power of our enemy is taken in our freinds hand. And therfore al that God doth shall be gret likyng to us. Sixty-fifth chapter.

2710 And thus I understood that what man or woman wilfully chesith God in this life for love, he may be sekir that he is lovid without end, which endless love werkith in him that grace. For He will that we kepe this trusty, that we be all sekir in hope, in hope of the bliss of Hevyn whil we are here, as we shall be in sekernes when we are there. And ever the more likyng and joy that we taken in this sekirness with reverens and mekeness, the better likyth Him, as it was shewid.

2715 This reverens that I mene is a holy, certes dredre of our Lord, to which mekeness is knitt. And that is, that a creature seith the Lord marvelous grete, and the selfe marvelous littel. For these vertues are had endlesly to the lovid of God, and it mon now ben sen and felt in measure be the gracious presence of our Lord when it is; which presens in althing is most desirid, for it werkith marvelous sekirness in trew feith and sekir hope be gretness of charite, is dredre that is swete and delectable. It is God will that I se myselfe as mekil bounden to Him in love, as if He had don for me al that He hath don. And thus should every soule thinkyn in reward of his lover. That is so seyn, the charie of God maketh in us such a saute that whan it is trewly seen, no man can parten himselfe fro other. And thus oweþ our soule to thinken that God hath don for him al that He hath don; and this shewid He to maken us to loven Him and nowte dredre but Him.

2720 For it is His will that we wetyn that al the myte of our enemy is token into our freinds hand, and therfore the soule that woot sekirly this, he shall not dredre but Him that he lovith. All our dreds He setteth among passions and bodily akerneas and imaginacions; and therfore shaw we be in so mech Payne, wo, and disease that us thinkith we can thynke ryte nowne but that we are in or that we felyn, as sonc as we may, pass we lytel over and sett we it at nowte. And why? For God will we knownen; if we knownen Him, and loven Him, and reverently dredre Him, we shall have peas and ben in great rest, and it shall be great likyng to us, all that He doth. And this shewid our Lord in these words: *What shold it than agryvn the to suffre a while, sith it is my will and my worshipe?*

Now have I told you of fifteen Revelacions, as God vouchsaide to ministeren

2712 trusty, in trust, without dout. 2718 had . . . lovid of God, possessed infinitly by those whom God loves. 2719 mon, may.

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hom to mynd, renewid by lyghtings and tachyngs, I hope of the same spirite that
2740 shewid hem all. Of which fifteen shewings, the first beganne erly on the morn
aboute the houre of fowre, and it testid, shewing be process ful faire and sekrly
ich folowand other, till it was none of the day overpassid.

LXVI

The sixteenth Revelation etc. And it is conclusion and confirmation to all fifteen. And
of his frety and morning in disease and lyte speking after the gret comfort of Jesus,
seyng she had ravid; which, being his gret sekeness, I suppose was but venial synne.
But yet the Devil after that had gret power to vexis his ner to deth. Sixty-sixth chapter.

And after this the good Lord shewid the sixteen on the night following, as I
shall seyn after; which sixteen was conclusion and confirmation to all fifteen.
2745 But first me behovith to tellen you as anempt my febilnes, wretchednes, and
blindnes. I have seid in the begynnyng, "And in this al my peine was sodeintly
taken from me," of which peyne I had no greife ne disease, as long as the fifteen
shewings testid folowand. And at the end al was close, and I saw no more. And
2750 soon I fel that I shuld liven and langiren, and anon my sekenes cam agen, first
in my heide with a sound and a dyane; and sodenly all my body was ffulfilled with
sekeness like as it was aforn, and I was as baren and as drye as I never had com-
fort but littil. And as a wretch I moned and hevyed for felyng of my bodily
peynes and for fayting of comfort, goustly and bodily.

Than cam a religiouse person to me and askid me how I ferid. I seyd I had ravid
2755 today, and he leue heade and ilderly. And I seyd, "The cross that stod after my
face, methowse it blode fast." And with this word, the person that I spak to
waxid al sad and marvelid, and anon I was sor ashamed and astonyed for my
2760 recleschede. And I thowte, this man takith sadly the test word that I myte seyen,
that sawe no moe therof; and when I saw that he toke it sadly and with so gret
reverens, I wepid, ful grethy ashamed, and wold have ben shrevyn. But at that
tyme I cowde tell it no preist. For I thowte, how shold a preist levyn me? I leve
not our Lord God. This I levid soothfastly for the tyme that I saw Him, and so
was than my will and my menyng ever for done without end, but as a fole, I let
it passyn fro my mynd. A, lo I, wretch, this was a gret synne, gretic onkindness,

2742 ich, each. 2748 testid folowand, were going on consecutively; or, were perpetually in
my mind. 2749 langiren, languish. 2752 hevyed, heaved, tossed. 2754 ferid, fared. 2755
leue . . . ilderly, laughed loud and heartily. 2756 blode fast, bled profusely. 2758 recles-
chede, recklessness. 2760 shrevyn, absolved, shriven. 2761 levyn, believe. 2763 fole, fool.

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2765 that I, for soyle of feting of a lilit bodily peyne, so otherwise lost for the time the comfort of all this blisid shewing of our Lord God. Here may you sene what I am of myselfe, bat herein wold our curtes Lord not leue me; and I lay still till night trysting in His mercy, and than I gaue to sleepyn.

2770 And in the slepe at the begynnyng, methowte the fende set him in my throte puttand forth a visage ful aere my face like a yong man, and it was longe and wonder leue. I saw never none such. The color was rede like the tilestone whan it is new brent, with blak spots therin like blak sicknes fowler than the tile stone. His herte was rede as rust evynd aforn with syde lokkes hongyng on the thousys. He grynsid on me with a shrewd semelast, shewing white teeth, and so mckil methowte in the more oggley. Body ne hounds had he nose shaply, bat with his pawes he held me in the throte and wold have stranglid me, but he myte not.

2775 This oggley shewing was made sleepyn, and so was non other. And in all this time I trystid to be savid and kepid be the mercy of God. And our curtes Lord gave me grace to waken, and onethis had I my lif. The persons that wer with me beheld me and wet my templos, and my herte begas to conformen. And anon a lyte smoke came in the dore with a grete hete and a foule stinke. I said, "Benedicite domine, it is al on fire that is here"; and I wenched it had ben a bodily fire that shuld a brent us al to dede. I askid hem that wer with me if thei felt ony stynke. 2780 Thei seyd, nay, thei felt nose. I said, "Blissid be God"; for that wist I wele it was the fende that was comen to tempest me. And anon I tolke to that our Lord had shewid me on the same day with al the feith of Holy Church. For I beheld it is bothen one, and fled thereto as to my conforter. And anone al vanishid away, and I was browne to gret rest and peas withouten selkenes of body or dede of conscience.

LXVII

Of the worshipfull syte of the soule which is so nobly crete that it myte no better a be made, in which the Trinitie joyeth everlastingly; and the soule may have rest in nothing but in God, which sittith therin reueling al things. Sixty-seventh chapter.

And than our Lord opened my gostly eye and shewid me my soule in midds of my herte. I saw the soule so large as it were an endles world and as it were a mistall kyngdom; and be the condicions I saw therin, I understande that it is a

2768 gaue to sleepyn, went to sleep. 2772 aeknes, speckles, stiches (see note). 2773 rede, red; evynd, clippid. 2774 thousys, temples; shrewd, wicked.

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- 2795 worshipful syte. In the mids of that syte sittis our Lord Jesus, God and man, a faire person and of large stature, heyst bishopp, solemnest kinge, worshipfull Loed. And I saw Him clad solemnly, and worshiply He sitteth in the soule even ryte in peace and rest. And the Godhede ruleth and gemeth Hevyn and erth and all that is — sovereyn myne, sovereyn wisdom, and sovereyn goodnes. The place that Jesus takith in our soule. He shal never removeth it without end, as to my syte. For in us is His holliest home and His endles wonyng, and in this He shewid the lekyng that He hath of the makynge of marys soule. For as wele as the Fader might make a creature and as wele as the Son couthe make a creature, so wele wold the Holy Gost that marys soule were made, and so it was don; and therfore the blissid Trinite enjoyeth withouten end in the makynge of marys soule.
- 2800 2805 For He saw fro without begynnyng what shuld liken Him without end.
- Althynge that He hath made shewith His Lordship, as understanding was given at the same tyme be example of a creature that is to ses gret noblyes and kingdomes longand to a Lord. And whan it had sen al the noblyth bescathyn, then, marvelling, it was sterid to seeke aboven to the høy place where the lord wonythy, 2810 knowing be reason that his dwelling is in the worthiest place. And thus I understande soothly that our soule may never have rest in things that is beneathis itselfe; and whan it cometh aboven all creatures into the selfe, yet may it not abyden in the beholding of itselfe, but all the beholding is blisfully sett in God that is the maker wonand therina. For in marys soule is his very wonyng. And the heyst lyte and the brightest shynnyng of the cite is the glorious love of our Loed, as to my syte. And what may maken us more to enjoyen in God than to sen in Hym that He enjoyeth heghest of al his werkes? For I saw in the same shewing that if the blisfull Trinite myne have made marys soule oþer better, oþer fairer, oþer noblyer than it was made, He shal not have be full plesid with the makynge of marys soule. And He will that our heris ben mytly reysid above the depeness of the erth and al vaync sorowys, and enjoyen in Him.

LXVIII

Of soothfast knowing that it is Jesus that shewid all this, and it was no ravyng; and how we oweyn to have sekir treste in all our tribulation that we shall not be overcome. Sixty-eighth chapter.

This was a delectable syte and a restfull shewyng, that it is so withouten end. And the beholding of this while we are here, it is ful pleasant to God, and full

2797 gemeth, guides. 2814 maker, maker. 2815 cite, city.

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gret sped to us. And the soale that thus beholdyth, it makith it like to Him that
2825 is behaldyn and onyth it in rest and peas be His grace. And this was a singla
joy and bliss to me, that I saw Him simes. For the sekirnes of sitting shewith
endles dwelling. And He gave me knowing soothlastly that it was He that shewid
me al aforn. And whan I had beholden this with avisement, than shewid our
good Lord words fall meekely, withouten voice and withouten openyng of lipps,
2830 rye as He had done, and said fall swesely: *Were it now wele that it was no rare-*
ing ther thou saw today, but take it and leve it, and kepe the therin and comfort
the therwith and troune thou therio, and thou shalt not be overcome. These last
words wer said for leryng of trew sekirness that it is our Lord Jesus that shewid
2835 me all, and rye as in the first wode that our good Lord shewid, menyng His bliss-
full passion, *Herwith is the devill overcome*, rye so He said in the last word with
full trew sekirness, menand us all, *Thou shalt not ben overcomen.* And all this
leryng in this trew comfort, it is generall to all myn even Cristen as it is aforn-
said, and so is Gods will. And these words, *Thou shalt not ben overcome*, was
2840 said full sharply, and full mightily, for sekirness and comfort agens all tribula-
tions that may come.

He said not, *Thou shalt not be tempestid, thou shalt not be travelled, thou*
shalt not be disesid, but He said, *Thou shalt not be overcome.* God will that we
take heed at these words, and that we be ever myty in sekir troste in wele and
wo, for He lovith and lekyth us, and so will he that we love Him and lekin Him,
2845 and mytily trosten in Him, and al shal be wele. And sone after al was close, and
I sow no more.

LXIX

Of the second long temptation of the devill to despair; but she mytily trusted to God
and to the feith of Holy Church, rehersing the passion of Christe by the which she was
deliverid. Sixty-ninth chapter.

After this the fend came agen with his hete and with his stinke and made me
full besy. The stinke was so vile and so peynfall, and also dredfall and travel-
lous. Also I heard a bodily jangeling as it had be of two bodies, and both, to my
thyndyng, janglyd at one time as if they had holden a parlment with a gret
byssynes. And al was soft myntering, as I understande nowte what they said. And

2831 leue, believe. 2845-46 And . . . more, And soon after all was closed, and I sow no
more. 2850 parlment, debate.

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al this was to stire me to dispair, as methowte, demand to me as thei scoryd
2855 bidding of beds, which are said boistrosly with mouth, failing devowrie entensing
and wise diligens the which we owe to God in our prayors. And our Leed God
gave me grace mytly for to trosten in Him, and to comforten my soule with
bodily spech as I shold have don to another person that had ben travellid.
Methowte that bysynis myte not be likenyd to no bodily bysynes.

My bodily eye I sett in the same cross wher I had ben in comfort aforne that
tyme; my tongue with speech of Cristis passion, and rehersing the feith of Holy
2860 Church; and myn hert to fester on God with al the trust and the myte. And I
thowte to myselfe, meand: Thou hast now grete bysynes to kepe the in the
feith, for thou sholdst not be taken of thi enemy; woldst thou now for this time
evermore be so bysy to kepe the fro synne, this were a good and a sovereign
2865 occupation. For I thowte soothly, were I saf fro synne, I wer full saf fro all the
feuds of Helle and enemys of my soule. And thus he occupied me al that myte,
and on the morne till it was about prime day. And anon they wer all gone and
all passid, and then left nothing but stanke, and that lastid still awhile. And I
scoryd him, and thus was I delivred of hem be the vertue of Christ passion.
For therwith is the fend overcome, as our Lord Jesus Criste said alorn.

LXX

In all tribulation we owe to be stedfast in the feith trosting mytly in God. For if our
faith had no enimye it should deserve no mede; and how all these shewings are in the
feith. Seventieth chapter.

2870 In all this blissid shewing our good Lord gave understandyng that the syte
shold passyn, which blissid shewing the feith kepith with His owne good will
and His grace. For He left with me neyther signe nor token wherby I myte
knownen it, bat He left with me His owne blissid wordis in true understandyng,
2875 byddand me full mytly that I shold leuen it, and so I do; blessed mot He ben. I
believe that He is our Savior that shewid it, and that it is the feith that He
shewid; and therfore I leve it, enjoyand, and thereto I am bounden be al His own
menyng with the next words that folowen: *Kepe the therin, and comfort the
therewith, and trou shou thereto.* Thus I am bounden to kepen it in my feith. For on
2880 the selfe day that it was shewid, what time that the syte was passid, as a wretch
I forsoke it, and openly I said that I had ravid,

2855 bidding of beds, praying of beads, i.e., saying the rosary. 2863 sovereign, sovereign,
the best possible. 2874 byddand, commanding.

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Than our Lord Jesus of His mercy wold not letten it perish, but He shewid it
al agen within, in my soule, with mor fulhede with the blisid lyfe of His pretiosas
love, seyand these word full mytly and full mekely: *Witt it now wele, it was no-*
2885 *raving that thou saw this day; as if He had said, "For the syde was passid fro, thee*
testijit it and coustest not kepe it, but witt it now; that is to say, now that thou
seest it." This was said not only for the same time, but also to setten thereupon
2890 *the ground of my feith, where He seith anon following, But take it, keve it, and*
kepe the therid, and comfort the therwith, and trouf thou therio, and thou shalt not
be overcome. In these six words that folowen "take it," His menyng is to festyn
2895 *it feyfully in our herte, for He will that it dwell with us in feith to our lifes end,*
and after in fulhede of joy, willand that we have ever sekir trost in His blisfull
bethes knowing His goodness. For our feith is contried in divers maners be
our owne blindhede and our gostly enemy within and without. And therfore our
2900 *pretios lover helpith us with gostly syde and trew teching on sundry maners,*
within and without, wereby that we may know Him. And therfore in what man-
ner He techith us, He will we persivyn Him wisely, receivyn Him swetely, and
kepin us in Hym feithfully. For aboven the feith is no goodnes kept in this life,
2905 *as to my sight, and beneath the feith is no helpe of soule. But in the feith, there*
will the Lord that we kepe us. For we have be His goodnes and His owne werkeng
to kepe us in the feith, and, be His suffrance, be gostly enmyc we are assayed
in the feith and made mytly. For if our feith had nose enmyc it should deserve
2910 *no mede, as to the understandyng that I hav in all our Lords meyng.*

LXXI

**Jesus will our soules be in glad cher to Hym, for His cher is to us mery and lovely; and
how He shewith to us three manner cher, of passion, compassion, and blisfull cher.**
Seventy-first chapter.

Glad and mery and sweete is the blisfull lovely cher of our Lord to our
souleis. For He havith us ever laland in lovelonging, and He will our soule be in
2905 glad cher to Hym to govin Him His mode. And thus I hope with His grace He
hath, and more shall, draw in the outer cher to the ianer cher, and maken us
all at one with Hym, and ech of us with other in trew testand joye that is Jhesus.

2889-90 *festyn it* feyfully, *testijit it* faithfully. 2896 *persivyn*, understand. 2906 *utter*,
outer.

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I have menyng of three manner of cheres of our Lord. The first is cher of
passion, as He shewid while He was here in this lif, deynd. Thow this beholding
2910 be mornyng and swemfyl, yet it is glad and mery, for He is God. The second
manner of cher is pite and ruth and compassion, and this shewith He to all His
lovers with sekirnes of keping that have nede to His mercy. The third is the
blisfull cher as it shal be without end; and this was ofteneest and longest con-
tinuid. And thus in the time of our peyne and our wo He shewith us cher of
2915 His passion and of His cross, helpand us to bear by His owne blisfull vertue.
And in the time of our synayng He shewith to us cher of ruth and pite, mytily
kepand us and defending agaynst all our enemies.

And these two be the common cher which He shewith to us in this life.
Therewith mediarid the thord, and that is His blisfull cher like in parte as it
2920 shall be in Hevyn. And that is be gracious touchyng and swete lyneyng of the
gostly life wherby that we are kept in sekir feith, hope, and charite, with contri-
tion and devotion, and also with contemplation and alle manner of true solace
and swete comforts. The blisfull cher of our Lord God werkith it in us be grace.

LXXII

Synne in the chosen soulis is dedly for a time, but ther be not ded in the syght of God;
and how we have here matter of joy and moneing, and that for our blindhede and weyte
of flesh; and of the most comforteable cher of God; and why these shewings were made.
Seventy-second chapter.

But now behovyth me to tellen in what manner I saw synne dedly in the crea-
2925 tures which shall not dyen for synne, bat liyn in the joy of God withouten end.
I saw that two contraries should never be to God in one stede. The most con-
traries that arn is the heyst bliss and the depest peyne. The heyst bliss that is,
is to have Him in cleerty of endless lif, Him verily seand, Him swetely feland,
all perfectly haveand in fulbede of joy. And thus was the blisfull cheere of our
2930 Lord shewid in pite, in which shewing I saw that synne is most contrarie; so
ferforth, that as long as we be medled with ony part of synne, we shall never see
cleerty the blisfull cheere of our Lord. And the horibler and the grevouaser that
our synnes be, the deeper are we for that time fro this blisfull syse. And
therfore it semith to us oftentimes as we wern in peril of deth, in a party of Hell,
2935 for the sorrow and peyne that the synne is to us.

2908 cheres, countenances. 2915 bear, endure. 2919 mediarid the thord, meagins the
third. 2928 cleerty, clarity, feland, feeling. 2931 medled with ony, mixed with any.

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- And thus we are ded for the tyme fro the very syte of our blisfull life. But in
all this I saw soothly that we be not dede in the syte of God, ne He passith
never fro us. But He shall never have His full bliss in us till we have our full
bliss in Him, verily scand His faire blisfull chere. For we are ordeneid thereto in
2940 kinde, and getyn thereto be grace. Thus I saw how synne is dely for a short time
in the blisid creatures of endless life. And ever the more clerey that the soule
seith this Misfall chere be grace of loveyng, the more it longyth to seen it in
fullhede. For notwithstanding that our Lord God wonnyth in us and is here with
us, and al He halsith us and becloseth us for tender love that He may never leuyn
2945 us, and is more nere to us than tongue can tellen or herte can thynke, yet may
we never styn of mōing nor of weping ne of longyng til whan we see Him
clerly in His blisfull chere. For in that pretios Misfall syte there may no wo
abiden, ne no wele falien.
- And in this I saw matter of myrr and matter of moeyng. Matter of myrthe,
2950 for our Lord, our Maker, is so nere to us and in us, and we in Him be sekirness
of keping of His grete goodnes; matter of moeyng for our gostly eye is so blinde
and we be so born downe be weyte of our dely flesh and derkhede of synne
that we may not see our Lord God clerly in His faire blisfull chere. No, and
2955 because of this myrkchede unethes we can leuen and crowen His grete love, our
sekirness of keping; and therefore it is that I say we may never styn of mōing
ne of wepyng.
- This weping moneth not al in poryng out of teanes by our bodily eye, but also
to more gostly understandyng. For the kindly desire of our soule is so gret and
2960 so unmesurable, that if it were goven us to our solace and to our comfort al the
noblyth that ever God made in Heyn and in erth, and we saw not the fair blis-
full chere of Hymselfe, yet we shuld not stynen of mōing ne of gostly weping,
that is to say, of peynfull longyng, till whan we sen verily the faire blisfull chere
2965 of our Maker. And if we were in all the peyne that herte can thynke and tongue
may tell, if we myten in that time sen his faire blisfull chere, all this peyn shuld
us not agrovin. Thus is that blisfull syte end of all manner of peyne to lound
soule, and fulfilling all manner of joy and bliss. And that shewid He in the bry,
2970 meravelous words wher He seyd, *I it am that is heyst; I it am that is lowre; I it am
that is all.*
- It longith to us to have three manner of knowyngs. The first is that we knownen
our Lord God. The second, that we knownen ourselfe, what we are be Him in
kinde and grace. The third that we knownen mickely what our selfe is anemptis
our synne and feilness. And for these three was all the shewing made, as to
myn undersyding.

2944 al He habith us, He embraces us enticly. 2954 myrkchede, darkness.

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LXXIII

These Revelations were shewid three wises. And of two gostly seknes, of which God will we amend us, remembryng His passion, knowing also He is al love; for He will we have sekernes and likyng in love, not takyng onskilfull hevyness for our synnes past. Seventy-third chapter.

All the blissid teching of our Lord God was shewid be three partes, that is to say, by bodily syte and by word formyd in myn understandyng, and be gostly sight. For the bodily sygnt, I have said as I saw as trewly as I can. And for the words, I have said them nith as our Lord shewid hem to me. And for the gostly syght, I have seyd sumdele, but I may never full tellen it, and therefore of this syght I am sterred to sey more, as God will give me grace.

God shewid two manner of seknes that we have. That on is ospatience or slaihit, for we bere our trevelli and our peynes heavily. That other is dispair or doublfull drede, as I shall seyen after. Generally, He shewid synne, wherin that all is comprehendid. But in special He shewid not but thys two. And these two are thei that most travellis and tempesten us, as be that our Lord shewid me, of which He will we be amendid. I speake of swich men and women that for God love haten synne and disposeen hem to do Gods will. Than be our gostly blind-heede and bodily hevynes, we are most enclinand to these. And therfore it is Gods will thei be knownen, and than shall we refusen hem as we dos other synnes. And full helpe of this ful meekly our Lord shewid: the patience that He had in His herd passion and also the joyeing and the likyng that He hath of that passion for love. And this He shewid in example that we shuld gladly and wisely baren our peynes for that is gret plesing to Him and endless profit to us. And the cause why we are trevelliid with them is for onknowing of love. Thow the three persons in the Trinitate ben all even in the selfe, the soule take most understanding in love. Ya, and He will in all thing that we have our beholding and our enjoycynge in love.

Aad of this knoweyng are we most blynd. For som of us leuen that God is almyty, and may dos all, and that He is al wisdom, and can dos all; but that He is al love, and will dos all, there we astynnen. And this unknowing — it is that that lettith most Gods lovers, as to my syte. For whan we begynnen to haten synne, and amenden us be the ordinance of Holy Church, yet ther dwellith a drede that lettith us, for the beholding of our selfe, and of our synnes alorn don.

2977 *nith*, exactly. 2978 *sumdele*, something. 2980-81 *on . . . heavily*, one is impatience or sloth, for we endure our trouble and pains heavily. 2999 *astynnen*, stop.

The Shewings of Julian of Norwich

- and sum of us for our everydayly synnes. For we hold nor our covensants ne kepe not
our cleanness that our Lord settith us in, but falles oftimes in so much wretched-
ness that shame it is to seen it. And the beholding of this maketh us so sorry and
so hevy that onethis we can finde ony comfort. And this drede we taken summe
for a mekaess, but this is a soule blodyngh and a waykenes. And we cannot
dispisen it as we don another synne that we knowen, for it commyth of enmite,
and it is agens trath.
- 3010 For of all the properties of the blisfull Trinitie, it is God will that we have most
sekernes and likeing in love. For love makith myte and wisdom fell meke to us.
For ryte as be the curtesye of God He forgivith our synne atte the tyme that we
repenten us, ryte so will He that we forgiven our synne as anempis our unskillfull
hevyness and our douffull dreds.

LXXIV

Ther bea four maner of drede, but reverent drede is a lovely true that never is without
mekre love; and yet thei be not both one; and how we should pray God for the same.
Seventy-fourth chapter.

- 3015 For I understand four maner of dreds. One is the drede of afrai that cum-
meth to a man sodenly be frelie. This drede doith good, for it helpith to parge
man as doeth bodily sekenes or swich other peyne that is not synne. For all
swich peynys helpe man, if thei be patiently taken. The second is drede of peyne,
wherby man is sterid and wakid fro sleepc of synne. He is not abil for the tyme
3020 to perceivyn the soft comfort of the Holy Gost, till he have understanding of this
drede of peyne, of bodily doth, and of gostly enemyes. And this drede sterith us
to seken comfort and mercy of God, and thus this drede helpith us to sekyn
comfort and mercy of God and abiliteth us to have contrition be the blisfull
touching of the Holy Gost. The third is doubtfull drede. Douffull drede, in as
3025 mech as it drawith to dispeir, God will have it turnyd in us into love be the
knowing of love, that is to sey, that the biternes of doubt be turnyd into swete-
ness of kunde love be grace. For it may never plesyn our Lord that His servants
douster in his goodnes.

The fourth is reverent drede. For there is no drede that fully plesith God in us
but reverent drede, and that is full soft, for the more it is had, the less is it felt
for swetenes of love. Love and drede are brethen, and thei arn rood in us be the

3015 afrai, sudden attack. 3021 thei arn rood, they are rooted.

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- goodnes of our makere; and thei shall never be taken fro us without end. We
have of kinde to loven, and we have of grace to loven; and we have of kinde to
dreden, and we have of grace to dreden. It length to the lordshippe and to the
3035 faderhede to be dred, as it length to the goodnes to be lovd. And it length to
us that arn His servants and His children to dreden Him for lordshipp and
faderhede, as it length to us to loven Him for goodhede. And thow this reverent
dreden and love be not partid asandre, yet thei arn not both one, but thei arn
two in properte and in working. And neither of them may be had without other.
3040 Therefore I am sekir, he that lovith, he dredeth, thow that he fele it but a litil.
All dredes other than reverent dreden that arn proferid to us, thow they come
under the coloe of holyness, yet arn not so trew, and hereby may they be
knownen asunder.
- That dreden that makith us hastily to flee from all that is not good, and fallen
3045 into our Lords brest as the child into the moder barme, with all our entent and
with all our mynd, knowand our febilness and our gret nede, knowing His ever-
lasting goodnes and His blisfull love, only seeking to Him for salvation, clevand
3050 to with sekir troste — that dreden that bringith us into this working — it is kinde,
gracious, good, and true. And all that contraries to this, either it is wronge or it
is medlid with wronge. Than is this the remedye: to knownen hem both and
refusen the wrong. For the kinde profit of dreden which we have in this lif be the
gracious working of the Holy Gost, the same shall be in Hevyn aforne God,
gentill, caries, and ful delectabil.
- And thus we shall in love be homely and nere to God, and we shall in dreden
3055 be gentil and caries to God, and both alike evyn. Desir we of our Lord God to
dreden Him reverently and to love Him meekly and to trosten in Him mytly.
For whan we dreden Him reverently and loven Him meekly our troste is never in
vaine; for the more that we trosten, and the mytlyice, the more we plesyn and
3060 worshippe our Lord that we trosten in. And if us feile this reverent dreden and
make love (as God forbode we should), our trost shall sone be misruleid for the
tyme. And therefore us nedith meekil for to peyses our Lord of grace that we may
have this reverent dreden and make love, of his gift, in herte and in werke, for
withousen this no man may plesyn God.

LXXV

Us nedith love, longing, and pite; and of three manner of longing in God which arn in
us; and how in the day of done the joy of the blissid shal ben increasid, seing verily the

3045 moder barme, mother's bosom. 3050 medlid, mixed. 3059 us feile, we fail in.

The Shewings of Julian of Norwich

cause of all thyng that God hath don, dredfully tremeland, and thankand for joye,
mervelyng the gretnes of God and littenes of all that is made. Seventy-fifth chapter.

I saw that God may done all that us sedith. And these three that I shall seyes,
3065 neden: love, longing, pite. Pite in love lepit us in the time of our nede, and
longing in the same love drawith us into Hevyn. For the threist of God is to
have the general man into Him, in which thrist He hath drawyn His holi that be
now in bliss; and gettand His lively members, ever He drawith and drinkith, and
yet He thirstith and longith.

I saw three manner of longing in God, and al to one end; of which we have the
same in us, and of the same vertue, and for the same end. The first is for that He
length to learn us to knowen Him and loven Him evermore, as it is conveinent
3070 and spedefull to us. The second is that He longith to have us up to His bliss as
soules arn what thei arn taken out of peyne into Hevyn. The third is to fulfillen
3075 us in bliss, and that shall be on the last day fullfillid, ever to lesten. For I saw, as
it is knowne in our feith, that the peyne and sorow shall be eadid to all that
shall be saved. And not only we shall recevyn the same bliss the soule aforne
have had in Hevyn, but also we shall receive a new, which plenteously shall be
3080 flowing out of God into us, and fulfillen us. And this be the goods which He
hath ordeysid to geve us from without begynnyng.

These goods are treuarid and hidde in Hymselfe. For into that time, creature
is not myly ne worthy to receivin them. In this we shall seen verily the cause of
all thyng He hat don. And evermore we shall seen the cause of all things that He
hath suffrid. And the bliss and the fulfilling shall be so deepe and so heyl that,
3085 for wonder and mervell, all creatures shall have to God so gret reverent drede,
overpassing that hath been seen and felt befor, that the pillars of Hevyn shall
tremelyn and quakyn, but this manner of tremelyng and drede shall have no peyne.

But it longith to the woorthy myle of God thus to be beholden of His creatures,
dredfully tremeland and quakand for mekhede of joye, mervelyng at the greatness
3090 of God the maker, and of the littelhede of all that is made. For the beholding of
this makith the creature mervelous meke and mylde. Wherfore God will, and
also it longith to us both in kynde and grace, to witten and knowen of this,
desirand this myle and this working. For it ledith us in rye wey, and lepit us in
3095 true life, and onyth us to God. And as good as God is, as gret He is, and as mekil
as it longith to His Godhede to be lovid, so mekill it losgith to His geethede to
be dreid. For this reverent drede is the faire certesic that is in Hevyn afor

3065 neden, are needed. 3066 threist, thrist. 3067 His holi, His saints. 3068 lively, living. 3087 tremelyn and quakyn, tremble and quake. 3089 tremeland and quakand, trembling and quaking.

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Gods face. And as mckil as He shall than be knownen and iowid overpassing that
He is now, in so mckill He shall be dredid overpassing that He is now. Wherfore
it behovith needs to ben that all Hevyn and erth shall tremelyn and quaken when
3100 the pillars shall tremelyn and quaken.

LXXVI

A loveand soule hatith synne for vilehede more than all the peyn of Hell; and how the
beholding of other manrys synne (but if it be with compassion), lettith the beholding
of God; and the devill, be putting in remembraunce our wrichidness, would lettien for the
same; and of our slawth. Seventy-sixth Chapter.

I speke but littil of reverent drede, for I hope it may be seen in this manner
aforemeid. But wele I wot our Lord shewid me no soules but those that dred
Him. For wele I wott the soule that trewly takith the teechyng of the Holy Gost,
it hatith more synne for vilehede and horibilite, than it doth all the peyne that
3105 is in Hell. For the soule that beholdith the kindenes of our Lord Jesus, it hatith
non helle bat synne, as to my sygic. And therefore it is Goddis will that we
knowen synne, and prayen bysyly, and travellyn willfully, and seckyn teeching
mekely, that we fall not blindly therin; and, if we fallen, that we risen redily.
For it is the most peyne that the soule may have, to turne fro God ony time be
3110 synne. The soule that will be in rest, whan other manrys synne commith to my
mynde, he shall fleen it as the peyne of Helle, seekyn into God for remedy, for
helpe agayne it. For the beholding of other manrys synnes, it makith, as it were,
a thick myst afore the eye of the soule, and we may not for the tyme se the
fairehede of God — but if we may behoden hem with contrition with him, with
3115 compassion on him, and with holy desire to God for him. For withouten this it
noyeth and tempestith and lettith the soule that beholdith hem. For this I under-
stode in the shewing of compassion.

In this blisfall shewing of our Lord, I have understandyng of two contaries.
That one is the most wisdom that ony creature may don in this life; that other is
3120 the most folly. The most wisdom is a creature to dose after the wille and councell
of his heyst, sovereyn freind. This blisid freind is Jhesus, and it is His will and
His councell that we holden us with Him, and festyn us to Him, homley, ever-
more in what state so we ben, for whether so that we ben fosile or cleve we are
al one in His loving. For wele ne for wo, He will never we fleen Him.

3097 travellyn, work.

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3125 But for the chongabilitie that we are in, in ourselfe we fallen ofte into synne. Than we have this be the stering of our enemy and be our owne folly and blyndhode. For they seien thus: Thou wittest wele thou art a wretch, a synner, and also ontrewe, for thou kepiest not the command; thou behotist oftentimes our Lord that thou shalt don better, and anon after, thou fallest agen in the same,
3130 namely in slauth, in lesyng of tyme. For that is the begynning of synne, as to my syghte, and namely to the creatures that have goven hem to seruen our Lord with inward beholding of his blissid goodness. And this makith us adred to appear afore our curtes Lord. Than is it our enemy that will putt us on bakke with his false drede of our wrichidnes, for peyne that he threatith us by, for it is his men-
3135 yng to make us so hevy and so wery in this that we shuld lettyn out of mente the fair, blisfull beholding of our everlasting freind.

LXXVII

Off the enmite of the feend which leith more in our uprising than he winnith be our fallyng, and therfore he is scornyd. And how the scurge of God shuld be suffrid with mynde of His passion. For that is specially rewardid aboven penance be ourselfe chosen. And we must nedes have ws, but curtes God is our lader, keper, and blis. Seventy-seventh chapter.

Our good Lord shewid the enmite of the feend, wherby I understande that all that is contrarious to love and to pece, it is the feend and of his parte. And we have of our feblenes and our folly to fallen, and we have of mercy and grace of the Holy Ghost to risen to more joye. And if our eneme owte wyzzith of us by our fallyng, for it is his likenes, he leith manyfold more in our rising be charite and mekenes. And this gloriouſ ſiſing, it is to him so gret sorow and peyne for the hate that he hath to our ſoule that he bryngyt continually in envy. And al this sorow that he wold maken us to have, it ſhal turne to himſelle. And for this it was that our Lord scornyd him, and this made me mytly to laſhen.
3140
3145

Than is this the remedy — that we bea alknownen our wrichidnes and flen to our Lord. For ever the mor nodier that we bea, the more ſpedefull it is to us to neyghen Him. And ſey we thus in our meaing: I know wele I have a ſhrewid

3128 behotist, promised. 3130 slauth, cloth; lesyng, loſing. 3143 bryngyt, turns. 3146 flen, flee. 3148 neyghen, drew near to. 3148-49 ſhrewid peyne, wicked, i.e., ſevere pain.

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3150 peyne, but our Lord is almyty and may punish me mytyly, and He is al wisdom
and can punish me skilfully, and He is all goodnes and lowith me full tendirly.
And in this beholding it is necessarye for us to abydes, for it is a lovely mcke-
ness of a synfull soule, wroste be mercy and grace of the Holy Gost, whan we
will willfully and gladly taken the scorge and chastening of our Lord Himselfe
will geve us. And it shall be full tendir and full ey, if that we will onely holdes
3155 us paid with Him and with all His werkes.

For the penance that man taketh of himselfe was not shewid me, that is to
sey, it was not shewid specified; but it was shewid specialy and heylly and with
full lovely chere, that we shall mekely and patiently beryn and saffren the pen-
3160 ance that God Himselfe gevith us with mynde in His blissid passion. For whan
we have mead in His blissid passion with pite and love, than we saffren with
Him like as His freinds did that seen it. And this was shewid in the thiroeceth
ner at the begynnyng wher it spekith of pite. For He seith, Accuse not selfe
3165 overdon nerkil, demandand that tribulation and thy wo is al for thy defaute, for I
will not that thou be hevye ne sorrowfull undiscretry. For I tell the howto tho thou
do, thou shalt have wo, and therefore I will that thou wisely know thi penance and
shalt ther soothly seeke that all thi living is penance profitable. This place is prison,
and this life is penance; and in the remedy He will we enjoyea. The remedy is
that our Leed is with us, kepand and ledand into the fulhede of joye. For this is
3170 an endless joy to us in our Lords menyng, that He that shall ben our bliss whan
we are there, He is our keper while we are here. Our wey and our Hevyn is trew
love and sekir troune, and of this He gaf understanding is al; and namely in the
showing of His passion wher He made me mytyly to chesin Him for my Hevyn.

Fle we to our Lord, and we shall be comfortid; touch we Him, and we shall be
made cleane; cleve to Him, and we shall be sekir and safe fro al maner of peril.
3175 For our certes Lord will that we ben as homley with Him as herte may think or
soule may desircn. But beware that we taken not so recklesly this homleyhede
that we levyn certes. For our Lord Himselfe is sovereyn homleyhede, and as
homley as He is, as certes He is, for He is very certes. And the blissid creatures
3180 that shall ben in Hevyn with Him without end, He will have hem like to Himselfe
in all things. And to be like our Leod perfectly, it is our very salvation and our
full Miss. And if we woot not how we shall don all this, desire we of our Lord, and
He shal lerne us, for it is His owne likeing and His worship. Blissid mot He be.

3162-63 Accuse . . . demandand that, Do not accuse yourself too much, deciding that
3171 god gave.

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LXXVIII

Our Lord will we know four maner of goodnes that He doth to us; and how we neede
the lyte of grace to knownen our synne and febilnes, for we are nothing of ourselfe but
wretchednes, and we may not know the horribilnes of synne as it is. And how our enemy
would we should never know our synne till the last day, wherfore we are mckil boundend
to God that shewith it now. Seventy-eighth chapter.

Our Lord of His mercy shewith us our synne and our febilnes be the swete
gracious lyte of Hymselfe, for our synne is so vyle and so hoerible that He of His
3185 curtesee will not shew it to us, but be the lyte of His grace and mercy. Of four
things it is His will that we have knowing: The first is that He is our ground of
whom we have all our life and our being. The second, that He kepit us mytyly
and mercifullly in the tyme that we are in our synne and mosge all our enemies
3190 that are fell fel upon us; and so mckil we are in the more peril, for we geven
hem occasion thereto and kno not our owne node. The third is how curtesly He
kepit us and makith us to knownen that we gon amys. The fourth is how sted-
fastly He abidith us and chongith no chere, for He will that we be turnyd and
onyd to Him in love as He is to us.

And thus be this gracious knoweing we may seen our synne profitably without
3195 despisit. For soothly us nodith to seen it, and be the syte we shall be made ashamed of
ourselfe and broken downe as anemptis our pride and presumption. For us behov-
ith verily to seen that of ourselfe we are ryte nowte but synne and wretchednes.
And thus be the syte of the less that our Lord shewith us, the more is wastid
3200 which we se not. For He of his curtesye mesurith the syte to us, for it is so vyle
and so horrible that we should not endure to seen it as it is. And be this meke
knowing, thus throw costition and grace we shall be broken fro all things that
is not our Lord, and than shall our blissid Saviour perfectly helyn us and one
us to Him.

This breking and this helyng our Lord meith be the generall man. For he that
3205 is heyst and nerest with God, he may seen himselfe synnefull, and sedith, with
me. And I that am the lest and lowest of those that shall be save, I may be
comfortid with him that is heyst. So hath our Lord onyd us in charite whan He
shewid me that I shuld synne. And for joy that I had in beholding of Him, I
estend not redily to that shewing, and our certis Lord styste then, and wold not
3210 ferther tech me till that He gave me grace and will to entend. And hereof was
I lerid thow that we be heylifted up into contemplation be the special gift of
our Lord, yet us behovith nedin therwith to have knoweing and syte of our synne
and our febilnes. For withouten this knowing we may not have trew mckenes,

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3215 and without this we may not be saved. And also I saw that we may not have this knowing of ourselve, ne of none of all our gostly enemies, for thei will us not so mckil good. For if it wer be their will, we should not seen it into our endyng day. Than we be mckil bounden to God that He will Himselv for love shewen it us in time of mercy and grace.

LXXXIX

We are leryd to our synne, and not to our neighbors, but for their helpe; and God will we know whatsomver stirring we have contrary to this shewing, it comith of our enemy. For the gret love of God knownen, we should not ben the more reckles to fallen, and if we fallen, we must hastily risen or ell we are gretly onkild to God. Seventy-ninth chapter.

3220 Also I had in this moe understondyng. In that He shewid me that I should synne, I tolke it nakedly to myne owne singular person, for I was none otherwise stirrid at that tyme. But be the hev, gracious comfort of our Lord that followid after, I saw that His mercynge was for the general man, that is to sey, all man which is synfull and shall ben into the last day, of which man I am a member, as I hope, be the mercy of God. For the blisid comfort that I saw, it is large enow for us all. And here was I leryd that I shuld se myn owne synne and not other mens synns but if it may be for comfort and helpe of myn evin Cristen. And also in this same shewing where I saw that I shuld synne, then was I leryd to be dredfall for onskirness of myselfe, for I wott not how I shall fallen, nor I knew not the mesure ner the greyness of synne. For that wold I have wist dredfully; and thereto, I had non answere. Also our cuties Lord, in the same tyme, He shewid full sekirly and mytyly the endleshede and the onchongabilitie of His love. And also, be His grete goodness and His grace inwardly keping, that the love of Him and our soule shal never be departid in two, without end. And thus in this deede I have matter of mckeness that savith me from presumption. And in the blisid shewing of love, I have matter of tru comfort and of joy that savith me fro dispeir.

3240 All this homley shewing of our caries Lord, it is a lovely lesson and a swete, gracious teching of Himselv in comforting of our soule. For He will that we knownen be the swetenes and homley loving of Him, that all that we seen or felyn, within or without, which is contrarious to this is of the enemy, and not of God. As thus: if we be stirred to be the more recles of our living or of the keping of

3232 alia, also. 3241 recles, careless.

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our herte be the cause that we have knowing of this pleatous love, than needs us gretly to beware. For this stering, if it come, it is entrew, and gretly we owes to hate it, for it all hath no likeness of Gods will. And whan that we be fallen
3245 be frelte or blydhe, than our carles Lord toschith us, sticeth us, and kepith us, and than will He that we seen our weetchidness and mekely bes it aknowen. But He will not we abiden thus, ne He will not that we beseyn us gretly about our accusing, nor He will not that we ben wronchfull of our selfe. But He will that we hastily extenden to Him, for He standyth al alone, and abideth us swemefullly
3250 and mosyngly till whan we come, and hath hast to have us to Him, for we are His joy and His deligte, and He is our salve and our life. Tho I sey He standyth al alone, I leue the speking of the blissid company of Hevyn, and speke of His office and His working here on erth upon the condition of the shewyn.

LXXX

By three thyngs God is worshippid and we savid; and how our knowing now is but as an ABC. And swete Jhesus doth all, abyding and mosyng with us, but whan we are in synte, Christ mosyng alone. Than it longith to us for kindness and reverens hastily to tarse ages to Him. Eightieth chapter.

Be three things man standith in this life, be which these God is worshippid and
3255 we be spedid, kept, and savid. The first is use of manys reason naturall. The second is commen teching of Holy Churche. The thred is inward, gracious working
of the Holy Gost. And these three ben all of one God: God is the ground of our
kindly reason, and God, the teaching of Holy Church, and God is the Holy Gost.
And all ben sundry gifts to which He will we have gret regard and attienden us
3260 thereto. For these werkyn in us continually all to God, and these ben grete thyngs,
of which gret things He will we have knowing here as it were in one ABC; that
is to seyn, that we have a littill knoweing, whereof we shall have fallhede in
Hevyn, and that is for to spede us.

We knownen in our feith that God alone tolde our kinde, and non but He; and
3265 furthermore that Criste alone did all the werks that longin to our salvation, and
none but He; and rye so He alone doth now in the last end. That is to sey, He
wotynth here with us and ruleth us and governith us in this lifing and bringith us

3247 beseyn us, busy ourselves. 3249 swemefullly, piteously. 3250 hath hast, has haste (i.e., is eager to).

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to His bliss. And thus shall He doe as long as oþy soule is in erþ that shall come to Hevyn; and so ferforth that if ther were no such soule but one, He shuld be, with all, alone, till He had brought it up to His bliss.

I love and understand the ministracion of angelis, as clerks tellen, but it was not shewid me. For Himeselle is necest and mekest, heyst and lowest, and doeth all. And not only all that us needs, but also He doith all that is worshipfull to our joy in Hevyn. And wher I sey he abidith swemefally and moeyng, it menyth all the twey felyng that we have in ourselue in contrition and compassion, and all sweming and moeyng that we are not oþyd with our Lord. And all swich that is spedfall, it is Christ in us. And thow some of us fele it seldam, it passith never fro Criste till what tyme He hath browne us out of all our wo. For love suffriþ never to be without pite.

And what tyme that we fallen into synne and leve the mynd of Him and the keping of our own soule, than kepit Criste alone al the charge of us, and thus stondith He swemely and moeyng. Than longeth it to us for reverence and kindenes to turne us hastily to our Lord and leyyen Him not alone. He is here alone with us all; that is to sey, only for us, He is here. And what tyme I am strange to Him be synne, dispair, or slawth, than I let my Lord stonden alone in as mekill as it is in me. And thus it farith with us all which ben synners. But thow it be so that we do thus oftentimes, His goodnes suffriþ us never to be alone, but lastingly He is with us, and tenderly He escasith us, and ever sheildith us fro blame in His syte.

LXXXI

This blisid wooman saw God in divers maners, but she saw Him take no resting place but in manys soule. And He will we enjoyen more in His love then sorowen for often falling, remembering reward everlasting and living gladly in penance; and why God suffriþ synne. Eighty-first chapter.

Our good Lord shewid Him in dyvers maners, both in Hevyn, in erþ; but I saw Him take no place but in manys soule. He shewid Him in erþ in the swete incarnation, and in His blisid passion. And in other manner He shewid Him in erþ, wher I sey I saw God in a poynte. And in other manner He shewid Him in erþ, thus as it were in pilgrimage, that is to sey, He is here with us, ledand us,

3274 swemefally, sorrowfully. 3280 leve . . . Him, fail to keep Him in mind. 3282 swemely and moeyng, sorrowful and lamenting.

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3295 and shal bee till what He hath brouwe us all to His bliss in Heyn. He shewid
Him dyvers tymes reynand, as it is aforneyd, but principally in manys soule. He
hath taken there His resting place and His worshipfull cye, out of which wor-
shipfull see He shall never risen nor removen without end. Marvelous and sol-
emne is the place wher the Lord wensyth, and therefore He will that we redily
3300 entendan to His gracious touching, more enjoying in His hole love than sorow-
and in our ofte fallings.

For it is the most worshippe to Him of onything that we may do that we
leven gladly and meryly, for His love, is our penance. For He beholdith us so
tendirly that He seith all our living and penasse. For kind loveand is to Him
3305 ay testand penance in us, which penance He werkith in us, and mercifullly He
helpith us to baren it. For His love makith Him to longyn, His wisdom and His
trewhth with His ryfulhede makith Him to suffren us here; and in this manner
He will scene it in us. For this is our kindly penance and the keyest, as to my
syte. For this penance commith never fro us till what tyme that we be fulfilled
3310 when we shal have Him to our mede. And therefore He will that we setten our
herts in the overpassing, that is to say, fro the peyne that we felen into the bliss
that we trosten.

LXXXII

God beholdith the monyng of the soule with pite and not with blame, and yet we do
nowte but synne, in the which we are kept in solace and in drede. For He will we turne
us to Him, redy clevand to His love, seund that He is our medycyne. And so we must love
in longing and in enjoyeing, and whatsover is contrarie to this is not of God but of
enmy. Eighty-second chapter.

But here shewid our certes Lord the moning and the moring of the soule,
menand thus: I wote wele thou wilt liven for My love, meryly and gladly suffrand
3315 all the penance that may com to the. But inasmech as thou lifest not without
synne, thou woldest suffre for My love all the wo, all the tribulation, and dñece
that myc come to the. And it is sooth, but be not mckill agreed with synne that
fallith to the agens thy will.

And here I undersode that: that the Lord beholdith the servant with pitie and
3320 not with blame, for this passing lif askith not to liven al withoute blame and

3296 reynand, reigning. 3299 wensyth, dwells. 3310 mede, reward. 3318 the agens, you
against.

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synne. He loveith us endlesly, and we synne customably. And He shewith us full myndely; and than we sorow and mornen discretly, carnand us into the beholding of His mercy, cleavand to His love and goodness, seund that He is our medicine, wittand that we doe nowte but synne. And thus be the mokeness that we getten
3325 be the syte of our synne, feydhfully knowyng His everlasting love, Him thanking and prayseing, we plesyn Him. *I love the and thou loviir Me, and our love shall nor be deparred in two, and for thi profit I suffre.* And all this was shewid in gostly understandyng, seynd these blisid words: *I kepe the fail rekerly.*

And be gret desire that I have in our blisid Lord that we shal leuen in this manner, that is to say, in longing and enjoying as all this lesson of love shewith, therby I understoode that all that is contrariouss to us is not of Him, but of enmyte. And He will that we knownen it be the swete gracious lyt of His kynde love. If any swich lover be in erth which is continualy kept fro falling, I know it not, for it was not shewid me. But this was shewed, that in falling and in ryseing we are ever precioussly kept in one love. For in the beholding of God we fall not; in the beholding of selfe we stond not; and both these ben sooth, as to my syte. But the beholding of our Lord God is the heyst soothnes.

Than are wemekil bound to God, that He will in this living shewis us this heyst soothnes. And I understoode that while we be in this life, it is full spedfull to us that we sen both these at onys. For the heyer beholding kepit us in gostly solace and trew enjoying in God. That other, that is the lower beholding, kepit us in drede and makith us ashamed of ourselfe. But our good Lord will ever that we holden us mekil more in the beholding of the heyer, and not lewyn the knowing of the lower, into the time that we be browne up above wher we shall have our Lord Jhesus onto our mode, and ben fulfilled of joy and bliss without ende.
3340
3345

LXXXIII

Of three properties in God — Life, Love and Light; and that our reason is in God, accordand. It is heyst gift; and how our feith is a light cominge of the Fadre mesurid to us, and in this sight us ledand. And the end of our wa: Sodesly our eye shall be openid in full light and clarity of syte which is our maker, Fader, and Holy Gost, in Jhesus our Savior. Eighty-third chapter.

I had in parte touching, sight, and feling in three properties of God in which the strength and effect of all the revelation stondith, and thei were scene in

3321 customably, customarily, habitually. 3323 elevand, cleaving, seund, seyng. 3324 wittand, knowyng. 3322 lyt, light.

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every shewing, and most propirly in the twelfth wher it seith oftentimes, *I it am.* The propertees are these: lif, love, and ligge. In lif is merveilous horribled, and in love is gentil curtesye, and in lyte is endless kyndhede. These properties were in on goodness, into which goodnes my reason wold ben onyd and clevy to with all the myte. I beheld with reverent dredre, and heylly meraveling in the syte and in the feling of the swet accord, that our reason is in God, understandyng that it is the heyst gifte that we have receivid, and it is groundid in kinde. Our feith is a light kindly command of our endles day that is our fader, God, in which light our Moder, Criste, and our good lord, the Holy Gost, leidith us in this passand life.

This light is mesurid discreetly, nedefully standand to us in the night. The light is cause of our life, the night is cause of our peyne and of al our wo, in which we diserven mode and thanks of God. For we, with mercy and grace, willably knownen and leuen our light, goeand therin wisely and mytyly. And at the end of wo, sodeynly our eyc shall ben openyd, and in cleric of light our sight shall be full, which light is God our Maker, and Holy Gost, in Christ Jhesus our savior. Thus I saw and understoode that our feith is oure light in our night, which light is God, our endles day.

LXXXIV

Charite is this light which is not so litil but that it is aedefull with travel to deserves endles worshipfull thanke of God. For feith and hope ledeth us to charite which is in three manners. Eighty-fourth chapter.

3365 The light is charite, and the mesuring of this light is don to us profitably by the wisdom of God. For neyther the light is so large that we may seen our blisfull day, ne it is sperid fro us, but it is such a light in which we may liven modefully with travel deservand the endless worship of God. And this was seen in the sixth shewing where He seid, *I thankre the of thi service and of thi travell.* Thus charite kepth us in feith and in hope, and hope ledith us in charite. And at the end, al shall be charite.

3370 I had three manner of understanding in this light, charite. The first is charite onmade. The second is charite made. The third is charite goven. Charite onmade is God. Charite made is oure soule in God. Charite goven is vertue. And that is a gracious geft of werkynge in which we loven God for Himselv and ourselves in God, and that God lovith, for God.

3361 cleric, clarify. 3367 sperid, closed off; such, such.

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LXXXV

God lovd His chosen fro without begynnyng, and He never suffrith them to be herte,
wherof their bliss might be lessid; and how privities now hidde in brevys shall be
knownen, wherfore we shall bliss our Lord that everything is so wele ordeysid. Eighty-
fifth chapter.

And in this sight I mervelid heylcy. For notwithstanding our simple living
and our blindhede here, yet endlessly our certes Lord beholdith us in this worke-
ing, enjoyand. And of all thing we may plesia Him best wisely and truely to leuen
3380 it and to enjoyen with Him and in Him. For as verily as we shall ben in the bliss
of God withouten end, Him praysond and thankand, as verily we have ben in the
foresight of God lovd and knownen in His endless purpose fro withouten begin-
ning, in which onbeganne love He made us, and in the same love He keþith us,
and never suffrith us to be herte he which our bliss myte be lessid. And therfore
3385 whan the dome is goven, and we ben al browne up above, than we cleerly se in
God the privities which be now hidde to us. Than shall non of us be sterid to say
in onywys, "Lord if it had been thus, than it had bene full wele"; but we shall
seyn al without voice, "Lord, blissid mot thou ben, for it is thus, it is wele." And
3390 now se we verily that all thing is done as it was then ordeynd before that ony
thing was made.

LXXXVI

The Good Lord shewid this booke shuld be otherwise performid than at the first writing.
And for His working He will we thus pray, Him thankand, trostand, and in Him enjoy-
and. And how He made this shewing because He will have it knownen, in which knoweing
He will give us grace to love Him. For fifteen yeere after it was answerid that the cause
of all this shewing was love, which Jhesus mote grant us. Amen. Eighty-sixth chapter.

This booke is begunne be Gods gift and His grace, but it is not yet performid,
as to my syte. For charite pray we all to God, with Gods working, thankand,
trostand, enjoyand. For thus will our good Lord be prayd, as be the understand-
3395 ing that I tooke in al His owne mening and in the swete words wher He seith full
merrily, *I am ground of thi besoking*. For trewly I saw and undervode in our
Lordis mening that He shewid it for He will have it knownen more than it is, in
which knowing He will given us grace to loven Him and cleven to Him. For He

3399 before that, before.

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beholdith His hevenly treasure with so grete love or erth that He will give us more light and solace in heavenly joy, in drawing of our hens, for sorow and merkeness which we are in.

3400 And fro that time that it was shewid I desired oftentimes to witten what was our Lords mening. And fifteen yer after and more I was answerid in gosly understanding, seyand thus: Woldit thou witten thi Lords mening in this thing? Wete it wele, love was His mening. Who shewid it the? Love. What shewid He the? Love. Wherfore shewid it He? For love. Hold the therin, and thou shalt witten and knowen more in the same. But thou shalt never knowen ne witten therein other thing without end. Thus was I lerid that love was our Lords mening. And I saw full seckirly, in this and in all, that ere God made us, He loved us, which love was never slakid, ne, never shall. And in this love He hath don all his werks, and in this love He hath made all things profitable to us. And in this love our life is everlestand. In our making we had beginning. But the love wherin He made us was in Him from withoute begynning, in which love we have our beginning. And all this shall be seen in God without end, which Jhesus mot grant us. Amen.

3415 Thus endith the Revelation of love of the blissid Trinite shewid by our Savior, Christ Jhesu, for our endles comfort and solace and also to enjoyen in Him in this passand journey of this life.

Amen. Jhesu. Amen.

I pray Almyty God that this booke com not but to the hands of them that will be His faithfull lovers, and to those that will submitt them to the feith of Holy Church, and obey the holesom understandyng and teching of the men that be of vertuous life, sadde age, and profound leraing. For this Revelation is hev Divinitye and hev wisdom, wherfore it may not dwelle with him that is thrall to sygne and to the Devill. And beware thou take not on thing after thy affection and liking and leve another, for that is the condition of an heretique. But take every thing with other, and trewly understanden all in according to holy scripture and growndid in the same, and that Jhesus, our very love, light, and truth, shall shew to all cleas soules that with mckeness aske perseverantly this wisdom of Hys. And thou to whome this boooke shall come, thanke hevly and hertely our Savior Crist Jhesu that He made these shewings and revelations for the, and to the, of His endles love, mercy, and goodnes, for thine and our save guide and conduct to everleyng bliss; the which Jhesus mot grant us. Amen.

3399-3400 merkeness, darkness. 3424 heretique, heretic.

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Abbreviations:

- C&W *A Book of Showings to the Anchoress Julian of Norwich*, ed. Edmund Colledge and James Walsh. Toronto: Pontifical Institute of Medieval Studies, 1978. [Includes both short and long versions.]
- S1 London, British Library MS Sloane 2499. [Base text for this edition of the longer version.]
- S2 London, British Library MS Sloane 3705.
- P Paris, Bibliothèque Nationale MS Fonds anglais 40. [Base text for the longer version in C&W.]
- A London, British Library MS Additional 37790. [Base text for the short version in C&W.]

Chapter I

The shorter version gives no preliminary summary. If not editorial, this outline supports other evidence that Julian not only added to her book but also reconsidered it as a whole. Internal references directing readers to past or future passages (e.g., in chapters 17 and 56) also indicate that she reviewed the whole work as a whole. The shorter version lacks such referrals.

4 *the Trinite*. S1 *thee*.

11 *prentis*. S1 barely legible. P *precious*.

16 *also*. S1 *aso*. P *also*.

26–27 *and of the pretious ameth that He hath made for man synne*. *Ameth*, "satisfaction," "compensation," or "amends," is both a legal and an ecclesiastical

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term. John A. Alford includes it in his *Piers Plowman: A Glossary of Legal Diction* (Cambridge: D. S. Brewer/Boydell & Brewer, 1988), pp. 10-11, directing readers to English Wyclifite Sermons, ed. Anne Hudson (Oxford: Clarendon Press, 1983), 1, 497-99, for an entire sermon on the place of ameth in the economy of salvation. Mona Logarbo in "Salvation Theology in Julian of Norwich: Sin, Forgiveness, and Redemption in the *Revelations*," *Thought* 61 (1986), 374, points to derivation from OF *assez* which had its roots in Latin *asavis*; she defines ameth in Julian as "that which makes sufficient"; what is sufficient for Julian, Logarbo indicates, is Christ's achieved filling in of the breach between God and humanity caused by the "great harm" of Adam's sin.

29 *make wole. Si make wile.*

38 *worthy. Si marginal gloss: dwellest.*

Chapter II

Eight chapter headings refer to Julian in the third person, those for chapters 2, 8, 9, 50, 51, 66, 69, and 81. All headings may be editorial, and those for chapters 9 and 81 almost certainly are, referring, as they do, to "the meeknes of this woman" and "this blisful woman."

42 *the eighth day of May.* P gives May 13 as the date.

44-45 three wounds. The shorter text adds a reference to Saint Cecilia: "For the thirde, I herte a man telle of halyc kyrke of the storiye of Saynt Cecylie. In the whilke schewysage I undyrstoode that sche hadde thre woundys with a swerde in the necke, with the whilke sche pynede to the dede. By the styryage of this I conseyvede a myghty desyre, prayande oure lorde god that he wold graunt me thre woundys . . ." [For the third, I heard a man tell of holy church's story of Saint Cecilia, from which account I understood that she had three wounds with a sword in her neck, with which she suffered till death. By this inspiration I conceived a mighty desire, praying our Lord God that He would grant me three wounds] (fol. 97v). This single mention of a normal and specific mode of receiving information is of hearing, not reading. Richle believes that the request for three wounds and for physical illness owes something to women mystics on the continent whose writings may have reached England; the parallels he gives are approximate (pp. 28-30).

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50 and suffer with Him. The shorter version adds, "not withstandyng that I loevyd sadlye alle the peynes of cryste as halye kyrke schewys & teches, & also the payntyngs of crucefises that er made by the grace of god aftere the techynge of haly kyrke to the lyknes of crystes passyon, als farfarthe as manys witte maye reche" [notwithstanding that I firmly believed all the pains of Christ just as holy church shows and teaches, and also the paintings of crucifixes that are made to the likeness of Christ's passion, as far as man's intelligence may reach, by the grace of God, and after the teaching of holy church] (fol. 97r). Commentators cite this passage as evidence that religious art affects the images of the showings. For the possibility that "payntyngs" may be a neo-Platonic term, see C&W, I, 202, and the article cited there by O. V. Smithers, "Two Typological Terms in the *Ancrene Wisse*," *Medium Aevum* 34 (1965), 126-28.

Julian's desire to be in effect a fellow witness of the Crucifixion would not be unusual in the affective piety of the fourteenth century. Richard Rolle, the earlier fourteenth-century mystic, wrote a "Meditations on the Passion" in which the speaker attempts to view the events of Christ's last hours from arrest to entombment as if they were unfolding before his eyes in sequence (*English Writings of Richard Rolle*, ed. Hope Emily Allen [Oxford: Clarendon Press, 1931], pp. 17-36). The popular pseudo-Bonaventuran *Meditationes vitæ Christi* (13th century) initiated and sustained many similar devotions. See Jantzen for a sketch of precedents and the role of monastic reading technique as an influence upon the development of such devotion (pp. 56-58). What is unusual about Julian's petition is the form its granting took. For the theme of Christ's suffering as it figures in the writings of female mystics in particular, see Petroff, pp. 9-16. For the distinctive case of Julian's treatment of this theme, see Bhattacharji, pp. 85-88.

64 seyng, 52; 51 sey. P's syntax is too different to furnish the word.

69 willful longing to God. In medieval psychology the will was the faculty which could choose and love. *Wif* and *wilif* are specific, weighted words in Julian, usually carrying the sense of a sustained intentionality, a fully conscious choosing. See lines 85, 167-68, 225-28, and 2710-12 as typical examples. Though the request for a critical illness to death is the one that startles, to a great extent this third part of her third request, the desired willful longing to God, constitutes the core subject of the *Showings* which

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also illustrates it. *Longing* may mean either yearning or belonging, and Julian's use frequently captures both definitions.

Chapter III

- 77 *sweeme*. S1 marginal gloss: *regret*.
- 89 *My curate was new for*. A is more circumstantial: "thay that were with me sente for the persone, my curate, to be atte myne endyng [the person, my curate, to be at my end]. He come, and a childe with hym, and brought a crosse & be thanse I hadde sente myne eyenn [eyes], and myght nought speke. The persone sette the crosse before my face, and sayde: 'Dowghter, I have brought the [thee] the ymage of thy auionte'" (fol. 98r).
- 99 *After this the other party of my body began to dysen*. A reports, "Myne handdys felle downe on sythere syde, and also for vnpowere my heede satylde downe" [weak limp] (fol. 98r).
- 100 *onethys*. S1 marginal gloss: *scarcely*.
- 101 *onde*. S1 marginal gloss: *winde*.
- 106 *lever*. S1 marginal gloss: *rather*.

Chapter IV

- 126-27 *that He that is so reverend and dreadfull will be so homely*. *Homeliness* is a favorite item in Julian's vocabulary. Along with *courteous*, it describes God's personal, loving attitude toward the individual soul. English mystics may also use *homely* in passages on intimate communion of the soul with the divine. The author of *The Cloud of Unknowing* writes that some aspirants do not reach "ravisching" — mystic union — "with-outyn moche & longe godly excersise," but that others "ben so soryl [subtle] in grace & in spirit, & so homely with God in thi grace of contemplacion, that thei mowe [may] have it [i.e., God's presence] when thei wolen [wish to]" (ed. Phyllis Hodgson, EETS o.s. 218, 1944, rev. 1973 [London: Oxford University Press, 1981], p. 126). Compare *The Book of Margery Kempe*, ed. Meech and Allen,

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p. 90. According to Riehl, *homeliness* translates *familiaritas*, which Gregory the Great (c. 540–604) introduced into theological language to describe the mystical union of the soul and God (pp. 97–99). S1 here glosses *homely* in the margin as *familiar*. Julian sometimes uses the word in its specialized sense, sometimes colloquially.

- 129 or. S1 marginal gloss: before.
139 *hir maker*. S1 has. S2 agrees with P's *her*.
143 manhood. P; S1 omits.

Chapter V

- 145 *for us. P to our helpe.*
- 146–47 *wrapped us . . . tender love.* S1 is intermittently blotched by ink that has soaked through from the other side of the page. P expands the clause: *wrapped us and wrydeth us, helseth us and all betcloseth us, hangeth about us for tender love.*
- 151 *lessem.* S1 marginal gloss: last.
- 152 *it might suddenly have fallen to nowte for him!* The short text continues, "In this blyssede revelacion god schewyd me thre naughtes of whilke naughtnes [showed me three naughts, of which naughts] this is the fynde that was schewyd me. Of this nodes ilke [each] man and woman to hafe knawynge that desyres to lyve contemplatlycye [live as a contemplative], that hym lyke to sought alle thyngs that es made for to hafe the love of god that es unmade" (fol. 99v). This passage implies that Julian may have written the short text with contemplatives in mind as her primary audience. The other "naughts" are probably sin and the devil (C&W, 1, 215).
- 161 *howe. P have. S1 marginal gloss: know.* It is tempting to follow the marginal gloss and to emend *howe* to *knowe*, so that the sense would be more parallel with the *have knoweinge* in line 160. As is, *for to love and howe God that is unmade* seems to mean "in order to love and have (possess, obtain) God who is without creator."

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175-76 *touchen the will.* S1 marginal gloss: *agreeing to his will.*

Chapter VI

207 *oure God.* P; S1 omits.

207-08 *that hath us all in Hymselfe decloyd.* P adds: "A man goyth vppe ryght and the soule of his body is sparyde [closed], as a purse fullle fyer. And whan it is tyme of his nescessery, it is openyde and sparyde agen [again] fullle honestly. And that it is he that doyth this it is schewed ther wher he seyth, he comyth downe to vs to the lowest parte of oure node" (fol. 12r). C&W offers the translation "cooked, digested food" for soule from OE *rufol* (ll. 306). A. M. Allchin comments, "Julian is so integrated in herself, so penetrated throughout her being by this conviction of the all-encompassing goodness of God, that she can speak quite simply of the processes of the digestion and evacuation of food as ways in which God serves us. There are few spiritual writers who have spoken so directly and so naturally on this subject" (pp. 37-38).

209 *simplest office that so. so.* P; S1 do.

212 *bouke.* S1 marginal gloss: *Bulke.*

216 *berete.* S1 marginal gloss: *heart.*

226 *bys.* S1 marginal gloss: *cease, leave fit.*

233 *even Cristian.* S1 marginal gloss: *Xmian neighbour.*

Chapter VII

235 *the key.* S1 *they key.*

241-51 *In all the tyme . . . spreading on the forehead.* In the course of an argument that cultural representations may be constitutive of the mystic's experience, Laurie A. Fink writes that this passage hints of an intense meditation upon a visual image (for instance, in a book of hours) in which particular details "lose their relationship to the whole composition and begin to remind her

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of other inanimate objects. As she traces the brushstrokes, following the change in color from brownish red to bright red, finally vanishing from the canvas, other images — pellets, raindrops, herring's scales — suggest themselves to her, transforming the suffering into an artistic vision, a representation that seems self-conscious in its artifice" (*Feminist Theory, Women's Writing* [Ithaca: Cornell University Press, 1992], p. 97). Without taking anything from the absorbed intensity that Finke observes, the possibility also exists that this is simply another example of Julian's free use of everyday surroundings. Campbell has noted that fish, especially herring, may have formed a major source of wealth for Norwich as early as the eleventh century. A charter of between 1114 and 1160 records a render of at least 2,000 herring owed by a house in the city, and herring pies were among the renders which Norwich owed to the Crown in the thirteenth century (p. 7). My own sense of the passage is that this is an effort to communicate, to get the vision down exactly as remembered.

- 244 *seund. S1 marginal gloss: arming*
- 252 *waynde. P; S1 omits.*
- 258-59 *He shewid this opyn example.* Nuth regards this as an intimation of the lord and servant parable of chapter 51, pointing out that, like that parable, this and other passages that feature a lord or king in relation to a servant or subject appear only in the long text (p. 31).
- 266 *Aarr. P; S1 partially illegible.*

Chapter VIII

- 290 *that ever was, is, and ever shal bene.* This is the first of Julian's several echoes of the doxology: "Glory be to the Father, to the Son, and to the Holy Spirit who was in the beginning, is now, and ever shall be, world without end." Among many instances, see lines 815-16 and 836-37. This is the only familiar liturgical formula that Julian resorts to continually. She would have heard it at mass. J. P. H. Clark notes Julian's attribution of might, wisdom, and love to the Father, Son, and Holy Spirit respectively as the common appropriation based on Augustine and developed by the scholastics ("Fides," p. 225).

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- 303 *sterid.* S1 marginal gloss: *nirr'd*.
- 306 *dormys day.* Two doomsdays await the soul; Julian refers to the individual judgment of the soul at the individual's moment of dying; at the apocalyptic doomsday at the end of time, souls and bodies will be reunitited for a final, confirming, general judgment.
- 310 *mervil.* S1 marginal gloss: *strange*.
- 314 *leven.* S1 marginal gloss: *leave of*. The word may be glossed either *believe* or *leave*. In the first case, Julian says that since God intends the revelation not for herself alone but also for all her even Christians, they should believe it. In the second case, she urges that Christians use her report of her beholding merely as a crutch, discarding it for beholding God Himself. See also notes to lines 1585 and 2876.

Chapter IX

- 328-32 *And God hat made al . . . and God is in al.* In A this passage continues into Julian's apology (or apologia) for addressing fellow Christians as a teacher even though she is a woman (fol. 100v-101r), given below, Appendix A.
- 330-32 *For is manlynd . . . and God is in al.* This is Julian's first statement of an inclusiveness that binds God and human souls, creator, creatures, and creation, in an interpenetrating reality.
- 335 *Bar in al thing I live as Holy Church levieth, preachith, and teachith.* This is the first of Julian's affirmations of accordance with the Church's teaching.
live, S1 gloss: *believe*.

Chapter X

- 348 *following.* A reads *sowlynge* (fol. 101v), which C&W give as "to soil," derived from OF *saillijer*, *soillijer*. For Biblical background, see C&W II, 324.
- 351 *it varaynched.* P; S1 omits.

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- 355 *For I saw Him and soweit Hym.* St: *For I saw him soweit;* marginal gloss: *sought.* P: *And thus I saw him and sought him.*
- 363-65 *Then I understande . . . hame.* St marginal gloss: NB. This *sota bene* annotation is comparable to marginal hands in earlier medieval manuscripts, which call the user's attention to passages some reader favored.
- 364 *is with.* P; St illegible.
- 366-67 *wil that.* P; St illegible.
- 370 *spret.* St marginal gloss: *spirit.*
- 375 *the holy vernaile of Rome.* According to the legend of the veracle, St. Veronica's kerchief became impressed with an exact image of the face of the suffering Christ when she compassionately wiped His face as He carried the cross to Calvary. Preserved at St. Peter's in Rome, the cloth became an object of pilgrimage. C&W discusses Julian's use of the veracle, gives an account the devotion's currency in fourteenth-century England, and provides a bibliography (I, 53-55).
- 395 *owen to knowen.* St marginal gloss: *We ought to believe.*
- 400 *newfall.* P; St *realy.*
- 403 *this wrought.* P: *this is wrought.*
- 404 *fyndyng is.* St reads *fyndyng is is.*
- 425 *full.* St marginal gloss: *very.*

Chapter XI

- 440-41 *For He is . . . soynse.* St marginal gloss: NB.
- 467 *menning.* St marginal gloss: *speaking.*

Chapter XII

With dazzling rapidity, Julian moves in this chapter from the specific showing of the scourging to the cosmic theaters of God's redemptive blood, earth, heaven, and hell.

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The shift is also one from literal to typological to analogical levels of allegory, as the transitions from blood to water, to generic liquid, and back to blood whip to a rhetorical peroration. But all this is guided by a specific, self-reflexive note on her associative process, "And than cam to my minde" (481).

- 473-74 *sewing of the scorgyng.* The *sewing* or *farrowing* is from gashes; Glasscoe's glossary gives *weals*. "Appearance" is surely one translation of *sewing*, but derivation from *seam*, a furrow, groove, or gash from a long, incised wound is equally a possibility. Either makes sense. The MED cites Julian in giving "gash" for *seam*.
- 479 *if it had be so in kind and in substance.* Elizabeth N. Evansdaughter calls attention to the hypothetical phrasing; Julian noticed an "edge" between her visions and the ordinary perceived world and did not require that what was seen in them correspond to what would have been seen in non-visionary circumstances (p. 204).
- 480 *it should have made the bed al on blode and a passif over aboure.* Maria R. Lichtmann points to the "charged," "taboo" aspect of this profuse bleeding, an outpouring made even more taboo, she observes, when comparing its overflowing of boundaries to the necessity for containment of fluidity stressed in Talmudic texts (pp. 15, 18, note 11). Lichtmann's basic argument is that unlike those spiritual writers who wish to escape the prison of body, Julian regards the body as the locus of spiritual enlightenment, developing both an epistemology, the body as a vehicle for knowing God, and a theology of the body (p. 17). Elizabeth Robertson comments on this passage and compares Julian's "extraordinary and idiosyncratically female uses of blood imagery" with Richard Rolle's meditation upon Christ's blood (pp. 154-56).
- 483 *hys. P; S1 it. to wathch at. P; S1 illegible.*

Chapter XIII: encres. S1 marginal gloss: encrose.

- 505-06 *all sent of salvation.* Marion Glasscoe comments that *sent* is used in a "common medieval context of divine dispensation and refers to those ordained by God to salvation" ("Visions and Revisions," 112).

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- 510-11 *But in God may be no wrath, as to my tyme.* Perhaps an implied contrast to the devil's malicious attitude; this comment can only be inferentially linked with what goes before; the theme will be taken up more fully in chapter 48.
- 518 *seen.* P; S1 *ben.*
- 522 *rostfaster.* S1 marginal gloss: *veracity, constancy.*
- 524 *game.* P; S1 *same.*

Chapter XIV *servant.* S2; S1 *servant.*

- 545 *that him.* S1 *that him hym.*
- 554 *underfengen.* S1 marginal gloss: *received.*
- 561 *the lever he is to serve Hym . . . his lif.* Here and in similar passages, the Paris manuscript gives *she* as the pronoun for the soul to S1's *he* or *it*. Perhaps because of Latin *anima*, the medieval pronoun for the soul is frequently feminine. The phrase *the doyes of his* is lightly crossed through in S1.

Chapter XV

- 564 *wat in al peace.* S1 reads *wat wat.*
- 567 *onethis.* S1 marginal gloss: *scarcely.*
- 574-76 *I might have said with Seynt Paul . . . I perish.* See Romans 8:35: "Who then shall separate us from the love of Christ?"; Matt. 8:25: "And they came to him and awakened him, saying: Lord, save us, we perish"; and Matt. 14:30: "he was afraid; and when he began to sink, he cried out, saying: Lord, save me." The passages from Matthew are conflated. Julian's references to the Bible are not so direct or so pervasive as those of most Middle English mystics; one gets the impression that Hilton would have no text without the Bible. Colledge and Walsh, whose appendices include a thorough one on Julian's Biblical allusions, regard her independence as a clue that she made her own translations from the Vulgate. Though she might have used a

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Wycliffite translation, her wording is not close to the only ones known to have been in circulation in her time. Other possibilities are a Wycliffite Bible unknown to us or an Anglo-French translation. They conclude that her own translating is most probable. ("Editing Julian of Norwich's *Revelations*," pp. 408-11). See also Pelpfrey's appendix in *Love Was His Meaning* on the influence of Scripture, pp. 331-49. The evidence is also consistent with Biblical familiarity through hearing and quotation from memory.

- 587 follow. P; S1 illegible.

Chapter XVI

- 594-95 *swereful*. S1 marginal gloss: strange gusty.
- 597-99 *For that same tyme . . . sige*. S1 marginal gloss: NB. This is the only physical manifestation of the showings given a *nota bene*. Although cold is frequently a feature of representations of the Crucifixion in the thirteenth through the fifteenth centuries, the notice of a harsh wind is rare, if not unique, among them.
- 597 *same*. P; S1 *eche*. *Eche* makes sense, but Julian elsewhere indicates that she is aware that Christ, in fact, died but once. See A, fol. 109v.
- 598 *wonder*. P; S1 *wond*.
- 606 *and peynfull dreyden up all the lively spirites of Cristis flesh*. Vincent J. DiMarco's note to Chaucer's Knight's Tale A.2743-56 is helpful: "According to the physiology developed from Galen, there were three kinds of virtues (otherwise called spirits) that operate most of the body's vital processes: the *natural*, situated in the liver; the *vital*, localized chiefly in the heart; and the *animal*, operating through the brain" (*The Riverside Chaucer*, ed. Larry D. Benson [Boston: Houghton-Mifflin, 1987], p. 839.) For passages where Chaucer chooses spirit rather than virtue, see The Knight's Tale A.1369 and *The Book of the Duchess* 489. Among Chaucerian cases, these are the most obviously physiological. Julian's context here. DiMarco notes Bartholomaeus Anglicus as a contemporary source. See *On the Properties of Things: John Trevisa's Translation of Bartholomeus Anglicus De Proprietatibus Rerum*, ed. M. C. Seymour and others, 3 vols. (Oxford: Clarendon

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Press, 1975), 1, 103–08 (Book 3, chapters 14–16). Bartholomaeus credits Constantinus Africanus (d. 1097) as his authority; Chaucer readers will recall that as well as Galen, the second century Greek ("Galjen" A.431), "Constantyn" is among the numerous authorities known to the doctor of physik (A.433). Though her lively spirit seems to translate the *veritas rituale* standing in the Trevisa Bartholomaeus, it is doubtful if the work could have been known to Julian. Trevisa was a contemporary of Julian's, finishing his translation in 1398–99. But though there were numerous Latin manuscripts of Bartholomaeus available in the fourteenth century, the new English remained scarce, apparently until a printing in 1495 by Wynkyn De Worde. On the whole matter of physiological spirits, see also Walter Clyde Curry, *Chaucer and the Medieval Sciences*, 2nd rev. ed (New York: Barnes & Noble, 1960), pp. 140–45 and 203–06.

Chapter XVII S1 misnumbers as 18.

624 *heire*. S1 marginal gloss: *hair*.

629 *therow*. P, S1 *thow*.

645 *askyd*. P, S1 *asky*.

651 *thingke* P, S1 *thydyn*.

652 *for it may not be told*. The short text is more expansive here, including that Julian's mother and others were at her bedside: "Swilke paynes I sawe that alle es to litelle that y can tellle or saye, for int maye nought be tolde, botte ylike saule after the sayinge of saynte Pawle schulde feele in hym that is criste Jhesu. This schewynge of criste paynes fillyd me fulle of paynes. For I wate weile he suffred nought botte anes botte as he walde schewe yt me and fylle me with mynde as I hadde desyrede before. My modere that stode emangys othere and behelde me lylyd uppe hir hande before me face to lokke myns eyen for sche wenyd I had benc dede or oþer I hadde dyede and this encrysyd mekille my sorowe, for nought withstandynge alle my paynes, I wolde nought haue beenis lettryd for loose that I hadde in hym" [I saw such pains that all I can tell or say is too little, for they may not be told; but each soul, after the saying of Saint Paul, should feel in him what Jesus Christ felt. This showing of the pains of Christ filled me full of pain, for I

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know well He suffered but once; but He wished to show this to me and fill me with full knowledge, as I had desired before. My mother, who stood among others and beheld me, lifted up her hand before my face to close my eyes, for she thought I was dead, or else had just died. And this increased my sorrow much, for notwithstanding all my pains, I did not want to be stopped (from seeing the showing) because of the love I had in Him.] (fol. 103v).

661 *it.* P; S1 omits.

663 *soothfairely.* S1 marginal gloss: assuredly.

664 *so.* P; S1 illegible.

Chapter XVIII with S2; S1 omits.

687 *Saint Dionysius of France.* Tradition had gathered about the mid-third century career of Saint Dionysius or Denis of France, apostle and martyr in Gaul, the lives of two other figures, the Dionysius of Acts 17 converted by St. Paul (*Dionysius the Areopagite*) and the late fifth- or early sixth-century author of mystical tracts, pseudo-Dionysius, who assigned his work to the apostolic contemporary. Julian gives to her figure the inscription "To the unknown God" which Paul finds at Athens and claims as a reference to Christ. *The Cloud of Unknowing* author translated writings of pseudo-Dionysius. Although not all are persuaded, it has been suggested that familiarity with pseudo-Dionysius marks Julian's thought (Reynolds, "Some Literary," pp. 23-24). Classified as possibly pseudo-Dionysian are the seeing of God in a point (427-28); the statement that all kinds flow out of God (2600-04); and the special use of *ouch* (e.g., 1237, 2317, and 3346).

689-90 *kynde, mater.* S1 marginal glosses: *nature, Alter.*

Chapter XX

727-33 *And thus saw I . . . dethe.* A usual reading of this passage would regard it as a trope. Denise Levertov's "On a Theme from Julian's Chapter XX" enforces the difficult, literal reading. See *Breathing the Water* (New York: New Directions, 1984), pp. 68-69.

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740 *mamys*. P; S1 *manni*.

Chapter XXI *Crosse*. S1 capitalizes *Cross* throughout this chapter.

756 *wet*. Perhaps P's *wende* is preferable.

Chapter XXII *The ninth Revelation is of the Thre, of S2; S1 *he*, o.*

785 *bodyly*. S1 *dodyly*. P *bodily*.

787 *mede*. S1 marginal gloss: *reward*.

792 *heyng*. S1 marginal gloss: *buying*.

798 *never*. S1 *neve*. P *nevyr*.

Chapter XXIII

843 *lykyng*. S1 marginal gloss: *liking*.

847 *And*. P; S1 *Ad.*

Chapter XXIV *nwo*. S2; S1 *ne*.

871 *that is to wene*. S1 marginal gloss: *conceive*.

878 *have*. P; S1 *hay*.

Chapter XXV

915 *conceyved*. P; S1 *grevid*.

Chapter XXVI

917 *Lond*. P; S1 *Lodd*. And after this. The short version reads: "And eftyr this
cwele leode schewyd hym to me mare gloryfyed as to my syght than I sawe

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hym before, and in this was I lereðe that ilke saule contemplasyfe to whilke es gyffan to luke and seke god schalle se hire and passē vnto god by contemplacion" [And after this our Lord showed Himself to me more glorified in my sight than I had seen Him before, and in this I was taught that to each contemplative soul to whom it is given to look and seek God shall see her and pass to God by contemplation] (fol. 106e). In the short text there is no chapter division at this point; C&W refers hire to Mary above, citing a belief that one's last days may be graced by a vision of Mary occurring in a prayer frequently inscribed in French books of hours (1, 243). Though the pronoun in this passage is probably not evidence of the fact, elsewhere Julian clearly advances feminine aspects of divinity.

- 918-19 *I was lereyd that our soule shal never have rest til it comith to Hym.* As a number of commentators have observed, the language recalls St. Augustine's *fecisti nos ad te et inquietum est cor nostrum, donec requiescat in te* [you have made us for yourself, and our hearts are restless until they rest in you (*Confessions*, 1.1)]. Reynolds places Augustine as second only to the Vulgate Bible as an influence upon Julian ("Some Literary," p. 22).

Chapter XXVII

Chapter 27 is headed as 28 in SI. This chapter begins the discussion of sin that is quoted in T. S. Eliot's "Little Gidding." According to Loretta Lucido Johnson's work in progress, Eliot became acquainted with Julian when as an undergraduate he read W. R. Ingo's *Studies of English Mythes* (1906). At that time he also read Evelyn Underhill's *Mysticism* (1911) and took notes upon it (Helen Gardner, *The Composition of Four Quartets* [New York: Oxford University Press, 1978], p. 69, note 82). Eliot later met Underhill and also May Sinclair, whose *Defence of Idealism: Some Questions and Confessions* (New York: Macmillan, 1917) refers to Julian several times. (See esp. pp. 240-89.) Eliot reviewed some of Sinclair's work, and they met socially, according to Johnson's dissertation, *T. S. Eliot's "Criterion," 1922-1939*, Columbia University, 1980, pp. 13-15. Underhill was also a contributor to *Criterion*. Julian's writing therefore reached deeply into Eliot's past when he retrieved it in the early forties for three passages in "Little Gidding" (lines 166-68, 196-99, and 255-56). The quotations from Julian are a revision; early drafts show in their place a readaptation of the familiar Eucharistic prayer "Asima Christi." When he substituted Julian's "Sin is behovely" he needed to identify the lines (and also one from *The Cloud of Unknowing*) for his correspondent, friend, and consultant, John Hayward. Gardner's book includes an excerpt

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from the Hayward correspondence in which Eliot says that he read "Juliana" in the Cressy edition in a reprint published "where, do you think? Why, in St. Louis, Mo." (p. 71). For details on the revision see Gardner, pp. 69-71 and pp. 201-24. Susan McCaslin reviews Eliot's choice of Julian with the further suggestion that in selecting Julian for a representation of the English mystical life, he has retrieved a writer whose experience and movements of thought between concrete and abstract parallel his own imaginative movements in their dealings with time's relation to eternity ("Vision and Revision in Four Quartets: T. S. Eliot and Julian of Norwich," *Mystics Quarterly* 12 [1986], 172).

936 without reason and discretion. A adds, ". . . of falle grete prude. & nevertheless Jhesu in this visioan enlourmede me of alle that me needed. I saye nought that me nedes na mare techynge, for oure leode with the schewyngc of this base lefe me to haly kyrke [holy church]. and I am hungry and thurstye and nedys and synfalle and freole, & wilfullly submynes me to the techynge of haly kyrke with alle myne even crystenn in to the ende of my lyfe. He ausswerde be this worde, and sayde: "Synne is behovelye . . ." (fol. 106r). Watkins glosses behovely, usually translated necessary, "has its part in the Divine economy of good" (p. 22). Sheila Upjohn translates, "Sin is behovely — it had to be —" in *In Love Enclosed: More Daily Readings with Julian of Norwich*, ed. Robert Llewelyn (London: Darton, Longman and Todd, 1985), p. 29. I owe my acquaintance with Upjohn's clear translations from Julian to Rose Rosan Halpern and Mary Daley Rosan.

950-51 But I saw not synne, for I believe it hath no manner of substance ne no party of being. That evil is a privation of good, a nothingness, rather than a part of creation was a common philosophical proposition which could have come to Julian from several sources, among them St. Augustine (see *Confessions* 3.7 and 7.12-16) or Boethius (*Consolation* 4.2); Colledge and Walsh have proposed that Julian just may have read Chaucer's translation of Boethius ("Editing Julian of Norwich's *Revelations*," p. 422).

Substance is technical and philosophical here, referring to the core reality of any manifestation, material or spiritual. Substance is the inner actuality independent of external changes. Later, Julian will assert that our natural substance is always kept safe in God (1565-66 and 1597-98), and even that there is no difference between God and our substance (2221), quickly re-stating: "God is God, and our substance is a creature in God" (2222-23). The "fullest substance" is the "blissid soule of Criste" (2203). Earlier uses

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of the word informed by this meaning occur at lines 157-58, "substantially
osyd," and line 668, "a substance of kynd love."

- 960 *sythen.* P; S1 *seith.*

Chapter XXVIII

- 974 *lakid.* S1 marginal gloss: *nor liked of, from the dutch word lackom, to dis-praise, to blame, being the opposit to the D. word prijsen, to praise.*

Chapter XXIX

- 994 *metting.* S1 marginal gloss: *thought.*

- 1000 *ayeth.* S1 marginal gloss: *satisfaction.*

Chapter XXX

- 1008 *monkynde.* P; S1 *monkyd.*

- 1009 *councillid.* S1 *counellid.* P *councilyld.*

- 1015 *privy counsell.* The OED gives Barboar's *Brace*, 1375, as its first instance of *privy council* to designate a group of private counsellors to the sovereign. Julian's quick troping of a political term new in the vernacular indicates an absorbing mind, or it may merely signal that she knew Latin. James F. Baldwin's *The King's Council in England during the Middle Ages* (1913; rpt. Gloucester, Mass.: Peter Smith, 1965) notes that the terms *secretum consilium* and *privatum consilium* appear in official records from the first quarter of the century. French equivalents such as *le privé conseil* also became current at this time. The term did not refer to the more powerful ancestor of the present British institution, but simply to a royal council secretly summoned (p. 105). Julian's diction is politically allusive. In this passage, it is an added force that "ryal lordship" referred to real and great, not titular, power in the daily world. The positioning of lord and servant in chapter S1 speaks to daily power relations with which Julian would expect

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any conceivable audience to identify. Even a term like *courtesy*, so frequent in her *Shewings*, was tinged by the existence of courts which functioned as real centers of power, sources of support, and cultural models.

Chapter XXXI

- 1033 *shalle*. P; S1 *sha*.
- 1040 *full*. P; S1 *full*.
- 1042 *amensit*. Probably for *ansur*, "concerning," as in line 1047 and after. S1 reads *amensit the God the godhede*. S1 marginal gloss: as concerning, or *wifith respect unto*.

Chapter XXXII

- 1077 *dedes*. S1 *dende*. P *dedyd*.
- 1078 *harmes*. P; S1 *harmy*.
- 1094-96 *This is the grete dede . . . wele*. S1 marginal gloss: *NB*. Several commentators have speculated that the great deed planned from time's beginning to be known only at time's end is universal salvation. Although she concludes that "Julian does not, strictly speaking, teach a doctrine of universal salvation," Joan Nath assembles anew the evidence for such a possibility (pp. 162-69).
- 1099 *gwendid*. S1 *gwendid*. P *groundyd*.

Chapter XXXIII

- 1118 *prefe*. P; S1 *privy*.
- that*, S1 reads *that*, reiterating the word at the end of the MS line with an abbreviation at the head of the next line. The scribe does the same thing with the *that* in line 1123.

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1123 that. S1 reads *that that*.

1133 *But I saw not so properly specyfied the Jewes.* Julian discriminates between what her visions tell her and what she understands to be the church's teaching. She does not contradict the second, but her showings simply do not include cursed Jews; and she says they do not. The devil is within her imaging of the spiritual world, but damned souls are not. She gives no evidence that she participated in the anti-Semitism of her time and place. The first legend of Jewish ritual child murder comes from Norwich, that of St. William, d. 1144. "The mutilated body of this twelve-year-old boy was found in a wood outside Norwich; five years later it was alleged that he was a victim of ritual murder by Jews. The authorities seem not to have credited the story; but the common people did, and William was venerated locally as a martyr" (Donald Attwater, *The Penguin Dictionary of Saints* [Harmondsworth, Eng.: Penguin Books, 1965], p. 342). Chaucer readers will recall "yonge Hugh of Lincoln" (d. 1255) "slayn also / With cursed Jewes," whom the prioress apostrophizes as she closes a similar, later story (VII.684-85). England had expelled its Jews in 1290. There had been a Jewish community in Norwich from about 1144; Jews gave the city its "only early physicians" (Walter Rye, *Some Historical Essays Chiefly Relating to Norfolk*, Part II [Norwich: H.W. Hunt, 1926], p. 136). They did not have an easy time there. See V.D. Lipman, *The Jews of Medieval Norwich* (London: Jewish Historical Society, 1967) for an account of the community. The story of William and accounts of other episodes of Christian conflicts with the Jewish community during the some hundred and fifty years of its existence are given on pp. 49-64.

1135 *dampney.* P; S1 *dampay*.

Chapter XXXIV

1153 *we may.* P; S1 *me way*.

1158-59 *He is the techynge. He is the techer. He is the leryd.* For a survey of Christ as teacher in Julian and a compressed account of the background tradition see Sister Ritamary Bradley, "Christ, the Teacher."

1161 *seke.* P; S1 *seyk*.

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Chapter XXXV

- 1166 *Myr.* P; S1 *his.*
- 1167 a certeyn creature that I levid. The short text does not give the information that the person in whom Julian takes an interest had begun in "good lyvyn," but does indicate that this beloved soul was a woman: "And when God alle myghty hadde schewed me plentysouslye and fully of his goodnessse, I desyred of a certayne persoun that I levyd howe it schulde be with hire. And in this desyre I lettyd [hampered] myselfe, for I was nocht taught in this tyme" (fol. 108r). It has been proposed that the person may have been a child, Emma, the daughter of Sir Miles Stapleton, whose house was visible from the cell window of Saint Julian's church, according to Robert Flood. Lady Emma Stapleton later was a recluse at White Friars Priory (1421–42). Flood imagines the circumstances of Julian's concern for this neighbor child, who would have traveled the road past the cell on her way to another of the Stapleton residences: "Doubtless she had many conversations with the lady through her window . . ." (p. 39). Of course any such identification is speculative. Flood's small book (see Introduction, p. 9, note 12), is an attractive, affectionate effort to propose for Julian's words literal details of the precise local world of their utterance as well as a report of the church structure, which Flood studied before the bombing of 1942.
- 1178 *Hymselfe.* S1 *hymself.*
- 1188 *by.* P; S1 omits.
- 1189 *oure.* S1 reads *ouare* to.
- 1191 *Hymselfe.* S1 *hymself.*
- 1192 *worke.* S1 *wok.* P *workes.*
- 1192 *asole that weich.* char. P; S1 *the.*
- 1198–1200 *And by His sufferance we fallen. . . . And be mercy and grace we are reysid.* Pelphrey writes that Julian uses neither of the chief versions of progress in spiritual life offered in medieval mystical theology, ascent (as in the image of Hilton's scale) or the triadic stages of purgation, illumination, and union with God. She does not speak about ascent or about distinctions in spirituality, but offers the image of falling and rising with the falls also benefiting

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the soul. A theology of falling and rising is developed through chapters 47–49 and 61–85 (*Love Was His Meaning*, pp. 199–204). For summing statements, see lines 2080–81, 3138–42, and 3333–35.

- 1199 *suffrance*. P; S1 *suffere*.

Chapter XXXVI known. S2; S1 *lowen*.

- 1204 *Hymself*. S1 *hymself*.

- 1209 *shalle*. P; S1 *sha*.

- 1216 *He*. P; S1 omits.

- 1229 *shalle*. P; S1 *sha*.

- 1233–34 *mater of meeknes . . . mater to enjoyen in me*. In their translation of the long text, Colledge and Walsh indicate that Julian uses *mater* in its philosophical sense as the primary stuff of creation “to which form is to be given” (*Julian of Norwich: Showings*, p. 239, note 163). Panichelli refers *mater* in this passage to the antecedent *sin*, and sets this dialectically against the view that sin has no “manner substance ne no party of being” which Julian has advanced in chapter 27 (pp. 304–05; p. 310).

- 1238–39 *Lete be al thi love . . . thi salvation*. Margaret Gascoigne, member of the seventeenth-century Benedictine community which almost certainly is responsible for the writing of S1 and P, quotes these lines and identifies them as being by “a deere childe of thine . . . Julian the Ankress” (see Introduction above, pp. 15–16). She follows the P reading, “Lett me alone, my derwurdy chyldre” (fol. 65v). C&W suggest that the P reading can be understood as “Do not seek to hinder me,” with precedent for the phrase in Exodus 32:9–10 (IL, 439). The S1 reading may be understood as “Allow all your love to come into its full existence,” or as “Let alone — have done with — lesser attachments and loves.” The second possibility would reinforce the folly of “beholding of the repeovyd,” which is the immediate context of this divine location.

- 1240 *Lordys*. P; S1 *Lordis*.

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- 1245 *we.* P; S1 omits.
1259 *for sorrow, for.* P; S1 omits.

Chapter XXXVII

- 1264 *that.* S1 *tha.*
1273-74 *For in every soule that shal be saved is a godly wif that never assentid to synne ne never shal.* The statement has been called heretical (e.g., Hadleston, pp. xxiii-iv, and Wolters, pp. 37-38). See Hansell's essay for a review of the question, and Clark, "Fiducia," for precedents in Cassian and William of St. Thierry (p. 218). See also Judith Lang, "'The Godly Wyfe' in Julian of Norwich," *The Downside Review*, 102 (1984), 163-74; del Mastro (1988), pp. 84-93; Gilchrist, pp. 77-88; and C&W I, 254, note 9, and II, 443, note 15.
1278-79 *as wele as.* P; S1 a.

Chapter XXXVIII

- 1287-88 *the goodness of God suffith never that soul to synne that shal come ther.* P reads: *that soule to synne finally that shalle come ther.* Without *finally*, Julian appears to be stating that God does not permit a Christian to sin at all. Pelphrey, opposing a suggestion that *finally* may have been a scribal insertion, observes that without this, the sentence contradicts what Julian says elsewhere, that she has been given to understand that she and her even-Christians will sin (*Love Was His Meaning*, pp. 275-76).
1288 *but which synne shal be rewardid . . . made known.* Charles Cummings comments upon Julian's insights as analogous to Christ's appearance to Thomas, with wounds in hands and side, the risen Christ standing in continuity with the historical Jesus. Julian's insight amounts to a "safeguard of individual identity. The continuity of the individual person is preserved, with his or her unique identity shaped through life by failures as well as triumphs. . . . The total reality of sinful as well as virtuous deeds remains a fact of personal history and world history. It is the same, historical, sinful,

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forgiven person who is predestined, called, justified and glorified" ("Wounded in Glory," *Mystics Quarterly* 10 [1984], 74-75).

- 1293 *Thomar of Inde*, 52. A agrees. Variations in S1 and in P offer different examples of how manuscript variations may occur. S1 reads *thosne of Inde*, a contraction of *Thomar* in the copy text evidently responsible for this Mandevillian aura. The Paris manuscript gives *Thomar and Jude*. Here the scribe evidently transcribes the ij and the minims of u/n from copy, perhaps accurately, but less probably, as j and n. So far as we know, Jude's life was blameless; the doubter's journey to India long formed a part of his tradition. Saint John of Beverley's story is told in Bede. Julian clearly relishes the heavenly fame of her neighbor and the immortal survival of his local identity. There are fewer local persons in the longer text — her mother and the child accompanying her curate disappear. The designation of the beloved of chapter 35 has been changed from "person" to "creature." But although Saint Cecilia is excised, the long text includes more anecdotal material drawn from church or Biblical legend, the stories of "Sain Dicoyse of France," Pilate, the verstile, and this neighboring saint.

- 1296 party. P; S1 illegible.

Chapter XXXIX

- 1311 and noyith him in his owne syre. The temperate noyith may indicate, as suggested in C&W, that the S1 scribe mistook a noȝt in the exemplar; the A reading in the corresponding passage is noȝtis (I, 256 and II, 449). The P reading is purgyth. There is, however, something psychologically appropriate about noyith. Farther, the Middle English shades into stronger meanings than does our annoy, including impaȝ, damage, and distress.
- 1315 nayd. P has a more probable named, but a musical metaphor is not impossible.
- 1318 andriakyth. P; S1 underforgyth. S1 marginal gloss: undergoeth.
- 1322 wil be cast in. P reads we be cast in, which may be preferable. The wil of S1, however, is a more powerful corrective to the popular impression that Julian is unrealistically optimistic.

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Chapter XI.

- 1355 *He.* P offers *it*, making the soul the one who has been in pain and prison.
- 1358 *onyd.* P; S1 *oyre*.
- 1379–80 *For a kynde soule hath now helle bar synne.* P adds, "For alle is good but syn and nought is yuell but synne." The short text includes this statement and continues, "Synne es nowhere deed no lykyng, botte when a soule cheses willfully synne, that is Payne, as fore his god, atte the ende he hase ryght nought" [Sin is neither deed nor inclination, but when a soul chooses sin willfully, that is Payne, and as to his good (or, before his God), at the end he has absolutely nothing] (fol. 109r).
- 1382 *wyflynge.* P; S1 *wifly*.
- 1387 *eys.* P; S1 *eys*.
- 1388 *hate.* P; S1 *hatenly*.
- 1390 *God.* P; S1 omits.

Chapter XII.

- 1391 *After this, our Lord shewid for prayers.* The short text differs in many details in the discussion of prayer, including reference to the common daily prayers said by lay people: "and in this we say Pater noster, Ave, and Crede with devocions as god wille gyffe it" (fol. 109v). With the bidding of beads mentioned in the long text's account of the apparition of the fiend (chapter 69) and a reserved attitude toward "menes" (chapter 6), these constitute Julian's reflections on ordinary prayer. Molinari discusses Julian's teachings on contemplative prayer (pp. 73–139). Pelphrey's discussion of Julian's theology of prayer (*Love Was His Meaning*, pp. 214–54) supplements Molinari.
- 1397 *shewid.* P; S1 *swewid*.
- 1404 *And in the sixth reason.* The seeming skip from one to six may be partly explained as follows: The first reason, stated comprehensively, is that the

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Lord is "ground of thi besekyng," which also serves as a heading for a subset, the four clauses that follow, which are reasons 2, 3, 4, and 5, respectively. The interrogative, "How shuld it than be?" with its implied answer, is the sixth reason and the conclusion of the reasoning process. Julian's designation of the first reason as "And thou besekyst it" remains a problem.

- 1413 oseyd. P; S1 oyy.
- 1425 *febilnes*. P; S1 *fribilhede*. Perhaps *fribilhede* would be preferable.
- 1431 *discretion*. P; S1 illegible.
- 1432 *fifteenth Revelation*. P; S1 *fifte*.
- 1433 *aform*. S1 for *aform*.
- 1434 *Thankyng* is a new, inward knowing *Thankyng*. P; S1 *thakynge*. See Father John-Julian, OJN, "Thankyng in Julian," *Mystics Quarterly*, 15 (1989), 70-74, for the view that the etymological link that *thank* shares with *think* (OE *thencan*) informs this passage and others (e.g., line 1012) where Julian speaks of thanking. Using P's *new* for *new*, and ascending *lovely* to *fowley*, he translates *thankyng* in this passage as "a steadfast, inner awareness with great veneration and humble awe, which turns us with all our strength towards the deeds to which our good Lord guides us" (72). The link with *think* seems especially valuable as an example of Julian's way with words, although the P reading and the emendation conventionalize the more spiky, difficult, and rewarding, S1 reading *thakynge* (throbbing, beating).

Chapter XLII

- 1475 *to*. P; S1 omits.
- 1477 *the deede that is now in doyng*. This on-going deed is not the eschatological deed that is to make all things well ultimately (chapter 30). See Hamshell, pp. 80-81, and Poliphrey, *Love Was His Meaning*, pp. 295-305.
- 1486 *other*. S1 has a squiggle over the *o* which might suggest *owther* or *nother*. S2 reads *either*.

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Chapter XLIII

- 1513–16 *But whan . . . syte.* S1 marginal gloss; NB.
- 1513 *Hymselfe.* P; S1 *hymselfe, eur.* P gives *oare*, S2 *our*. The scribe of S has written *eur* above a canceled but still legible *the*. *Eur*, an infrequent form of *cower*, is the indefinite *your*, equivalent to *one's*. Pronoun shifts are common in Middle English. Compare the movement from first to third to a second person *dyseſſe* in lines 408–11 above, and, more jarringly, the *my* of line 3110 below.
- 1516 *unperceyable.* P; S1 *unperciablie.*
- 1541 *falsenely.* P; S1 *falsemly.*
- 1545 *strengthyth.* P; S1 *mesongent.*

Chapter XLV

- 1565 *kynde substance.* See note 950–51.
- 1569 *is herd.* it. P; S1 omits.
- 1583 *Hymselfe.* S1 *hymself.*
- 1585 *I myte in no way leuyn the lower down.* *Levyn* could mean either "believe" or "leave" and make satisfactory sense, but to translate "leave" sharpens Julian's sense of dilemma, evident also in her acceptance of damnation as a doctrine and her vision's resistance to offering "sight" of this idea. "Believe" is attractive in that it would confirm Julian's loyalty, after a single backsliding (see chapter 66) to her vision's authority, but such a translation would tendentiously contradict other affirmations, such as those in lines 334–38 and 1611–17, of adherence to church teaching. On the two "domes" of God and of the church, see Pelpfrey, *Love Was His Meaning*, pp. 295–99. For a succinct outline of Julian's apparent divergences from "popular understanding" of church teaching, see M. L. del Mastro (1988).
- 1596 *kyndly.* P; S1 *kyndly.*

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1597 *kindly substance*. See note 950-51.

Chapter XLVI

1599-1600 *But our parand life . . . what ourself ir.* The place of the concept of *self* in the *Shewings* is discussed by Ritamary Bradley, "Perception of Self in Julian of Norwich's *Showings*," *The Downside Review* 104 (1986), 227-39.

1604 *forthing*. S1 *forthong*, P *fortheryng*.

1615 *blkes*. S1 marginal gloss: *loven*.

1616 *encrese*. P; S1 *encrey*.

1621 *I saw nothfary that our Lord was never wroth.* Robert Llewelyn discusses as basic to Julian's theology the passages in which she says she sees no wrath in God ("Woman of Consolation and Strength," *Julian: Woman of Our Day*, ed. Llewelyn, pp. 121-39).

1625-26 *God is the goodness . . . goodness*. S1 marginal gloss: *NB*.

Chapter XLVII

1649-50 *But how I understande . . . grace*. S1 marginal gloss: *NB*.

1676 *ir*. P; S1 omits.

Chapter XLVIII

1681-82 *For I saw no wrath . . . love*. S1 marginal gloss: *NB*.

1681 *wrath*. P; S1 illegible.

1692-94 *Mercy . . . hif*. S1 marginal gloss: *NB*.

1699 *moderhode*. P; S1 *moderid*.

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1714-15 *And what I saw all this . . . wastes our wrath.* S1 marginal gloss: NB.

Chapter XLIX

1734-35 *For I saw . . . God.* S1 marginal gloss: NB.

1737 *agynat.* P; S1 *agyna.*

1749 *ourselv.* P; S1 *ourneffe.*

1757 *caw.* S1 *caw;* P *caw.*

Chapter L

1767 *knowyng.* P; S1 *knowyng.*

1779 *awer.* The definitions given here, trouble, and at 2163, concern, are contextual. *Awer* may come from *awerden* (OE) which means to harm or destroy. The MED yields *awer-mod.* "a disposition to do harm, ill-will," citing *Ormulum*, line 4720 (c. 1200). Perhaps in the late fourteenth century, a local variant meant being troubled oneself rather than troubling others. S2, which modernizes words from S1 a number of times, lets *awer* stand in both passages. P gives *fear.*

Chapter LI

This chapter is the longest and most significant addition to the long text, its parable of the lord and the servant Julian's most searching consideration of sin and evil. With its explication, the parable adds one-seventh to the length of the text. Most writers on Julian conclude that the reason for its omission from the shorter text resides in her need to ponder the "mystic" example. The unfolding of the vision in her understanding took "nere twenty yeres." Readers may see in the "example" and in Julian's analysis a compact, striking table of theodicy, but Julian refers it only to sin. Julian gives her own vision a full four-level allegoresis with typological, tropological, and anagogical levels as well as the literal one. See Patricia Mary Vinje on Julian as an allegorical writer. For a discussion of the status of the parable as a showing and its links to Julian's themes, see

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Glasscoe, "Means of Showing," pp. 167-75. Sister Anna Maria Reynolds (1984), pp. 118-25, discusses the chapter as a "concise and accurate" summary of salvation history.

- 1794 *fall mynly.* Late Middle English Needs OE *mw* and ME *mynke* to give *mynly*, "conveyed darkly and symbolically, after the manner of Scriptural parables" (C&W II, 513).
- 1796 *nyght.* P; S1 *ngt.*
- 1810 *that.* P; S1 *the.*
- 1829-30 *a ledyng . . . enjoys.* P's reading is easier to follow: "a ledyng of my understandyng in to the lorde, in restoryng whch I saw hym hlycly enjoy. . . ."
- 1835 *reward.* P; S1 illegible.
- mayme.* P; S1 *maine.*
- 1866ct. *It longyth to the. . . .* Julian outlines a method and proceeds to analyze the showing in accordance with it, much as a Jungian-trained psychologist would lead a client to "work" a dream. R. H. Thouless in *The Lady Julian: A Psychological Study* (London: Society for Promoting Christian Knowledge, and New York: Macmillan, 1924), pp. 81-84, was, so far as I know, the first to notice the resemblance to clinical dream analysis. Nuth finds a basis for Julian's method in the monastic practice of *lectio divina*, meditating upon details of a reading (p. 36).
- 1868-69 *seeing.* P; S1 omits.
- 1884 *blondyd.* P; S1 *blindhed.*
- 1890 *knowyng.* P; S1 *kowyng.*
- 1893 *brynger.* S1 *brynen.* P *bryng.*
- 1896 *The color of his cloth was blew ar anre.* In the ante-relicuary chapel of Norwich Cathedral, the vaulting has at its crown a small medallion with a figure of Christ in a blue mantle. The painting scheme is put at 1325 by E. W. Tristram in *English Wall Painting of the Fourteenth Century* (London:

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Routledge & Kegan Paul, 1955), p. 230. Blues were, of course, particularly clear and brilliant in the illuminated manuscripts of the period. Later, Julian sees Christ himself in a medley of colors, and notes that they are more glorious than the robe of the lord as God the Father (2054-57). Peiphrey finds the image of Christ's new, multi-colored garment reminiscent of the emerald rainbow surrounding the throne of Christ in Revelations 4:3 and the garment of the Son of Man in Revelations 1:13 (p. 197).

- 1905 *the Fadir.* the P; S1 omits.
- 1913 *Notwithstanding I saw.* S1 here has *ne saw.* P, more comprehensibly, omits *ne.*
- 1925 al. S1 *a;* P *all.*
- 1937 *lord.* P; S1 *Lord.*
- 1938-39 *And onward . . . to hym.* S1 marginal gloss: NB.
- 1946 *that is to say, that.* P; S1 *tha.*
- 1950 *a man.* S1 reads *a a man.*
- 1965 *groundyd.* P; S1 *groundd.*
- 1984 *underwrode.* S1 *underwode;* P *undersonde.*
- 1985 *that.* P; S1 *tha.*
- 1986 *Lord.* S1 *Lod.* P *Lorde.*
- 1999 *The which kirkle.* P reads *wyk,* white, now. P reads *noght,* possibly correct. However, the now compresses the human and divine identities of God's Son, looking forward to His ascension, and anticipating the nows of lines 2058-59.
- 2003 *I stand before The in Adams kirkle.* For background on this figure, see Grayson.
- 2012 *shall.* P; S1 *sha.*

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- 2021 *Londis.* S1 *Lodis.* P *Lordis.*
2029 *wombe.* P; S1 *wonbe.*
2032 *eves.* S1 *eve.* P *eys.*
2041 *pecys.* P; S1 *pes.*
2045 *mankyd.* S1 *munkyd.* P *mankynde.*
2052 *steyne.* P; S1 *steys.*

Chapter LII *mother.* S2; S1 *brother.* *perfectly as in heaven.* S2; S1 omits.

- 2074-75 God enjoyeth that He is our moder. This theme, anticipated in line 1699, is here introduced almost casually, embedded in other relationships of the soul to God which are traditional analogies of varying currency which in Julian seem to stand half-way between figurative and literal. The theme will close in chapter 83 when in a Trinitarian sentence Julian refers to the light, "our Moder, Criste" (3355-56). Intensive treatment of the motherhood of Christ comes in chapters 57-63. For discussion of doctrinal, devotional, and rhetorical aspects of the motherhood of Christ in the tradition that preceded her and in *The Shewings*, see Heimmoel, Bæresen, Bynum, Cabasset, McLaughlin, McNamer, Molinari (esp. pp. 169-86), Poliphrey (esp. pp. 84-89), and Bradley, "The Motherhood Theme."
- 2080-81 We have in us . . . dyond. See note 1198-1200.
- 2122-24 But we may wel be grace kepe us from the synnes which will ledyn us to endles paynes . . . and eschewen venial. The distinction is between mortal and venial sins, mortal sins being so grave in nature and undertaken so deliberately and whole-heartedly, that one suffices to damn an uncontrite soul. Venial sins are less critical deviations, almost inescapable ones, from love of God and neighbor.
- 2123 *paynes.* S1 *payes.* P *payne.*
- 2139 *never.* S1 *neve.*

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- 2145 *twa*. P; S1 *tw.*
2146 *asset*. S1 marginal gloss: *propitiation*.

Chapter LIII *ruthfallede*. In view of lines 2170 and 2173 the word should perhaps be *ruthfallende*. S2 reads *ruthfalleter*, however.

- 2162-67 *And in thiſ that I have now ſeyd . . . in the ſyſe of God*. S1 marginal gloss: *NB*.
2163 *grete*. P; S1 *gre.*
2166 *evermore*. S1 *evermore*. P *evyr more*.
2169 *Lord*. S1 *Lod*. P *Lorde*.
2177-88 *For I ſaw . . . kniſt to God*. For the biblical basis, see especially Eph. 1:3-10 and Col. 1:12-20.
2181-84 *The Mid-Person . . . without begynnyng*. S1 marginal gloss: *NB*.
2187 *the myſte of*. Repeated in S1.
2202 *ever*. S1 *eve*; P *evyr*. *mankyd*. S1 *makynd*. P *monkynde*.
2205 which *know* is *sotē*. It is possible, if no more than that, that Julian contributed to Donne's "the subtle knot which makes us man" ("The Ecstasy"). Julian's work was saved and copied in circles which would have been congenial to his recusant ancestors.
2207-08 *that al the soules . . . in thiſ hollykede*. S1 marginal gloss: *NB*.
2205 *that it is oryd*. P; S1 *that it is oryd*.

Chapter LIV For the use of substance in this chapter, see note 950-51.

- 2210 *departing*. S1 marginal gloss: *difference*.

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- 2211-14 *For it is full hevy . . . sauid be Crist.* S1 marginal gloss: NB.
- 2217-18 *And hev understandyng . . . our soule.* S1 marginal gloss: NB.
- 2221-23 *And I saw no difference . . . creature in God.* S1 marginal gloss: NB.
- 2225-26 *The hev goodness . . . and He is us.* S1 marginal gloss: NB.
- 2230-31 *our sensuali soule.* See note 2250-51.
- 2232-34 *For it is not eit . . . which we se nor.* S1 marginal gloss: NB *Fides quid.*

Chapter LV

- 2241 *His Fader.* his. P; S1 Aa.
- 2247-48 *And notwithstanding . . . than in erth.* S1 marginal gloss: NB.
- 2250-51 *And what tyme that our soule is inspired into our body.* "Julian distinguishes between 'the substance' of the soul grounded and dwelling in God and 'the sensuality' of the soul in which God dwells. The sensuality is the soul as informing the body, its life principle and the subject of our psycho-physical experience. It begins to exist 'what time our soul is inspired in our body'" (Watkin, p. 17). For a recent comment on "sensuality" in Julian, see Lichtenmann. S1 marginal gloss: NB.
- 2251 *at.* P; S1 aao.
- 2260 *in which se.* Julian is referring to the center of authority in a bishop's jurisdiction. She uses various figures of location — home, city, seat, see — to denote God's abiding presence in the human soul.
- 2276 *never.* S1 neve. P nevyr.
- 2284 *I myte not, for the mene profit.* A friendly voice had proposed to Julian who is gazing upon the image of Christ crucified that she look up to "His Fader," a suggestion which she declines (lines 696-706).

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Chapter LVI

2287-90 *And thus I saw . . . to whom it is oryd.* S1 marginal gloss: NB.

2294-97 *God is never . . . shall never departyn.* S1 marginal gloss: NB.

2298-99 *For our soule sittith in God in very rest . . . endles love.* S1 marginal gloss: NB.
The seated soul is at rest, as Julian says not only of the human soul seated in Christ but also of the soul of Christ reciprocally seated in the human soul (lines 2298-2306). The theme of the soul as Christ's seat reappears: "And this was a singlar joy and bliss to me, that I saw Him sitteth" (lines 2825-26). See also lines 2375-77 and 2791-97. Richle discusses the popularity of the image of God sitting in the soul in medieval mysticism and most particularly among English writers, where allegorical interpretations of the Song of Songs 2:3 informed the theme as did emphasis on the help a seated position gives for full meditative concentration (pp. 132-36). James Walsh in "God's Honely Loving: St. John and Julian of Norwich on the Divine Indwelling," *The Month*, n.s. 19 (1958), 164-72, discusses the Johannine basis of Julian's passage. See also J. P. H. Clark, "Nature, Grace and the Trinity in Julian of Norwich," *The Downside Review*, 100 (1982), 203-20. The key Biblical passage is John 15:4. Julian, of course, is aware that souls are not literally seated, and takes care to make that unmistakable when she says of the Father as lord and the Son as servant, "But it is not meant that the Son sitteth on the rye hond, syde be syde, as on man sitteth be another in this lif, for ther is no such sytting, as to my syte, in the Trinite" (lines 2066-68).

2302-04 *And axempes our substance and semblancie . . . God.* S1 marginal gloss: NB.

2303 *substance.* P; S1 *substante.*

2307-09 *And I saw . . . our own soule.* S1 marginal gloss: NB.

2315 *substance.* P; S1 *substante.*

2316-17 *I had in partie touching.* C&W: "The word is technical, belonging to the vocabulary of the spiritual senses, and frequently employed by Julian to convey that she is being directly affected and moved by the Holy Spirit to experience the reality of God, in a way which is above intellectual comprehension, but which accompanies and supports some form of inner seeing"

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(II, 573–74, note to 38). For other examples see lines 1237 and, especially, 3346. See note 687 above for the possible influence of pseudo-Dionysius.

- 2318 *heyhede*. Thus S1, with the marginal gloss: *kindhede*. P reads *kyndhede* which seems more likely in view of the reliance upon the idea of "kindhede" in this passage. S2 confirms S1's *heyhede*, and the gloss *kindhede*. "Substantial *heyhede*" and "substantial *kindhede*" are informed here by the philosophical sense of substance. See note 950–51.
- 2320–22 *For in kind . . . fulfilling* S1 marginal gloss: *NB*.
- 2330 *werkynge*. P; S1 *wekyng*

Chapter LVII *substance*. S2; S1 *substance*. In chapters LVII–LXIII the scribe of S1 frequently (but not always) capitalizes the words *Moder* and *Moderhede*. The visual effect in reading the manuscript is quite striking in that the masculine pronouns for God are not capitalized. Some of the effect is muted in the present edition in that I have followed the policy of the Middle English Texts Series and thus capitalized personal pronouns and titles for God. But I have followed the manuscript's capitalization of *Moder* and *Moderhede* in these chapters, given the possibility that the practice might reflect scribal intention or, perhaps, even Julian's authority.

- 2334–35 *And anempt our substance . . . worship*. S1 marginal gloss: *NB*.
- 2335 *i.* P; S1 omits.
- 2341 *godhede*. S1 marginal gloss: *goodnes*.
- 2347 *is*. P; S1 *is*.
- 2374 *never*. S1 *neve*. P *nevir*.
- 2380 *kepyng*. P; S1 *kepid*.
- 2381 *substance*. S1 *substance*. P *submance*.

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Chapter LVIII

- 2387 *Hymself.* S1 *hymselfe*.
- 2400 *kynfull.* S1 *kindy*, P *kynfull*.
- 2404 *yeldyng.* P; S1 *heldyng*.
- 2424 *thred.* S1 *thread*, P *thande*.
- 2430 *gevynge.* P; S1 *vefing*.
- 2430–32 *And our substance . . . of goodness.* S1 marginal gloss: *NB.*
- 2433 *is hole.* S reads *is is hole*.
- 2436 *wrechidnesse.* S1 *wrechidnes*, P *wrechydnesse*.

Chapter LIX

- 2439–41 *which maner of bliss we myte never had ne known . . . wherby we have this bliss.* This is Julian's version of the fortunate fall.
- 2462 *wyldyth.* P; S1 omits.
- 2475 *takes.* P *takynge*. The reference is to the Incarnation. See lines 2470–71.

Chapter LX

- 2488 *arrayed.* For *arrayed*, the S2 reading; P has *arrayed*.
- 2491 *but.* P; S1 omits.
- 2497 *aseth.* S1 marginal gloss: *satisfaction*.
- 2511 *tenth.* S1, S2, and P read *ninth*. However, the quotation following is from the tenth showing. See chapter 24.

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- 2522-23 *she suffrid that it be bristisid in brekyng downe of vices.* This is as close as Julian comes to using motherhood to figure a God who judges and disciplines as well as creates and loves. Others had occasionally developed the image severely. The thirteenth-century mystic Gertrude of Helfta sees God as a mother who loves but also tests, to the point of frightening the strayed child back into her arms by wearing terrifying masks (Bynum, pp. 189-90). In fact the word *bristisid* is very strong, appearing chiefly in violent contexts. See MED s.v.
- 2527-28 *our debt that we owe, be God's bidding.* The transfer of the fourth commandment's obligation from human to divine parent accords with the longer version's deletion of reference to Julian's own mother.

Chapter LXI

- 2533 *kyndestylyk.* P; S1 *kydelyk.*
- 2538 *to bende payd with Hime.* Thus S1; P has a less resonant *be* for *bend.*
- 2539 *And we fallen, hastily He reyneth us.* See note 1198-1200.
- 2540 *strenthyd.* P; S1 *stengyd.*
- 2544-47 *And than wene we . . . ourselfe.* S1 marginal gloss: *NB.*
- 2555-57 *For therby . . . nor profit us.* S1 marginal gloss: *NB.*
- 2558 *synth.* S1 marginal gloss: *afterwards.*
- 2560 *never.* S1 *neve.* P *nevir.*
- 2570 *myselfe.* S1 reads *myselfe my.*
- 2572 *al swithe.* S1 marginal gloss: *immediately or all on a sudden.*
- 2573-74 *For if He sen . . . for love.* S1 marginal gloss: *NB.*
- 2583 *foode of mercy.* P offers *fode* for *foode.*

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2588. to don it. *it.* P; S1 *ur.*

Chapter LXII

2593. neythr. P; S1 *ny*.

2600. that is to sey. S1 *that it is to sey.*

2605-07. *For of all kyndes . . . worshipp.* S1 marginal gloss: *NB.*

2616. beginnyng. S1 *beginning*; P *beginning*.

Chapter LXIII

2619. brynges. S1 *brynges*; P *bryng*.

2629. roshly. S1 *roshy*; P *trewly*.

2631. teclyth. P; S1 *which*.

2635. never. S1 *neve*. P *sevyr*.

2643. fordeth. P; S1 *forfies*.

2649. other. P; S1 *othe*.

2658-60. *That I understande . . . be grace.* S1 marginal gloss: *NB.*

Chapter LXIV. God wil we take, we take S2; S1 omits *we*.

2682. a boined quave of stygand myre. The S1 marginal gloss gives "puffed up" for *boined* and "a quagmire," for *quave*. P's "a swylge styskyng myrc" helps with "stygand."

2684. swyf. P; S1 *swifie*.

2687. *I.* P; S1 omits.

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- 2691 *yf.* S1's reading. S2 joins P in reading that. That does accord with a security which Julian seems to feel throughout.
2703 over. P reads evyr.

Chapter LXV

- 2710-12 *And thus I understande . . . that grace.* S1 marginal gloss: NB.
2716-17 *This reverens . . . is knitt.* S1 marginal gloss: *Tenor domini quid.*
2725 *himselfe.* S1 *himselfe.* P *them selfe.*
2728-30 *For it is His will . . . lovith.* S1 marginal gloss: NB.
2729-30 *he shall not dredyn bat Him that he lovith.* P gives the reading *she here.* See note 561 above.
2734 *if we knownen.* S1 omits *we;* P includes it.
2735 *great.* P; S1 *gre.*
2740 *the morn.* S1 reads *the the morn.*
2742 *none of the day overpastid.* Since *none* could here mean noon or nones, the hour of the office nones (from L. *nona*, nine, the ninth hour of the day reckoned from sunrise), that is, about 3 p.m., it is difficult to fix the time exactly. P reads *or paste* for *overpastid.* Julian uses both clock time and canonical hours in fixing times. (See lines 2865-66.) The hour of mid-day appears as an ordinary sense of the word by the fourteenth century. Marion Glasscoe in "Time of Passion: Latent Relationships between Liturgy and Meditation in Two Middle English Mystics" (*Langland, the Mystics and the Medieval English Religious Tradition: Essays in Honour of S. S. Hussey*, ed. Helen Phillips [Cambridge: D. S. Brewer/Boydell & Brewer, 1990]), pp. 154-58, argues that the showings assume sharper definition when related to the liturgy of the hours. The showings began, as Julian writes at the close of chapter 65, at about 4 a.m., the hour of Lauds.

Notes

Chapter LXVI

- 2750 *fayfullid.* S1 *fayfullid.* P *fayfyllyd.*
- 2753 *peynes.* S1 *peyes.* P *paynes.*
- 2759 *ther sawe.* P; S1 *than saw i.*
- 2767 *I ley still.* I P; S1 omits.
- 2772 *blak spots theris like blak steknes.* P; *blacke spottes . . . lyke frakyles,* S 2; *frecknes.* *Steknes* is difficult; Glasscoe's glossary gives "speckles." The word may be from *sticchen*, "to stitch," or "to stick" (i.e., to fasten). ME *stiche* "stitch" is from OI. *stic*, equivalent to Old Frisian *steke*. The OED gives *steke* as a Scottish or Northern form for *stich*, but with examples from 1520. Contemporary personifications of pestilence sometimes were pictured with spots like small, vertical stitches or gashes; more rarely a fiend would be thus dappled, or even a suffering Christ. Judging from accounts of symptoms, the plague itself could be the source of the detail in this. Julian's only non-waking vision. For bubonic plague, the initial symptom was a blackish postume, followed by a subcutaneous hemorrhaging making the blotches purple. With fatal septicaemic plague, a rash came within hours, and the larger "buboes" that Boccaccio describes in *The Decameron*, perhaps the best-known of medieval descriptions of plague symptoms, did not have time to form. Julian would have been six or seven when the Plague arrived in Norwich in January of 1349. It lasted till spring of 1350. Morbidity was extraordinary. Half of the beneficed clergy and variously one-third to fifty per cent of the secular population are estimated to have perished. See Robert S. Gottfried, *The Black Death: Natural and Human Disaster in Medieval Europe* (New York: Free Press/Macmillan, 1983) p. 8, pp. 65-66.
- 2784 *I askid hem that wer with me if thei felte orey syngle.* James T. McIlwain conjectures that the foul smell, not perceptible to others, may have come from infected mucus membranes. He discusses the physical symptoms that Julian reports and offers possible diagnoses. For the period, Julian's account of symptoms is unusually rich, he says ("The 'Bodelye syknes' of Julian of Norwich," *Journal of Medieval History* 10 [1984], 171).

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Chapter LXVII

2791-92 *And than our Lord . . . here.* S1 marginal gloss: *NB*.

2816 *than.* P; S1 *that.*

2819 *than.* P; S1 *that.*

Chapter LXIX S1 omits numbering this chapter. S2 gives the number.

2851 *soft.* S1 *soft.* P is onomatopoeic: "soft whistry."

2856 *that had.* S1 reads *that had that had.*

2866 *prime day.* Soon after sunrise, indicated by the liturgical hour. Matins and lauds, prime, tierce, sext, none, vespers, and compline were scheduled times for common daily prayer in monastic houses. Most religious and, in the fourteenth century and usually in abbreviated forms, some devout lay people, said the hours.

2869 *For therewith is the fend overcome, as our Lord Jesus Criste said aforne.* In the short version an apostrophe to sin follows, "A, wretched vyane, whate art thou?" (fol. 113r). See Appendix A. For a cogent explanation of why Julian would omit this passage, stylistically a *tour de force*, see C&W, I, 271.

Chapter LXX

2876 *and therefore I leve it.* *Leve* is neatly ambiguous, both "believe" and "leave" making sense. Piquantly ambiguous *leavers* occur also at lines 314 and 1585.

2878-80 *That I am bounden . . . I had ravid.* S1 marginal gloss: *NB*.

2896 *therupon.* P; S1 *therups.*

2893 *blinchede.* S1 *blinchede.* P *Myndnesse.*

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Chapter LXXI glad. S2; S1 gad.

- 2904-05 *For He havik ur . . . Hir mede.* S1 marginal gloss: NB. He P; S1 he
mede. P; S1 omits.
- 2915 *beer.* P; S1 *bær.*
- 2917 *agaynat.* P; S1 *ageyn.*
- 2922 *alle manner.* P; S1 *allræder,*

Chapter LXXII

- 2925 *withouten end.* S1 *withoutend end.*
- 2926 *never.* S1 *neve.*
- 2931 *medled.* S1 blotched, perhaps *medlit.* P *meddlyd.*
- 2936-38 *And that we are ddf . . . never fro us.* S1 marginal gloss: NB.
- 2949 *And in this I saw matter of neyrth . . . monyng.* S1 marginal gloss: NB.
- 2950 *sekirness.* S1 *sekirse.* P *feyrhafner.*
- 2957-58 *This weping meneth not al . . . understanding.* S1 marginal gloss: NB.
- 2961 *stynen of.* S1 *styrn n of.* Perhaps the reading should be *styrn ne of*, thus creating a neither-nor syntax.
- 2963 *thynke.* S1 *thyke.* P *thyngk.*
- 2964 *in.* S1 *it is.*
- 2967-68 *I it am . . . that is all.* S1 marginal gloss: NB.

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Chapter LXXXIII *rekemes*: S2; S1 *rekernes*.

2976-78 *For the bodily tygry, I have said . . . sumdale.* Of the nearly identical passage in the short text, Lynn Staley Johnson argues that Julian here conjures up a scribe whose activity verifies Julian's account of her visions (p. 130). Johnson believes, however, that the force of the scribal scene is mitigated in the long text because Julian has assumed a more authoritative persona in no need of an exterior scribal validation and because in the long text the position of the passage is farther from the conclusion.

2978 *never.* S1 *neve.* P *nevr*.

2980-87 *That on ir oþpatience or slath . . . most enclined to thene.* As Julian will state again (lines 3127-32), she regards sloth as a particular obstacle in a religious vocation. By Julian's time, analysis of this capital sin had a long history. What she calls "oþpatience," a restlessness exacerbated by enclosure, as much as laziness or bearing "trevell . . . heavily," remained in the continuum commentators discuss. Sloth (*acedia*) as a deterrent in the life of anchoritic withdrawal is discussed in the miliea of the Lower Egyptian hermits of the fourth century. On the somnolence side, Clay (*Hermits and Anchorites*, p. 101) calls attention to the *Hortus Deliciarum* of Herrad, twelfth-century abbess of Landsberg, where in one illumination various climbers lose their footing from a ladder of virtues, beguiled by characteristic distractions, the knight by a horse, the anchorite ("inclusus") by a bed. The illumination is reproduced in the edition of Aristide D. Caratzas with notes and commentary by A. Straub and G. Keller (New York: Caratzas Bros., 1977), Plate LVI, p. 197. For other references in Julian see lines 418-20 and the self-criticism of lines 2665-67. The early appearance of the sin in hermitic texts is set forth by Siegfried Wenzel, *The Sin of Sloth: Acedia in Medieval Thought and Literature* (Chapel Hill: University of North Carolina Press, 1960), pp. 2-18; see also p. 211, note 87.

S1 marginal gloss: NB.

2981 *peynes.* S1 *peyer;* P *payne*.

2989 *Lord.* S1 *Lod.* P *Lorde*.

2992 *peynes.* S1 *peyer;* P *paynes*.

Notes

- 2992–93 *And the cause . . . unknowing of love.* S1 marginal gloss: NB.
- 2997–99 *For som of us leuen . . . we astynen.* S1 marginal gloss: NB. S1 reads *we i* astynen.
- 3006–07 *And this drede . . . waykenes.* S1 marginal gloss: NB.
- 3008 another. P; S1 *anothe.*

Chapter LXXIV

- 3027–28 *For it may never . . . goodnes.* S1 marginal gloss: NB.
- 3043 *anander.* S1 *anader.* P *anonder.* The discussion of dread closes the short text: "Therefore it is goddes wille and oure spede that we knawte thann thus ysundare; for god wille ever that we be sekere in lufe, & pessabilie & risefulle as he is to us, and ryght so of the same condicoun as he is to us, so wille he that we be to oure selfe and to oure even christens. Amen. Explicit Julianae de Norwych" (fol. 115r).
- 3044–49 *That drede . . . good, and true.* S1 marginal gloss: NB.
- 3055–56 *Desir we . . . mytly.* S1 marginal gloss: NB.

Chapter LXXV and LXXVI. S2; S1 *finished;* and omitted.

- 3064–65 *I shall seyn, neden.* P *I shall say ned.* C&W emend to *I shall say (or) nede,* noting that the opening sentences of this chapter are much corrupted (p. 678).
- 3066–69 *For the chrest of God . . . longish.* S1 marginal gloss: NB.
- 3067 *drawyn.* P; S1 *awin.*
- 3083–84 *And evermore . . . suffrid.* S1 marginal gloss: NB.
- 3096 *in.* P; S1 omits.

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Chapter LXXXVI S1 gives only the number, not its customary abbreviation for chapter.

3106-08 *And therefore it is Goddis will . . . risen redily.* S1 marginal gloss: NB.

3110-12 *The soule . . . agayne it.* S1 marginal gloss: NB.

3110-11 *to my mynde.* P reads *to mynde.*

3112 *agayne.* P; S1 *agyn.*

3116 *I.* P; S1 omits.

3121 *This bisyd friend is Ihesus.* S1 marginal gloss: NB.

3130-32 *namely in alauth . . . goodness.* See note 2980-87. S1 marginal gloss: NB.

Chapter LXXVII specially. S2; S1 specially.

3137-38 *Our good Lord shewid the enysse . . . of his pane.* S1 marginal gloss: NB.

3143 *he hath.* P; S1 omits *he.*

3148-50 *I know well . . . tendirly.* S1 marginal gloss: NB.

3159-61 *For whan we have mend . . . that sees it.* S1 marginal gloss: NB.

3161 *shir.* P; S1 omits.

3164-65 *sho thou do. thou* P; S1 omits *thou.*

3170-72 *Our wey and our Hevyn . . . Hevyn.* S1 marginal gloss: NB.

3171 *He gef understanding.* S1 reads *he he.*

3175-76 *For our certes Lord . . . desiren.* S1 marginal gloss: NB.

3180-81 *And to be like our Lord . . . blis.* S1 marginal gloss: NB.

Notes

3182 *it.* P; S1 omits.

Chapter LXXVIII

3184 *of His.* P; S1 *is of His.*

3190 *hem.* S1 *him;* P *them.*

3200-03 *And by this make knowing . . . one as to Him.* S1 marginal gloss: *NB.*

Chapter LXXIX

3245 *kepith.* S1 *repith* (?), though, if so, the *e* is oddly formed.

P *kepyth.* S2 has *clipyth*, which could be the preferred reading.

3247 *sot that we bensys.* S1 is partially illegible. P reads *sot that we besy*, which makes better sense.

3249 *alife.* P reads *aloone.*

3253 *shewyng.* P; S1 *zwing.*

Chapter LXXX

3266 *in the last end.* This, the only apocalyptic touch in *The Shewings*, may indicate that Julian considers her own time the final stage of secular history before the general judgment. Belief that the last end was imminent was common in the fourteenth century.

in. P; S1 omits.

3267 *womynth.* S1 *womynk;* P *dwellynth.*

3270 *it.* P; S1 omits.

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- 3271-72 *I leve and understande . . . nor shewid me.* S1 marginal gloss: *NB.*
3276-77 *And all swich . . . it is Christ in us.* S1 marginal gloss: *NB.*
3286-89 *But thow . . . in His syte.* S1 marginal gloss: *NB.*

Chapter LXXXI

- 3298-3301 *Mervelous and solemne . . . fallings.* S1 marginal gloss: *NB.*
3302-03 *For it is the most . . . pevnace.* S1 marginal gloss: *NB.*
3302 *is.* P; S1 omits.
3306-09 *For His love . . . as to my syte.* S1 marginal gloss: *NB.*

Chapter LXXXII Name. S2; S1 *blow.* And so we. S1 reads *we we.*

- 3324 *the.* S1 reads *the the.*
3334 *in falling and in ryseing.* See note to lines 1198-1200.
3335 *ever.* S1 *eve.* P *eyre.*
3344 *be.* P; S1 omits.
3345 *ende.* P; S1 illegible.

Chapter LXXXIII clarity. S2; S1 illegible.

- 3348 *If it am.* P; S1 omits.
3349 *propentes.* P; S1 illegible.

Notes

Chapter LXXXIV *medefull*. S2 gives *medefull*, an attractive reading.

3368 with. P; S1 with.

3369 *the of. of* P; S1 soft.

Chapter LXXXV *He never*. S2; S1 *he neve*.

3388 P's reading also has appeal: with one voyce.

3402-03 *And fifteen yer after and more I was answerid in gosly understandyng* Colledge and Walsh believe this indicates that Julian began working on the long account about 1388. They further posit two editions by Julian of the long text because Chapter I's summary of the fourteenth showing does not mention the lord and servant allegory of chapter 51, and this is the only summary without reference to the revelation's visions or locations (I, 25). Full understanding of the lord and servant showing comes in the five years between the fifteen years mentioned here and the twenty years, short of three months, mentioned in chapter 51. Perhaps discovery of another manuscript of Julian will confirm this, as the appearance of the short version corroborated Blomefield.

Chapter LXXXVI This heading has been taken as evidence that the short text is the earlier version of the *Shewings*. It is possible that the statement is an editor's summary of the chapter's first sentence, which could point to the future rather than to the work itself in any form.

3413 The Paris manuscript closes here with the rubric: *Deo gracias. Explicit liber revelationum Iuliane anchorite Norwyche cuius anima propicietur deus.* [Thanks be to God. This ends the book of revelations to Julian, anchorite of Norwich, for whose soul God be prayed.]

3417 S2 inserts: "Here end the sublime and wonderful revelations of the unutterable love of God in Jesus Christ, vouchsafed to a dear lover of his and in her to all his dear friends and lovers, whose hearts, like hers, do flame in the love of our dearest Jesu." P and the short version lack the warning following, one that is probably not authorial. Although in part conventional,

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such caveats can be intimidating and sometimes were meant to be. *The Cloud of Unknowing* opens with a very strong prohibition: "I charge thee & I beseche thee, with as moche power & vertewe as the bonde of charite is sufficient to suffre, what-so-ever thou be that this book schalt have in possession, outher [either] bi propirte outher by keping, by bering as messenger or elles bi borrowing, that is as moche as in thee is by wille & avisement, neither thou rede it, ne write it, ne speke it, ne yit suffre it be red, wretyn, or spokyn, of any ee to any, bot yif it be of soche one or to soche one that hath (bi thi supposing) in a trewe wille & by an hole entent, purposed him to be a parfite folower of Criste, not only in actyve levynge, bot in the sovereyneste pointe of contemplatiue levynge . . ." The author goes on to insist that the book must be read "al over." As for "Fleschely janglers, opyn preisers & blamers of hem-self or of any other, titling tellers, rousers & ratifiers of tales, & alle maner of piachers" (tellers of tidings, whisperers and tale bearers, and all kinds of fault finders), he does not care if they never see the book. "For myn entent was never to write soche thing unto hem [them], & therfore I wolde that thei medel not ther-with, neither thei ne any of thes corious lettered or lewed [learned or unlearned] men. Ye, though al that thei be ful good men of active levynge yit this mater acordeth nothing to hem" (ed. Hodgson, pp. 1-3).

3418 *them.* 52; 51 *then.*

Appendix A

Two Passages from the Short Text

1. From MS Additional 37790, fols. 100v-101r.

"For I am a woman — "

For god is alle that ys goode and god has made alle that ys made & god loves alle that he has made and yf any man or woman departe his love fra any of his evyn crystien, he loves ryght nought, for he loves nocht alle. And so that tyme he ys nought safe, for he es nought in pees; and he that generaly looves his evyn crystyns, he loves alle that es. For in maskynde that schall be safte is comprehendre alle that ys, alle that ys made and the makere of alle; for in manne ys god & so in man ys alle. And he that thus generalye loves alle his evyn crystene, he loves alle, and he that loves thus, he is safe. And thus wille I love, & thus I love, and thus I am safe. For y mene in the persons of myne evyn crystene. And the more I love of this loyng whiles I am here, the mare I am lyke to the blysse that I schall have in hevene withouten ende, that is god, that of his endeles love wolde become owre brother & saffer for us. And I am sekere that he that behaldeis it thus, he schall be trewly taught & myghtelyc comfortiede, if hym sede conforteth.

Botte god for bede that ye schalde saye or take it so that I am a techere for I meene nought so, no I mente nevere so. For I am a woman, loused, febille & freyll. Botte I wate welc this that I saye; I hate it of the schewyng of hym that es soverayne techar. Botte sothelyc charyte styrres me to telle yow it. For I wolde god ware knawenn, & myna evyn crystene spede, as I wolde be my selfe to the mare hatynge of synne & loyng of god. Botte for I am a woman, schalde I therfore leve that I schulde nought telle yow the goodenes of god, synne that I sawe in that same tyme that is his wille that it be knawenn, and that schall ye welle see in the same matere that folowes aftyr, if itc be welle and trewlye takyns. Thane schall ye sone forgette me that am a wrecche, and dose so that I lette yow nought, & behalde Jhesu that ys techar of alle.

[For God is all that is good, and God has made all that is made, and God loves everything that He has made; and if any man or woman keeps his love from any of his fellow Christians, he does not love rightly, for he does not love all. And so, for that time, he is not safe, for he is not in peace; and he that loves his fellow Christians in general, he

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loves all that is. For in mankind that is to be saved is comprehended all, that is, all that is made and the maker of all; for God is in man, and so is man in all. And he that thus generally loves all his fellow Christians, he loves all; and he that so loves, he is saved. And thus I will love, and thus I do love, and thus I am safe. For I consider myself as in the person of my fellow Christians. And the more I love of this loving while I am here, the more I am akin to the bliss that I shall have in heaven without end — that is God, who of His endless love willed to become our brother and suffer for us. And I am sure that he that sees it thus, he shall be truly taught and mightily comforted, if he needs comfort.

But God forbid that you should say or take it that I am a teacher, for I do not mean that, no I never meant so. For I am a woman, ignorant, feeble, and frail. But know well, this that I say; I have it of the showing of Him who is the sovereign teacher. But truly charity stirs me to tell you of it. For I would that God were known and my fellow Christians sped, as I would be myself, to hate sin more and love God more. Because I am a woman, should I therefore believe that I should not tell you the goodness of God, since I saw it that same time that it is His will that it be known? And that you shall see well in what follows, if it is well and truly understood. Then you shall soon forget me, a wretch; and do this so that I do not hamper you — and behold Jesus, who is the teacher of all.]

II. From MS Additional 37790, fol. 113r-113v.

"A wrched synne — "

A wrched synne, whate er thou? Thow er nought. For I sawe that god is alle thyng; I sawe nought the. And when I sawe that god haue made alle thyng, I sawe the nought. And whens I sawe that god is in alle thyng, I sawe the nought. And whens I sawe that god does alle thyng that is done, lessie and more, I sawe the nought. And when I sawe oure lorde Jhesu sitt in oure saule so wyrshipfull, & luff and lyke and rewle and yeme alle that he has made, I sawe nought the. And thus I am sekyn that thou eris nought, and alle tha that luffes the and lykes the and folowes the and wilfully endes in the. I am sekyn thay schall be brought to nought with the and endleslye confounded. God schelde us alle fra the. Amen poor charyne.

And whate wrecchednesse is I wille saye, at I am lernede be the schewyng of god. Wrecchednesse es alle thyng than is nought goode, the gastelye blyndchede that we falie in to in the fyrite synne, and alle that folowes of that wrecchednesse, passions & paynes gastelye or bodily, and alle that es in erth or in oþere place whilke es nought goode.

And than may be asked of this: whate er we? And I answer to this: Yif alle ware

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departed fra us that is sought good, we schulde be good. Whean wretchednesse is departed fra us, god and the soule is alle ase, and god and man alle ase. Whate is alle in erthe that twynnes us? I answer and saye, in that, that it serves us, it is good, and in that, that it schalle perissh, it [is] wrichednes, and in that, that a man settys his herte theropon otherwyse than thus, it is synne. And for that tym that man or womans loves synne, yif amy be swinke, he is in Payne that passes alle paynes. And whean he loves sought synne, botne hates it and luffes god, alle is wele. And he that trowlyc does thus, though he synn sum tyme be frety or uskansyng, in his will he fallis sought, for he will myghtely ryse agayne & behalde god, whamm he loves in alle his will. God has made thamm to be loved of hym or hire that has bene a synner, bot ever he loves and ever he langes to hate oure luffe. And when we myghtely and wisely luff Jhesu, wee er in pees.

[Ah, wretched sin, what are you? You are nothing. For I saw that God is all things; I did not see you. And when I saw that God has made all things, I saw you not. And when I saw that God is in all things, I saw you not. And when I saw that God does all things that are done, less and more, I saw you not. And when I saw our Lord Jesus sit in our soul so honorably, and love and take pleasure in, and rule and guide all that He has made, I did not see you. And thus I am sure that you are nothing, and all they who love you and take pleasure in you and follow you and wilfully end in you, I am sure they shall be brought to nothing with you and be endlessly confounded. God shield us all from you. Amen. For charity.

And what wretchedness is, I will say, as I am taught by the showing of God. Wretchedness is everything that is not good, the spiritual blindness that we fall into in the first sin, and all that follows of that wretchedness — passions and pains, spiritual or bodily, and all that is in the earth or in any other place which is not good.

And then this may be asked: What are we? And I answer to this: If all were taken from us that is not good, we should be good. When wretchedness is taken from us, God and the soul are entitely one, and God and man all one. What is all on the earth that separates us? I answer and say, in this, that it serves us, it is good; and in this, that it shall perish, it is wretchedness, and in this, that a man sets his heart theropon [valuing it] otherwise than in this way, it is sin. And for that time that a man or woman loves sin, if there be any who do, he is in Payne that passes all pains. And when he does not love sin, but hates it, and loves God, all is well. And he that truly does thus, though he may sin sometime by frailty or ignorance, in his will he does not fall, for he will myghtily rise again and behold God, whom he loves in his entire will. God has made them [earthly things] to be loved of him or her who has been a sinner, but ever He loves and ever He longs to have our love. And when we myghtily and wisely love Jesus, we are in peace.]

Appendix B

Margery Kempe's Visit to Julian of Norwich

From *The Book of Margery Kempe*, ed. Sanford Brown Meech and Hope Emily Allen. EETS o.s. 212 (London: Oxford University Press, 1940), pp. 42–43. [Characters normalized.]

And than sche was bodyn by owyr Lord for to gon to an ankres in the same cyte whiche
hunc Dame Ichyan. And so schē dode and schewyd hit the grace that God put in hir sōle
of compascyon, contricyon, swetnesse and devocyon, compassyon wth holy meditacyon
and by contemplacion, and ful many holy spechys and dalyawas that owyr Lord spak to
hir sōle, and many wondirful revelacyon which schē schewyd to the ankres to wetyn yf
ther wer any deceyte in hem, for the ankres was expert in swēch thyngys and good
counsel cōwd yeven. The ankres, beryng the mervelyous goodis of owyr Lord, bly
thankyd God wth al hir hert for hys visitacyon, cōmstelyng this creatur to be obediente
to the wyl of owyr Lord God and falfylyn wth al hir mygthyne what-eyr he put in hir
sōle yf it wer not a-gēyn the worship of God and profyte of his evyn-cristen, for, yf it
wer, than it wer nowt the mevynge of a good spyrte but rather of an evyl spyrte. The Holy
Gost mevynth nevyr a thing a-gēyn charite, and, yf he dede, he wer contracyoun to hys
owyn self, for he is al charite. Also he mevynth a sōle to al chaunceuse, for chanc lōans
be clepyd the temple of the Holy Gost, and the Holy Gost maketh a sōle stabyl and
stedfast in the ryght feyth and the ryght beleve. And a dubbyl man in sōle is eyr
unstabyl and unstedfast in al hys weys. He that is eyre-mor dōwtyng is lyke to the flood
of the see, the whech is mevyd and born a-bowte wth the wynd, and that man is not
lyche to receyven the yiftys of God. What creatur that hath thes tokenys he m[ust]e
stefastlych beleven that the Holy Gost dwellyth in hys sōle. And mech mor, whan God
visyteth a creatur wth terys of contricyon, devosyon, er compassyon, he may and owyr
to levyn that the Holy Gost is in hys sōle. Seynt Powyl seyth that the Holy Gost askyth
for us wth morsyngys and wepyngys unspekable, that is to seyn, he maketh us to askyn
and preyn wth morsyngys and wepyngys so plentysowly that the terys may not be
nowmeryd. Ther may non evyl spyrte yevyn thes tokenys, for Jerom seyth that terys
tarmenyn mor the Devylle than don the peynes of Helle. God and the Devyl bea eyr-
mor costraryows, and thei shal nevyr dwellyn to-godir in on place, and the Devyl hath so
powyt in a manys sōle. Holy Wryt seyth that the sōle of a ryful man is the sete of
God, and so I trust, syster, that ye ben. I prey God grāwt yow perseverawes. Settyth al
yowr trust in God and feryth not the langage of the world, for the mor despyte, schame,

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and repreſt that ye have in the world the mor is yowr moryte in the syght of God. Pacyens is necessary un-to yow, for in that schal ye keþyn yowr sowlc." Mych was the holy dalyawm that the ankers and this creature haddyn be conowynge in the lufe of oþer Lord Jhesu Crist many days that thei were to-godyr.

[And then she was bade by our Lord to go in the same city to an anchoress who is called Lady Julian. And so she did, and showed her the grace of compunction, contrition, sweetness and devotion, compassion with holy meditation and high contemplation that God had instilled in her soul, and many holy speeches and conversations that our Lord spoke to her soul; and she showed the anchoress many wonderful revelations in order to know if there were any deceit in them, for the anchoress was expert in such things and could give good counsel. The anchoress, hearing this marvelous goodness of our Lord, thanked God highly with all her heart for his visitation, counseling this creature to be obedient to the will of our Lord God and with all her might fulfill whatever he put in her soul, if it were not against the worship of God and welfare of her fellow Christians; for, if it were, then it would not be the moving of a good spirit but rather of an evil spirit. The Holy Ghost never moves anything against charity, and if he did, he would be contrary to his very being, for he is all charity. Also, he moves the soul to perfect chastity, for those living chastely are called the temple of the Holy Ghost. And the Holy Ghost makes a soul stable and steadfast in true faith and right belief. And a man doable in soul is always unstable and unsteadfast in all his ways; he that is continually doubting is like the flood of the sea, which is moved and borne about by the wind, and that man is not likely to receive the gifts of God. That creature that has these tokens must steadfastly believe that the Holy Ghost dwells in his soul. And much more, when God visits a creature with tears of contrition, devotion, or compassion, he may and ought to believe that the Holy Ghost is in his soul. Saint Paul says that the Holy Ghost asks for us with mourning and weepings unspeakable, that is to say, he makes us to ask and pray with mournings and weepings so plentously that the tears cannot be numbered. No evil spirit may give these tokens, for Jerome says that tears torment the devil more than do the pains of hell. God and the devil are forever contraries, and they shall never dwell together in one place. And the devil has no power in a man's soul. Holy Writ says that the soul of a righteous man is the seat of God. And so, I trust, sister, that you are. I pray that God grant you perseverance. Put all your trust in God and do not fear the language of the world, for the more spite, shame, and reproof that you have in the world, the more is your merit in the sight of God. Patience is necessary to you, for in that you shall keep your soul. Much was the holy talk that the anchoress and this creature had in the mutuality of their love of our Lord Jesus Christ the many days that they were together.]

Glossary

a; ah; (v.) have	bled(e)ing bleeding
adyte(n) assign; prepare; arrange or equip	blindhed(e), blyndhed(e) blindness, stupidity
afor(e), aforn(e) before	blissed blessed
aforseid, afor(n)seyd foreaid	blode blood
agen(s), ageyn(e), ageyns against;	blyndhed(e) see blindhed(e)
against	bowte bought, purchased, redeemed
al all	browne brown; deep, shining; dull, wan
althing, althing(e), althyng everything	browte brought
althow(e), thow(e) although	bysynes, bysynis affairs, business, occupation
away always	
and and; if	
anem(p)st, anempt, anempty, anemts concerning; close to, toward	cum come
ar(n) are	cher, che(e)re face; expression; attitude
as(s)eth, asyeth statement, satisfaction, compensation, amends	chongyng changing
	cler(e)ly clearly
bare(n) bear, endure; give birth to; carry	com, com(m)en, cum(e), cummish,
be be; by	cum(m)yth come; comes
beclosid, beclosyd enclosed	com(m)on, comon common, general;
be(r)n(a)s be, are	(v.) come
behovith, behovyth, behovid, behovyd	continu(a)ly, continu(n)t(e)
behoves; is necessary, appropriate, incumbent; behoved; was appropriate or incumbent	continually, continual
besekyn to petition, beseech, ask, pray for	contrarious opposite, in opposition to
besekyng beseeching, prayer, petition	contrarie(s)ist(e) contrariety, perversity
besy bury	corne crown
beyng being	coade, couthe, cowd(e), cowthe(e)
	could; knew, know, could learn
	cum, cummish, cum(m)yth see com
	curtes(y), curtis courteous; courteously
	curtesye courteous, loving attitude and behavior
	Cristen(e) Christian, Christians

Glossary

dearworthy, der(e)worthy precious, valued	fairehede beauty, perfection
dede(n) dent; (adj.) mortal, death- like, dead	faylyng failing
dedely deadly, death-like; mortal	feith faith, belief; religious affiliation
dening, demyng judging, deciding; judgement, opinion	fele(n) manyc (v.) feel
departid separated, severed	feling, felyng feeling
depart(yn) separate, divide	fend fiend
deth(s) death	festined fastened
dett(e) debt	fe(m) fly from or toward, avoid or seek
dey, dyen die	foly folly
deyand, deyeng, deyng dying	for(e)seing, forseyng foreseeing, providential
dillgens diligence	fre(i)end friend
disease anxiety, uneasiness, discomfort	feel(e)nre, freitly frailty, fragility, weakness
dispeir despair	frely freely, generously
divers, dyvers several	ful very, completely
doth does	ful(l)hede fullness, abundance
done, donys judgement, judgments	fulsom(e)ly fully; to completion
domysday doomsday, judgment day	geft gif
don(e) do; done; to cause something to be done; finished	geve(n), gevyn, goven give, given
dreadful(l) awe-inspiring; reverent; fearful	gesith, gevith gives
dreadfully reverently	gevyn giving
dyen see dey	g(h)eostly spiritually, supernatural(l)
dye prepared; dye him dressed himself	god(e) good
ell else	Goddys God's
know enough	goven see geve
er, or ere, before	gret(e) great
erth earth	gret(e)nnes(s) greatness
ese ease	hat, hath has
esyd easyd	haten hate
even, evin, evyn fellow, equal	hatith hates
eyen eyes	bede head; hood (v.); as suffix, near, as in plentioushede
fader, fadir father	hem them, those
faire beautiful, excellent	her here; their
	herd(e) herd
	herete, hert(e), heurte heart

Glossary

hey, heym <i>high</i>	lest, lesteth, lestin, lestyn, <i>last</i> , <i>continue</i>
heyest <i>highest</i>	lesti(ni)d <i>lasted</i>
heyly <i>highly</i>	lestingly <i>lastingly</i>
hir(e), hirr, hyr <i>her, their</i>	lett(y)n <i>stop, hamper, prevent</i>
hole <i>whole; wholeness; health</i>	lettith <i>binders, prevents, lessens</i>
homel(e)y, homley <i>familiar(ly); intimate(ly); comfortably; personally</i>	leve <i>believe; leave, leave aside; live; (n.) permission</i>
homl(e)yhede <i>intimacy, intimate communion; familiarity</i>	leven, lelysyn <i>live; believe, believe in; leave</i>
hote <i>hot</i>	lef <i>life</i>
hwe(e) <i>same</i>	lik, lyken <i>to enjoy, like or love, give pleasure to, feel affection for; to compare</i>
joyand <i>enjoying</i>	likeing see leking
ke(e)p(e)and, keping, kepyng <i>keeping</i>	liketh, likith, likyth, lyket, lykth(b) see lykyth
kepe(n), kepith, kepyth <i>keep, keeps</i>	likyng see leking
keper <i>keeper</i>	lively <i>alive, alive, vibrant</i>
keping, kepyng see ke(e)p(e)and	loke <i>look</i>
kinde, kind <i>kind; natural; (n.) nature</i>	loked, lokid, lokyd <i>looked</i>
kirtle <i>coat, tonic</i>	longith, longyth <i>long, yearn; belongs to, is a constituent part of</i>
knowen <i>know</i>	longyng <i>belongs to; yearning</i>
laushen, laushyn, lawhyn <i>laugh; laughed</i>	lov(e)and <i>loving</i>
ledand, ledyng <i>leading</i>	lyken see liken
leden <i>lead</i>	lykyng see leking
leking, lekyng, likeing, likyng, lykyng <i>something pleasant; pleasure, delight, joy, happiness; pleasurable; taking pleasure in</i>	lyt(e) <i>light</i>
lykyth, liketh, likith, likyth, lyket, lykth(b) <i>likes, is pleasing to, enjoys</i>	mad <i>made</i>
lern(e) <i>teach, learn</i>	man <i>man, human being; human being's</i>
ler(n)iid, ler(n)yd <i>learn; teach; to be or have been taught</i>	man(e)ys <i>man's, human being's</i>
lernyng, lerning <i>learning, instruction, teaching</i>	mayden <i>maiden, virgin; maiden's</i>
lest(e) <i>learn</i>	mech <i>match</i>
	mede <i>reward, gift, compensation</i>
	medlar <i>miracle</i>
	meke <i>meek</i>
	mekely <i>meekly, humbly</i>

Glossary

mekenes(s) meekness, humility
mekil, mekyl much
menand, men(e)ing, men(e)yng
meaning, intention
mend, mende, mynd(e) mental attention
to, active understanding of; mind,
memory, thoughts
menne, me(a)nys mediator, intermediary;
means, ways, methods; (v.) mean,
intend; say
menin, menyn mean, intend
mening, menyng see menand
menith, menyth means, intends
mervel(l)id, mervel(l)yd marveled, felt
awe, wondered at or about
merveling wondering, marveling at
methought, methowte it seemed to me
migt(e), myht, myte, myte(n) might,
power, capabilities; (v.) might
mischievous ill, bad
moder mother; mother's
morn(e)ing, morning moaning, mourning
mor more
morn(e)ing, morning mourning
myne mine
myte see migt(e)

see note

ne, ner nor

nedr, ned(e)s, nedis, nedys need, needs;
(v.) need, require; with forms of
believe, must, necessarily

neybor neighbor

nobleth, noblyth nobility, splendor and
worthiness

nowte naught, a cipher; nothing; not; (v.)
cancel, strip; reduce to nothingness;
despise

nowted, nowtid, nowtyd made nothing,
deprived

nowting humiliation; annihilation

of of; off; by; from

off of; off

on one; over (al on blood blood off
over); to (bringith it on life); privative
prefix (onskillful); in (on this wise, in
this way)

one one; (v.) join

onethis, onethys scarcely

unknowing, unknowyng unknowing,
ignorant

ony any

onyd, anyd joined, united, merged with,
made one in union

onys once

opayned obtained

or or; ere, before

overpassing, overpassyng surpassing,
transcendently

owe(n) ought, owes

paid, payd(e) pleased, satisfied;
liking

parte, partie, party part; openly, in
public

passand, passend passing

payeyng pleasing, satisfying; (n.)
pleasure, satisfaction, enjoyment

payne, paynys, peyne, peynis pain,
pains; torture

peas, pece, pese peace

pety, pet(e)re pay

peynt(e), peyntl(e) point, center; some-
thing to be noted or understood; goal

plesith, plesyth pleases

Glossary

poynt(e) see peynt(e)	sigt(e), sygte, sy(h)t(e) sight, point of view
prayer prayer	sily innocent, simple
preitious precious	sith(en), syth(e), sythen since
priv(e), privy(e) in secret, inward, hidden	slauth, slawth sloth
privities, privytes mysteries, secrets	soden(ly) sudden; suddenly
proper(e), propertye property.	solemn(e); solemnly festive, dignified and splendid; (adv.) splendidly
characteristic, distinctive attribute	some soon
reys(e)ing, reysyng, ryseing rising	sot(h)ly truly
rysen, reysid rise, risen, raised	sovereyn sovereign
ryth(e), rythful(l) very right, correct	spede profit; a help; (v.) aid, help along
ryt(h)fulhed(e) righteousness, fullness of justice	spedeful(l) profitable
rythfully fairly, rightly	stede place; a position occupied by custom or right, an appointed place
sad(de) calm, dignified, serious, grave; sad	stered, ster(r)id, steryd stirred up, prompted, inspired or agitated
saf(e), save safe; saved, assured of salvation; except; (v.) keep	steering, steryng inspiration, instigation, idea, provocation
saven save	stood(e), stonden, standyn stand
se, se(r)en, seeth, seith, seien, sey(e)n see, sees; saw; say, says	standith, standyth stands
seyd, seyd said	standing, standyng understanding that it being the case that; standing
seken, sekyn; sekyn seek; seeking	suffres, suffreyn suffer
sekennes(e) sickness, illness	suich, suich such
sekir sure	sum(e) some
sekirly securely, with certainty	sumdel(e) somewhat
sekirnes(se) sureness, security, certainty	sumtime, sumtyme sometime
semend seeming	swete sweet; swear
sem(e)ly appropriate, attractive	swetely sweetly
semith, semyt(h) seems	swetenes(s) sweeteness
se(y)and saying	suich see suich
sey(en) say, say	swith(e) swift, swifly
shew(e)ing, shew(e)yng vision, revelation	syde(e) side; long, ample
shewin, shewyn, shewid, shewyd show, shown, showed	sygte, sy(h)t(e) see sigt(e)
shold, shu(l)d should	synne sin
	syth(e), sythen see sith(en)

Glossary

taken	<i>take</i>	wayd	<i>joined, united, merged with</i>
teching, techyng	<i>teaching</i>	wayshid	<i>vanished</i>
techith, techyth	<i>teacher</i>	very	<i>very; true</i>
tempest	<i>trouble, agitation; (v.) trouble,</i> <i>tempe, apart</i>	vedia	<i>perturb, trouble, afflict</i>
thai, thei	<i>they</i>	waxen, wezen	<i>grow, become</i>
than	<i>then, than</i>	welle	<i>well; well-being, joy, happiness;</i> <i>satisfactory, good</i>
the	<i>the; thee, you</i>	wesan	<i>supposed, thought, assumed</i>
ther	<i>there; where; their</i>	weste, wist(e), wisten	<i>suppose, think;</i> <i>believe; know</i>
tho	<i>the; those; though</i>	wete(n), wetyn, witt(en); wot(e), wolt	<i>know, understand, apprehend; knows,</i> <i>knew</i>
thornys	<i>thorn</i>	weyte	<i>weight</i>
th(o)row	<i>through</i>	wilien	<i>intend, will, want, wish for</i>
thow(e)	<i>although</i>	wist(e), wisten	<i>see weste</i>
thowte	<i>thought</i>	witt(e), wittis	<i>intelligence, wit; (v.)</i> <i>know</i>
thred, thrid	<i>third</i>	witt(en)	<i>See wete(n)</i>
thre(i)st(e), thirst	<i>thirst; (v.) thirst</i>	wo	<i>woe, grief</i>
threw	<i>see th(o)row</i>	wold(e)	<i>would, would like, wish, wished;</i> <i>willed</i>
to	<i>to; two</i>	won(n)yng(e)	<i>dwelling, home; (v.)</i> <i>dwelling</i>
togeder	<i>together</i>	wosyth	<i>swelt, lives</i>
tokyn	<i>take; taken; (n.) token, sign</i>	worshipe	<i>honor, respect</i>
travel(l)e), trevell	<i>trouble, work, travail</i>	worship(p)ful(l)i), worship(p)fully	<i>honorable, worthy; honorably, nobly</i>
travelled, travellid, traveylid	<i>worked; to</i> <i>be troubled, harassed</i>	wot(e), wolt	<i>see wete(n)</i>
tresor, treasure	<i>treasure</i>	wreth, wreth	<i>wrath, wrath; anger; wrathful</i>
treseur(i)d	<i>treasured, cherished</i>	ya	<i>yes, indeed, truly</i>
treuth, trewth, truthe	<i>truth</i>	ye(e)r(e)	<i>year</i>
trevell	<i>see travel</i>	yeme(n)	<i>perceive, notice; govern, take</i> <i>care of</i>
trewth	<i>See treuth</i>		
trust(e), trusten, frostyn	<i>trust; (v.)</i> <i>trust, mass</i>		
trusting, frostyng	<i>trusting</i>		
trowe(n)	<i>believe</i>		
trueth	<i>see treuth</i>		
tyme	<i>time</i>		
uggely	<i>ugly</i>		
underlongyn	<i>to receive</i>		
understonden	<i>understand, understood</i>		