

REVELATIONS OF DIVINE LOVE



PARACLETE ESSENTIALS



REVELATIONS OF  
**Divine Love**

UNABRIDGED

JULIAN OF NORWICH

*INTRODUCED, TRANSLATED, AND ORDERED FOR  
DAILY DEVOTIONAL USE BY FATHER JOHN-JULIAN, OJN*



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## INTRODUCTION

It is the prophetic Herbert O’Driscoll who said, “Julian is not only a great lady of the past; she is also a great woman in our future.” And Thomas Merton himself wrote: “Julian is without doubt one of the most wonderful of all Christian voices. She gets greater and greater in my eyes as I grow older and whereas in the old days I used to be crazy about St. John of the Cross, I would not exchange him now for Julian if you gave me the world and the Indies and all the Spanish mystics rolled up in one bundle.”<sup>1</sup>

What is it about this retiring, obscure, fourteenth-century English anchoress that stirs the hearts and minds of some of the greatest spiritual leaders of our time? What is it that has motivated dozens of books to be published about Julian in the last fifteen years (after almost six hundred years of silence)? What spark has she struck in the imaginations and in the souls of moderns that has brought her finally into the very forefront of contemporary spirituality?

There can be no doubt but that the answer is contained in the pages of this book—in her own account of the miraculous revelations granted her during her seemingly mortal illness, and her long-awaited and carefully considered understandings of the meaning and implication of those visions. And the answer cannot finally be given perfectly by anyone except Julian herself.

However, since our primary goal in this new translation of her work is to increase her accessibility to contemporary readers, it might be helpful for us to suggest some of the themes and patterns of thought and theology that spring from her insights and her understandings of this “lesson of love” she received from her Lord. We do not pretend to speak for Julian—she speaks too well for herself—but we want here merely to point out some of Julian’s primary lines of thought so that readers may be sensitive to the uniqueness of her understandings and to their amazing relevance to our lives today.

#### OPTIMISM

First, and most obvious, Julian is a theological optimist. Standing over against the pessimism and sin-absorption of the popular theology of much of the Middle Ages—and in spite of living in the midst of devastating cultural revolution and the collapse of centuries-old institutions and patterns of life on which whole cultures had been based—Julian stands forward astoundingly as a primary voice of hope.

When we think of the events during her life in England, the parallels with our own time present themselves with awesome clarity. She saw the assassination of a king and an archbishop, and the nationwide rioting of the poor in the Peasants’ Rebellion. She lived through three sieges of the Black Death, which struck Norwich with exceptional devastation and killed over half of the population there, saw the beginning of the Hundred Years’ War between England and France, and saw the firm rock of the papacy come crashing down—first in the Babylonian Captivity



at Avignon, and later in the Great Schism when for a time there were three men each claiming to be the true pope; she watched the continuing degeneration of the monasteries from being centers of the highest sacrifice and devotion to becoming England's greatest (and most self-aggrandizing) landlords; she saw the results of the moral collapse of the Franciscan Friars (in whom so many had placed such high hopes); and she lived during the rise of England's first heretics in the persons of Oxford's John Wycliff and his later Lollard followers (some of whom were executed in the Lollard's Pit in Mousehold Heath at the edge of Norwich).

This was the mad, crumbling world in which this exceptional woman lived, and it was in this world that, astoundingly, she was able to accept and articulate those most famous words: "All shall be well, and all shall be well, and all manner of thing shall be well."

## TRANSCENDENCE OF HISTORY

Can you imagine a twenty-first-century spiritual writer who made no comment on current social events? And yet there is not a single specific mention of any of her world's turmoil in Julian's writings! The reason is what we would describe as Julian's "transcendence of events." Any specific historical occurrence is of relative unimportance to one who does not worry and has no anxiety about those events!

Julian's transcendence is *not* a repudiation of pain, suffering, and turmoil (for we see even in the examples she uses that she knows those things well), but it is a "passing beyond" those earthly things, a refusal to be trapped by them, in the unswerving quiet

confidence that “truly He does and causes every thing that is done.” There is, for Julian, no need to maunder and moan about circumstances and historical events, because whatever those circumstances or whatever those events, they are there at the will of God and in the hand of God, and “our heavenly Mother Jesus cannot allow us that are His children to perish.”

Indeed, she shows her assurance that her Lord will “give us more light and solace in heavenly joy by drawing our hearts from the sorrow and darkness which we are in.” In her long parable of the lord and the servant, Julian recognizes that one of the pains suffered by the fallen servant is that he is blinded by his own trouble and pain to such a degree that he cannot see the loving face of his lord as it looks upon him. And Julian would struggle to avoid the same myopia of allowing herself to become blinded by the events of her day. In the context of the permanent and unflagging love of God, and absolute confidence in His will, Julian need not lose sight of the eternal forest for the circumstantial trees.

#### NO WRATH IN GOD

Julian’s uncompromising proposition that “our Lord was never angry, nor ever shall be” speaks wonderfully to the guilt-ridden, parent-transferring Christian of today. Julian is blatant (almost a little “short” with potential opponents): “He cannot be angry. It would be impossible.” For Julian, God is never a judgmental Daddy-writ-large! And with a psychological acumen far in advance of her time, she declares that the reason we tend to see wrath in God is that the wrath is in us, and that in our own blindness, we project and attribute our wrath to God.

Here Julian teaches a pure classical Christian theology—nearly forgotten today. God is impassible, totally unassailable by any passion (such as anger) and ever unchangeable (not subject, for instance, to a beginning or ending of “wrath”). Julian’s assurance that wrath is contrary to the entire character of God is a fine balance and reminder of Him who said, “I did not come to judge the world but to save the world.” Julian’s revelations are, in fact, all concerned with that divine love.

### CHRIST OUR MOTHER

Julian’s unapologetic treatment of Christ as Mother is, without doubt, the finest and most sophisticated treatment of that subject in *all of* Christian literature.<sup>2</sup> It is only our contemporary ignorance of the classical Christian mystics and theologians, however, that leads us to think of this as a “new idea” for Julian—it is a venerable tradition supported by Adam of Perseigne, Aelred, Albert the Great, Anselm, Aquinas, Augustine, Bernard of Cluny, Bonaventure, Bridget of Sweden, Catherine of Siena, Clement of Alexandria, Dante, William Flete, Gilbert of Hoyland, Gueric of Igny, Guigo II the Carthusian, Helinand of Froidmont, Isaac of Stella, Margery Kempe, Peter Lombard, Ludolph of Saxony, Marguerite of Oingt, Mechtild of Magdeburg, Richard Rolle, William of St. Thierry, the *Ancren Riwe*, the *Stimulus Amoris*, and Holy Scripture itself.<sup>3</sup> It is not, therefore, surprising, that Julian should present this idea as unexceptional—not as some devastatingly radical concept.

And we do a great injustice to Mother Julian if we assign to her even the faintest “feminist” motivations or intentions in

the declaration of Christ's Motherhood. Julian's tradition, rather, comes from her identification of the Second Person of the Trinity with the traditional character of Wisdom—interpreted in all the Judeo-Christian tradition as the Divine Feminine and her understanding of the identity between “Mother Church” and the Mystical Body of Christ. For Julian, Christ is the Church, and the Church is the Mother. Christ is Wisdom, and Wisdom is the feminine.

And Julian does most modernists one better by a simple grammatical operation: she never uses anything but masculine pronouns in referring to Christ, so we have such wonderfully mystical and grammatically paradoxical statements of androgyny as “Our Mother Jesus, He . . .” This approach maintains the mystical and theological balance far better than declaring for a “female Jesus.” However, Julian does not hesitate to be graphic about her mystical symbolism, and at one point declares: “He carries us within Himself in love, and labors full term. . . .”

And Julian goes even a step further in that she never characterizes Christ as “like our mother,” but the direct opposite—she describes motherhood (as she describes humanity itself) as preexisting in Christ. Our mothers and what we call “mother-love” are only emanations and imitations of Christ's own eternal and timeless Motherhood. Christ is the proto-Mother, and earthly motherhood (like all other earthly virtue) is merely an imitation and reflection of Him. Indeed, Julian goes so far as to say that it is even Christ who actually does our birthing when our natural mothers give us birth! Motherhood, Julian would say, is not a characteristic of womankind that Christ shares, but a characteristic of Christ that women share! And she declares

that our natural responsibility to fatherhood and motherhood has its origin in the Fatherhood and Motherhood of God, and that responsibility is met by loving the Father/Mother God.

## SIN HAS NO SUBSTANCE

In her own discomfort with an apparently oversimplified view of the place of sin, Julian faced the terrible paradox of God's goodness, the horrific evidence of the world's evil, and the knowledge of damnation. Uniquely, she was led to a way of living in that paradox.

How, in the face of God's apparent total goodness and God's apparent total power, could there continue to be sin and damnation? This was a contradiction that Julian longed to resolve—and that she finally brought to resolution in her own mystical and absolutely unique way. Once again, in Merton's words: "This is, for her, the heart of theology: *not solving the contradiction*, but remaining in the midst of it, in peace, knowing that it is fully solved, but that the solution is secret [in God], and will never be guessed until it is revealed" (emphasis mine).<sup>4</sup>

One catches a clear flavor of this in her simple statement: "God cannot forgive"—because He already has! She is not trapped by appearances or circumstances, but bases her convictions on a solid faith.

In consciousness of the other world of Higher Reality, Julian can declare that "I believe [sin] has no manner of essence nor any portion of being"—that it is nothing—that it is "no deed"—that all of us carry within our souls a "divine will," which *imago dei* "never consented to sin nor ever shall" and "is so good that

it can never will evil, but always good”—that we are enclosed, enfolded, enwrapped, enclothed constantly in God—that at all times God is “nearer to us than our own soul”—that He is with us in the highest of our spiritual flights and the lowest of our physical needs. Sin is only known by the pain it produces, and we are protected in our Friend’s hand.

### GOD WILL WORK HIS WILL

Finally, her understanding of the solution to the unassailable and ubiquitous evil of the world against which one seems impotent is the clear awareness and utter belief that all that is done on earth is done or allowed by God, that God shall not fail to work His will, and that “God’s word shall be preserved in all things.”

It seems that Julian’s awareness goes somewhat beyond the classical concept of the “permissive will of God” (which simply allows evil to happen) to an even more positive sense that whatever we perceive as evil in the world has already, by the time we perceive it, been converted by God in His foreseeing wisdom and power into an outright good! In that commitment of faith, one can say that at a mystical level, the only evil in the world is our own choice to be separated from God.

In answer to our technological and rationalistic cry, “How can that be?” comes her word of certain faith—that God shall do a Secret Deed, which we cannot know until it is done (“an eschatological secret,” Merton calls it)—and all shall ultimately be well.

We are cautioned by Julian several times not to “busy ourselves” to try to find out what that Great Deed will be. I suspect that Julian’s answer to those queries would simply be that what

the Great Deed will be is God's business and not ours, and that is more than enough for a person of faith to know. For Julian, the knowledge that what God wills will finally come about is comfort and enough.

One needs now to get out of the way and to leave the reader with this astounding woman herself—whose work has been called by one bishop “the quintessence of English spirituality.” She has lain quiet and still for six hundred years, contemplatively awaiting the moment when the world's needs would call her again from the Avalon of her anchorhold cell—that tiny cell that contains the cosmos.

1. Thomas Merton, *Seeds of Destruction* (New York: Farrar, Strauss and Giroux, 1964), 274–75.
2. Caroline Walker Bynum, *Jesus as Mother* (Berkeley: University of California Press, 1984), 140.
3. From listings in Bynum, *Jesus as Mother*, and Edmund Colledge and James Walsh, *Showings*, (Mahwah, NJ: Paulist Press, 1978). Also see Isaiah 66:13 and Matthew 23:37, etc.
4. Thomas Merton, *Conjectures of a Guilty Bystander* (Garden City, NJ: Doubleday, 1966), 192.





# REVELATIONS

SHOWN TO ONE WHO COULD NOT READ A LETTER.

ANNO DOMINI, 1373





TRANSLATOR'S NOTE

The first chapter of Julian's books is basically a table of contents that is important but not especially appropriate for daily readings. It is included here, but is not part of the numbered readings.

CHAPTER 1

This is a revelation of love that Jesus Christ, our endless joy, made in sixteen showings or revelations, in detail, of which

The **first** is concerning His precious crowning with thorns; and therewith was included and described in detail the Trinity with the Incarnation and the unity between God and man's soul, with many beautiful showings of endless wisdom and teachings of love in which all the showings that follow are based and united.

The **second** showing is the discoloring of His fair face in symbolizing His dearworthy passion.

The **third** showing is that our Lord God—  
all Power,  
all Wisdom,  
all Love  
—just as truly as He has made everything that is, also truly He does and causes everything that is done.

The **fourth** showing is the scourging of His frail body with abundant shedding of His blood.

The **fifth** showing is that the fiend is overcome by the precious Passion of Christ.

The **sixth** showing is the honor-filled favor of our Lord God with which He rewards all His blessed servants in heaven.

The **seventh** showing is a frequent experience of well and woe—the experience of “well” is grace-filled touching and enlightening, with true certainty of endless joy; the experience of “woe” is temptation by sadness and annoyance of our fleshly life—

with spiritual understanding that even so we are protected safely in love—in woe as in well—by the goodness of God.

The **eighth** showing is the last pains of Christ and His cruel dying.

The **ninth** showing is about the delight which is in the blessed Trinity because of the cruel Passion of Christ and His regretful dying; in this joy and delight He wills we be comforted and made happy with Him until when we come to the fullness in heaven.

The **tenth** showing is that our Lord Jesus shows his blessed heart equally cloven in two in love.

The **eleventh** showing is a noble, spiritual showing of His dearworthy Mother.

The **twelfth** showing is that our Lord is all supreme Being.

The **thirteenth** showing is that our Lord God wills that we have great regard for  
 all the deeds that He has done in the great splendor of  
 creating all things, and  
 of the excellency of creating man (who is above all His other  
 works), and  
 of the precious amends that He has made for man’s sin,  
 turning all our blame into endless honor,  
 and here also our Lord says:  
 “Behold and see;  
 for by the same Power, Wisdom, and Goodness that I have  
 done all this,

by that same Power, Wisdom, and Goodness I shall make  
well all that is not well, and  
thou thyself shalt see it.”

And in this showing He wills that we keep us in the Faith and  
truth of Holy Church, not wishing to be aware of His secrets  
now, except as is proper for us in this life.

The **fourteenth** showing is that our Lord is the foundation of our  
prayer. Herein were seen two elements which He wills both  
be equally great:

the one is righteous prayer,  
the other is sure trust;

and in these ways our prayer delights Him and He of His  
goodness fulfills it.

The **fifteenth** showing is that  
we shall without delay be taken from all our pain and from all  
our woe and, of His goodness,  
we shall come up above where we shall  
have our Lord Jesus for our recompense,  
and be filled with joy and bliss in heaven.

The **sixteenth** showing is that the blessed Trinity our Creator, in  
Christ Jesus our Savior,  
endlessly dwells in our soul,  
honorably governing and controlling all things,  
powerfully and wisely saving and protecting us for the  
sake of love;  
and that we shall not be overcome by our Enemy.

### *Reading One*

#### CHAPTER 2

These revelations were shown to a simple creature that had learned  
no letter, in the year of our Lord, 1373, the 8th day of May.

This creature had previously desired three gifts from God:  
 the first was memory of His passion;  
 the second was bodily sickness in youth at thirty years of age;  
 the third was to have from God's gift three wounds.

As for the first,

I thought I had *some* sense of the passion of Christ, but still  
 I desired more by the grace of God.

I thought that I wished to have been at that time with Mary  
 Magdalen and with the others who were Christ's lovers,  
 and therefore I desired a bodily sight wherein I could have more  
 knowledge  
 of the bodily pains of our Savior, and  
 of the compassion of Our Lady and  
 of all His true lovers who at that time saw His pains,  
 for I wished to be one of them and to suffer with them.

I never desired any other sight or showing  
 of God until the soul was departed from  
 the body  
 (for I believed to be saved by the mercy of God).

### *Reading Two*

The purpose for this petition was so that after the showing I  
 would have a more true consciousness of the Passion of Christ.

The second gift came to my mind with contrition, freely without  
 any effort:

a willing desire to have from God's gift a bodily sickness.  
 I wished that the sickness would be so severe as to seem mortal  
 so that I could, in that sickness,  
 receive all my rites of Holy Church,  
 myself expecting that I should die,  
 and that all creatures who saw me could suppose the same  
 (for I wished to have no kind of comfort from earthly life).

In this sickness, I desired to have all the kinds of pains, bodily and spiritual, that I would have if I were to die, with all the fears and temptations of the fiends—except the outpassing of the soul.

And this I intended so that

I would be purged by the mercy of God and afterward live more to the honor of God because of that sickness,

for I hoped that it could be to my benefit when I would have died

(for I desired to be soon with my God and Maker).

These two desires for the Passion and the sickness I desired of Him with a condition

(for it seemed to me this was not the common custom of prayer) saying thus:

“Lord, Thou knowest what I wish—if it be Thy will that I have it;

and if it be not Thy will, good Lord, be not displeased, for I want nothing except what Thou wilt.”

### *Reading Three*

For the third gift, by the grace of God and teaching of Holy Church,

I conceived a mighty desire to receive three wounds while I was alive: that is to say,

the wound of true contrition,

the wound of natural compassion, and

the wound of earnest yearning for God.

And, just as I asked the other two with a condition,

so all this last petition I asked mightily without any condition.

The first two desires passed from my memory, but the third dwelled with me constantly.

## CHAPTER 3

When I was thirty years old and a half, God sent me a bodily sickness  
 in which I lay three days and three nights;  
 and on the fourth night, I received all my rites of Holy Church  
 and expected not to have lived till day.

After this I lay two days and two nights.  
 And on the third night I expected often to have passed away  
 (and so expected they that were with me).

And being still in youth, I thought it a great sadness to die—  
 not for anything that was on earth that pleased me to live for,  
 nor for any pain that I was afraid of  
 (for I trusted in God of His mercy)  
 but because I would have liked to have lived so that I could have  
 loved God better and for a longer time,  
 so that I could have more knowledge and  
 love from God in the bliss of heaven.

*Reading Four*

For it seemed to me that all the time I had lived here—  
 so little and so short in comparison to that endless bliss—  
 I thought of as nothing.

Wherefore I thought:

“Good Lord, let my living no longer be to Thine honor!”

And I understood by my reason and by the experience of my pains  
 that I would die.

And I assented fully with all the will of my heart, to be at God’s  
 will.

Thus I endured till day,  
 and by then my body was dead from the midst downward as  
 regards my feeling.



Then was I aided to be set upright, supported with help, in order  
to have more freedom for my heart to be at God's will, and  
thinking of God while my life should last.

My curate was sent for to be at my ending, and by the time he came  
I had cast my eyes upward and could not speak.

He placed the cross before my face and said:

“I have brought thee the image of thy Maker and Savior.  
Look thereupon and comfort thyself with it.”

It seemed to me that I was all right,  
for my eyes were set upward to heaven  
(where I trusted to come by the mercy of God)  
but nevertheless I consented to fix my eyes on the face of the  
crucifix if I could,  
and so I did  
(for it seemed to me that I might longer endure to look straight  
forward than straight up).

### *Reading Five*

After this my sight began to fail  
and it grew all dark about me in the chamber  
as if it had been night,  
except on the image of the cross on which I beheld an ordinary  
light, and I know not how.

Everything except the cross became ugly to me as if it had been  
much possessed by the fiends.

And after this the upper part of my body began to die so noticeably  
that scarcely had I any feeling—  
my worst pain was shortness of breath and waning of life.

And then I expected truly to have passed away.

But, in the midst of this,  
suddenly all my pain was taken from me

and I was as whole (especially in the upper part of my body) as ever I had been before.

I marveled at this sudden change

(for it seemed to me that it was a secret act of God  
and not of nature)

but even with the feeling of this comfort, I trusted never the more to live;

and the feeling of this comfort was no full ease to me,  
for it seemed to me I would rather have been delivered from  
this world,  
for my heart was wishfully set on that.

Then came suddenly to my memory

that I should desire the second wound of our Lord's gracious gift:  
that my body could be filled with the memory and feeling of  
His blessed Passion, as I had prayed before  
(for I had wished that His pains were my pains with  
compassion, and, afterward, yearning for God).

Thus I thought I could with His grace  
have the wounds that I had desired before.

However, in this I never desired any bodily sight  
nor any kind of showing from God

(except compassion, such as a natural soul could have with our  
Lord Jesus, who for the sake of love willed to be a mortal man).

And therefore I desired to suffer with Him, while living in my mortal  
body, as God would give me grace.

*Reading Six*

CHAPTER 4

In this showing of *the crucifixion* suddenly I saw the red blood trickling down from

under the garland,  
hot and freshly and most plenteously,  
just as it was at the time of His Passion  
when the garland of thorns was pressed onto His blessed head.

Just so, I conceived truly and powerfully that it was He Himself  
(both God and man, the Same who suffered thus for me)  
who showed it to me without any go-between.

And in the same showing suddenly the Trinity  
almost filled my heart with joy.  
(And I understood it shall be like that in heaven without end for  
all that shall come there.)

For the Trinity is God, God is the Trinity;  
the Trinity is our Maker,  
the Trinity is our Keeper,  
the Trinity is our everlasting Lover,  
the Trinity is our endless Joy and Bliss,  
by our Lord Jesus Christ.

(And this was shown in the first revelation and in all of them, for  
whenever Jesus appears, the blessed Trinity is understood,  
as I see it.)

And I said: "*Benedicite domine!*"

(This I said, for reverence in my meaning,  
with a powerful voice,  
and full greatly astonished because of the wonder and amazement  
that I had that He who is so respected and awesome wished  
to be so familiar with a sinful creature living  
in this miserable flesh.)

### *Reading Seven*

Thus I understood that at that time our Lord Jesus out of His  
gracious love

wished to show me comfort before the time of my temptation  
(for it seemed to me that it could well be that I would—  
by the permission of God and with His protection—  
be tempted by fiends before I died).

With this sight of His blessed Passion  
along with the Godhead that I saw in my understanding,  
I knew well that it was strength enough for me  
(yea, and for all creatures living that would be saved)  
against all the fiends of hell and spiritual temptation.

In this showing He brought Our Blessed Lady Saint Mary  
to my mind.

I saw her spiritually in bodily likeness,  
a simple maid and humble,  
young of age and little grown beyond childhood,  
in the stature that she was when she conceived with child.

Also God showed in part the wisdom and the truth of her soul  
wherein I understood the reverent contemplation with which she  
beheld her God and Maker,  
marveling with great reverence that He wished to be born of her  
who was a simple creature of His own creation.

And this wisdom and truth  
(knowing the greatness of her Creator  
and the littleness of herself who is created)  
caused her to say full humbly to Gabriel:  
“Behold me here, God’s handmaiden.”

In this sight I understood truly  
that she is higher in worthiness and grace than all that God made  
beneath her,  
for nothing that is created is greater than she, except the blessed  
Manhood of Christ, as I see it.

*Reading Eight*

CHAPTER 5

At this same time that I saw this sight of the head bleeding, our good Lord showed to me a spiritual vision of His simple loving.

I saw that He is to us everything that is good and comfortable for us.

He is our clothing which for love enwraps us,  
holds us,  
and all encloses us because of His tender love,  
so that He may never leave us.

And so in this showing I saw that He is to us everything that is good, as I understood it.

Also in this revelation He showed a little thing,  
the size of a hazel nut  
in the palm of my hand,  
and it was as round as a ball.

I looked at it with the eye of my understanding and thought:  
“What can this be?”

And it was generally answered thus: “It is all that is made.”

I marveled how it could continue,  
because it seemed to me it could suddenly have sunk into nothingness because of its littleness.

And I was answered in my understanding:

“It continueth and always shall, because God loveth it;  
and in this way *everything* hath its being by the love of God.”

In this little thing I saw three characteristics:

the first is that God made it,  
the second is that God loves it,  
the third, that God keeps it.

But what did I observe in that?

Truly the Maker, the Lover, and the Keeper for,  
until I am in essence one-ed to Him,  
I can never have full rest nor true joy  
(that is to say,  
until I am made so fast to Him  
that there is absolutely nothing that is created  
separating my God and myself).

### *Reading Nine*

It is necessary for us to have awareness  
of the littleness of created things  
and to set at naught everything that is created,  
in order to love and have God who is uncreated.

For this is the reason why we are not fully at ease in heart and soul:  
because here we seek rest in these things that are so little,  
in which there is no rest,  
and we recognize not our God who is all powerful, all wise, all  
good, for He is the true rest.

God wishes to be known,  
and He delights that we remain in Him,  
because all that is less than He is not enough for us.

And this is the reason why no soul is at rest  
until it is emptied of everything that is created.

When the soul is willingly emptied for love  
in order to have Him who is all,  
then is it able to receive spiritual rest.

Also our Lord God showed  
that it is full great pleasure to Him  
that a pitiable soul come to Him nakedly and plainly and simply.  
For this is the natural yearning of the soul,

thanks to the touching of the Holy Spirit,  
according to the understanding that I have in this showing—

“God, of Thy goodness, give me Thyself;  
for Thou art enough to me,  
and I can ask nothing that is less  
that can be full honor to Thee.  
And if I ask anything that is less,  
ever shall I be in want,  
for only in Thee have I all.”

These words are full lovely to the soul  
and most nearly touch upon the will of God and His goodness,  
for His goodness fills all His creatures and all His blessed works,  
and surpasses them without end,  
for He is the endlessness.

And He has made us only for Himself  
and restored us by His blessed passion  
and ever keeps us in His blessed love.

And all this is from His goodness.

### *Reading Ten*

#### CHAPTER 6

This showing was made to teach our soul wisely to cleave to the  
goodness of God.

At that time the custom of our praying was brought to mind:  
how for lack of understanding and recognition of love,  
we are used to creating many intermediaries.

Then saw I truly that it is more honor to God and more true delight  
that we faithfully pray to Himself out of His goodness,  
and cleave to that goodness by His grace with true understanding  
and steadfast belief,  
than if we created all the intermediaries that heart can think of.

For if we create all these intermediaries,  
 it is too little,  
 and not complete honor to God,  
 whereas all the whole of it is in His goodness,  
 and there absolutely nothing fails.

For this, as I shall say, came to my mind at the same time:  
 we pray to God  
 by His Holy Flesh  
 and by His Precious Blood,  
 His Holy Passion,  
 His dearworthy Death and Wounds,  
 by all His blessed Human Nature,  
 but the endless life that we have from all this is from His  
 goodness.

### *Reading Eleven*

And we pray to Him by His sweet Mother's love who bore Him,  
 but all the help we have from her is of His goodness.

And we pray by His Holy Cross that He died on,  
 but all the strength and the help that we have from the cross is  
 from His goodness.

And in the same way, all the help that we have from special saints  
 and all the blessed company of heaven—  
 the dearworthy love and endless friendship that we have from  
 them—it is from His goodness.

For God of His goodness has ordained intermediaries to help us,  
 all fair and many,  
 of which the chief and principal intermediary is the blessed Human  
 Nature that He took from the Maid,  
 with all the intermediaries that go before and come after which  
 are part of our redemption and our endless salvation.



Wherefore it pleases Him  
that we seek Him and worship Him by intermediaries,  
understanding and recognizing that He is the goodness of all.

For the goodness of God is the highest prayer, and it comes down to  
the lowest part of our need.

It vitalizes our soul  
and brings it to life  
and makes it grow in grace and virtue.

It is nearest us in nature  
and readiest in grace  
(for it is the same grace that the soul seeks and ever shall,  
till we know our God truly who has us all in Himself enclosed).

### *Reading Twelve*

A man goes upright  
and the food of his body is sealed as in a purse full fair;  
and when it is time of his necessity, it is opened  
and sealed again full honestly.

And that it is He who does this is shown there where He says that  
He comes down to us to the lowest part of our need.

For He does not despise what He has created,  
and He does not disdain to serve us even at the simplest duty that  
is proper to our body in nature, because of the love of our soul  
which He has made in His own likeness.

and when it is time of his necessity, it is opened  
and sealed again full honestly.  
And that it is He who does this is shown there where He says that  
He comes down to us to the lowest part of our need.

For He does not despise what He has created,  
and He does not disdain to serve us even at the simplest duty that

is proper to our body in nature, because of the love of our soul which He has made in His own likeness.

For as the body is clad in the clothes,  
and the flesh in the skin,  
and the bones in the flesh,  
and the heart in the breast,  
so are we, soul and body, clad in the goodness of God and enclosed—yea, and even more intimately,  
because all these others may waste and wear away,  
but the goodness of God is ever whole,  
and nearer to us without any comparison.

For truly our Lover desires that our soul cleave to Him with all its might and that we evermore cleave to His goodness, for of all things that heart can think, this pleases God most and soonest succeeds.

For our soul is so especially beloved by Him that is Highest that it surpasses the knowledge of all creatures (that is to say, there is no creature that is made that can know how much and how sweetly and how tenderly our Creator loves us).

### *Reading Thirteen*

Therefore we can, with His grace and His help, remain in spiritual contemplation, with everlasting wonder at this high, surpassing, inestimable love which Almighty God has for us of His goodness.

And therefore we can ask of our Lover with reverence  
all that we wish,  
for our natural wish is to have God  
and the good wish of God is to have us.

And we can never leave off wishing nor longing until we have Him in fullness of joy,

and then can we wish for nothing more,  
for He wills that we be occupied  
in knowing and loving  
until the time that we shall be fulfilled in heaven.

And for this purpose was this lesson of love shown (along  
with all that follows, as you shall see)—for the  
strength and the basis of all was shown in the first  
vision.

For of all things,  
the beholding and the loving of the Creator  
makes the soul seem less in its own sight,  
and most fills it with reverent fear and true humility,  
with an abundance of love for its fellow Christians.

❧ CHAPTER 7 ❧

And to teach us this, as I understand it, our Lord God showed  
Our Lady Saint Mary at the same time  
(which is to signify the exalted wisdom and truth she had  
in contemplating her Creator  
so great,  
so high,  
so mighty,  
and so good).

This greatness and this nobility of her vision of God filled her with  
reverent fear  
and with this she saw herself  
so little and so lowly,  
so simple and so poor, in relation to her Lord God,  
that this reverent dread filled her with humility.  
And thus, for this reason, she was filled full of grace  
and of all kinds of virtues  
and surpasses all creatures.

*Reading Fourteen*

During all the time that He showed this which I have just described in spiritual vision [Our Lady Saint Mary], I was watching the bodily sight of the abundant

bleeding of the Head continuing.

The great drops of blood fell down from under the garland  
like pellets, seeming as if they had come out of the veins;  
and as they emerged they were brown-red  
(for the blood was very thick)  
and in the spreading out they were bright red;  
and when the blood came to the brows,  
there the drops vanished;  
and nevertheless the bleeding continued  
until many things were seen and understood.

The beauty and the lifelikeness was comparable to nothing except itself.

The abundance was like the drops of water that fall off the eaves of a house after a great shower of rain which fall so thick that no man can number them with earthly wit.

And because of their roundness, the drops were like the scales of herring as they spread over the forehead.

These three things came to my mind at the time:  
pellets, because of roundness, in the emerging of the blood;  
the scales of herring, in the spreading over the forehead,  
because of the roundness;  
the drops off the eaves of a house, because of the  
immeasurable abundance.

This showing was alive and active,  
and hideous and dreadful,  
and sweet and lovely.