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## The Shewings of Julian of Norwich, Part 3

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from: The Shewings of Julian of Norwich 1994

LIV

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

2209           And for the grete endless love that God hath to al mankynde, He makith no  
2210       N       departing in love betwix the blissid soule of Crist and the lest soule that shal be  
2211       N       savid. For it is full hesy to leven and to trowen that the wonyng of the blissid  
2212       soule of Criste is full hey in the glorious Godhede; and sothly, as I understand  
2213       in our Lord menyng, wher the blissid soule of Crist is, ther is the substans of al  
2214       the soules that shal be savid be Crist. Heyly owe we to enjoyen that God wonyth  
2215       in our soule, and mekil more heyly owe enjoyen that our soule wonyth in God.  
2216       Our soule is made to be Gods wonyng place, and the wonyng place of the soule  
2217       N       is God, which is onmade. And hey understanding it is inwardly to sen and to  
2218       known that God, which is our maker, wonyth in our soule. And an heyer  
2219       understandyng it is inwardly to sen and to knowen our soule, that is made, wonyth  
2220       in Gods substance, of which substance, God, we arn that we arn.  
2221       N       And I saw no difference atwix God and our substance, but as it were al God; and  
2222       yet myn understandyng toke that our substance is in God; that is to sey, that God  
2223       is God, and our substance is a creture in God. For the almyty truth of the Trinite  
2224       is our fader, for He made us and kepith us in Him. And the depe wisdom of the  
2225       N       Trinite is our moder in whom we arn al beclosid. The hey goodnes of the Trinite  
2226       is our lord, and in Him we arn beclosid, and He in us. We arn beclosid in the  
2227       Fadir, and we arn beclosid in the Son, and we arn beclosid in the Holy Gost;  
2228       and the Fader is beclosid in us, and the Son is beclosid in us, and the Holy Gost  
2229       is beclosid in us - Almytyhede, Alwisdam, Al goodnes: on God, on Lord.  
2230       N       And our feith is a vertue that comith of our kynd substance into our sensual  
2231       soule be the Holy Gost in which all our vertuys comith to us, for without that  
2232       N       no man may receive vertue. For it is not ell but a rythe understandyng with trew  
2233       beleve and sekir troste of our beyng that we arn in God, and God in us, which  
2234       we se not. And this vertue, with al other that God hat ordeynid to us command  
2235       therin, werkith in us grete things. For Cristis mercifull werking is in us, and we  
2236       graciosly accordand to Him throw the gefts and the vertues of the Holy Gost.  
2237       This werkyng makith that we arn Cristis children and Cristen in liveing.

LV

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

2238 And thus Criste is our wey, us sekirly ledand in His lawes, and Criste in His  
 2239 body mytyly berith us up into Hevyn. For I saw that Crist, us al havand in Him  
 2240 that shal be savid be Him, worshipfully presentith His Fader in Hevyn with us;  
 2241 N which present ful thankfully His Fader receivith and curtesly gevith it to His  
 2242 Son Jesus Criste, which geft and werkynge is joye to the Fader and bliss to the  
 2243 Son and likynge to the Holy Gost. And of althyng that to us longith, it is most  
 2244 likynge to our Lord that we enjoyen in this joy which is in the blisfull Trinite of  
 2245 our salvation. And this was sen in the ninth shewing, wher it spekith more of  
 2246 this matter.

2247 N And notwithstanding al our feling, wo or wele, God will we understand and  
 2248 feithyn that we arn more verily in Hevyn than in erth. Our feith cummith of the  
 2249 kynd love of our soule, and of the cler lyte of our reson, and of the stedfast mend  
 2250 N which we have of God in our first makynge. And what tyme that our soule is  
 2251 N inspirid into our body, in which we arn made sensual, as swithe mercy and  
 2252 grace begynnyth to werkynge, haveing of us cure and keping with pite and love; in  
 2253 which werkynge the Holy Gost formyth in our feith hope that we shal cum agen  
 2254 up aboven to our substance, into the vertue of Criste, incresid and fulfillid throw  
 2255 the Holy Ghost. Thus I understand that the sensualite is groundid in kind, in  
 2256 mercy, and in grace, which ground abylyth us to receive gefts that leden us to  
 2257 endles life. For I saw full sekirly that our substance is in God. And also I saw  
 2258 that in our sensualite, God is; for the selfe poynte that our soule is mad sensual,  
 2259 in the selfe poynt is the cite of God, ordeynid to Him from withouten begynnyng,  
 2260 N in which se He commith and never shall remove it. For God is never out of the  
 2261 soule in which He wonen blisfully without end. And this was sen in the six-  
 2262 teenth shewing wher it seith, the place that Jesus takith in our soule, He shal  
 2263 never remov it. And all the gefts that God may geve to cretures, He hath geven  
 2264 to His Son, Jesus, for us, which gefts he, wonand in us, hath beclosid in Him into  
 2265 the time that we be waxen and growne - our soule with our body, and our body  
 2266 with our soule, neyther of hem takeing help of other, till we be browte up into  
 2267 stature as kynd werkith. And than in the ground of kind, with werkynge of mercy,  
 2268 the Holy Gost graciously inspirith into us gifts ledand to endless life.

2269 And thus was my understandyng led of God to sen in Him and to understanden,  
 2270 to weten and to knowen, that our soule is made trinite - like to the onmade  
 2271 blisfull Trinite, knowen and lovid fro without begynnyng, and in the makynge  
 2272 unyd to the Maker, as it is afornseid. This syte was full swete and mervelous to  
 2273 beholden, pesible and restfull, sekir and delectabil. And for the worshipfull  
 2274 onyng that was thus made of God betwix the soule and body, it behovith needs  
 2275 to ben that mankynd shal be restorid from duble deth, which restoring might  
 2276 N never be into the time that the Second Person in the Trinite had takyn the lower  
 2277 party of mankynde to whom the heyest was onyd in the first makynge. And these  
 2278 two partes were in Criste, the heyer and the lower, which is but on soule. The  
 2279 heyer part was on in peace with God in full joy and bliss. The lower partie, which  
 2280 is sensualite, suffrid for the salvation of mankynd. And these two partes were  
 2281 seene and felt in the eighth shewing in which my body was fulfillid of feling and  
 2282 mynd of Crists passion and His deth. And ferthermore, with this was a soutil  
 2283 feling and privy inward syte of the hey parte that I was shewed in the same  
 2284 N tyme, wher I myte not, for the mene profir, lokyn up onto Hevyn, and that was  
 2285 for that mytye beholdyng of the inward lif, which inward lif is that hey sub-  
 2286 stance, that pretious soule, which is endlesly enjoyand in the Godhede.

LVI

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

2287 N And thus I saw full sekirly that it is ridier to us to cum to the knowyng of  
 2288 God than to knowen our owne soule, for our soule is so deepe groundid in God

2289 and so endlesly tresurid that we may not cum to the knowing therof till we have  
 2290 first knowing of God which is the maker to whom it is onyd. But notwithstandyng,  
 2291 I saw that we have of fulhede to desiren wisely and treuly to knowen our owne  
 2292 soule, wherby we are lernid to sekyn it wher it is, and that is in God. And thus  
 2293 be gracious ledyng of the Holy Gost, we should knowen hem both in on. Whither  
 2294 N and we be sterid to knowen God or our soule, they arn both good and trew. God  
 2295 is nerer to us than our owen soule, for He is ground in whom our soule stond-  
 2296 ith, and He is mene that kepith the substance and the sensualite to God so that  
 2297 thai shall never departyn.  
 2298 N For our soule sittith in God in very rest, and our soule stondith in God in  
 2299 very strength, and our soule is kindly rotid in God in endles love. And therefore  
 2300 if we wil have knowledge of our soule and comenyng and daliance therwith, it  
 2301 behovith to sekyn into our Lord God in whom it is inclosid. And of this inclos  
 2302 N I saw and understode more in the sixteenth shewing, as I shall sey. And anempts  
 2303 N our substaunce and sensualite, it may rytely be clepid our soule, and that is be  
 2304 the onyng that it hath in God. The worshipfull cyte that our Lord Jesus sittith  
 2305 in, it is our sensualite, in which He is inclosid; and our kindly substance is  
 2306 beclosid in Jesus with the blissid soule of Criste sitting in rest in the Godhede.  
 2307 N And I saw full sekirly that it behovith neds to be that we shuld ben in longyng  
 2308 and in penance into the time that we be led so depe into God that we verily and  
 2309 trewly knowen our own soule. And sothly I saw that into this hey depenes, our  
 2310 good Lord Himselfe ledith us in the same love that He made us, and in the  
 2311 same love that He bowte us be mercy and grace throw vertue of His blissid  
 2312 passion. And notwithstandyng al this, we may never come to full knowyng of  
 2313 God till we know first clerely our owne soule. For into the tyme that it is in the  
 2314 full myts we may not be al ful holy, and that is that our sensualite be the vertue  
 2315 N of Crists passion be browte up to the substance, with al the profitts of our trib-  
 2316 N ulation that our Lord shall make us to gettyn be mercy and grace. I had in partie  
 2317 touching; and it is grounded in kynde. That is to sey, our reson is groundid in  
 2318 N God which is substantial heyhede. Of this substantial kindhede mercy and grace  
 2319 springith and spredith into us, werking al things in fulfilling of our joy. These arn  
 2320 N our grounds in which we have our incres and our fulfilling. For in kind we have  
 2321 our life and our beyng; and in mercy and grace we have our incres and our ful-  
 2322 filling. These be three propertes in on goodnes, and wher on werkith, all werkyn  
 2323 in the things which be now longyng to us. God will we onderstond, desirand of al  
 2324 our hert and al our strength to have knowing of hem more and mor into the time  
 2325 that we ben fulfillid. For fully to knowen hem and clerely to sen hem is not ell  
 2326 but endless joy and bliss that we shall have in Hevyn, which God will they ben  
 2327 begun here in knowing of His love. For only be our reson we may not profit-  
 2328 teyn, but if we have verily therwith mynd and love; ne only in our kindly ground  
 2329 that we have in God we may not be savid, but if we have connyng of the same  
 2330 N ground, mercy, and grace. For of these three werkynge altogeder we receive all  
 2331 our goodnes, of the which the first arn goods of kynd. For in our first makyng  
 2332 God gaf us as ful goods and also greter godes as we myte receivin only in our  
 2333 spirite. But His forseing purpos in His endles wisdom wold that we wern duple.  
  
 N LVII  
  
*In our substance we aren 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  
 makyng, and God, Jesus, is knitt to our kind in the lower part in our flesh takyng. And  
 of feith spryngyn other vertues; and Mary is our Moder. Fifty-seventh chapter.*  
  
 2334 N And anempts our substance, He made us nobil and so rich that evermore we  
 2335 N werkyn His will and His worship. There I say "we," it menith man that shall be  
 2336 savid. For sothly I saw that we arn that He lovith and don that He lekyth lest-  
 2337 ingly withouten ony stynting. And of the gret riches and of the hey noble, ver-

2338 tues be mesur come to our soule what tyme it is knitt to our body, in which  
 2339 knitting we arn made sensual. And thus in our substance we arn full and in our  
 2340 sensualite we faylyn, which faylyng God will restore and fulfill be werkyng mercy  
 2341 N and grace plenteously flowand into us of His owne kynd godhede. And thus His  
 2342 kinde godhede makith that mercy and grace werkyn in us, and the kind godhede  
 2343 that we have of Him abilit us to receive the werking of mercy and grace.  
 2344 I saw that our kind is in God hole, in which He makyth diverssetis flowand out  
 2345 of Him to werkyn His will, whom kind kepith, and mercy and grace restorith  
 2346 and fulfillith. And of these non shall perishen. For our kind which is the heyer  
 2347 N part is knitt to God in the makyng, and God is knitt to our kinde, which is the  
 2348 lower partie in our flesh takyng, and thus in Crist our two kinds are onyd. For  
 2349 the Trinite is comprehendid in Criste in whome our heyer partie is groundid and  
 2350 rotid; and our lower partie, the Second Person hath taken, which kynd first to  
 2351 Him was adyte. For I saw full sekirly that all the workes that God hath done, or  
 2352 ever shall, wer ful knowen to Him and aforseen from without begynning. And  
 2353 for love He made mankynd, and for the same love Himself wold be man.  
 2354 The next good that we receive is our feith, in which our profitting begynnyth;  
 2355 and it commith of the hey riches of our kinde substance into our sensual soule.  
 2356 And it is groundid in us, and we in that, throw the kynde goodness of God be  
 2357 the werking of mercy and grace; and therof commen al other goods be which we  
 2358 arn led and savid. For the commandements of God commen therein, in which  
 2359 we owe to have two manner of understandyng, which are His bidding, to love  
 2360 them and to kepyn. That other is that we owe to knowen His forbyddings, to  
 2361 haten and to refusen. For in these two is all our werkyn comprehendid. Also in  
 2362 our feith commen the seven sacraments, ech folowing other in order as God  
 2363 hath ordeyned hem to us, and al manner of vertues. For the same vertues that  
 2364 we have receivid of our substance, gevyng to us in kinde be the goodness of God,  
 2365 the same vertues be the werkyng of mercy arn geven to us in grace throw the  
 2366 Holy Gost renued, which vertues and gyfts are tresurd to us in Jesus Christ. For  
 2367 in that ilk tyme that God knitted Him to our body in the Maydens womb, He  
 2368 toke our sensual soule; in which takyng, He us al haveyng beclosid in Him, He  
 2369 onyd it to our substance, in which onyng He was perfect man. For Criste, havyng  
 2370 knitt in Him ilk man that shall be savid, is perfit man.  
 2371 Thus our Lady is our Moder in whome we are all beclosid and of hir borne in  
 2372 Christe, for she that is moder of our Savior, is moder of all that shall be savid  
 2373 in our Savior. And our Savior is our very moder in whom we be endlessly borne  
 2374 N and never shall come out of Him. Plenteously and fully and swetely was this  
 2375 shewid. And it is spoken of in the first wher he seith we arn all in Him beclosid  
 2376 and He is beclosid in us, and that is spoken of in the sixteenth shewing wher it  
 2377 seith He sittith in our soule. For it is His likeyng to reygne in our understanding  
 2378 blisfully, and sitten in our soule restfully, and to women in our soule endlessly, us  
 2379 al werkeng into Hym, in which werkyng He will we ben His helpers, gevyng to  
 2380 N Him al our entendyng, lerand His loris, kepyng His lawes, desirand that al be  
 2381 N done that He doith, truely trosting in Hym. For sothly I saw that our substance  
 2382 is in God.

## LVIII

*God was never displeid 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.*

2383 God, the blisful Trinite which is everlestand beyng, ryte as He is endless from  
 2384 without begynning, ryte so it was in His purpose endles to maken mankynd, which  
 2385 fair kynd first was adyte to His owen Son, the Second Person. And whan He  
 2386 wold, be full accord of all the Trinite, He made us all at onys; and in our mak-  
 2387 N yng He knitt us and onyd us to Hymself, be which onyng we arn kept as elene

2388 and as noble as we were made. Be the vertue of the ilke pretious onyng we  
 2389 loven our Maker and liken Him, praysen Him and thankyng Him and endlessly  
 2390 enjoyen in Him. And this is the werke which is wrought continually in every soule  
 2391 that shal be save, which is the godly will afornsaid. And thus in our makeyng  
 2392 God almighty is our kindly fader, and God alwisdam is our kindly Moder, with  
 2393 the love and the goodnes of the Holy Gost, which is al one God, on Lord. And  
 2394 in the knittyng and in the onyng He is our very trewe spouse, and we His lovid  
 2395 wif and His fair maiden with which wif He is never displesid. For He seith, *I*  
 2396 *love the, and thou lovist me, and our love shal never be departid on to.*

2397 I beheld the werking of all the blissid Trinite, in which beholdyng I saw and  
 2398 understode these three properties: the properte of the faderhede, the properte  
 2399 of the moderhede, and the properte of the lordhede in one God. In our Fader  
 2400 N Almyty we have our keping and our bliss as anemts our kyndly substance, which  
 2401 is to us be our makyng without begynnynng. And in the Second Person, in witt  
 2402 and wisdam, we have our keping as anempts our sensualite, our restoryng, and  
 2403 our sayyng. For He is our Moder, brother, and savior. And in our good Lord  
 2404 N the Holy Gost we have our rewarding and our yeldyng for our lifyng and our  
 2405 travel; and endless overpassing all that we desiren, in His marvelous curtesy, of  
 2406 His hey plentiuos grace. For al our life is in thre. In the first we have our  
 2407 beyng, and in the second we have our encresyng, and in the thrid we hav our  
 2408 fulfilling. The first is kinde, the second is mercy, the thred is grace. For the  
 2409 first, I saw and understod that the hey myte of the Trinite is our fader, and the  
 2410 depe wisdam of the Trinite is our Moder, and the grete love of the Trinite is  
 2411 our Lord; and al this have we in kynd and in our substantial makyng.

2412 And ferthermore I saw that the Second Person, which is our Moder substan-  
 2413 tial, that same derworthy person is become our Moder sensual. For we arn  
 2414 duple of Gods makyng, that is to say, substantiall and sensual. Our substance is  
 2415 the heyer parte, which we have in our fader God Almyty. And the Second Person  
 2416 of the Trinite is our Moder in kynde in our substantiall makeyng, in whome we  
 2417 arn groundid and rotid, and He is our Moder in mercy in our sensualite, takyng  
 2418 flesh. And thus our Moder is to us dyvers manner werkyng, in whom our parties  
 2419 are kepud ondepartid. For in our Moder Criste we profitten and encresin, and in  
 2420 mercy He reformith us and restorith; and, be the vertue of His passion and His  
 2421 deth and uprisyng, onyth us to our substance. Thus werkith our Moder in mercy  
 2422 to all His children which arn to Him buxum and obedient.

2423 And grace werkith with mercy, and namely in two propertes, as it was shewid,  
 2424 N which werkyng longyth to the thred person, the Holy Gost. He werkith rewardyng  
 2425 and gefyng. Rewardyng is large gevyng of trewth that the Lord doth to hym that  
 2426 hath travellid; and gevyng is a curtes workyng which He doith, frely of grace  
 2427 fulfill, and overpassand al that is deservid of cretures. Thus in our fader God  
 2428 almyty we have our beyng; and in our Moder of mercy we have our reformyng  
 2429 and restoryng in whome our partes are onyd and all made perfitt man; and be  
 2430 N yeldyng and gevyng in grace of the Holy Gost, we arn fulfillid. And our sub-  
 2431 stance is our fader, God Almyty, and our substance is our Moder, God alwis-  
 2432 damm, and our substance is in our Lord the Holy Gost, God al goodnes. For  
 2433 N our substance is hole in ilke person of the Trinite which is on God. And our  
 2434 sensualite is only in the second person, Crist Jesu in whom is the Fader and the  
 2435 Holy Gost; and in Him and be Him we arn mytyly taken out of Helle and out of  
 2436 N the wretchidnes in erth and worshipfully browte up into Hevyn, and blisfully  
 2437 onyd to our substance, incresid in riches and noblith be al the vertue of Criste,  
 2438 and be the grace and werkyng of the Holy Gost.

LLX

*Wickednes is turnyd to bliss be mercy and grace in the chosyn, for the properte of God  
 is to do good ageyn ille be Jesus our Moder in kynd grace; and the heyest soule in ver-  
 tue is mekest, of which ground we have other vertues. Fifty-ninth chapter.*

2439 N And all this bliss we have be mercy and grace, which manner of bliss we myte  
 2440 never had ne knowen, but if that propertes of goodness which is God had ben  
 2441 contraried, wherby we have this bliss. For wickednes hath ben suffrid to rysen  
 2442 contrarye to the goodnes, and the goodnes of mercy and grace contraried ageyn  
 2443 the wickidnes, and turnyd al to goodness and to worship to al these that shal be  
 2444 sauid. For it is the properte in God which doith good agen evil. Thus, Jesus  
 2445 Criste, that doith good agen evill, is our very Moder. We have our beyng of Him  
 2446 wher the ground of moderhed begynnyth, with al the swete kepyng of love that  
 2447 endlessly folowith.

2448 As verily as God is our fader, as verily God is our Moder; and that shewid He  
 2449 in all, and namely in these swete words where He seith, *I it am*. That is to seyen,  
 2450 *I it am, the myte and the goodnes of the faderhed. I it am, the wisdam of the*  
 2451 *Moderhede. I it am, the lyte and the grace that is al blissid love. I it am, the*  
 2452 *Trinite; I it am, the Unite. I am the sovereyne goodness of all manner of thyngs. I*  
 2453 *am that makyth the to loven. I am that makyth the to longen. I it am, the endles*  
 2454 *fulfilling of al trew desires*. For then the soule is heyest, noblist, and worthiest  
 2455 when it is lowest, mekest, and myldhest; and of this substantial ground, we have  
 2456 al our vertues and our sensualite be geft of kynd and be helpyng and spedying of  
 2457 mercy and grace, without the which we may not profitten. Our hey fader, God  
 2458 Almyty, which is beyng, He knew us and lovid us fro afor any tyme; of which  
 2459 knoweing, in His mervelous depe charite be the forseing endless council of all the  
 2460 blissid Trinite, He wold that the Second Person shuld becom our Moder, our  
 2461 brother, and our savior. Wherof it folowith that as verily as God is our fader, as  
 2462 N verily God is our Moder. Our fader wyllyth, our Moder werkyth, our good Lord  
 2463 the Holy Gost confirmith. And therfore it longyth to us to loven our God in  
 2464 whom we have our being, Him reverently thankyng and praiseyng of our makyng,  
 2465 mytily prayeing to our Moder of mercy and pite, and to our Lord the Holy Gost  
 2466 of helpe and grace.

2467 For in these three is all our life - kynde, mercy, and grace; whereof we have  
 2468 mekehede, myldhede, patiens, and pite, and hatyng of synne and wickidnes, for  
 2469 it longith properly to vertues to haten synne and wickidness. And thus is Jesus our  
 2470 very Moder in kynde, of our first makyng; and He is our very Moder in grace, be  
 2471 takyng of our kynde made. All the fair werkyng and all the swete kindly office  
 2472 of dereworthy moderhede is impropried to the Second Person, for in Him we  
 2473 have this godly will hole and save without ende, both in kinde and in grace, of  
 2474 His owne proper goodnes. I understode three manner of beholdyng of Moder-  
 2475 N hede in God. The first is groundid of our kinde makeyng. The second is taken  
 2476 of our kinde, and there begynnyth the Moderhede of grace. The thrid is Moder-  
 2477 hede of werkyng, and therin is a forthspredying, be the same grace, of length,  
 2478 and bredth, and of heyth, and of depenes withouten end - and al His own luf.

LX

*How we be bowte ageyn and forthspred be mercy and grace of our swete, kynde, and  
 ever lovyng Moder Jesus; and of the propertes of Moderhede. But Jesus is our very  
 Moder, not fedyng us with mylke but with Himselfe, opening His syde onto us and chal-  
 engyng al our love. Sixtieth chapter.*

2479 But now behovyth to sey a litil mor of this forthspredying, as I understond in  
 2480 the menyng of our Lord, how that we be bowte agen be the Moderhede of mer-  
 2481 cy and grace into our kyndly stede, wher that we were made be the Moderhede  
 2482 of kynd love; which kynd love, it never levyth us. Our kynd Moder, our gracious  
 2483 Moder - for He wold al holy become our Moder in al thyng - He toke the  
 2484 ground of His werke full low and ful myldely in the maydens womb. And that He  
 2485 shewid in the first where he browte that meke mayde afor the eye of myn  
 2486 understandyng in the simple statur as she was whan she conceivid.

2487 That is to sey, our hey God is sovereyn wisdom of all. In this low place, He  
 2488 N rayhid Him and dyte Him ful redy in our pore flesh, Himselfe to don the service  
 2489 and the office of Moderhede in all thyng. The Moders service is nerest, redyest,  
 2490 and sekirest, for it is most of trueth. This office ne myte ne couthe ne never  
 2491 N non don to the full but He alone. We wetyn that all our Moders beryng is us to  
 2492 peyne and to deyeng. And what is that but our very Moder Jesus? He, al love,  
 2493 beryth us to joye and to endles lyving. Blissid mot He be. Thus He susteynith us  
 2494 within Himselfe in love and traveled into the full tyme that He wold suffre the  
 2495 sharpest throwes and the grevoussest peynes that ever were or ever shall be, and  
 2496 dyed at the last. And whan He had don, and so born us to bliss, yet myte not al  
 2497 N this makyn aseth to His marvelous love, and that shewid He in these hey over-  
 2498 passing wordes of love: *If I myte suffre more, I wold suffre more.* He myte no  
 2499 more dyen, but He wold not stynten of werkynge. Wherefore than Him behovyth  
 2500 to fedyn us, for the dereworthy love of moderhede hath made Him dettor to us.  
 2501 The Moder may geven hir child soken her mylke, but our pretious Moder Jesus,  
 2502 He may fedyn us with Himselfe, and doith full curtesly and full tenderly with  
 2503 the blissid sacrament that is pretious fode of very lif.  
 2504 And with al the swete sacraments He susteynith us ful mercifully and graciously.  
 2505 And so ment He in this blissid word wher that He seid, *I it am that Holy Church*  
 2506 *prechith the and techith the.* That is to sey, all the helth and lif of sacraments, al  
 2507 the vertue and grace of my word, all that godness that is ordeynid in Holy  
 2508 Church for the, I it am. The moder may leyn the child tenderly to her brest, but  
 2509 our tender Moder Jesus, He may homely leden us into His blissid brest be His  
 2510 swete open syde and shewyn therin party of the Godhede and the joyes of  
 2511 N Hevyn with gostly sekirnes of endless bliss. And that He shewid in the tenth,  
 2512 gevyng the same understandyng in this swete word wher He seith, *Lo, how I*  
 2513 *lovid the,* beholdand into His syde, enjoyand.  
 2514 This fair, lovely word *Modir*, it is so swete and so kynd of the self that it may  
 2515 ne verily be seid of none but of Him and to hir that is very Moder of Hym and  
 2516 of all. To the properte of Moderhede longyth kinde love, wisdom, and knowing,  
 2517 and it is good; for thow it be so that our bodily forthbrynging be but litil, low,  
 2518 and simple in regard of our gostly forthbrynging, yet it is He that doth it in the  
 2519 creatures be whom that it is done. The kynde, Loveand Moder that wote and know-  
 2520 ith the nede of hir child, she kepith it ful tenderly as the kind and condition of  
 2521 moderhede will. And as it wexith in age, she chongith hir werking but not hir  
 2522 N love. And whan it is waxen of more age, she suffrid that it be bristinid in brekyng  
 2523 downe of vices to makyn the child to receivyn virtues and graces. This werkynge  
 2524 with al that be fair and good, our Lord doith it in hem be whom it is done. Thus  
 2525 He is our Moder in kynde be the werkynge of grace in the lower parte for love of  
 2526 the heyer parte, and He will that we know it. For He will have al our love  
 2527 N festynyng to Him. And in this I saw that all our dett that we owen, be Gods  
 2528 biddynge, be faderhede and Moderhede, for Gods faderhede and Moderhede is  
 2529 fulfillid in trew lovyng of God, which blissid love Christ werkith in us; and this  
 2530 was shewid in all, and namly in the hey plentuous words wher He seith, *I it am*  
 2531 *that thou lovest.*

## LXI

*Jesus usith more tenderness in our gostly bringing forth; thow He suffrith us to fallyn  
 in knowing of our wretchidness, He hastily resysith 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 fleing to Him alway in our necessite. Sixty-first chapter.*

2532 And in our gostly forthbrynging, He usith mor tenderness of keping without  
 2533 N ony likenes, be as mech as our soule is of more price in His syte. He kyndelyth  
 2534 our understandyng, He directith our weys, He esith our consciens, He comfortith  
 2535 our soule, He lighthith our herte, and gevith us in parte knowyng and lovyng in

2536 His blisful Godhede, with gracious mynd in His swete Manhede and His blissid  
 2537 passion, with curtes mervelyng in His hey, overpassyng goodnes, and makith us  
 2538 N to loven al that He loveth for His love, and to bend payd with Him and all His  
 2539 N werkes. And we fallen, hastily He reysith us be His lovely clepyng and gracious  
 2540 N touchyng; and whan we be thus strenthyd be His swete werkyng, than we wilfully  
 2541 chesyn Him, be His swete grace, to be His servants and His lovers lestingly  
 2542 without end.  
 2543 And after this He suffrith sum of us to fallen more hard and more grevously  
 2544 N 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,  
 2546 and it nedith us to sen it, for if we felle nowte, we should not knowen how febil  
 2547 and how wretchid we arn of ourselfe. Ne also we shuld not fulsomely so knowen  
 2548 the mervelous love of our maker. For we shal sen verily in Hevyn withouten end  
 2549 that we have grevously synned in this life, and notwithstandyng this, we shal sen  
 2550 that we were never hurt in His love, ne were never the less of price in His syte.  
 2551 And be the assay of this fallyng we shall have an hey, mervelous knoweing of  
 2552 love in God without end. For herd and mervelous is that love which may nowte,  
 2553 ne will not, be brokin for trespass. And this is one understanding of profite.  
 2554 Another is the lownes and mekenes that we shal gettyn be the syte of our fal-  
 2555 N lyng. For therby we shal heyly ben raysid in Hevyn, to which reysing we might  
 2556 never a come withoute that mekeness; and therfore it nedyth us to sen it, and if  
 2557 we sen it not, thow we fellyn, it shuld not profit us. And commenly, first we  
 2558 N fallen, and syth we sen it, and both of the mercy of God. The Moder may suffre  
 2559 the child to fallen sumtyme, and be disesid in dyvers manners for the owen profit,  
 2560 N but she may never suffre that ony maner of peril cum to the child, for love. And  
 2561 thow our erthly moder may suffre hir Child to perisken, our hevynly Moder,  
 2562 Jesus, may not suffre us that arn His children to perisken. For He is almyty, all  
 2563 wisdom, and al love, and so is non but He. Blissid mot He ben.  
 2564 But oftentymes whan our fallyn and our wretchidnes is shewid us, we arn so  
 2565 sore adred and so gretly ashamid of ourselfe, that onethys we wettyn where that  
 2566 we may holden us. But than will not our curtes Moder that we fle away, for Him  
 2567 wer nothing lother. But He will than that we usen the condition of a child, for  
 2568 whan it is disesid or dred, it rennith hastily to the Moder for helpe with al the  
 2569 myte. So wil He that we don as a meke child, seyand thus: "My kind Moder, my  
 2570 N gracious Moder, my dereworthy Moder, have mercy on me. I have made myselfe  
 2571 fowl and onlike to the, and I ne may ne can amenden it but with prive helpe and  
 2572 N grace." And if we fele us not than esyd al swithe, be we sekir that He usith the  
 2573 N condition of a wise moder. For if He sen that it be more profit to us to morne  
 2574 and to wepen, He suffrith it, with ruth and pite, into the best tyme, for love. And  
 2575 He will than that we usen the propertie of a child that evermor kindly trosteth  
 2576 to the love of the Moder in wele and in wo.  
 2577 And He will that we taken us mytyly to the feith of Holy Church, and fyndyn  
 2578 there our dereworthy Moder in solace of trew understanding with al the blissid  
 2579 common. For on singler person may oftentymes be broken, as it semyth to selfe,  
 2580 but the hole body of Holy Church was never broken, ne never shall, withouten  
 2581 end. And therefore a sekir thing it is, a good and a gracious, to willen mekely  
 2582 and mytyly ben susteynd and onyd to our Moder, Holy Church, that is Crist  
 2583 N Jesus. For the foode of mercy that is His dereworthy blood and pretious water  
 2584 is plentious to make us faire and clene. The blissid wound of our Savior ben open  
 2585 and enjoyen to helyn us. The swete gracious hands of our Moder be redy and  
 2586 diligently aboute us. For He in al this werkyng usith the office of a kinde nurse,  
 2587 and hath not all to don but to entendyn abouten the salvation of hir Child. It is  
 2588 N His office to saven us. It is His worship to don it, and it is His will we knowen  
 2589 it, for He will we loven Him swetely and trosten in Him mekely and mytyly. And  
 2590 this shewid He in these gracious words: *I kepe the ful sekirly.*



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

2591 For in that tyme He shewid our frelte and our fallyns, our brekyngs and our  
 2592 nowtyngs, our dispyts and our outcastings, and all our wo so ferforth as  
 2593 N methowte it myght fallen in this life. And therwith He shewid His blissid myte,  
 2594 His blissid wisdam, His blissid love, that He kepyth us in this tyme as tenderly  
 2595 and as swetely to His worship and as sekirly to our salvation, as He doith whan  
 2596 we are in most solace and comfort. And therto He resysith us gostly and heyly  
 2597 in Hevyn, and turnith it al to His worship and to our joye withoute end. For  
 2598 His love suffrith us never to lose tyme. And all this is of the kind goodnes of  
 2599 God be the werkyng of grace.  
 2600 N God is kynde in His being; that is to sey, that goodnes that is kind, it is God.  
 2601 He is the ground, He is the substance, He is the same thing that is kindhede;  
 2602 and He is very fader and very Moder of kinde; and all kindes that He hath made  
 2603 to flowen out of Him to werkyn His will, it shall be restorid and browte ageyn  
 2604 into Him be the salvation of man throw the werking of grace.  
 2605 N For of all kyndes that He hath set in dyvers creatures be parte, in man is all  
 2606 the hole - in fulhede and in vertue, in fairhede and in goodhede, in rialtie and  
 2607 nobley, in al manner of solemnite of pretiousehede and worshipp. Here may we  
 2608 sen that we arn al bound to God for kinde, and we arn al bound to God for  
 2609 grace. Here may we sen us nedith not gretly to seken fer out to knowen sundry  
 2610 kindes, but to Holy Church, into our Moder brest, that is to sey, into our owen  
 2611 soule wher our Lord wonnyth; and ther shall we fynde all; now, in feith and in  
 2612 understandyng, and after, verily in Himselfe, clerely, in bliss. But no man ne  
 2613 woman take this singler to himselfe, for it is not so; it is general. For it is our  
 2614 pretious Criste, and to Him was this fair kind dyte for the worship and noblyth  
 2615 of mannys makynge and for the joye and the bliss of mannys salvation ryte as He  
 2616 N saw, wiste, and knew from without begynnyng

### LXIII

*Synne is more peynfull than Hell, and vile, and hurting kinde; but grace savith kinde and destroyith synne. The children of Jesus be not yet all borne, which pass not the stature of childhood livyng in febilnes till thei come to Hevyn wher joys arn ever new begynnand without end. Sixty-third chapter.*

2617 Here may we sen that we have verily of kinde to haten synne, and we have  
 2618 verily of grace to haten synne. For kinde is al good and faire in the selfe; and  
 2619 N grace was sent out to saven kind and destroyen synne, and bryngen ageyn fair  
 2620 kinde to the blissid poynt fro whens it came, that is God, with mor noble and  
 2621 worshipp be the vertuous werkeyng of grace. For it shal be sen afor God of al  
 2622 His holy in joye without end that kind hath ben assayed in the fire of tribula-  
 2623 tion, and therin founden no lak, no defaut. Thus is kind and grace of one  
 2624 accord, for grace is God, as kind is God. He is two in manner werkyng, and one  
 2625 in love, and neyther of hem werkyth without other, non be departid.  
 2626 And whan we be mercy of God and with His helpe accorden us to kynde and  
 2627 grace, we shall sen verily that synne is very viler and peynfuller than Helle;  
 2628 without likenes, for it is contrarious to our fair kinde. For as sothly as synne is  
 2629 N onclene, as sothly is it onkinde, and thus an horrible thing to sen to the lovid  
 2630 soule that wold be al faire and shynand in the syte of God, as kinde and grace  
 2631 N techyth. But be we not adred of this, but inasmuch as drede may spede us; but  
 2632 mekely make we our mone to our dereworthy Moder, and He shal al besprinkle  
 2633 us in His precious blode, and make our soule ful soft and ful myld, and hele us

2634 ful faire be proces of tyme, ryte as it is most worship to Him and joy to us with-  
 2635 N out end. And of this swete, fair werkyng He shall never cesyn ne stintin till all  
 2636 His derworthy children be born and forth browte, and that shewid He wher He  
 2637 shewid understanding of gostly threst, that is, the lovelongyng that shal lestin  
 2638 till domys day.  
 2639 Thus in very Moder Jesus our life is groundid in the forseing wisdam of Himselfe  
 2640 from without begynnyng, with the hey myte of the Fader and the hey, sovereyn  
 2641 goodnes of the Holy Gost. And in the takyng of our kinde, He quicknid us; in  
 2642 his blissid deyng upon the Cross, He bare us to endless life; and fro that time and  
 2643 N now, and ever shall onto domysday, He fedith us and fordreth us, and ryte as  
 2644 that hey sovereign kindness of Moderhede and as kindly nede of childhede askith.  
 2645 Faire and swete is our hevenly Moder in the syte of our soule; precious and  
 2646 lovely arn the gracious children in the syte of our hevinly moder, with myldhede  
 2647 and mekeness and all the fair vertues that long to children in kynde. For kindly  
 2648 the Child dispeirith not of the Moder love; kindly the Child presumith not of  
 2649 N the selfe; kindly the Child lovith the Moder, and ilke on of the other. These arn  
 2650 the fair vertues, with all other that ben like, wherwith our hevenly Moder is  
 2651 servid and plesyd.  
 2652 And I understode non heyer stature in this life than childhode in febilness  
 2653 and fayleing of myte and of witte into the tyme that our gracious Moder hath  
 2654 browte us up to our Faders bliss. And than shall it verily be made knowen to us  
 2655 His menyng in these swete words wher He seith, *Al shall be wele, and thou shalt*  
 2656 *sen thyselfe that al maner thyng shal ben wele.* And than shall the bliss of our  
 2657 Moder in Criste be new to begynnen in the joyes of our God, which new begyn-  
 2658 N nyng shal lesten without end, new begynnand. Thus I understode that al His  
 2659 blissid children which ben comen out of Him be kinde shall be bowte ageyn into  
 2660 Him be grace.

N LXIV

*The fifteenth Revelation is as it shewid etc. The absense of God in this lif is our ful gret payne, besyde other travel, but we shal sodenly be taken fro all payne, having Jesus to our Moder; and our patient abyding is gretly plesyng to God. And God wil we take our disese lightly, for love, thinkand us alwey at the poynte to be delivirid. Sixty-fourth chapter.*

2661 Afor this tyme I had gret longyng and desire of Goddis gifte to be deliverid  
 2662 of this world and of this lif. For oftentimes I beheld the wo that is here, and the  
 2663 wele and the bliss that is beyng there. And if ther had ben no peyn in this lif  
 2664 but the absens of our Lord, methowte it was sumtime mor than I myte baren, and  
 2665 this made me to morn and besyly to longen. And also of myn owen wretchidnes,  
 2666 slawth, and wekehede, that me lekid not to leveyn and to travelyn as me fel to  
 2667 don. And to all this our curtes Lord answerid for comfort and patiens, and said  
 2668 these words: *Sodenly thou shal be taken fro al thy payne, fro al thi sekeness, fro al*  
 2669 *thi disese, and fro al thi wo. And thou shalt commen 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*  
 2671 *have no maner of payne, no manner of mislekyn, no wanting of will, but ever joye*  
 2672 *and bliss withouten ende. What shuld it than agrevyn the to suffre a while sen that*  
 2673 *it is my will and my worship?* And in this word, *Sodenly thou shal be taken*, I saw  
 2674 that God rewardith man of the patiens that he hath in abyding Gods will and of  
 2675 his tyme, and that man length his patiens over the tyme of his living.  
 2676 For onknowing of his tyme of passing, that is a gret profit. For if a man  
 2677 knew his time, he shuld not have patience over that tyme. And as God will  
 2678 while the soule is in the body, it semyt to the selfe that it is ever at the poynt to  
 2679 be takyn. For al this life and this langor that we have here is but a poynte, and  
 2680 whan we arn taken sodenly out of peyn into bliss, than peyn shall be nowte.  
 2681 And in this tyme I saw a body lyand on the erth, which body shewid hevyn and

2682 N oggley withoute shappe and forme, as it were a bolned quave of styngand myre; and  
 2683 sodenly out of this body sprang a ful fair creature, a litle childe, ful shapen and  
 2684 N formid, swyft and lively, whiter than lilly, which sharply glode up on to Hevyn.  
 2685 And the bolnehede of the body betokenith gret wretchidnes of our dedly flesh,  
 2686 and the litlehede of the child betokenith the clenens of purity in the soule. And  
 2687 N I thowte: With this body belevith no fairehede of this child, no on this child  
 2688 dwellith no foulehede of this body. It is ful blisfull, man to be taken fro peyne,  
 2689 mor than peyne to be taken fro man; for if peyn be taken fro us it may commen  
 2690 agen. Therefore it is a severen comfort and blissfull beholdyng in a lovand soule  
 2691 N yf we shal be taken fro peyne. For in this behest I saw a marvelous compassion  
 2692 that our Lord hath in us for our wo and a curtes behoting of clene deliverance.  
 2693 For He will that we be comforted in the overpassing, and that He shewid in  
 2694 these words: *And thou shalt come up aboven, and thou shal have me to thi mede,*  
 2695 *and thou shall be fullfillid of joye and bliss.* It is God will that we setten the  
 2696 poynte of our thowte in this blisfull beholdyng as often as we may, and as long  
 2697 tyme kepen us therin with His grace. For this is a blissid contemplation to the  
 2698 soule that is led of God and full mekil to His worship for the time that it  
 2699 lestith. And we falyng ageyn to our hevynis and gostly blyndhede, and felyng of  
 2700 peyens, gostly and bodily, be our frely, it is God will that we knowen that He  
 2701 hath not forgetten us, and so menith He in thes words and seith for comfort:  
 2702 *And thou shall never more have peyne, no manner sekene, no maner mislekyng,*  
 2703 N *non wanting of will but over joy and bliss withouten ende. What shuld it than*  
 2704 *agrevyn the to suffre a while, seing it is my will and my worshippe?* It is God will  
 2705 we taken His behests and His comfortings as largely and as mytyly as we may  
 2706 taken hem. And also He will that we taken our abiding and our diseses as lytely  
 2707 as we may taken hem, and set hem at nowte. For the lyter we taken hem, and  
 2708 the less price we setten at hem for love, the less peyne shall we have in the  
 2709 feling of hem, and the more thanke and mede shal we have for hem.

## LXV

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

2710 N And thus I understode that what man or woman wilfully chesith God in this  
 2711 life for love, he may be sekir that he is lovid without end, which endless love  
 2712 werkith in him that grace. For He will that we kepe this trosty, that we be all  
 2713 sekir in hope, in hope of the bliss of Hevyn whil we arn here, as we shall be in  
 2714 sekirnes whan we arn there. And ever the more likyng and joy that we taken in  
 2715 this sekirness with reverens and mekeness, the better likyth Him, as it was shewid.  
 2716 N This reverens that I mene is a holy, curtes drede of our Lord, to which meke-  
 2717 ness is knitt. And that is, that a cature seith the Lord marvelous grete, and the  
 2718 selfe marvelous litil. For these vertues arn had endlesly to the lovid of God, and  
 2719 it mon now ben sen and felt in mesure be the gracious presence of our Lord whan  
 2720 it is; which presens in althing is most desirid, for it werkith marvelous sekirness  
 2721 in trew feith and sekir hope be gretness of charite, in drede that is swete and  
 2722 delectable. It is God will that I se myselfe as mekil bounden to Him in love, as  
 2723 if He had don for me al that He hath don. And thus should every soule thinkyn  
 2724 in reward of his lover. That is to seyn, the charite of God makyth in us such a  
 2725 N unite that whan it is trewly seen, no man can parten himselfe fro other. And  
 2726 thus oweth our soule to thinken that God hath don for him al that He hath  
 2727 don; and this shewith He to maken us to loven Him and nowte drede but Him.  
 2728 N For it is His will that we wetyn that al the myte of our enemy is token into our  
 2729 N frends hand, and therefore the soule that wott sekirly this, he shall not dredyn but  
 2730 Him that he lovith. All our dreds He setteth among passions and bodely sekene

2731 and imaginations; and therefore thow we be in so mech payne, wo, and disese  
 2732 that us thinkith we can thynke ryte nowte but that we arn in or that we felyn, as  
 2733 sone as we may, pass we lytely over and sett we it at nowte. And why? For God  
 2734 N will we knowen; if we knowen Him, and loven Him, and reverently dredyn Him,  
 2735 N we shall have peas and ben in great rest, and it shall be great lykyng to us, all  
 2736 that He doith. And this shewid our Lord in these words: *What shuld it than*  
 2737 *agrevyn the to suffre a while, sith it is my will and my worshippe?*  
 2738 Now have I told you of fifteen Revelations, as God vouchsafe to ministren  
 2739 hem to mynd, renewid by lyghtings and tuchyngs, I hope of the same spirite that  
 2740 N shewid hem all. Of which fifteen shewings, the first beganne erly on the morne  
 2741 aboute the howre of fowre, and it lestid, shewing be process ful faire and sekirly  
 2742 N 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 hir freltly and morning in disese and lyte speking after the gret comfort of Jesus, seying she had ravid; which, being hir gret sekeness, I suppose was but venial synne. But yet the Devil after that had gret power to vexin hir ner to deth. Sixty-sixth chapter.*

2743 And after this the good Lord shewid the sixteen on the night folowing, as I  
 2744 shall seyn after; which sixteen was conclusion and confirmation to all fifteen.  
 2745 But first me behovith to tellen you as anempt my febilnes, wretchidnes, and  
 2746 blindness. I have seid in the begynnyng, "And in this al my peine was sodenly  
 2747 taken from me," of which peyne I had no greife ne disese, as long as the fifteen  
 2748 shewings lestid folowand. And at the end al was close, and I saw no more. And  
 2749 sone I felt that I shuld liven and langiren, and anon my sekenes cam agen, first  
 2750 N in my hede with a sound and a dynne; and sodenly all my body was fulfillid with  
 2751 sekeness like as it was afor, and I was as baren and as drye as I never had com-  
 2752 fort but litil. And as a wretch I moned and hevied for felyng of my bodily  
 2753 N peynes and for fayling of comfort, gostly and bodily.  
 2754 Than cam a religious person to me and askid me how I ferid. I seyde I had ravid  
 2755 today, and he leuhe loud and inderly. And I seyde, "The cross that stod afor my  
 2756 face, methowte it blode fast." And with this word, the person that I spake to  
 2757 waxid al sad and mervelid, and anon I was sor ashamid and astonyed for my  
 2758 recleshede. And I thowte, this man takith sadly the lest word that I myte seyen,  
 2759 N that sawe no mor therof; and whan I saw that he toke it sadly and with so gret  
 2760 reverens, I wepid, ful gretly ashamid, and wold have ben shrevyn. But at that  
 2761 tyme I cowde tell it no preist. For I thowte, how should a preist levyn me? I leve  
 2762 not our Lord God. This I levid sothfastly for the tyme that I saw Him, and so  
 2763 was than my will and my menyng ever for done without end, but as a fole, I let  
 2764 it passyn fro my mynd. A, lo I, wretch, this was a gret synne, grete onkindness,  
 2765 that I, for foly of feling of a littil bodily peyne, so onwisely lost for the time the  
 2766 comfort of all this blissid shewing of our Lord God. Here may you sene what I  
 2767 N am of myselfe, but herein wold our curtes Lord not leve me; and I lay still till  
 2768 night trosting in His mercy, and than I gan to slepyng.  
 2769 And in the slepe at the begynnyng, methowte the fend set him in my throte  
 2770 puttand forth a visage ful nere my face like a yong man, and it was longe and  
 2771 wonder lene. I saw never none such. The color was rede like the tilestone whan  
 2772 N it is new brent, with blak spots therin like blak steknes fouler than the tile  
 2773 stone. His here was rode as rust evisid afor with syde lokks hongyng on the  
 2774 thounys. He grynndid on me with a shrewd semelant, shewing white teeth, and so  
 2775 mekil methowte it the more oggley. Body ne honds had he none shaply, but  
 2776 with his pawes he held me in the throte and wold have stranglid me, but he  
 2777 myte not.  
 2778 This oggley shewing was made slepyng, and so was non other. And in all this  
 2779 time I trostid to be savid and kepid be the mercy of God. And our curtes Lord

2780 gave me grace to waken, and onethis had I my lif. The persons that wer with me  
 2781 beheld me and wet my temples, and my herte began to comforten. And anon a lyte  
 2782 smoke came in the dore with a grete hete and a foule stinke. I said, "Benedicite  
 2783 domine, it is al on fire that is here"; and I wened it had ben a bodily fire that  
 2784 N shuld a brent us al to dede. I askid hem that wer with me if thei felt ony stynke.  
 2785 Thei seyde, nay, thei felt none. I said, "Blissid be God"; for that wist I wele it  
 2786 was the fend that was comen to tempest me. And anon I toke to that our Lord  
 2787 had shewid me on the same day with al the feith of Holy Church. For I beheld  
 2788 it is bothen one, and fled therto as to my comforte. And anone al vanishid away,  
 2789 and I was browte to gret rest and peas withouten sekenes of body or drede of  
 2790 conscience.

## LXVII

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

2791 N And than our Lord opened my gostly eye and shewid me my soule in midds of  
 2792 my herte. I saw the soule so large as it were an endles world and as it were a  
 2793 blisfull kyngdom; and be the conditions I saw therin, I understode that it is a  
 2794 worshipful syte. In the midds of that syte sitts our Lord Jesus, God and man, a  
 2795 faire person and of large stature, heyest bishopp, solemnest kinge, worshipful-  
 2796 liest Lord. And I saw Him clad solemnly, and worshiply He sitteth in the soule  
 2797 even ryte in peace and rest. And the Godhede ruleth and gemeth Hevyn and erth  
 2798 and all that is - sovereyn myte, sovereyn wisdom, and sovereyn goodnes. The  
 2799 place that Jesus takith in our soule, He shal never removen it without end, as to  
 2800 my syte. For in us is His homliest home and His endles wonyng, and in this He  
 2801 shewid the lekyng that He hath of the makynge of manys soule. For as wele as  
 2802 the Fader might make a creature and as wele as the Son couth make a creature, so  
 2803 wele wold the Holy Gost that manys soule were made, and so it was don; and  
 2804 therfore the blissid Trinite enjoyeth withouten end in the makynge of manys soule.  
 2805 For He saw fro without begynnynge what shuld liken Him without end.  
 2806 Althing that He hath made shewith His Lordship, as understanding was geven at  
 2807 the same tyme be example of a creature that is to sen gret noblyes and king  
 2808 domes longand to a Lord. And whan it had sen al the noblyth beneathyn, then,  
 2809 merveling, it was sterid to seeke aboven to the hey place where the lord wonnyth,  
 2810 knowing be reason that his dwelling is in the worthyest place. And thus I  
 2811 understode sothly that our soule may never have rest in things that is beneathyn  
 2812 itselfe; and whan it cometh aboven all creatures into the selfe, yet may it not  
 2813 abyden in the beholdyng of itselfe, but all the beholding is blisfully sett in God  
 2814 that is the makar wonand therinn. For in manys soule is his very wonyng. And  
 2815 the heyest lyte and the brightest shynynge of the cite is the glorious love of our  
 2816 N Lord, as to my syte. And what may maken us more to enjoyen in God than to  
 2817 sen in Hym that He enjoyeth heghest of al his werkes? For I saw in the same  
 2818 shewing that if the blisfull Trinite myte have made manys soule ony better, ony  
 2819 N fairer, ony noblyer than it was made, He shuld not have be full plesid with the  
 2820 makynge of manys soule. And He will that our herts ben mytyly reysid above the  
 2821 depeness of the erth and al wayne sorows, and enjoyen in Him.

## LXVIII

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

2822 This was a delectable syte and a restfull shewyng, that it is so withouten end.

2823 And the beholding of this while we arn here, it is ful plesant to God, and full  
 2824 gret spede to us. And the soule 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 singlar  
 2826 joy and bliss to me, that I saw Him sitten. For the sekirnes of sitting shewith  
 2827 endles dwelling. And He gave me knowing sothfastly that it was He that shewid  
 2828 me al afor. And whan I had beholden this with avisement, than shewid our  
 2829 good Lord words full mekely, withouten voice and withouten openyng of lipps,  
 2830 ryte as He had done, and said full swetely: *Wete it now wele that it was no rave-*  
 2831 *ing that thou saw today, but take it and leve it, and kepe the therin and comfort*  
 2832 *the therwith and troste thou therto, and thou shalt not be overcome.* These last  
 2833 words wer seid for leryng of trew sekirness that it is our Lord Jesus that shewid  
 2834 me all, and ryte as in the first worde that our good Lord shewid, menyng His bliss-  
 2835 full passion, *Herwith is the devill overcome*, ryte so He seid in the last word with  
 2836 full trew sekirness, menand us all, *Thou shalt not ben overcommen.* And all this  
 2837 leryng in this trew comfort, it is generall to all myn even Cristen as it is afor-  
 2838 seid, and so is Gods will. And these words, *Thou shalt not ben overcome*, was  
 2839 seid full sharply, and full mightily, for sekirness and comfort agens all tribula-  
 2840 tions that may comen.

2841 He seid not, Thou shalt not be tempestid, thou shalt not be travelled, thou  
 2842 shalt not be disesid, but He seid, *Thou shalt not be overcome.* God will that we  
 2843 taken heede at these words, and that we be ever myty in sekir troste in wele and  
 2844 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  
 2846 I sow no more.

N LXIX

*Of the second long temptation of the devill to despeir; but she mytyly trosted to God  
 and to the feith of Holy Church, rehersing the passion of Christe be the which she was  
 deliverid. Sixty-ninth chapter.*

2847 After this the fend came agen with his hete and with his stinke and made me  
 2848 full besy. The stinke was so vile and so peynfull, and also dredfull and travel-  
 2849 lous. Also I heard a bodily jangeling as it had be of two bodies, and both, to my  
 2850 thynkyng, janglyd at one time as if they had holden a parlement with a gret  
 2851 N bysynes. And al was soft muttering, as I understode nowte what they seid. And  
 2852 al this was to stirre me to despeir, as methowte, semand to me as thei scornyd  
 2853 bidding of beds, which arn seid boistrosly with mouth, failing devowte entending  
 2854 and wise diligens the which we owen to God in our prayors. And our Lord God  
 2855 gave me grace mytyly for to trosten in Him, and to comforten my soule with  
 2856 N bodily spech as I shuld have don to another person that had ben travelled.  
 2857 Methowte that bysynis myte not be likenyd to no bodily bysynes.

2858 My bodily eye I sett in the same cross wher I had ben in comfort afor. And  
 2859 tyme; my tonge with speech of Cristis passion, and rehersing the feith of Holy  
 2860 Church; and myn hert to festen on God with al the trost and the myte. And I  
 2861 thowte to myselfe, menand: Thou hast now grete bysynes to kepe the in the  
 2862 feith, for thou shuldst not be taken of thi enemy; woldst thou now for this time  
 2863 evermore be so bysy to kepe the fro synne, this were a good and a soverain  
 2864 occupation. For I thowte sothly, were I saf fro synne, I wer full saf fro all the  
 2865 fends of Helle and enemys of my soule. And thus he occupyed me al that nyte,  
 2866 N and on the morne till it was about prime day. And anon they wer all gone and  
 2867 all passid, and then left nothing but stinke, and that lestid still awhile. And I  
 2868 scornyd him, and thus was I deliverd of hem be the vertue of Christ passion.

2869 N For therwith is the fend overcome, as our Lord Jesus Criste seid afor.

LXX

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

2870 In all this blissid shewing our good Lord gave understandyng that the syte  
 2871 shuld passyn, which blissid shewing the feith kepith with His owne good will  
 2872 and His grace. For He left with me neyther signe nor token wherby I myte  
 2873 knowen it, but He left with me His owne blissid worde in true understandyng,  
 2874 byddand me full mytyly that I shuld leven it, and so I do; blissid mot He ben. I  
 2875 beleve that He is our Savior that shewid it, and that it is the feith that He  
 2876 N shewid; and therfore I leve it, enjoyand, and therto I am bounden be al His own  
 2877 menyng with the next words that folowen: *Kepe the therein, and comfort the*  
 2878 N *therewith, and trost thou therto.* Thus I am bounden to kepen it in my feith. For on  
 2879 the selfe day that it was shewid, what time that the syte was passid, as a wretch  
 2880 I forsoke it, and openly I seid that I had ravid.  
 2881 Than our Lord Jesus of His mercy wold not letten it perish, but He shewid it  
 2882 al agen within, in my soule, with mor fulhede with the blissid lyte of His pretious  
 2883 love, seyand these word full mytyly and full mekely: *Witt it now wele, it was no*  
 2884 *raving that thou saw this day;* as if He had seid, "For the syte was passid fro, thee  
 2885 lestist it and couthest not kepe it, but witt it now; that is to sey, now that thou  
 2886 N seest it." This was seid not only for the same time, but also to setten thereupon  
 2887 the ground of my feith, where He seith anon folowing, *But take it, leve it, and*  
 2888 *kepe the therin, and comfort the therewith, and trost thou therto, and thou shalt not*  
 2889 *be overcome.* In these six words that folowen "take it," His menyng is to festyn  
 2890 it feyfully in our herte, for He will that it dwell with us in feith to our lifes end,  
 2891 and after in fulhede of joy, willand that we have ever sekir trost in His blisfull  
 2892 behests knowyng His goodness. For our feith is contrid in divers manners be  
 2893 N our owne blindhede and our gostly enemy within and without. And therfore our  
 2894 pretious lover helpith us with gostly syte and trew teching on sundry manners,  
 2895 within and without, wereby that we may know Him. And therfore in what man-  
 2896 ner He techith us, He will we persivyn Him wisely, receivyn Him swetely, and  
 2897 kepin us in Hym feithfully. For aboven the feith is no goodnes kept in this life,  
 2898 as to my sight, and beneath the faith is no helpe of soule. But in the feith, there  
 2899 will the Lord that we kepe us. For we have be His goodnes and His owne werkeing  
 2900 to kepe us in the feith, and, be His suffrance, be gostly enemyte we are assayed  
 2901 in the feith and made myty. For if our feith had none enemyte it should deserve  
 2902 no mede, as to the understandyng that I hav in all our Lords menyng.

N 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.*

2903 Glad and mery and sweete is the blisfull lovely cher of our Lord to our  
 2904 N soules. For He havith us ever lifand in lovelongeing, and He will our soule be in  
 2905 glad chere to Him to gevin Him His mede. And thus I hope with His grace He  
 2906 hath, and more shall, draw in the utter chere to the inner cher, and maken us  
 2907 all at one with Him, and ech of us with other in trew lestand joye that is Jhesus.  
 2908 I have menyng of three manner of cheres of our Lord. The first is cher of  
 2909 passion, as He shewid while He was here in this lif, deyand. Thow this beholdyng  
 2910 be mornyng and swemful, yet it is glad and mery, for He is God. The second  
 2911 manner of chere is pite and ruth and compassion, and this shewith He to all His  
 2912 N lovers with sekirnes of keping that have nede to His mercy. The third is the  
 2913 blisfull cher as it shal be without end; and this was oftenest and longest con-  
 2914 tinuid. And thus in the time of our peyne and our wo He shewith us chere of  
 2915 N His passion and of His cross, helpand us to beer by His owne blissid vertue.

2916 And in the time of our synnyng He shewith to us chere of ruth and pite, mytily  
 2917 N keband us and defending agaynst all our enemies.  
 2918 And these two be the common cher which He shewith to us in this life.  
 2919 Therewith medlarid the thord, and that is His blisfull chere like in parte as it  
 2920 shall be in Hevyn. And that is be gracious touchyng and swete lyteyng of the  
 2921 gostly life wherby that we arn kept in sekir feith, hope, and charite, with contri-  
 2922 N tion and devotion, and also with contemplation and alle manner of true solace  
 2923 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 thei 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 comfortable chere of God; and why these shewings were made.  
 Seventy-second chapter.*

2924 But now behovyth me to tellen in what manner I saw synne dedly in the crea-  
 2925 N tures which shall not dyen for synne, but livyn in the joy of God withouten end.  
 2926 N I saw that two contrareties should never be to God in one stede. The most con-  
 2927 trarious that arn is the heyest bliss and the depest payne. The heyest bliss that is,  
 2928 is to have Him in cleerty of endless life, Him verily seand, Him swetely feland,  
 2929 all perfectly haveand in fulhede 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  
 2931 N ferforth, that as long as we be medled with ony part of synne, we shall never see  
 2932 cleerly the blisfull cheere of our Lord. And the horibler and the greivouser that  
 2933 our synnes bene, the deeper are we for that time fro this blisfull syte. And  
 2934 therfore it semith to us oftentimes as we wern in peril of deth, in a party of Hell,  
 2935 for the sorow and payne that the synne is to us.  
 2936 N And thus we arn ded for the tyme fro the very syte of our blisfull life. But in  
 2937 all this I saw sothfastly that we be not dede in the syte of God, ne He passith  
 2938 never fro us. But He shall never have His full bliss in us till we have our full  
 2939 bliss in Him, verily seand His faire blisfull chere. For we arn ordeynid therto in  
 2940 kinde, and gettyn therto be grace. Thus I saw how synne is dedly for a short time  
 2941 in the blissid creatures of endless life. And ever the more clerly that the soule  
 2942 seith this blisfull chere be grace of loveyng, the more it longyth to seen it in  
 2943 fullhede. For notwithstanding that our Lord God wonnyth in us and is here with  
 2944 us, and al He halsith us and beclosith us for tender love that He may never levyn  
 2945 us, and is more nere to us than tongue can tellen or herte can thynke, yet may  
 2946 we never stint of moning nor of weping ne of longyng til whan we see Him  
 2947 cleerly in His blissfull chere. For in that pretious blisfull syte there may no wo  
 2948 abiden, ne no wele failen.  
 2949 N And in this I saw matter of myrth and matter of monyng. Matter of myrthe,  
 2950 N for our Lord, our Maker, is so nere to us and in us, and we in Him be sekirness  
 2951 of keping of His grete goodnes; matter of monyng for our gostly eye is so blinde  
 2952 and we be so born downe be weyte of our dedly flesh and derkhede of synne  
 2953 that we may not sen our Lord God clerly in His faire blisful chere. No, and  
 2954 because of this myrkehede unethes we can leven and trowen His grete love, our  
 2955 sekirness of keping; and therefore it is that I sey we may never stinten of moning  
 2956 ne of wepyng.  
 2957 N This weping meneth not al in poryng out of teares by our bodily eye, but also  
 2958 to more gostly understandyng. For the kindly desire of our soule is so gret and  
 2959 so onmesurable, that if it were goven us to our solace and to our comfort al the  
 2960 noblyth that ever God made in Hevyn and in erth, and we saw not the fair bliss  
 2961 N full chere of Hymselfe, yet we shuld not stynten of moning ne of gostly weping,  
 2962 that is to sey, of peynfull longing, till whan we sen verily the faire blisfull chere  
 2963 N of our Maker. And if we were in all the payne that herte can thynke and tongue  
 2964 N may tell, if we myten in that time sen his faire blisfull chere, all this peyn shuld



2965 us not agrevin. Thus is that blisfull syte end of all manner of peyne to lovand  
 2966 soule, and fulfilling all manner of joy and bliss. And that shewid He in the hey,  
 2967 N marvelous words wher He seyde, *I it am that is heyest; I it am that is lowist; I it am*  
 2968 *that is all.*

2969 It longith to us to have three manner of knowyngs. The first is that we knowen  
 2970 our Lord God. The second, that we knowen ourselfe, what we arn be Him in  
 2971 kinde and grace. The third that we knowen mekely what our selfe is anempts  
 2972 our synne and febilness. And for these three was all the shewing made, as to  
 2973 myn understandyng.

N LXXIII

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

2974 All the blissid teching of our Lord God was shewid be three partes, that is to  
 2975 sey, by bodily syte and by word formyd in myn understandyng, and be gostly  
 2976 N sight. For the bodily sygte, I have seid as I saw as trewly as I can. And for the  
 2977 words, I have seid them rith as our Lord shewid hem to me. And for the gostly  
 2978 N syght, I have seyde sumdele, but I may never full tellen it, and therefore of this  
 2979 syght I am sterred to sey more, as God will give me grace.

2980 N God shewid two manner of sekenes that we have. That on is onpatience or  
 2981 N slaith, for we bere our trevel and our peynes hevily. That other is dispeir or  
 2982 doubtfull drede, as I shall seyen after. Generally, He shewid synne, wherin that  
 2983 all is comprehendid. But in special He shewid not but thes two. And these two  
 2984 arn thei that most travelin and tempesten us, as be that our Lord shewid me, of  
 2985 which He will we be amendid. I speake of swich men and women that for God  
 2986 love haten synne and disposen hem to do Gods will. Than be our gostly blind  
 2987 hede and bodily hevynes, we arn most enclinand to these. And therfore it is  
 2988 Gods will thei be knowen, and than shall we refusen hem as we don other  
 2989 N synnes. And full helpe of this ful mekely our Lord shewid: the patience that He  
 2990 had in His herd passion and also the joyeing and the likyng that He hath of that  
 2991 passion for love. And this He shewid in example that we shuld gladly and wisely  
 2992 N baren our peynes for that is gret plesing to Him and endless profit to us. And  
 2993 the cause why we arn trevelid with them is for onknoweing of love. Thow the  
 2994 three persons in the Trinite ben all even in the selfe, the soule toke most under-  
 2995 standing in love. Ya, and He will in all thing that we have our beholding and our  
 2996 enjoyeyng in love.

2997 N And of this knoweyng arn we most blynd. For som of us leven that God is  
 2998 almyty, and may don all, and that He is al wisdom, and can don all; but that He  
 2999 is all love, and will don all, there we astynten. And this unknowing - it is that  
 3000 that lettith most Gods lovers, as to my syte. For whan we begynnen to haten  
 3001 synne, and amenden us be the ordinance of Holy Church, yet ther dwellith a  
 3002 drede that lettith us, for the beholding of our selfe, and of our synnes afor don,  
 3003 and sum of us for our everydayly synnes. For we hold nor our covenants ne kepe not  
 3004 our clenness that our Lord settith us in, but fallen oftymes in so much wretchid-  
 3005 ness that shame it is to seen it. And the beholding of this makyth us so sorry and  
 3006 N so hevly that onethis we can finde ony comfort. And this drede we taken sumtime  
 3007 for a mekness, but this is a foule blyndhed and a waykenes. And we cannot  
 3008 N dispisen it as we don another synne that we knowen, for it commyth of enmite,  
 3009 and it is agens truth.

3010 For of all the propertes of the blisfull Trinite, it is God will that we have most  
 3011 sekirnes and likeing in love. For love makith myte and wisdom full meke to us.  
 3012 For ryte as be the curtesye of God He forgivith our synne atte the tyme that we  
 3013 repen ten us, ryte so will He that we forgiven our synne as anempts our unskilfull

3014 hevyness and our doutfull dreds.

LXXIV

*Ther ben four manner of drede, but reverent drede is a lovely true that never is without meke 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 manner of dreds. One is the drede of afay that cum-  
 3016 mith to a man sodenly be frelte. This drede doith good, for it helpith to purge  
 3017 man as doeth bodily sekenes or swich other peyne that is not synne. For all  
 3018 swich peynys helpe man, if thei be patiently taken. The second is drede of peyne,  
 3019 wherby man is sterid and wakid fro sleepe of synne. He is not abil for the time  
 3020 to perceivyn the soft comfort of the Holy Gost, till he have understanding of this  
 3021 drede of peyne, of bodily deth, and of gostly enemyes. And this drede stirrith us  
 3022 to seken comfort and mercy of God, and thus this drede helpith us to sekyn  
 3023 comfort and mercy of God and abileth us to have contrition be the blisfull  
 3024 touching of the Holy Gost. The third is doubtfull drede. Doutfull drede, in as  
 3025 mech as it drawith to dispeir, God will have it turnyd in us into love be the  
 3026 knowing of love, that is to sey, that the bitternes of doubt be turnyd into swete-  
 3027 N ness of kinde love be grace. For it may never plesyn our Lord that His servants  
 3028 douten in his goodnes.

3029 The fourth is reverent drede. For there is no drede that fully plesith God in us  
 3030 but reverent drede, and that is full soft, for the more it is had, the less is it felt  
 3031 for swetenes of love. Love and drede are brethren, and thei arn rotid in us be the  
 3032 goodnes of our makere; and thei shall never be taken fro us without end. We  
 3033 have of kinde to loven, and we have of grace to loven; and we have of kinde to  
 3034 dreden, and we have of grace to dreden. It longith to the lordshippe and to the  
 3035 faderhede to be dred, as it longith to the goodnes to be lovid. And it longith to  
 3036 us that arn His servants and His children to dreden Him for lordshipp and  
 3037 faderhede, as it longith to us to loven Him for goodhede. And thow this reverent  
 3038 drede and love be not partid asundre, yet thei arn not both one, but thei arn  
 3039 two in properte and in werking. And neither of them may be had without other.  
 3040 Therfore I am sekir, he that lovith, he dredith, thow that he fele it but a littil.  
 3041 All dreds other than reverent drede that arn proferid to us, thow they come  
 3042 under the collor of holyness, yet arn not so trew, and hereby may they be  
 3043 N knownen asunder.

3044 N That drede that makith us hastily to fleen 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  
 3046 with all our mynd, knowand our febilness and our gret nede, knowing His ever  
 3047 lesting goodnes and His blisfull love, only sekeing to Him for salvation, clevand  
 3048 to with sekir troste - that drede that bringith us into this werking - it is kinde,  
 3049 gracious, good, and true. And all that contraries to this, either it is wronge or it  
 3050 is medlid with wronge. Than is this the remedye: to knowen hem both and  
 3051 refusen the wrong. For the kinde profitt of drede which we have in this lif be the  
 3052 gracious werking of the Holy Gost, the same shall be in Hevyn afor God,  
 3053 gentill, curtes, and ful delectabil.

3054 And thus we shall in love be homley and nere to God, and we shall in drede  
 3055 N be gentil and curtes to God, and both alike evyn. Desir we of our Lord God to  
 3056 dredin Him reverently and to love Him mekely and to trosten in Him mytyly.  
 3057 For whan we drede Him reverently and loven Him mekely our troste is never in  
 3058 vaine; for the more that we trosten, and the mytylier, the more we plesyn and  
 3059 worshippe our Lord that we trosten in. And if us feile this reverent drede and  
 3060 meke love (as God forbode we should), our trost shall sone be misrulid for the  
 3061 tyme. And therefore us nedith mekil for to prayen our Lord of grace that we may  
 3062 have this reverent drede and meke love, of his gift, in herte and in werke, for  
 3063 withouten this no man may plesyn God.

N 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 dome the joy of the blissid shal ben incresid, seing verily the cause of all thyng that God hath don, dredfully tremeland, and thankand for joye, mervelyng the gretnes of God and littlenes of all that is made. Seventy-fifth chapter.*

3064 N I saw that God may done all that us nedith. And these three that I shall seyen,  
 3065 neden: love, longing, pite. Pite in love kepith us in the time of our nede, and  
 3066 N longing in the same love drawith us into Hevyn. For the threist of God is to  
 3067 N have the general man into Him, in which thrist He hath drawyn His holy that be  
 3068 now in bliss; and gettand His lively members, ever He drawith and drinkith, and  
 3069 yet He thristith and longith.  
 3070 I saw three manner of longing in God, and al to one end; of which we have the  
 3071 same in us, and of the same vertue, and for the same end. The first is for that He  
 3072 longyth to learn us to knowen Him and loven Him evermore, as it is convenient  
 3073 and spedefull to us. The second is that He longith to have us up to His bliss as  
 3074 soules arn whan 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 fulfillid, ever to lesten. For I saw, as  
 3076 it is knowne in our feith, that the peyne and sorow shall be endid to all that  
 3077 shall be savid. And not only we shall recevyn the same bliss the soule aforne  
 3078 have had in Hevyn, but also we shall receive a new, which plenteously shall be  
 3079 flowing out of God into us, and fullfillen us. And this be the goods which He  
 3080 hath ordeynid to geve us from without begynnynng.  
 3081 These goods are tresurid and hidde in Hymselfe. For into that time, creature  
 3082 is not myte ne worthy to receivin them. In this we shall seen verily the cause of  
 3083 N all thyng He hat don. And evermore we shall seen the cause of all things that He  
 3084 hath suffrid. And the bliss and the fulfilling shall be so deepe and so hey that,  
 3085 for wonder and mervell, all creatures shall have to God so gret reverent drede,  
 3086 overpassing that hath been seen and felt befor, that the pillars of Hevyn shall  
 3087 tremelyn and quakyn, but this manner of tremelyng and drede shall have no peyne.  
 3088 But it longith to the worthy myte of God thus to be beholden of His creatures,  
 3089 dredfully tremeland and quakand for mekehede of joye, mervelyng at the greatnes  
 3090 of God the maker, and of the litilhede of all that is made. For the beholdyng of  
 3091 this makith the creature mervelous meke and mylde. Wherefore God will, and  
 3092 also it longith to us both in kynde and grace, to witten and knowen of this,  
 3093 desirand this syte and this werking. For it ledith us in ryte wey, and kepith us in  
 3094 true life, and onyth us to God. And as good as God is, as gret He is, and as mekil  
 3095 as it longith to His Godhede to be lovid, so mekill it longyth to His grethede to  
 3096 N be dredid. For this reverent drede is the faire curtesie that is in Hevyn aforne  
 3097 Gods face. And as mekil as He shall than be knowen and lovid overpassing that  
 3098 He is now, in so mekill He shall be dredid overpassing that He is now. Wherefore  
 3099 it behovith needs to ben that all Hevyn and erth shall tremelyn and quaken when  
 3100 the pillars shall tremelyn and quaken.

N LXXVI

*A loveand soule hatith synne for vilehede more than all the peyn of Hell; and how the beholdyng of other mannys synne (but if it be with compassion), lettith the beholdyng of God; and the devill, be putting in remembrans our writchidness, would letten for the same; and of our slawth. Seventy-sixth Chapter.*

3101 I speke but littil of reverent drede, for I hope it may be seen in this matter  
 3102 aforneid. But wele I wot our Lord shewid me no soules but those that dred  
 3103 Him. For wele I wott the soule that trewly takith the techyng of the Holy Gost,  
 3104 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  
 3106 N non helle but synne, as to my sygte. And therefore it is Goddis will that we  
 3107 known synne, and prayen bysly, and travellyn willfully, and sekyn teching  
 3108 mekely, that we fall not blindly therin; and, if we fallen, that we risen redily.  
 3109 For it is the most peyne that the soule may have, to turne fro God ony time be  
 3110 N synne. The soule that will be in rest, whan other mannys synne commith to my  
 3111 mynde, he shall fleen it as the peyne of Helle, seking into God for remedy, for  
 3112 N helpe agayne it. For the beholding of other mannys synnes, it makith, as it were,  
 3113 a thick myst aforne the eye of the soule, and we may not for the tyme se the  
 3114 fairehede of God - but if we may beholden hem with contrition with him, with  
 3115 compassion on him, and with holy desire to God for him. For withouten this it  
 3116 N noyeth and tempestith and lettith the soule that beholdith hem. For this I under-  
 3117 stode in the shewing of compassion.  
 3118 In this blisfull shewing of our Lord, I have understandyng of two contaries.  
 3119 That one is the most wisdom that ony creature may don in this life; that other is  
 3120 the most foly. The most wisdom is a creature to done after the wille and counsell  
 3121 N of his heyest, sovereyn freind. This blissid freind is Jhesus, and it is His will and  
 3122 His counsell that we holden us with Him, and festyn us to Him, homley, ever-  
 3123 more in what state so we ben, for whether so that we ben foule or clene we arn  
 3124 al one in His loveing. For wele ne for wo, He will never we fleen Him.  
 3125 But for the chongeabilitie that we arn in, in ourselfe we fallen often into  
 3126 synne. Than we have this be the stering of our enemy and be our owne foly and  
 3127 blyndhede. For they seien thus: Thou wittest wele thou art a wretch, a synner,  
 3128 and also ontrew, for thou kepist not the command; thou behotist oftentymes our  
 3129 Lord that thou shalt don better, and anon after, thou fallest agen in the same,  
 3130 N namely in slauth, in lesyng of tyme. For that is the begynning of synne, as to my  
 3131 syghte, and namely to the creatures that have goven hem to serven our Lord with  
 3132 inward beholding of his blissid goodness. And this makith us adred to apear  
 3133 afore our curtes Lord. Than is it our enemy that will putt us on bakke with his  
 3134 false drede of our writchidnes, for peyne that he threatith us by, for it is his men-  
 3135 yng to make us so hevye and so wery in this that we shuld lettyn out of mende the  
 3136 fair, blisfull beholding of our everlasting freind.

N LXXVII

*Off the enmite of the fend which lesith more in our uprising than he winnith be our  
 fallyng, and therfore he is scornyd. And how the scorge of God shuld be suffrid with  
 mynde of His passion. For that is specially rewardid aboven penance be ourselfe chosen.  
 And we must nedes hove wo, but curtes God is our leder, keper, and bliss. Seventy-  
 seventh chapter.*

3137 N Our good Lord shewid the enmite of the fend, wherby I understode that all  
 3138 that is contrarious to love and to pece, it is the fend and of his parte. And we  
 3139 have of our febilnes and our foly to fallen, and we have of mercy and grace of  
 3140 the Holy Gost to risen to more joye. And if our eneme owte wynnith of us by  
 3141 our fallyng, for it is his likenes, he lesith manyfold more in our rising be charite  
 3142 and mekenes. And this glorious riseing, it is to him so gret sorow and peyne for  
 3143 N the hate that he hath to our soule that he brynnyt continuly in envy. And al this  
 3144 sorow that he wold maken us to have, it shal turne to himselfe. And for this it  
 3145 was that our Lord scornyd him, and this made me mytyly to lauhē.  
 3146 Than is this the remedy - that we ben aknowen our writchidnes and flen to  
 3147 our Lord. For ever the mor nedier that we ben, the more spedefull it is to us to  
 3148 N neyghen Him. And sey we thus in our mening: I know wele I have a shrewid  
 3149 peyne, but our Lord is almyty and may punish me mytyly, and He is al wisdom  
 3150 and can punish me skilfully, and He is all goodnes and lovith me full tendirly.  
 3151 And in this beholding it is necessarye for us to abeyden, for it is a lovely meke-  
 3152 ness of a synfull soule, wroute be mercy and grace of the Holy Gost, whan we

3153 will willfully and gladly taken the scorge and chastening of our Lord Himselfe  
 3154 will geve us. And it shall be full tendir and full esy, if that we will onely holden  
 3155 us paid with Him and with all His werkes.  
 3156 For the pennance that man taketh of himselfe was not shewid me, that is to  
 3157 sey, it was not shewid specyfyed; but it was shewid specially and heyly and with  
 3158 full lovely chere, that we shall mekely and patiently beryn and suffren the pen-  
 3159 N ance that God Himselfe gevith us with mynde in His blissid passion. For whan  
 3160 we have mend in His blissid passion with pite and love, than we suffren with  
 3161 N Him like as His freinds did that seen it. And this was shewid in the thirteenth  
 3162 ner at the begynnyng wher it spekith of pite. For He seith, *Accuse not selfe*  
 3163 *overdon mekil, demandand that tribulation and thy wo is al for thy defaute, for I*  
 3164 N *will not that thou be hevye ne sorowfull undiscretly. For I tell the howso tho thou*  
 3165 *do, thou shalt have wo, and therfore I will that thou wisely know thi penance and*  
 3166 *shalt then sothly seene that all thi living is penance profitable.* This place is prison,  
 3167 and this life is penance; and in the remedy He will we enjoyen. The remedy is  
 3168 that our Lord is with us, keband and ledand into the fulhede of joye. For this is  
 3169 an endless joy to us in our Lords menyng, that He that shall ben our bliss whan  
 3170 N we arn there, He is our keper while we arn here. Our wey and our Hevyn is trew  
 3171 N love and sekir troste, and of this He gaf understanding in al, and namly in the  
 3172 shewing of His passion wher He made me mytyly to chesin Him for my Hevyn.  
 3173 Fle we to our Lord, and we shall be comfortid; touch we Him, and we shull be  
 3174 made clene; cleve to Him, and we shall be sekir and safe fro al maner of peril.  
 3175 N For our curtes Lord will that we ben as homley with Him as herte may thinke or  
 3176 soule may desiren. But beware that we taken not so reklesly this homleyhede  
 3177 that we levyn curtesy. For our Lord Himselfe is sovereyn homleyhede, and as  
 3178 homley as He is, as curtes He is, for He is very curtes. And the blissid creatures  
 3179 that shall ben in Hevyn with Him without end, He will have hem like to Himselfe  
 3180 N in all things. And to be like our Lord perfectly, it is our very salvation and our  
 3181 full bliss. And if we wott not how we shall don all this, desire we of our Lord, and  
 3182 N He shal lerne us, for it is His owne likeing and His worship. Blissid mot He be.

## LXXVIII

*Our Lord will we know four manner of goodnes that He doith to us; and how we neede  
 the lyte of grace to knowen our synne and febilnes, for we arn nothing of ourselfe but  
 writchidnes, and we may not know the horribilnes of synne as it is. And how our enemy  
 would we should never know our synne til the last day, wherfore we arn mekil boundend  
 to God that shewith it now. Seventy-eighth chapter.*

3183 Our Lord of His mercy shewith us our synne and our febilnes be the swete  
 3184 N gracious lyte of Hymselfe, for our synne is so vile and so horrible that He of His  
 3185 curtesee will not shew it to us, but be the lyte of His grace and mercy. Of four  
 3186 things it is His will that we have knowing: The first is that He is our ground of  
 3187 whom we have all our life and our being. The second, that He kepith us mytyly  
 3188 and mercifully in the tyme that we arn in our synne and monge all our enemies  
 3189 that arn full fel upon us; and so mekil we arn in the more peril, for we geven  
 3190 N hem occasion therto and kno not our owne nede. The third is how curtesly He  
 3191 kepith us and makith us to knowen that we gon amyss. The fourth is how sted  
 3192 fastly He abidith us and chongith no chere, for He will that we be turnyd and  
 3193 onyd to Him in love as He is to us.  
 3194 And thus be this gracious knoweing we may seen our synne profitably without  
 3195 despeir. For sothly us nedith to seen it, and be the syte we shall be made ashamd of  
 3196 ourselfe and broken downe as anempts our pride and presumption. For us behov-  
 3197 ith verily to seen that of ourselfe we arn ryte nowte but synne and wretchidnes.  
 3198 And thus be the syte of the less that our Lord shewith us, the more is wastid  
 3199 which we se not. For He of his curtesye mesurith the syte to us, for it is so vile  
 3200 N and so horrible that we shuld not endure to seen it as it is. And be this meke

3201 knowing, thus throw contrition and grace we shall be broken fro all things that  
 3202 is not our Lord, and than shall our blissid Saviour perfectly helyn us and one  
 3203 us to Him.  
 3204 This breking and this helyng our Lord menith be the generall man. For he that  
 3205 is heyest and nerest with God, he may seen himselfe synnefull, and nedith, with  
 3206 me. And I that am the lest and lowest of those that shall be save, I may be  
 3207 comfortid with him that is heyest. So hath our Lord onyd us in charite whan He  
 3208 shewid me that I shuld synne. And for joy that I had in beholdyng of Him, I  
 3209 entend not redily to that shewing, and our curtis Lord stynte then, and wold not  
 3210 ferther tech me till that He gave me grace and will to entenden. And hereof was  
 3211 I lerid thow that we be heyly lifted up into contemplation be the special gift of  
 3212 our Lord, yet us behovith nedis therwith to have knoweing and syte of our synne  
 3213 and our febilnes. For withouten this knowing we may not have trew mekenes,  
 3214 and without this we may not be savid. And also I saw that we may not have this  
 3215 knowing of ourselfe, ne of none of all our gostly enemies, for thei will us not so  
 3216 mekil good. For if it wer be their will, we should not seen it into our endyng day.  
 3217 Than we be mekil bounden to God that He will Himselfe for love shewen it us  
 3218 in time of mercy and grace.

## LXXIX

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

3219 Also I had in this more understandyng. In that He shewid me that I should  
 3220 synne, I toke it nakidly to myne owne singular person, for I was none otherwise  
 3221 stirrid at that time. But be the hey, gracious comfort of our Lord that followid  
 3222 after, I saw that His menyng was for the general man, that is to sey, all man  
 3223 which is synfull and shall ben into the last day, of which man I am a member, as  
 3224 I hope, be the mercy of God. For the blissid comfort that I saw, it is large enow  
 3225 for us all. And here was I lerid that I shuld se myn owne synne and not other  
 3226 mens synns but if it may be for comfort and helpe of myn evin Cristen. And also  
 3227 in this same shewing where I saw that I shuld synne, then was I leryd to be  
 3228 dredfull for onsekirness of myselfe, for I wott not how I shall fallen, nor I know  
 3229 not the mesure ner the gretness of synne. For that wold I have wist dredfully;  
 3230 and therto, I had non answeere. Also our curtes Lord, in the same tyme, He  
 3231 shewid full sekirly and mytly the endleshede and the onchongeabilitie of His  
 3232 love. And also, be His grete goodnes and His grace inwardly keping, that the  
 3233 love of Him and our soule shal never be departid in two, without end. And thus  
 3234 in this drede I have matter of mekeness that savith me from presumption. And  
 3235 in the blissid shewing of love, I have matter of tru comfort and of joy that savith  
 3236 me fro dispeir.  
 3237 All this homley shewing of our curtes Lord, it is a lovely lesson and a swete,  
 3238 gracious teching of Himselfe in comforting of our soule. For He will that we  
 3239 knowen be the swetenes and homley loveing of Him, that all that we seen or felyn,  
 3240 within or without, which is contrarious to this is of the enemy, and not of God.  
 3241 As thus: if we be stired to be the more recles of our living or of the keping of  
 3242 our herts be the cause that we have knowing of this plenteous love, than needs  
 3243 us gretly to beware. For this stering, if it come, it is ontrew, and gretly we owen  
 3244 to haten it, for it all hath no likeness of Gods will. And whan that we be fallen  
 3245 N be frelte or byndhede, than our curtes Lord touchith us, stireth us, and kepith  
 3246 us, and than will He that we seen our wretchidness and mekely ben it aknowen.  
 3247 N But He will not we abiden thus, ne He will not that we beseyn us gretly about  
 3248 our accusing, nor He will not that we ben wretchfull of our selfe. But He will that  
 3249 N we hastily entenden to Him, for He stondyth al alufe, and abideth us swemefully

3250 and monyngly till whan we come, and hath hast to have us to Him, for we arn  
 3251 His joy and His deligte, and He is our salve and our life. Tho I sey He stondyth  
 3252 al alone, I leve the speking of the blissid company of Hevyn, and speke of His  
 3253 N office and His werkyn here on erth upon the condition of the shewyng.

LXXX

*By three thyngs God is worshippid and we savid; and how our knowing now is but as an ABC. And swete Jhesus doith all, abyding and monyng with us, but whan we arn in synne, Christ monyth alone. Than it longith to us for kindness and reverens hastily to turne agen to Him. Eightieth chapter.*

3254 Be three things man stondith in this life, be which three God is worshippid and  
 3255 we be spedid, kept, and savid. The first is use of manys reason naturall. The  
 3256 second is commen teching of Holy Church. The thred is inward, gracious werkyn  
 3257 of the Holy Gost. And these three ben all of one God: God is the ground of our  
 3258 kindly reason, and God, the teaching of Holy Church, and God is the Holy Gost.  
 3259 And all ben sundry gifts to which He will we have gret regard and attenden us  
 3260 therto. For these werkyn in us continually all to God, and these ben grete thyngs,  
 3261 of which gret things He will we have knowing here as it were in one ABC; that  
 3262 is to seyn, that we have a litill knoweing, whereof we shall have fullhede in  
 3263 Hevyn; and that is for to spede us.

3264 We knowen in our feith that God alone toke our kinde, and non but He; and  
 3265 ferthermore that Criste alone did all the werks that longin to our salvation, and  
 3266 N none but He; and ryte so He alone doith now in the last end. That is to sey, He  
 3267 N wonnyth here with us and rulith us and governith us in this lifing and bringith us  
 3268 to His bliss. And thus shall He doe as long as ony soule is in erth that shall  
 3269 come to Hevyn; and so ferforth that if ther were no suich soule but one, He shuld  
 3270 N be, with all, alone, till He had brought it up to His bliss.

3271 N I leve and understond the ministration of angells, as clerks tellen, but it was  
 3272 not shewid me. For Himselfe is nerest and mekest, heyest and lowest, and doith  
 3273 all. And not only all that us neds, but also He doith all that is worshipfull to our  
 3274 joy in Hevyn. And wher I sey he abidith swemefully and monyng, it menyth all  
 3275 the trew felyng that we have in ourselfe in contrition and compassion, and all  
 3276 N sweming and monyng that we are not onyd with our Lord. And all swich that is  
 3277 spedfull, it is Christ in us. And thow some of us fele it seldam, it passith never  
 3278 fro Criste till what tyme He hath browte us out of all our wo. For love suffrith  
 3279 never to be without pite.

3280 And what tyme that we fallen into synne and leve the mynd of Him and the  
 3281 keping of our own soule, than kepith Criste alone al the charge of us, and thus  
 3282 stondith He swemely and monyng. Than longith it to us for reverence and kinde-  
 3283 ness to turne us hastily to our Lord and levyen Him not alone. He is here alone  
 3284 with us all; that is to sey, only for us, He is here. And what tyme I am strange to  
 3285 Him be synne, dispeir, or slawth, than I let my Lord stonden alone in as mekill  
 3286 N as it is in me. And thus it farith with us all which ben synners. But thow it be so  
 3287 that we do thus oftentimes, His goodnes suffrith us never to be alone, but lest-  
 3288 ingly He is with us, and tenderly He excusith us, and ever sheildith us fro blame  
 3289 in His syte.

LXXXI

*This blissid woman saw God in divers manners, 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, remembre reward everlasting and liveing gladly in penance; and why God suffrith synne. Eighty-first chapter.*

3290 Our good Lord shewid Him in dyvers manners, both in Hevyn, in erth; but I

3291 saw Him take no place but in mannys soule. He shewid Him in erth in the swete  
 3292 incarnation, and in His blissid passion. And in other manner He shewid Him in  
 3293 erth, wher I sey I saw God in a poynte. And in other manner He shewid Him in  
 3294 erth, thus as it were in pilgrimage, that is to sey, He is here with us, ledand us,  
 3295 and shul ben till whan He hath browte us all to His bliss in Hevyn. He shewid  
 3296 Him dyvers tymes reynand, as it is aforseyd, but principally in mannys soule. He  
 3297 hath taken there His resting place and His worshipfull cyte, out of which wor-  
 3298 shipfull see He shall never risen nor removen without end. Mervelous and sol-  
 3299 emne is the place wher the Lord wonnyth, and therefore He will that we redily  
 3300 entenden to His gracious touching, more enjoying in His hole love than sorow  
 3301 and in our often fallings.  
 3302 N For it is the most worshippe to Him of onything that we may don that we  
 3303 leven gladly and meryly, for His love, in our penance. For He beholdith us so  
 3304 tendirly that He seith all our liveing and penance. For kind loveand is to Him  
 3305 ay lestand penance in us, which penance He werkith in us, and mercifully He  
 3306 N helpith us to baren it. For His love makith Him to longyn, His wisdom and His  
 3307 trewth with His rytfulhede makith Him to suffren us here; and in this manner  
 3308 He will seene it in us. For this is our kindly penance and the heyest, as to my  
 3309 syte. For this penance commith never fro us till what tyme that we be fulfilled  
 3310 whan we shal have Him to our mede. And therfore He will that we setten our  
 3311 herts in the overpassing, that is to sey, fro the payne that we felen into the bliss  
 3312 that we trosten.  
 N 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 arn kept in solace and in drede. For He will we turne  
 us to Him, redy cleved to His love, seand that He is our medicine. And so we must love  
 in longing and in enjoyeing, and whatsover is contrarie to this is not of God but of  
 enmity. Eighty-second chapter.*  
 3313 But here shewid our curtes Lord the moneing and the morning of the soule,  
 3314 menand thus: I wote wele thou wilt liven for My love, merily and gladly suffrand  
 3315 all the penance that may com to the. But inasmech as thou livest not without  
 3316 synne, thou woldest suffre for My love all the wo, all the tribulation, and disese  
 3317 that myte come to the. And it is soth, but be not mekill agreved with synne that  
 3318 fallith to the agens thy will.  
 3319 And here I understode that: that the Lord biholdith the servant with pitie and  
 3320 not with blame, for this passing lif askith not to liven al withoute blame and  
 3321 synne. He loveith us endlesly, and we synne customably. And He shewith us full  
 3322 myldely; and than we sorow and mornen discretly, turnand us into the beholding  
 3323 of His mercy, cleved to His love and goodness, seand that He is our medicine,  
 3324 N wittand that we doe nowte but synne. And thus be the mekeness that we gotten  
 3325 be the syte of our synne, feythfully knowyng His everlasting love, Him thanking  
 3326 and prayseing, we plesyn Him. *I love the and thou lovist Me, and our love shall  
 3327 not be departid in two, and for thi profitt I suffre.* And all this was shewid in gostly  
 3328 understandyng, seyand these blissid words: *I kepe the full sekerly.*  
 3329 And be gret desire that I have in our blissid Lord that we shal leven in this  
 3330 manner, that is to sey, in longing and enjoyeing as all this lesson of love shewith,  
 3331 therby I understode that all that is contrarious to us is not of Him, but of  
 3332 enmyte. And He will that we knowen it be the swete gracious lyt of His kynde  
 3333 love. If any swich lover be in erth which is continually kept fro falling, I know it  
 3334 N not, for it was not shewid me. But this was shewed, that in falling and in ryseing  
 3335 N we arn ever preciously kept in one love. For in the beholding of God we fall not;  
 3336 in the beholding of selfe we stond not; and both these ben soth, as to my syte.  
 3337 But the beholdyng of our Lord God is the heyest sothnes.  
 3338 Than arn we mekil bound to God, that He will in this living shewin us this hey



3339 sothness. And I understode that while we be in this life, it is full spedefull to us  
 3340 that we sen both these at onys. For the heyer beholding kepith us in gostly  
 3341 solace and trew enjoying in God. That other, that is the lower beholding, kepith  
 3342 us in drede and makith us ashamyd of ourselfe. But our good Lord will ever that  
 3343 we holden us mekil more in the beholdyng of the heyer, and not levyn the know-  
 3344 N ing of the lower, into the time that we be browte up above wher we shall have  
 3345 N our Lord Jhesus onto our mede, and ben fulfillid of joy and bliss without ende.

N LXXXIII

*Of three properties in God - Life, Love and Light; and that our reason is in God, accordand. It is heyest gift; and how our feith is a light commeing of the Fadre mesurid to us, and in this night us ledand. And the end of our wo: Sodenly 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.*

3346 I had in parte touching, sight, and feling in three propertes of God in which  
 3347 the strength and effect of all the revelation stonidith, and thei were seene in  
 3348 N every shewing, and most propirly in the twelfth wher it seith oftentimes, *I it am.*  
 3349 N The propertees are these: lif, love, and ligte. In life is marvelous homlihede, and  
 3350 in love is gentil curtesye, and in lyte is endless kyndhede. These propertes were  
 3351 in on goodness, into which goodnes my reason wold ben onyd and cleve to with  
 3352 all the myte. I beheld with reverent drede, and heyly mervelyng in the syte and  
 3353 in the feling of the swet accord, that our reason is in God, understandyng that it  
 3354 is the heyest gifte that we have receivid, and it is groundid in kinde. Our feith is a  
 3355 light kindly command of our endles day that is our fader, God, in which light our  
 3356 Moder, Criste, and our good lord, the Holy Gost, leidith us in this passand life.  
 3357 This light is mesurid discretly, nedefully standand to us in the night. The light  
 3358 is cause of our life, the night is cause of our payne and of al our wo, in which we  
 3359 diserven mede and thanks of God. For we, with mercy and grace, wilfully knowen  
 3360 and leven our light, goeand therin wisely and mytyly. And at the end of wo,  
 3361 sodenly our eye shall ben openyd, and in clerte of light our sight shall be full,  
 3362 which light is God our Maker, and Holy Gost, in Christ Jhesus our savior. Thus  
 3363 I saw and understode that our feith is oure light in our night, which light is God,  
 3364 our endless day.

N LXXXIV

*Charite is this light which is not so litil but that it is nedefull with travel to deserven endles worshipfull thanke of God. For feith and hope leden 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  
 3366 the wisdom of God. For neyther the light is so large that we may seen our blis  
 3367 full day, ne it is sperid fro us, but it is suich a light in which we may liven mede-  
 3368 N fully with travel deservand the endless worship of God. And this was seen in the  
 3369 N sixth shewing where He seid, *I thanke the of thi service and of thi travell.* Thus  
 3370 charite kepith us in feith and in hope, and hope ledith us in charite. And at the  
 3371 end, al shall be charite.  
 3372 I had three manner of understanding in this light, charite. The first is chartite  
 3373 onmade. The second is charite made. The third is charite goven. Charite onmade  
 3374 is God. Charite made is our soule in God. Charite goven is vertue. And that is  
 3375 a gracious geft of werking in which we loven God for Himselfe and ourselves in  
 3376 God, and that God lovith, for God.

N LXXXV

*God lovid His chosen fro without begynnyng, and He never suffrith them to be hurte, wherof their bliss might be lessid; and how privities now hidde in Hevyn shall be knownen, wherefore we shall bliss our Lord that everything is so wele ordeynid. Eighty-fifth chapter.*

3377 And in this sight I mervelid heyley. For notwithstanding our simple liveing  
3378 and our blindhede here, yet endlesly our curtes Lord beholdith us in this worke-  
3379 ing, enjoyand. And of all thing we may plesin Him best wisely and truely to leven  
3380 it and to enjoyen with Him and in Him. For as verily as we shall ben in the bliss  
3381 of God withouten end, Him praysand and thankand, as verily we have ben in the  
3382 foresight of God lovid and knownen in His endless purpose fro withouten begyn-  
3383 ning, in which onbegunne love He made us, and in the same love He kepith us,  
3384 and never suffrith us to be hurte be which our bliss myte be lesid. And therfore  
3385 whan the dome is goven, and we ben al browte up above, than we cleerly se in  
3386 God the privities which be now hidde to us. Than shall non of us be sterid to sey  
3387 in onywise, "Lord if it had ben thus, than it had bene full wele"; but we shall  
3388 N seyn al without voice, "Lord, blissid mot thou ben, for it is thus, it is wele." And  
3389 now se we verily that all thing is done as it was then ordeynd befor that ony  
3390 thing was made.

N LXXXVI

*The Good Lord shewid this booke shuld be otherwise performid than at the first writing. And for His werking He will we thus prey, Him thankand, trostand, and in Him enjoyand. 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.*

3391 This booke is begunne be Gods gift and His grace, but it is not yet performid,  
3392 as to my syte. For charite pray we all to God, with Godds werking, thankand,  
3393 trostand, enjoyand. For thus will our good Lord be prayd, as be the understand-  
3394 ing that I tooke in al His owne mening and in the swete words wher He seith full  
3395 merrily, *I am ground of thi beseking*. For trewly I saw and understode in our  
3396 Lords mening that He shewid it for He will have it knowen more than it is, in  
3397 which knowing He will given us grace to loven Him and clewyn to Him. For He  
3398 beholdith His heavenly tresure with so grete love on erth that He will give us  
3399 more light and solace in heavenly joy, in drawing of our herts, for sorow and merk-  
3400 ness which we arn in.

3401 And fro that time that it was shewid I desired oftentimes to witten what was  
3402 N our Lords mening. And fifteen yer after and more I was answerid in gostly  
3403 understanding, seyand thus: *Woldst thou wetten thi Lords mening in this thing?*  
3404 *Wete it wele, love was His mening. Who shewid it the? Love. What shewid He the?*  
3405 *Love. Wherefore shewid it He? For love. Hold the therin, and thou shalt witten and*  
3406 *knownen more in the same. But thou shalt never knowen ne witten therein other*  
3407 *thing without end*. Thus was I lerid that love was our Lords mening. And I saw  
3408 full sekirly, in this and in all, that ere God made us, He lovid us, which love was  
3409 never slakid, no, never shall. And in this love He hath don all his werks, and in  
3410 this love He hath made all things profitable to us. And in this love our life is  
3411 everlestand. In our making we had beginning. But the love wherin He made us  
3412 was in Him from withoute begynning, in which love we have our beginning. And  
3413 N all this shall be seen in God without end, which Jhesus mot grant us. Amen.

3414 Thus endith the Revelation of love of the blissid Trinite shewid by our Savior,  
3415 Christ Jesu, for our endles comfort and solace and also to enjoyen in Him in this  
3416 passand journey of this life.

3417 N Amen. Jhesu. Amen.

3418 N I pray Almyty God that this booke com not but to the hands of them that will  
 3419 be His faithfull lovers, and to those that will submitt them to the feith of Holy  
 3420 Church, and obey the holesom understandyng and teching of the men that be of  
 3421 vertuous life, sadde age, and profound lerning. For this Revelation is hey Divin-  
 3422 itye and hey wisdam, wherfore it may not dwelle with him that is thrall to synne  
 3423 and to the Devill. And beware thou take not on thing after thy affection and  
 3424 liking and leve another, for that is the condition of an heretique. But take every-  
 3425 thing with other, and trewly understanden all is according to holy scripture and  
 3426 growndid in the same, and that Jhesus, our very love, light, and truth, shall shew  
 3427 to all clen soules that with mekenes aske perseverantly this wisdom of Hym.  
 3428 And thou to whome this booke shall come, thanke heyly and hertely our Savior  
 3429 Crist Jhesu that He made these shewings and revelations for the, and to the, of  
 3430 His endles love, mercy, and goodnes, for thine and our save guide and conduct  
 3431 to everlestyng bliss; the which Jhesus mot grant us. Amen.

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## FOOTNOTES

### THE SHEWINGS OF JULIAN OF NORWICH: FOOTNOTES

**2 Off**, Of.

**3 pretious . . . thornys**, precious crowning with thorns.

**5 sheweings**, revelations.

**6 onyd**, joined, made one; **discolloureing**, discoloring.

**7 deareworthy**, precious, excellent.

**11 fend**, fiend.

**12 worshippfull**, honorable; **blissed**, blessed.

**13 wele**, well-being, joy; **wo**, woe.

**14 sekirness**, sureness, certainty.

**15 be**, by; **irkehede**, irritation.

**16 ghostly**, spiritual; **arn**, are; **also sekirly**, as securely.

**17 cruelle**, cruel.

**18 likeing**, pleasure, gratification; **of the herde**, because of the hard.

**19 rewfull**, rueful; **will**, desires.

**20 solacid and myrthid**, comforted and made happy; **whan**, when; **fullhede**, fulfillment, fullness.

**21-22 His blissefull . . . enjoyand**, His blessed heart, joyful even as it is cloven in two.

**22-23 hey . . . moder**, high spiritual vision of His precious mother.

**25 gret nobleth of all things makyng**, great nobility of all things in their creation; **man makeyng**, man's making, i.e., the human constitution.

**26 pretious asseth**, precious satisfaction (see note); **man**, man's.

**28 be**, by.

**30 feith and trowthe**, faith and truth; **wete His privities**, know His secrets.

**31 longyth**, belongs, is appropriate for.

**32 ground**, foundation; **beseekeing**, beseeching.

**33 sekir**, sure; **large**, generous.

**34 likyth Him**, are pleasing to Him.

**37 mede**, mead, reward.

**38 wonyth**, dwells.

**39 reuland and geveand**, ruling and giving.

**40 saveand and keepeand**, saving and keeping.

**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; **sume feleing in**, some feeling of.

**46 be**, by.

**50 seene**, saw; **peynes**, pains.

**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 underfongyn**, receive.

**56 weneing**, supposing.

**57 seyen**, saw; **eardtly**, earthly.

**58 ghostly**, spiritual.

**59 fends**, fiends.

**61 lyven**, live; **worshippe**, honor.

**64 wotith**, know.

**68 very**, true, genuine.

**70 fro**, from.

**72 yers**, years.

**74 wened not a levyd**, believed I would not live; **langorid**, languished.

**75 wened**, thought, supposed.

**76 youngith**, youth.

**77 sweeme**, a pity, regret.

**77-78 me lekid to levin for**, it gave me pleasure to live for.

**78 ne**, nor; **aferd**, 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; **stered**, prompted, took a notion.

**87 underlenand**, leaning with support from beneath.

**89 by than**, by the time that.

**89-90 I had sett my eyen**, my eyes were fixed in the death stare.

**90 sett**, placed.

**91 browte**, brought; **Louke**, look

**92 Methought**, It seemed to me; **eyen**, eyes; **sett**, fixed.

**93 Hevyn**, Heaven.

**94 dede**, did.

**95 duren to loke**, 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**, any feeling; **onde**, breath.

**100-01 went sothly**, truly thought.

**101 passid**, died.

**102 hele**, well.

**103 party**, part; **aforn**, before.

**104 privy**, mysterious; **kinde**, nature.

**105 levyn**, live.

**106 lever a be**, rather have been.

**109 minde**, understanding, realization.

**110 longeing**, longing (possibly belonging).

**111 kinde**, natural, kindly.

**112 would beene a dedely man**, was willing to be a mortal person

**114 rede blode trekelyn**, red blood trickling.

**115 freisly**, afresh; **ryth**, right; **that**, when.

**116 thornys**, thorns.

**118 ony mene**, any intermediary.

**119 herte**, heart.

**124 appereith**, appears.

**124-25 Benedicite, Domine**, Blessed be Thou, Lord.

**125 meneing**, intention.

**126 astonyed**, astonished.

**127 reverend and dredfull**, revered and awe inspiring; **homley**, intimate, familiar (see note); **synfull creture liveing**, sinful creature living.

**129 of fends or I dyed**, by fiends before I died.

**131 enow**, enough; **ya**, yeah, indeed; **leving**, living; **ageyn**, against.

**133 understondyng**, mind.

**134 waxen**, grown.

**135 wan**, when.

**136 party**, part.

**141 sothly**, truly; **mare**, more.

**144 homely**, intimate.

**146 wrappeth . . . becloseth us**, winds about us, embraces us, and entirely encloses us.

**149 hesil nutt**, hazel nut.

**151 lesten**, 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 Him liketh**, it pleases Him.

**166 nowted**, stripped.

**167 Whan**, When.

**169 sily**, innocent, simple.

**170 kinde yernings**, natural yearning.

**172 enow**, enough.

**175 arn**, are.

**180 lerne**, teach; **clevyn**, cleave.

**181 mende**, mind.

**182 menys**, means, intermediaries.

**183 sothly**, truly.

**184 clevyn**, cleave.

**185 menys**, means, intermediaries.

**187 hole**, whole.

**187-88 failith right nowte**, nothing at all fails.

**190 deareworthy**, precious, excellent.

**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, helps; **afor**n, before; **cum**, come.

**204-05 quickyth**, gives life to.

**206 nerest . . . grace**, nearest in nature and most ready in grace.

**208 beclosyd**, enclosed; **dispite of**, contempt for.

**209 longyth in kinde**, belongs in nature.

**211 bonys**, bones.

**212 herte**, heart; **bouke**, trunk; **arn**, are.

**213 ya**, indeed; **wasten and weren**, waste and wear.

**214 hole**, whole.

**216 herete**, heart.

**217 spedyth**, prospers.

**219 wetyn**, know; **mekyl**, greatly

**222 onenestimable**, inestimable.

**226 blyn**, cease.

**231 lest**, least; **his**, its (the soul's).

**233 his even Cristen**, the soul's fellow Christians.

**234 to lerne us**, to teach us.

**236 hey**, high.

**239 in reward of**, in comparison with.

**242 lesting**, lasting.

**242-43 bledeing of the hede**, 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

**248 plenteoushede**, plenitude.

**249 dropys**, drops; **evys**, eaves; **showre of reyne**, shower of rain.

**250 bodily witte**, natural intelligence.



**250-51 roundhede**, roundness;

**251 heryng**, herring.

**254 dropys of evese**, drops from eaves.

**255 hidouse**, hideous.

**257 curtes**, 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.

**277-78 govyn of**, given by.

**278 mede**, mead, reward.

**282 goven**, given.

**285 be than**, until.

**287 Benedicite, Domine**, Blessed be Thou, Lord.

**288 toknys**, tokens, signs.

**290 bene**, be.

**292 wete**, know.

**294 seith**, sees.

**295 semith**, seems.

**300 stinted**, stopped.

**302 ell**, else.

**303 mekil sterid**, much stirred; **even Cristen**, fellow Christians.

**304 they**, them.

**306 domys day**, judgment day; **went a deid**, expected to have died.

**307 deith**, dies; **demyd**, judged.

**308 thei 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 leven**, 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 levyn**, 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 onehede**, unity

**328 on . . . sight**, one (whole) in my sight; **hat**, has.

**334 hem**, those; **save**, saved, i.e., achieve salvation.

**335 leve**, believe; **levith**, believes.

**339 diligens**, diligence.

**342 hopinly**, openly.

**343 wolde**, wish to.

**346 henge**, hung.

**348 sollowing**, soiling (see note); **langoryng**, languishing, lingering; **mo**, more.

**350 ere**, ear; **overrede**, overrun.

**351 tuther**, other; **therewhiles**, meanwhile.

**352 swemely**, sorrowfully, fearfully.

**355 sowte**, sought.

**356 sekyn**, seek.

**356-57 And . . . Him**, If we see anything of Him.

**357 sterid**, stirred, prompted; **sekyn**, seek.

**358 sowte**, sought.

**361 see ground**, bottom of the sea.

**362 dalis . . . wrekke**, green dales, seeming as if it were grown over with moss, with wrak.

**367 levyn**, believe; **thowe that us thinkeith**, although we think.

**369 abedyn**, abided, waited for; **trosted**, trusted.

**370 low**, humble; **sprets**, spirits.

**371 travel**, travail; **mornand**, **dredfull**, mourning, fearful.

**374 dede hame**, skin, slough; mortal covering (fig., flesh).

**378 reulihede and lenehede**, piteousness and thinness.

**379 stondyng**, understanding that.

**385 be synne**, through sin.

**386 And that made**, And He who made.

**388 overpassing**, transcendence.

**390 geynmakyng**, remaking.

**391 dedely**, mortal.

**393-94 dede hame**, skin, slough, mortal covering (fig., flesh).

**395 owen to trowen**, ought to believe.

**396 travel**, travail.

**399 chere**, expression.

**400 rewfull and dedely**, rueful and like death.

**401 lernyng**, teaching.

**402 ful mekyl**, very much; **sekyn**, seek.

**404 sekyng**, seeking.

**407 travel**, travail.

**408 God wille**, God's will.

**409-10 have him**, conduct itself.

**415 mown**, may; **on**, one.

**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; **ageyns**, against.

**422 thred**, third.

**425 swith sodeyn**, very sudden; **trowid**, believed; **hend**, 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 ben happis and adventures**, are chances and accidents.

**438 me behovith nedes to grant**, I must concede.

**441 sekir**, certain.

**442 dede**, deed.

**443 wold**, would; **wold shewen**, would show.

**448 ben al**, is all; **feilith nougte**, nothing fails.

**454 demyng**, judgment.

**459 heiest**, highest.

**463 or**, before.

**472 me behovyd nedis to assenten**, I must necessarily assent.

**473-74 seming of the scorgyng**, seaming, furrowing, of the scourging (see note).

**477 should a**, should have.

**478 migt**, 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 licur**, liquor.

**486 it is our kinde**, it is of the same nature as our own.

**489 braste her bands**, burst their bonds.

**490 longyd**, belonged; **curte**, courte.

**495 it nedith**, it is needed.

**498 er**, before.

**499 conable**, suitable.

**500 migte**, might.

**501 formys**, forms.

**502 menening**, referring to.

**506 ascappyn**, escape; **worshipply be**, honorably by.

**507 attemyd**, esteemed.

**508 mech**, much.

**510 migte**, might; **tokyn**, taken.

**511 wreth**, wrath.

**515 onmigte**, powerlessness.

**516 sigte**, sight; **I lauhyd migtily**, I laughed mightily; **lauhyn**, laugh.

**517 likeing**, pleasure.

**518-19 lauhyn, lawhyn**, laugh.

**522 sothfastnes**, truth.

**524 sadhede**, sober mood; **game**, joy.

**525 arneste**, earnest, seriousness.

**526 arneste**, earnestly.

**529 done**, do.

**530 dampnid**, damned.

**531 hose**, whose.

**532 invye**, envy.

**537 clepid**, called.

**540 to solacyn**, to make comfortable.

**544 thanke**, thanks.

**553 reme**, realm.

**554 leking**, pleasing; **underfongyn**, received; **rigte**, right.

**557 hem**, those; **her yongith**, their youth.

**559 on day**, one day's.

**561 lever**, readier, more inclined.

**562 soveren gostly lekyng**, sovereign spiritual delight.

**565 lestenid**, lasted.

**566 irkenes of**, irriation with.

**567 onethis**, scarcely; **leve**, live.

**570 mycti**, mighty.

**571 desesid me**, made me uneasy.

**573 dyvers**, different.

**577 spedeful**, efficacious.

**580 manys**, man's.

**582 soden**, sudden.

**585 passand**, passing.

**590 sithen**, after.

**591 langoring**, languishing.

**591-92 dede . . . browne blew**, deathly to blue, and after a duller blue.

**594-95 tho . . . clange**, 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 migte**, might.

**602 Blodeleshede**, Bloodlessness.

**607 party after party**, step by step; **dryande**, drying.

**609 pynyng**, torture, suffering.

**610 than I seid**, when I said.

**612 clongen**, withered; **peteuous**, pitiable.

**613 deyand**, dying.

**616 threst**, thirst.

**619 bonys**, bones.

**620 wryngyng of the naylys**, twisting, drilling in, of the nails; **weyte**, weight.

**623 wrangyng**, twisting.

**624 bakyn**, baked.

**625 clyngand**, clinging; **deyand**, dying.

**626-31 And . . . moysture**, And in the beginning, while the flesh was still fresh 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**, pity.

**635 ben**, be.

**636 dreyen**, dry; **stynte**, diminish, stop; **weyte**, weight.

**637 abute**, about.

**638 tother**, other.

**639 cloderyd**, clotted.

**640 smal**, thin; **ronkyllid**, wrinkled.

**641 a tannyd . . . akynned**, a tanned color like a dry board when it is scorched

**643 dryengs**, dryings.

**644 eyr**, air.

**645 askyd licour**, needed moisture.

**646 mynystid**, ministered.

**648 clyngand**, withering up.

**650 clyngyng dryand**, withering drying.

**651 peynd**, made to suffer, tortured; **thingke**, think.

**653 wiste**, knew.

**654 onys**, once; **mynde**, realization

**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 onyd**, joined.

**667-68 mekylhede**, greatness.

**668 continyyd**, continued.

**669 fulsomely**, abundantly; fully.

**671 panys**, pains.

**676 onyng**, empathy, union.

**679 faledyn**, failed; **hyr**, their.

**680 thir**, their; **ther**, their

**681-82 than . . . faylon with Hym**, then because of their nature they necessarily failed with Him; **penys**, pains.

**684 feyling**, failing.

**685 privy kepyng**, mysterious care.

**686 on**, one.

**687 paynym**, pagan.

**689 ell**, else.

**690 auter**, altar.

**694 nawted**, made nothing, a cipher.

**696 wold a lokyd**, would have looked; **weste**, knew.

**698 uggyng**, horror.

**699 profir**, proposition.

**700 feyth**, faith.

**701 desesynd me**, made me uneasy.

**704 lever a ben**, rather have been; **domys day**, judgment day

**707 lerid**, taught.

**709 chase**, chose.

**710 hat be**, has been.

**711 done so**, do so; **chesyn**, choose.

**712 repentid me**, repentid, changed my mind; **wiste**, known.

**713 me had be loth**, I should have been loath.

**714 grutchyng and damyng**, grudging and curse.

**715 wilful choys**, deliberate choice.

**716 tho be**, those are.



**721 chase**, chose.

**722 soverayn**, sovereign; **hede**, heed.

**723 onyd into**, made one with.

**727 langring**, languishing.

**729 allonly**, only.

**732 shamly**, **dispitous**, shameful, pitiless.

**734 sean**, seen.

**736 heyte and noblyth**, height and nobility.

**738 lothhede**, loathing.

**740 mannys**, man's.

**741 manys**, man's.

**747 ches**, chose; **desyr**, desire.

**748 wel payeyng**, much satisfaction.

**750 passyng**, transcendent.

**756 wet**, expected to; **ryth**, right.

**757 be semyng**, by appearances.

**759 chere**, countenance, expression.

**761 agreefe**, sorrow.

**762 menyng**, intention, disposition, understanding.

**769-70 should us agrevyn**, would make us sad.

**771-72 desese and travel**, distress and labor.

**772 frelete askyth**, frailty requires.

**777 payd**, pleased, satisfied.

**778 gramercy**, thank you.

**779 payde**, pleased.

**780-81 I myht suffre**, I might suffer.

**781 lifte**, lifted.

**782 gretly mervelyd**, made to marvel greatly.

**788 mede**, reward.

**788-89 Fader . . . mede**, Father might have given Him no reward.

**792 beyeng**, buying (fig., redemption).

**793 corone**, crown.

**799 diligens**, diligence.

**800 sotly**, truly.

**801 coude**, could.

**803 al thynkyth Him**, He considers all; **in reward of**, considering.

**804 sesin**, cease.

**808 creature**, human.

**823 plesance**, pleasure.

**824 lykyng**, enjoyment.

**826 thred**, third.

**827 curtes**, courteous.

**830 semys of the scorgyng**, weals from the scourging (see note 473-74).

**831 that**, that which.

**833 Goddys**, God's.

**839 upriste on Esterne morow**, resurrection on Easter morning.

**841 wil**, desires.

**845 wroute**, wrought.

**849 enow**, enough.

**850 ell**, else.

**851 mend**, mind; **gevere**, giver.

**853 solacyn**, give solace to, please.

**856 solacid**, satisfied.

**861 bawte**, bought (fig., redeemed).

**886 ryte**, right.

**888 wold se**, would wish to see.

**899 lerid . . . hirr**, taught to long to see her.

**903 gramercy**, thank you.

**904 wend a seen hir**, expected to have seen her.

**912 gove**, given.

**914 tymys**, times.

**931 letted**, hindered.

**934 forseying**, foreseeing; **lettid**, prevented.

**935 a be**, have been; **steryng**, agitation.

**938 behovabil**, necessary; fits in (see note 936).

**942 in party nowtid**, partly despised.

**946 wern**, were.

**949 afferd**, afraid.

**960 sythen**, since.

**972 reuth**, ruth, pity; **ech**, each.

**974 lakid**, blamed; **rapyd**, abused.

**975 lettyn**, prevent, lessen.

**976 heynen**, raise.

**977 tobreke**, utterly shatter.

**982 nowting**, humiliation.

**989-90 gruching and dispeir**, grudging and despair.

**992 childer**, children.

**993 swemly**, sadly.

**996 esyd**, eased.

**1000 asyeth**, reparation.

**1001 manys**, man's.

**1003 sythe**, since.

**1007 hopyn**, open; **lite**, luminous, without burden.

**1009 counsellid**, counseled.

**1011 onjoyeth**, takes pleasure.

**1014 sperid**, barred, closed.

**1022 owen**, ought.

**1035 threst**, thirst.

**1040 hole**, whole.

**1042 amenst**, as concerns (see note).

**1044 heynded ne lownyd**, raised nor lowered.

**1047 anemst**, concerning.

**1055 onpassible**, impassible.

**1056 threst**, thirst.

**1058 cum**, come.

**1064-65 thow . . . properties**, And [this is true] even though longing and pity are two separate qualities.

**1068 secyn**, cease.

**1071 On**, one.

**1073 On**, one; **wetyn**, understand.

**1079 loke**, look; **morning**, mourning.

**1085 trostily**, trustfully.

**1092 pesid**, made peaceful.

**1100 peynt**, point.

**1102 herth**, earth.

**1103 ethen**, heathen.

**1106 And stondyng**, And this being so.

**1108 That**, What.

**1110 stedfasty**, steadfastly.

**1111 sadly levyn**, firmly believe.

**1118 to maken prefe**, to try to prove out, to test; **longyth**, belongs.

**1122 coude**, knew, could learn.

**1134 deden Hym to ded**, put Him to death.

**1136 lered**, taught.

**1137 hopyng**, hoping.

**1144 besyn us**, busy ourselves.

**1146 to**, two; **privities**, secrets, mysteries.

**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.

**1163 ageyn**, against; **thred**, third.

**1170 freindful mene**, friendly intermediary.

**1180 peynte**, point.

**1181 rythful**, righteous.

**1192 seith**, sees; **sowlys**, souls.

**1197 secyn**, cease.

**1206 dredful**, reverent.

**1211 His holy**, His saints.

**1217 trostily**, with trust, confidence.

**1221 hat to**, has for.

**1224 leven**, believe.

**1225 owe we**, we ought.

**1234 her**, here.

**1238 clepyth us**, calls out to us; **Entend**, Attend, Listen.

**1249 fele**, many, several.

**1250 heygh**, high.

**1253 myschevis**, troubles, evils; **to meken us**, to make us meek.

**1263 entendyn**, attend, pay attention.

**1267 concyvid a softe drede**, conceived a quiet fear.

**1274 Ryth**, Just; **bestly**, bestial.

**1276 yll**, evil.

**1277 that that Hym lykyt**, that which pleases Him.

**1283 goven**, given.

**1290 lift**, lifted.

**1299 hende neybor**, courteous, affable neighbor.

**1310 chousyn**, chosen.

**1311-13 al forbetyth . . . 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 ymage**, image.

**1318 domysman**, judge.

**1330 menys**, means, ways.

**1332 helyd**, healed.

**1338 mede**, reward; **underfongyn**, receive.

**1340 dispeir**, despair.

**1342 beand and werkand**, existing and working.

**1345 fel and fers**, evil and fierce; **and so mech . . . the more**, and in as much as our need is [great] the more [He defends us].

**1347 severayn**, sovereign.

**1348 privily**, inwardly.

**1353 consciens**, conscience.

**1355 frendful**, friendly.

**1365 leven**, live.

**1370 chargyn**, charge, set down.

**1374 the lother . . . synne**, the more loath he is to sin.

**1378 to haten**, to be hated.

**1380 And we gevyn**, If we give.

**1383 lawis**, laws; **tawth**, taught.

**1384 ageyn**, in opposition to.

**1392 Lordis**, Lord's.

**1398 besekyng**, prayer, beseeching; **sythen**, after.

**1405 for an impossible**, as an impossibility, a logical absurdity.

**1417 tresour**, treasury; **His holy**, His saints.

**1422 inderly**, earnestly.

**1439 felyth**, feels.

**1440 grece**, grace.

**1457 taryen and peyn**, delay and trouble.

**1458 leve**, believe.

**1460 trosten**, trust.

**1467 mytys**, powers.

**1468 will**, desires.

**1468-69 our stede . . . wonynge**, our standing place and our dwelling.

**1472 agen byeing**, redemption.

**1476 deds**, deeds.

**1477 dede**, deed.

**1482 dette**, debt.

**1486 other**, either.

**1494 diligens**, diligence.

**1499 onyth**, binds, unites; **thow**, though.

**1501 will**, desires.

**1502 ablith**, makes able, fits the individual for.

**1504 steryth**, prompts, stirs.

**1507 And thou besekyst**, And you beseech.

**1513 eur**, your (see note).

**1519 steryth**, inspires.

**1522 ablyng**, fitting.

**1524 buxum**, obedient.

**1526 nedys wherfore we prayen**, that we need to pray.

**1527 seying**, seeing.

**1529 fulsome**, abundant; **mytys**, powers.

**1530 continueate**, continual.

**1533 hey**, high, great; **wonyng**, dwelling place.

**1535 continuat**, continual.

**1540 fulsomely**, completely, to the full; **seand**, seeing.

**1541 feland**, feeling; **heryng**, hearing.

**1542 swelowyng**, swallowing.

**1544 leven**, live; **dedly**, mortal.

**1555 commend**, coming.

**1556-57 souverain**, **severeyn**, **sovereyn**, sovereign.

**1558 made**, created, i.e., not self-generated.

**1561 in reward of**, in comparison with.

**1562 onethys**, scarcely; **owte**, anything; **clertye**, clarity.

**1565-66 hoole and save**, whole and safe.

**1568 medyllid**, mixed.

**1578 cowl nowte**, could not; **dome**, judgment.

**1582 cowlth**, could.

**1585 levyn**, leave (see note).

**1587 longyth . . . knoyn it**, pertains to me to know it truly.

**1604 encrecin** and **wexen be forthyn**, increase and grow with the helping.

**1613-14 And . . . me**, And this way of looking at things stayed with me.

**1616 encrese and resyn**, increase and rise.

**1637 yeele me**, yield myself.

**1638 owyth**, ought to do.

**1639 longen**, pertain; **On**, One.

**1648 no**, not.

**1649 sumdel**, something.

**1651-52 frelte and overcummyng**, frailty and defeats.

**1652 onmyte and onwise**, powerless and foolish.

**1654 sey**, saw.

**1655 mischevous**, ill.

**1660 morning**, mourning.

**1673 contrarioust**, contrariness, perversity.

**1674 rote**, root.



**1675 traveylid**, belabored.

**1677 wonnyng**, dwelling.

**1679 buxum**, obedient.

**1681 sow**, saw.

**1682 all**, else; **frowardness and a contrarioste**, perversity and an opposition.

**1685 contrariuste**, contrariness.

**1688 cowth**, could.

**1691 turnyng . . . good**, turning everything to good for us.

**1696 of us**, away from us.

**1697 cessyth**, ceases.

**1699 propirte**, quality.

**1720 seyth**, sees.

**1728 a touch**, a bit; **stede**, standing place.

**1732 wretches**, times of wretchedness.

**1733-34 buxumhede**, obedience.

**1734 stede**, place.

**1745 domys**, judgments; **pessible**, at peace.

**1779 awer**, trouble (see note).

**1781 eryn**, err.

**1785 makyn . . . it**, make me courageous enough to ask this.

**1792 Ho**, Who.

**1793 sen**, see.

**1794 mystily**, obscurely, as if through a mist; symbolically (see note).

**1795 botryn**, both.

**1804 rynnith**, runs.

**1805 slade**, valley.

**1813 brosyng**, bruising.

**1816 stonyed**, stunned, astonished; **mend**, mind; **luf**, love.

**1820 lang**, long.

**1830 nobleth**, nobility, honor.

**1834 skyl**, reasonable.

**1835 reward . . . drede**, compensate him for this attack and for his fear.

**1837 hole**, wholeness, health; **And ell**, Or else.

**1850 aret**, attributed.

**1852 mystye**, symbolic, obscure (see note to line 1794).

**1855 sumdele**, somewhat.

**1860 depart**, separate.

**1861 owe**, ought.

**1862 trostyn**, trust.

**1865 monethis**, months.

**1866 hede**, heed.

**1868 mysty and indifferent**, unclear and irrelevant; **assend**, assented.

**1872 sate**, sat; **tho**, the.

**1875 havyng**, behavior.

**1876 onlothfulhede**, alacrity, good will.

**1882 stonyed**, stunned, stricken.

**1884 lettid**, hindered.

**1895 syde**, long, ample.

**1896 sad**, dignified.

**1897 fulsomely featours**, full, regular features.

**1899 hey ward**, high refuge.

**1901 on to**, in two.

**1902 medlur**, mixture.

**1907 lofly**, lovely.

**1915 is this to menyn**, means this; **cyte**, city, site.

**1918 adyten him**, prepare for him, assign to him.

**1919 abeydand**, waiting for; **medlid**, mingled.

**1922 eyen**, eyes.

**1932 fornempts**, right before; **asyd**, aside; **lift**, left.

**1933 kirtle**, coat, tunic; **sengil**, single; **died with swete**, stained with sweat.

**1934 streyte fittyng**, skimpy, close.

**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**, sweating.

**1959-60 dygte this mete**, prepared this food.

**1967 dygte**, prepared.

**1973 rythful**, fittingly; **nerhede**, closeness.

**1980 slade**, valley.

**1994 anempts**, pertains to.

**1996 Hym**, Himself.

**2000 steytehede**, skimpiness.

**2001 waring**, wearing; **defaceing of swete**, disfigurement of the sweat; **travel**, labor.

**2022 privities**, secrets.

**2030 sore**, physical pain.

**2030-31 also swithe**, at once.

**2031 stod dredfully**, stood in awe.

**2032 even ryth**, on the righthand of God.

**2035 woon**, achieved, won.

**2039 sweppys**, blows; **scorgis**, whippings.

**2041 hedepanne**, skull.

**2048 rote**, rout, i.e., throng, company of souls.

**2052 streyte**, scanty.

**2054 wyde and syde**, ample and long; **than was than**, than was then.

**2056 medlur**, mixture.

**2059 sete**, seat, site.

**2060 unornely**, without ornament, plainly.

**2063 tho**, the.

**2071 cety**, city.

**2072 adyte**, assigned.

**2079-80 medlur bothen**, mixture both.

**2081 mischefe**, harm, damage; **deyand**, dying.

**2085 onethys**, scarcely.

**2090 medle**, mixture.

**2092 ilke**, same.

**2096 falyn**, fall.

**2099 grutchin ther agen**, complain against it.

**2100 duryin**, endure.

**2101 medlur**, mixed state.

**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.

**2146 asseth**, atonement.

**2163 awer**, concern (see note 1779).

**2174 ageyn byeng**, redemption.

**2191 slyppe**, slime; **medlid and gaderid**, mingled and gathered.

**2205 sotil**, subtle.

**2210 departing**, division, separation.

**2211 hesy**, easy; **trowen**, believe.

**2214 owe**, ought.

**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 cure**, care.

**2256 abylith**, enables.

**2258 sensualite**, concrete and bodily existence (see note 2250-51).

**2259 cite**, city.

**2260 se**, see, official domain.

**2282 sotil**, subtle.

**2284 for the mene profir**, on the basis of the intermediary's suggestion.

**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 comenyng and daliance**, mutuality and communion, i.e., familiar conversation.

**2303 clepid**, called, designated.

**2304 cyte**, city.

**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 heyhede**, elevation; **kindhede**, natural placement. See note 2318.

**2320 increas**, increase.

**2329 connyng of**, knowledge of.

**2331-33 For. . . spirite**, 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.

**2344 diverssetis**, diversity.

**2351 adyte**, assigned.

**2366 renued**, renewed.

**2380 lerand His loris**, learning His lore.

**2386 at onys**, at once.

**2404 yeldyng**, repayment, harvest.

**2419 kepid ondepartid**, kept together.

**2424 thred**, third.

**2429 perfitt**, perfect.

**2472 impropried to**, embodied in.

**2477 forthspreadyng**, amplification.

**2488 rayhid Him and dyte Him**, arrayed and prepared Himself.

**2495 throwes**, times, torments.

**2497 makyn aseth to**, fully satisfy.

**2522 bristinid**, broken, beaten severely.

**2538 bend payd**, be satisfied (or, yield, pleased).

**2539 And**, If.

**2551 assay**, trial.

**2572 al swithe**, at once.

**2578-79 blissid comon**, blessed community.

**2587 not . . . Child**, nothing to do at all but see about the salvation of her child. .

**2592 dispits**, humiliations.

**2606 rialtie**, royalty.

**2628 sothly**, truly.

**2630 shynand**, shining.

**2632 mone**, lament.

**2643 fordreth**, fosters, helps.

**2663 beyng**, being, existence.

**2678 semyt**, seems.

**2682 oggley**, ugly; **bolned quave of styngand myre**, swollen heaving of stinking mire.

**2685 bolnehede**, swelling.

**2687 belevith**, stays, is left.

**2690 severen**, sovereign, the greatest possible.

**2691 behest**, promise.

**2692 behoting**, promise.

**2705 behests**, promises.

**2712 trosty**, in trust, without doubt.

**2718 had . . . lovid of God**, possessed infinitely by those whom God loves.

**2719 mon**, may.

**2742 ich**, each.

**2748 lestid folowand**, were going on consecutively; or, were perpetually in my mind.

**2749 langiren**, languish.

**2752 hevyed**, heaved, tossed.

**2754 ferid**, fared.

**2755 leuhe . . . inderly**, laughed loud and heartily.

**2756 blode fast**, bled profusely.

**2758 recleshede**, recklessness.

**2760 shrevyn**, absolved, shriven.

**2761 levyn**, believe.

**2763 fole**, fool.

**2768 gan to slepyn**, went to sleep.

**2772 steknes**, speckles, stitches (see note).

**2773 rode**, red; **evisid**, clipped.

**2774 thounys**, temples; **shrewd**, wicked.

**2797 gemeth**, guides.

**2814 makar**, maker.

**2815 cite**, city.

**2831 leve**, believe.

**2845-46 And . . . more**, And soon after all was closed, and I saw no more.

**2850 parlement**, debate.

**2853 bidding of beds**, praying of beads, i.e., saying the rosary.

**2863 sovereign**, sovereign, the best possible.

**2874 byddand**, commanding.

**2889-90 festyn it feyfully**, fasten it faithfully.

**2896 persivyn**, understand.

**2906 utter**, outer.

**2908 cheres**, countenances.

**2915 beer**, endure.

**2919 medlarid the thord**, mingles the third.

**2928 cleerty**, clarity; **feland**, feeling.

**2931 medled with ony**, mixed with any.

**2944 al He halsith us**, He embraces us entirely.

**2954 myrkehede**, darkness.

**2977 rith**, exactly.

**2978 sumdele**, something.

**2980-81 on . . . hevily**, one is impatience or sloth, for we endure our trouble and pains heavily.

**2999 astynten**, stop.

**3015 afray**, sudden attack.

**3031 thei arn rotid**, they are rooted.

**3045 moder barme**, mother's bosom.

**3050 medlid**, mixed.

**3059 us feile**, we fail in.

**3065 neden**, are needed.

**3066 threist**, thirst.

**3067 His holy**, His saints.

**3068 lively**, living.

**3087 tremelyn and quakyn**, tremble and quake.



**3089 tremeland and quakand**, trembling and quaking.

**3107 travellyn**, work.

**3128 behotist**, promised.

**3130 slauth**, sloth; **lesyng**, losing.

**3143 brynnyt**, burns.

**3146 flen**, flee.

**3148 neyghen**, draw near to.

**3148-49 shrewid peyne**, wicked, i.e., severe pain.

**3162-63 Accuse . . . demandand that**, Do not accuse yourself too much, deciding that.

**3171 gaf**, gave.

**3232 alsa**, also.

**3241 recles**, careless.

**3247 beseyn us**, busy ourselves.

**3249 swemefully**, piteously.

**3250 hath hast**, has haste (i.e., is eager to).

**3274 swemefully**, sorrowfully.

**3280 leve . . . Him**, fail to keep Him in mind.

**3282 swemely and monyng**, sorrowful and lamenting.

**3296 reynand**, reigning.

**3299 wonnyth**, dwells.

**3310 mede**, reward.

**3318 the agens**, you against.

**3321 customably**, customarily, habitually.

**3323 clevand**, cleaving; **seand**, seeing.

**3324 wittand**, knowing.

**3332 lyt**, light.

**3361 clerte**, clarity.

**3367 sperid**, closed off; suich, such.

**3389 befor** **that**, before.

**3399-3400 merkness**, darkness.

**3424 heretique**, heretic.

## THE SHEWINGS OF JULIAN OF NORWICH: NOTES

### Abbreviations:

C&W     *A Book of Showings to the Anchoress Julian of Norwich*, ed. Edmund Colledge and James Walsh. Toronto: Pontifical Institute of Mediaeval 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** *pretious*. S1 barely legible. P *precious*.

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

**26-27** *and of the pretious asseth that He hath made for man synne*. *Asseth*, "satisfaction," "compensation," or "amends," is both a legal and an ecclesiastical 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 Wycliffite Sermons*, ed. Anne Hudson (Oxford: Clarendon Press, 1983), 1, 497-99, for an entire sermon on the place of *assetth* 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 *ad satis*; she defines *assetth* 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 wele*. S1 *make wle*.

**38** *wonyth*. S1 marginal gloss: *dwelletth*.

### 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 mekenes of this woman" and "this blissid 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 Cecelia: "For the thirde, I harde a man telle of halye kyrke of the stoyre of Saynte Cecylle. In the whilke schewynge I undyrstode that sche hadde thre woundys with a swerde in the nekke, with the whilke sche pynede to the dede. By the styrrynge of this I conseyvede a myghty desyre, prayande oure lorde god that he wolde grawnte me thre

woundys . . ." [For the third, I heard a man tell of holy church's story of Saint Cecelia, 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. Riehle 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).

**50** *and suffer with Him*. The shorter version adds, "not withstandyng that I leevyd sadlye alle the peynes of cryste as halye kyrke schewys & techys, & also the payntyngys of crucyfexes that er made be the grace of god after the techyng of haly kyrke to the lyknes of crystes passyoun, als farfurthe 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 "payntyngys" may be a neo-Platonic term, see C&W, I, 202, and the article cited there by G. V. Smithers, "Two Typological Terms in the *Ancrone Riwe*," *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 vitae 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 caste of Julian's treatment of this theme, see Bhattacharji, pp. 85-88.

**64** *seying*. S2; S1 *sey*. P's syntax is too different to furnish the word.

**69** *willfull longing to God*. In medieval psychology the will was the faculty which could choose and love. *Will* and *willful* 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 *Shewings* which 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 sent for*. A is more circumstantial: "thay that were with me sente for the persoun, my currete, to be atte myne endyng [the parson, my curate, to be at my end]. He come, and a childe with hym, and brought a crosse & be thanne I hadde sette myne eyenn [eyes], and myght nought speke. The persone sette the crosse before my face, and sayde: 'Dowghtter, I have brought the [thee] the ymage of thy sauioure'" (fol. 98r).

**99** *After this the other party of my body began to dyen*. A reports, "Myne handdys felle downe on aythere syde, and also for vnpowere my heede satylde downe" [went limp] (fol. 98r).

**100** *onethys*. S1 marginal gloss: *scarcely*.

*onde*. S1 marginal gloss: *winde*.

**106** *lever*. S1 marginal gloss: *rather*.

### Chapter IV

**126-27** *that He that is so reverend and dredfull will be so homley*. *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 goostly excersise," but that others "ben so sotyl [subtle] in grace & in spirit, & so homely with God in this 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, p. 90. According to Riehle, *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 *his*. S2 agrees with P's *her*.

**143** *manhood*. P; S1 omits.

## Chapter V

**145** *for us*. P *to our helpe*.

**146-47** *wrappeth us . . . tender love*. S1 is intermittently blotched by ink that has soaked through from the other side of the page. P expands the clause: *wrappeth us and wyndeth us, halseth us and all becloseth us, hangeth about us for tender love*.

**151** *lesten*. S1 marginal gloss: *last*.

**152** *it might suddenly have fallen to nowte for littil*. The short text continues, "In this blyssede revelacion god schewyd me thre noughtes of whilke noughttes [showed me three naughts, of which naughts] this is the fyrste that was schewyd me. Of this nedes ilke [each] man and woman to hafe knawynge that desyres to lyeve contemplatyfelye [live as a contemplative], that hym lyke to nought alle thynges 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, I, 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 knoweing* 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."

**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 Himselpe beclosyd*. P adds: "A man goyth vppe ryght and the soule of his body is sparyde [closed], as a purse fulle feyer. And whan it is tyme of his nescessery, it is openyde and sparyde ayen [again] fulle 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 nede" (fol. 12r). C&W offers the translation "cooked, digested food" for *soule* from OE *sufol* (II, 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 to*. to P; S1 *do*.

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

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

**226** *blyn*. S1 marginal gloss: *cease, leave fr*.

**233** *even Cristen*. S1 marginal gloss: *Xstian neighbour*.

## Chapter VII

**235** *the hey. S1 they hey.*

**241-51** *In all the tyme . . . spreadeing on the forehead.* In the course of an argument that cultural representations may be constitutive of the mystic's experience, Laurie A. Finke 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 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** *semand.* S1 marginal gloss: *seeming*.

**252** *mynde.* 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** *hart.* 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 ("Fiducia," p. 225).

**303** *sterid.* S1 marginal gloss: *stirr'd*.

**306** *domys 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 reunited for a final, confirming, general judgment.

**310** *mervil.* S1 marginal gloss: *strange*.

**314** *levyn.* 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 passages continues into Julian's apology (or apologia) for addressing fellow Christians as a teacher even though she is a woman (fols. 100v-101r), given below, Appendix A.

**330-32** *For in mankynd . . . 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** *But in al thing I leve as Holy Church levith, preachith, and teachith.* This is the first of Julian's affirmations of accordance with the Church's teaching.

*leve*. S1 gloss: beleeeve.

## Chapter X

**348** *sollowing*. A reads *sowlynge* (fol. 101v), which C&W gives as "to soil," derived from OF *suill(i)er*, *soill(i)er*. For Biblical background, see C&W II, 324.

**351** *it vanyssched*. P; S1 omits.

**355** *For I saw Him and sowte Hym*. S1: *For I saw him sowte*; marginal gloss: *sowght*. P: *And thus I saw him and sought him*.

**363-65** *Than I understode . . . harme*. S1 marginal gloss: *NB*. This *nota 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; S1 illegible.

**366-67** *will that*. P; S1 illegible.

**370** *sprets*. S1 marginal gloss: *spirits*.

**375** *the holy vernacle of Rome*. According to the legend of the vernicle, 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 vernicle, gives an account the devotion's currency in fourteenth-century England, and provides a bibliography (I, 53-55).

**395** *owen to trowen*. S1 marginal gloss: *We ought to believe*.

**400** *rewfull*. P; S1 *reuly*.

**403** *this wrought*. P: *this is wrought*.

**404** *fyndyng is*. S1 reads *fyndyng is is*.

**425** *full*. S1 marginal gloss: *very*.

## Chapter XI

**440-41** *For He is . . . no synne*. S1 marginal gloss: *NB*.

**467** *meneing*. S1 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. The shift is also one from literal to typological to anagogical 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** *semyng of the scorgyng*. The *semyng* or furrowing is from gashes; Glasscoe's glossary gives *weals*. "Appearance" is surely one translation of *semyng*, 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. Evasdaughter 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 passid over aboute.* 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 is. to wassch us. P; S1 illegible.*

**Chapter XIII** *encres.* S1 marginal gloss: *encrease.*

**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).

**510-11** *But in God may be no wreth, as to my syte.* 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** *sothfastnes.* S1 marginal gloss: *veracity, constancy.*

**524** *game. P; S1 same.*

**Chapter XIV** *servants.* S2; S1 *servats.*

**546** *that him.* S1 *that him hym.*

**554** *underfongyn.* S1 marginal gloss: *received.*

**561** *the lever he is to serve Him . . . his life.* 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 dayes of his* is lightly crossed through in S1.

**Chapter XV**

**564** *was in al peace.* S1 reads *was was.*

**567** *onethis.* S1 marginal gloss: *scarcely.*

**574-76** *I migte have seid 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 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 Pelphrey'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** *folow.* P; S1 illegible.

## Chapter XVI

**594-95** *swemful*. S1 marginal gloss: *strange gastly*.

**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. 103v.

**597-99** *For that same tyme . . . sigte*. 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.

**598** *wonder*. P; S1 *wond*.

**606** *and peynfully dreyden up all the lively spirits of Crists fleshe*. 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 Bartholomaeus Anglicus De Proprietatibus Rerum*, ed. M. C. Seymour and others, 3 vols. (Oxford: Clarendon 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 ("Galyen" A.431), "Constantyn" is among the numerous authorities known to the doctour of physik (A.433). Though her *lively spirits* seems to translate the *vertues vitales* 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 Mediaeval 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: *haire*.

**629** *thorow*. P; S1 *thowe*.

**645** *askyd*. P; S1 *asky*.

**651** *thingke* P; S1 *thynyn*.

**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 telle or saye, for itt maye nought be tolde, botte ylke saule aftere the sayinge of saynte Pawle schulde feelee in hym that in criste Jhesu. This schewynge of criste paynes fillyd me fulle of paynes, For I wate weele he suffrede 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 lyftyd uppe hir hande before me face to lokke mynn eyenn for sche wenyd I had bene dede or els I hadde dyede and this encrysyd mekillle my sorowe, for nought withstandynge alle my paynes, I wolde nought hafe beenn lettyd for loove 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 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** *is*. P; S1 omits.



**663** *sothfastly*. S1 marginal gloss: *assuredly*.

**664** *so*. P; S1 illegible.

**Chapter XVIII** *with*. S2; S1 omits.

**687** *Sain Dionyse 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 *touch* (e.g., 1237, 2317, and 3346).

**689-90** *kynde. auter*. 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.

**740** *mannys*. P; S1 *manny*.

**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. The, of* S2; S1 *he, o*.

**785** *bodyly*. S1 *dodyly*. P *bodely*.

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

**792** *beyeng*. 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** *two*. S2; S1 *tw*.

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

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

**Chapter XXV**

**915** *conceyvyd. P; S1 grevid.*

## Chapter XXVI

**917** *Lorde. P; S1 Lodd. And after this.* The short version reads: "And eftyr this oure lorde schewyd hym to me mare gloryfyed as to my syght than I sawe hym before, and in this was I lerede that ilke saule contemplatyfe to whilke es gyffenn to luke and seke god schalle se hire and passe vnto god by contemplacioun" [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. 106r). 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 (I, 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 lernyd 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 S1. 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. Inge's *Studies of English Mystics* (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 Conclusions* (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 "Anima 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 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 fulle grete pryde. & neverthelesse Jhesu in this visioun enfourmede me of alle that me neded. I saye nought that me nedes na mare techynge, for oure lorde with the schewynge of this hase lefted me to haly kyrke [holy church], and I am hungry and thyrstye and nedy and synfulle and freele, & wilfully submyttes me to the techynge of haly kyrke with alle myne even crystenn in to the ende of my lyfe. He aunswerde be this worde, and sayde: "Synne is behovelye . . ." (fol. 106r). Watkin 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 Ronan Halpern and Mary Daley Ronan.

**950-51** *But I saw not synne, for I beleve 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 of the word

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

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

## Chapter XXVIII

**974** *lakid*. S1 marginal gloss: *not liked of, from the dutch word lackon, to dispraise, to blame, being the opposit to the D. word prijsen, to praise.*

## Chapter XXIX

**994** *menyng*. S1 marginal gloss: *thought*.

**1000** *asyeth*. S1 marginal gloss: *satisfaction*.

## Chapter XXX

**1008** *mankynde*. P; S1 *mankyde*.

**1009** *councellid*. S1 *counellid*. P *counceylyd*.

**1015** *privy counsell*. The OED gives Barbour's *Bruce*, 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 51 speaks to daily power relations with which Julian would expect 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** *fully*. P; S1 *filly*.

**1042** *amenst*. Probably for *anemst*, "concerning," as in line 1047 and after. S1 reads *amenst the God the godhede*. S1 marginal gloss: *as concerning, or w[ith] respect unto*.

## Chapter XXXII

**1077** *dedes*. S1 *dedse*. P *dedys*.

**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 Nuth assembles anew the evidence for such a possibility (pp. 162-69).

**1099** *growndid*. S1 *gowndid*. P *groundyd*.

## Chapter XXXIII

**1118** *prefe. P; S1 privy.*

*that.* S1 reads *that 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.

**1123** *that.* S1 reads *that that*.

**1133** *But I saw not so propirly specyfyed 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 Lyncoln" (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** *dampnyd. P; S1 dampny.*

## Chapter XLV

## Chapter XXXIV

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

**1158-59** *He is the techyng, 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 seky.*

## Chapter XXXV

**1166** *Hys. P; S1 hss.*

**1167** *a certeyn creature that I lovid.* The short text does not give the information that the person in whom Julian takes an interest had begun in "good lyvyng," but does indicate that this beloved soul was a woman: "And when God alle myghttye hadde schewed me plentyuouslye and fully of his goodnesse, I desyred of a certayne persoun that I lovyd howe it schulde be with hire. And in this desyre I lettyd [hampered] myselfe, for I was noght 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 hymsef.*

**1188** *by*. P; S1 omits.

**1189** *onto*. S1 reads *onto to*.

**1191** *Hymselfe*. S1 *hymsef*.

*werks*. S1 *weks*. P *workes*.

**1192** *soule that seith. that*. P; S1 *the*.

**1198-1200** *And by His sufferaunce we fallyn. . . . And be mercy and grace we arn 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 benefitting 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** *sufferaunce*. P; S1 *suffranc*.

**Chapter XXXVI** *known*. S2. S1 *kowen*.

**1204** *Hymselfe*. S1 *hymsef*.

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

**1216** *He*. P; S1 omits.

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

**1233-34** *matter of mekenes . . . matter to enjoyen in me*. In their translation of the long text, Colledge and Walsh indicate that Julian uses *matter* 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 *matter* 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 aloone, my derwurdy chylde" (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 (II, 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 "beholdyng of the reprovyd," which is the immediate context of this divine locution.

**1240** *Lordys*. P; S1 *Lods*.

**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 savid is a godly wil that never assentid to synne ne never shal*. The statement has been called heretical (e.g., Hudleston, pp. xxiii-iv, and Wolters, pp. 37-38). See Hanshell'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 Wylle' 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 goodnes of God suffrith never that soul to synne that shal come there.* P reads: *that soule to synne fynally that shalle come ther.* Without *fynally*, Julian appears to be stating that God does not permit a Christian to sin at all. Pelphrey, opposing a suggestion that *fynally* 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 knowen.* 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, forgiven person who is predestined, called, justified and glorified" ("Wounded in Glory," *Mystics Quarterly* 10 [1984], 74-75).

**1293** *Thomas of Inde.* S2. A agrees. Variations in S1 and in P offer different examples of how manuscript variations may occur. S1 reads *those of Inde*, a contraction of *Thomas* in the copy text evidently responsible for this Mandevillian aura. The Paris manuscript gives *Thomas and Jude*. Here the scribe evidently transcribes the i/j 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 Dionyse of France," Pilate, the vernicle, and this neighboring saint.

**1296** *party.* P; S1 illegible.

## Chapter XXXIX

**1311** *and noyith him in his owne syte.* The temperate *noyith* may indicate, as suggested in C&W, that the S1 scribe mistook a *noght* in the exemplar; the A reading in the corresponding passage is *noghtes* (I, 256 and II, 449). The P reading is *purgyth*. There is, however, something psychologically appropriate about *noyith*. Further, the Middle English shades into stronger meanings than does our *annoy*, including *impair*, *damage*, and *distress*.

**1315** *tunyd.* P has a more probable *turned*, but a musical metaphor is not impossible.

**1318** *undertakyth.* 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.

## Chapter XL *we.* S2; S1 omits.

**1355** *He.* P offers *it*, making the soul the one who has been in pain and prison.

**1358** *onyd.* P; S1 *onye*.

**1379-80** *For a kynde soule hath non helle but synne.* P adds, "For alle is good but syn and nought is yvell but synne." The short text includes this statement and continues, "Synne es nowthere deed no lykynge, botte when a saule cheses wilfully 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 wilfully, that is payne, and as to his good (or, before his God), at the end he has absolutely nothing] (fol. 109r).

**1382** *wyllyng.* P; S1 *willy*.

**1387** *evyn*. P; S1 *evn*.

**1388** *hate*. P; S1 *hatenly*.

**1390** *God*. P; S1 omits.

## Chapter XLI

**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 devocioun 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 (*Love Was His Meaning*, pp. 73-139). Pelphrey's discussion of Julian's theology of prayer (pp. 214-54) supplements Molinari.

**1397** *shewed*. 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 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** *onyd*. P; S1 *ony*.

**1425** *febelnes*. P; S1 *febihede*. Perhaps *febilhede* would be preferable.

**1431** *discrecion*. P; S1 illegible.

**1432** *fifteenth Revelation*. P; S1 *fifth*.

**1433** *afor*. S1 *for afor*.

**1434** *Thankyng is a new, inward knowing. Thankyng*. P; S1 *thakyng*. 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 *true* for *new*, and amending *lovely* to *lowley*, 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 *thakyng* (throbbing, beating).

## Chapter XLII

**1475** *to*. P; S1 omits.

**1477** *the dede that is now in doying*. This on-going deed is not the eschatological deed that is to make all things well ultimately (chapter 30). See Hanshell, pp. 80-81, and Pelphrey, *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*.

## Chapter XLIII

**1513** *Hymselfe*. P; S1 *hymsefe*. *eur*. P gives *oure*, S2 *our*. The scribe of S has written *eur* above a canceled but still legible *the*. *Eur*, an infrequent form of *eower*, 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 *thyselpe* in lines 408-11 above, and, more jarringly, the *my* of line 3110 below.

**1513-16** *But whan . . . syte*. S1 marginal gloss: *NB*.

**1516** *unperceyvable*. P; S1 *onperciabile*.

**1541** *fulsomly*. P; S1 *fusumly*.

**1545** *strengthyth*. P; S1 *stengtneeth*.

**1565** *kynde substance*. See note 950-51.

**1569** *is herd. is*. P; S1 omits.

**1583** *Hymselfe*. S1 *hymseff*.

**1585** *I myte in no way levyn the lower dome*. *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 Pelphrey, *Love Was His Meaning*, pp. 295-99. For a succinct outline of Julian's apparent divergences from "popular under-standing" of the Church's teaching, see M. L. del Mastro (1988).

**1596** *kyndly*. P; S1 *kyndy*.

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

## Chapter XLVI

**1599-1600** *But our passand life . . . what ourself is*. 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 *foething*. P *fortheryng*.

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

**1616** *encrese*. P; S1 *encrecy*.

**1621** *I saw sothfastly 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 goodnes . . . goodnes*. S1 marginal gloss: *NB*.

## Chapter XLVII

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

**1676** *is*. P; S1 omits.

## Chapter XLVIII

**1681** *wrath*. P; S1 illegible.

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



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

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

**1714-15** *And whan I saw all this . . . wasten our wreth.* S1 marginal gloss: *NB*.

## Chapter XLIX

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

**1737** *agaynst.* P; S1 *ageys*.

**1749** *oureselfe.* P; S1 *ourseffe*.

**1757** *cum.* S1 *cun*; P *come*.

## Chapter L

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

**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 *feer*.

## 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 "mysty" 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 fable 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 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** *full mystily*. Late Middle English blends OE *mist* and ME *mystike* to give *mystily*, "conveyed darkly and symbolically, after the manner of Scriptural parables" (C&W II, 513).

**1796** *syght.* P; S1 *sgte*.

**1810** *that.* P; S1 *the*.

**1829-30** *a ledying . . . enjoyen*. P's reading is easier to follow: "a ledying of my understandyng in to the lorde, in restoryng whych I saw hym hyely enjoy. . . ."

**1835** *reward.* P; S1 illegible.

*mayme.* P; S1 *maine*.

**1866ff.** *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** *blyndyd*. P; S1 *blindhed*.

**1890** *knowyng*. P; S1 *kowyng*.

**1893** *bryngen*. S1 *brynen*. P *bryng*.

**1896** *The color of his cloth was blew as asure*. In the ante-reliquary 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: 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). Pelphrey 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 *Lodd*.

**1938-39** *And inward . . . to hym*. S1 marginal gloss: *NB*.

**1946** *that is to sey. that*. P; S1 *tha*.

**1950** *a man*. S1 reads *a a man*.

**1965** *groundyd*. P; S1 *grounld*.

**1984** *understode*. S1 *undestode*; P *understonde*.

**1985** *that*. P; S1 *tha*.

**1986** *Lord*. S1 *Lod*. P *Lorde*.

**1999** *The which kirtle*. P reads *wyth*, 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 stond before The in Adams kirtle*. For background on this figure, see Grayson.

**2012** *shall*. P; S1 *sha*.

**2021** *Lordis*. S1 *Lodis*. P *Lordys*.

**2029** *wombe*. P; S1 *wonbe*.

**2032** *even*. S1 *eve*. P *evyn*.

**2041** *pecys*. P; S1 *pets*.

**2045** *mankynd*. S1 *mankynd*. P *mankynde*.

**2052** *streyte*. P; S1 *steyte*.

**Chapter LII** *mother*. S2; S1 *bother*. *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 Heimmel, Brrresen, Bynum, Cabassut, McLaughlin, McNamer, Molinari (esp. pp. 169-86), Pelphrey (esp. pp. 84-89), and Bradley, "The Motherhood Theme."

**2080-81** *We have in us . . . deyand*. See note 1198-1200.

**2122-24** *But we may wele be grace kepe us from the synnes which will ledyn us to endles paynes . . . and eschewen venial*. The distinction is between mortal and venial sin, 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*.

**2145** *two*. P; S1 *tw*.

**2146** *asseth*. S1 marginal gloss: *propitiation*.

**Chapter LIII** *ruthfulhede*. In view of lines 2170 and 2173 the word should perhaps be *rythfulhede*. S2 reads *ruthfulnes*, however.

**2162-67** *And in this that I have now seyde . . . in the syte of God*. S1 marginal gloss: *NB*.

**2163** *grete*. P; S1 *gre*.

**2166** *evermore*. S1 *evemore*. P *evyr more*.

**2169** *Lord*. S1 *Lod*. P *Lorde*.

**2177-88** *For I saw . . . knitt 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 myte of*. Repeated in S1.

**2202** *ever*. S1 *eve*; P *evyr*. *mankynd*. S1 *makynd*. P *mankynde*.

**2205** *which knott is sotil*. 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.

*that it is onyd*. P; S1 *that is onyd*.

**2207-08** *that al the soules . . . in this holyhede*. S1 marginal gloss: *NB*.

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

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

**2211-14** *For it is full hesy. . . savid be Crist.* S1 marginal gloss: *NB*.

**2217-18** *And hey understanding . . . our soule.* S1 marginal gloss: *NB*.

**2221-23** *And I saw no difference . . . creture in God.* S1 marginal gloss: *NB*.

**2225-26** *The hey goodnes. . . and He in us.* S1 marginal gloss: *NB*.

**2230-31** *our sensual soule.* See note 2250-51.

**2232-34** *For it is not ell . . . which we se not.* S1 marginal gloss: *NB Fides quid.*

## Chapter LV

**2241** *His Fader.* his. P; S1 *ha*.

**2247-48** *And notwithstanding . . . than in erth.* S1 marginal gloss: *NB*.

**2250-51** *And what tyme that our soule is inspirid 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 Lichtmann. S1 marginal gloss: *NB*.

**2251** *as.* P; S1 *aso*.

**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 profir.* 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).

## Chapter LVI

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

**2294-97** *God is nerer . . . 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 sitten" (lines 2825-26). See also lines 2375-77 and 2791-97. Riehle 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 Homely 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 ment that the Son syttith on the ryte hond, syde be syde, as on man sittith be another in this lif, for ther is no such syttyng, as to my syte, in the Trinite" (lines 2066-68).

**2302-04** *And anempts our substaunce and sensualite . . . God.* S1 marginal gloss: *NB*.

**2303** *substaunce.* P; S1 *substane*.

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

**2315** *substance.* P; S1 *substane*.

**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" (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 *kyndnesse* 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** *werkynges.* P; S1 *wekyng*.

**Chapter LVII** *substance.* S2; S1 *subsance*. 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 anempts our substance . . . worship.* S1 marginal gloss: *NB*.

**2335** *I.* P; S1 omits.

**2341** *godhede.* S1 marginal gloss: *goodnes*.

**2347** *in.* P; S1 *is*.

**2374** *never.* S1 *neve*. P *nevyr*.

**2380** *kepyng.* P; S1 *kepid*.

**2381** *substance.* S1 *substane*. P *substaunce*.

## Chapter LVIII

**2387** *Hymself.* S1 *hymseffe*.

**2400** *kyndly.* S1 *kindy*. P *kyndely*.

**2404** *yeldyng.* P; S1 *reldyng*.

**2424** *thred.* S1 *tred*. P *thurde*.

**2430** *gevyng.* P; S1 *vefyng*.

**2430-32** *And our substance . . . al goodnes.* S1 marginal gloss: *NB*.

**2433** *is hole.* S reads *is is hole*.

**2436** *wretchidnes.* S1 *wretchidns*. P *wrechydnese*.

## Chapter LIX

**2439-41** *which manner of bliss we myte never had ne known . . . wherby we have this bliss.* This is Julian's version of the fortunate fall.

**2462** *wyllyth.* P; S1 omits.

**2475** *taken.* P *takyng.* The reference is to the Incarnation. See lines 2470-71.

## Chapter LX

**2488** *rayhid.* For *arrayed*, the S2 reading; P has *arayed*.

**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.

**2522-23** *she suffrid that it be bristinid 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 *bristinid* is very strong, appearing chiefly in violent contexts. See MED *s.v.*

**2527-28** *our dett that we owen, be Gods biddyng.* 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** *kyndelyth.* P; S1 *kydelyth*.

**2538** *to bend payd with Him.* Thus S1; P has a less resonant *be* for *bend*.

**2539** *And we fallen, hastily He reysith us.* See note 1198-1200.

**2540** *strenthyd.* P; S1 *stengtid*.

**2544-47** *And than wene we . . . ourselfe.* S1 marginal gloss: *NB*.

**2555-57** *For therby . . . not profitt us.* S1 marginal gloss: *NB*.

**2558** *syth.* S1 marginal gloss: *afterwards*.

**2560** *never.* S1 *neve*. P *nevyr*.

**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 *flode* for *foode*.

**2588** *to don it. it.* P; S1 *us*.

**Chapter LXII**

**2593** *myght*. P; S1 *my*.

**2600** *that is to sey*. S1 *that it is to sey*.

**2605-07** *For of all kyndes . . . worshipp*. S1 marginal gloss: *NB*.

**2616** *begynnyng*. S1 *begynnig*; P *begynyng*.

**Chapter LXIII**

**2619** *bryngen*. S1 *byngen*. P *bryng*.

**2629** *sothly*. S1 *sothy*; P *trewly*.

**2631** *techyth*. P; S1 *tehith*.

**2635** *never*. S1 *neve*. P *nevyr*.

**2643** *fordreth*. P; S1 *foethes*.

**2649** *other*. P; S1 *othe*.

**2658-60** *Thus I understode . . . be grace*. S1 marginal gloss: *NB*.

**Chapter LXIV** *God wil we take. we take* S2; S1 omits *we*.

**2682** *a bolned quave of styngand myre*. The S1 marginal gloss gives "puffed up" for *bolned* and "a quaggmire," for *quave*. P's "a swylge stynkyng myrre" helps with "styingand."

**2684** *swyft*. P; S1 *swifie*.

**2687** *I*. P; S1 omits.

**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 understode . . . that grace*. S1 marginal gloss: *NB*.

**2716-17** *This reverens . . . is knitt*. S1 marginal gloss: *Timor domini quid*.

**2725** *himselpe*. S1 *himseffe*. P *them selfe*.

**2728-30** *For it is His will . . . lovith*. S1 marginal gloss: *NB*.

**2729-30** *he shall not dredyn but Him that he lovith*. P gives the reading *she* here. See note 561 above.

**2734** *if we knowen*. S1 omits *we*; P includes it.

**2735** *great. P; S1 gre.*

**2740** *the morne. S1 reads the the morne.*

**2742** *none of the day overpassid.* 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 *overpassid*. 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.

## Chapter LXVI

**2750** *fulfillid. S1 fufillid. P fulfyllid.*

**2753** *peynes. S1 peyes. P paynes.*

**2759** *that sawe. P; S1 than saw I.*

**2767** *I lay still. I P; S1 omits.*

**2772** *blak spots therin like blak steknes. P: blacke spottes . . . lyke frakylles. 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 OE *stice*, equivalent to Old Frisian *steke*. The OED gives *steke* as a Scottish or Northern form for *stitch*, 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 postule, 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 felt ony stynke.* 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 syeknes' of Julian of Norwich," *Journal of Medieval History* 10 [1984], 171).

## Chapter LXVII

**2791-92** *And than our Lord . . . herte. 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 foft. P is onomatopoeic: "softe whystryn."*

**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, nones, 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 therwith is the fend overcome, as our Lord Jesus Criste seid afor*. In the short version an apostrophe to sin follows, "A, wriched synne, whate ert 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 *leaves* occur also at lines 314 and 1585.

**2878-80** *Thus I am bounden . . . I had ravid*. S1 marginal gloss: *NB*.

**2886** *thereupon*. P; S1 *therupo*.

**2893** *blindhede*. S1 *blinhede*. P *blyndnesse*.

## Chapter LXXI *glad*. S2; S1 *gad*.

**2904-05** *For He havith us . . . His mede*. S1 marginal gloss: *NB*. *He* P; S1 *be*.

**2912** *nede*. P; S1 omits.

**2915** *beer*. P; S1 *barer*.

**2917** *agaynst*. P; S1 *ageys*.

**2922** *alle manner*. P; S1 *alivaner*.

## Chapter LXXII

**2925** *withouten end*. S1 *withoutend end*.

**2926** *never*. S1 *neve*.

**2931** *medled*. S1 blotched, perhaps *medlid*. P *meddlyd*.

**2936-38** *And thus we arn ded . . . never fro us*. S1 marginal gloss: *NB*.

**2949** *And in this I saw matter of myrth . . . monyng*. S1 marginal gloss: *NB*.

**2950** *sekirness*. S1 *sekirne*. P *feythfulnes*.

**2957-58** *This weping meneth not al . . . understondyng*. S1 marginal gloss: *NB*.

**2961** *stynten of*. S1 *stynt n of*. Perhaps the reading should be *stynt ne of*, thus creating a neither-nor syntax.

**2963** *thynke*. S1 *thyke*. P *thyngk*.

**2964** *in*. S1 *in in*.

**2967-68** *I it am . . . that is all*. S1 marginal gloss: *NB*.

**Chapter LXXIII** *sekenes*. S2; S1 *sekernes*.

**2976-78** *For the bodily sygte, I have seid . . . sumdele*. 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. 830). 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 further from the conclusion.

**2978** *never*. S1 *neve*. P *nevyr*.

**2980-87** *That on is onpatience or slaith . . . most enclinand to these*. 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 "onpatience," a restlessness exacerbated by enclosure, as much as laziness or bearing "trevell . . . hevily," remained in the continuum commentators discuss. Sloth (*acedia*) as a deterrent in the life of anchoritic withdrawal is discussed in the milieu 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 *peyes*; P *payne*.

**2989** *Lord*. S1 *Lod*. P *Lorde*.

**2992** *peynes*. S1 *peyes*; P *paynes*.

**2992-93** *And the cause . . . onknoweing of love*. S1 marginal gloss: *NB*.

**2997-99** *For som of us leven . . . we astynten*. S1 marginal gloss: *NB*. S1 reads *we s astynten*.

**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** *asunder*. S1 *asuder*. P *onsonder*. The discussion of dread closes the short text: "Therefore it is goddes wille and oure spede that we knawe thamm thus ysundure; for god wille ever that we be sekere in luffe, & peessabille & ristefulle as he is to us, and ryght so of the same condicioun as he is to us, so wille he that we be to oure selfe and to oure even christenn. Amen. Explicit Juliane de Norwyche" (fol. 115r).

**3044-49** *That drede . . . good, and true*. S1 marginal gloss: *NB*.

**3055-56** *Desir we . . . mytyly*. S1 marginal gloss: *NB*.

**Chapter LXXV** *and littlenes*. S2; S1 *lulshed*; and omitted.

**3064-65** *I shall seyen, neden*. P *I shall say nede*. C&W emend to *I shall say (vs) nede*, noting that the opening sentences of this chapter

are much corrupted (p. 678).

**3066-69** *For the threist of God . . . longith.* S1 marginal gloss: *NB*.

**3067** *drawyn.* P; S1 *anwin*.

**3083-84** *And evermore . . . suffrid.* S1 marginal gloss: *NB*.

**3096** *in.* P; S1 omits.

**Chapter LXXVI** 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*.

**3110-11** *to my mynde.* P reads *to mynde*.

**3110-12** *The soule . . . agayne it.* S1 marginal gloss: *NB*.

**3112** *agayne.* P; S1 *ageys*.

**3116** *I.* P; S1 omits.

**3121** *This blissid freind is Jhesus.* S1 marginal gloss: *NB*.

**3130-32** *namely in slauth . . . goodness.* See note 2980-87. S1 marginal gloss: *NB*.

**Chapter LXXVII** *specially.* S2; S1 *speially*.

**3137-38** *Our good Lord shewid the enmite . . . of his parte.* S1 marginal gloss: *NB*.

**3143** *he hath.* P; S1 omits *he*.

**3148-50** *I know wele . . . tendirly.* S1 marginal gloss: *NB*.

**3159-61** *For whan we have mend . . . that seen it.* S1 marginal gloss: *NB*.

**3161** *this.* P; S1 omits.

**3164-65** *tho thou do. thou* P; S1 omits *thou*.

**3170-72** *Our wey and our Hevyn . . . Hevyn.* S1 marginal gloss: *NB*.

**3171** *He gaf understanding.* S1 reads *he he*.

**3175-76** *For our curtes Lord . . . desiren.* S1 marginal gloss: *NB*.

**3180-81** *And to be like our Lord . . . bliss.* S1 marginal gloss: *NB*.

**3182** *is.* P; S1 omits.

**Chapter LXXVIII**

**3184** *of His.* P; S1 *is of His*.

**3190** *hem.* S1 *him*; P *them*.

**3200-03** *And be this meke knowing . . . one us to Him.* S1 marginal gloss: *NB*.

## Chapter LXXIX

**3245** *kepith.* S1 *repith* (?), though, if so, the *e* is oddly formed.

P *kepyth.* S2 has *clepyth*, which could be the preferred reading.

**3247** *not that we beseyn.* S1 is partially illegible. P reads *nott that we besy*, which makes better sense.

**3249** *alufe.* P reads *aloone*.

**3253** *shewyng.* P; S1 *sweing*.

## 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** *wonnyth.* S1 *wonnyh*; P *dwellyth*.

**3270** *it.* P; S1 omits.

**3271-72** *I leve and understonde . . . not 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** *is.* P; S1 omits.

**3302-03** *For it is the most . . . penance.* S1 marginal gloss: *NB*.

**3306-09** *For His love . . . as to my syte.* S1 marginal gloss: *NB*.

**Chapter LXXXII** *blame.* S2; S1 *blom.* *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 *evyr*.

**3344** *be.* P; S1 omits.

**3345** *ende.* P; S1 illegible.

**Chapter LXXXIII** *clarity*. S2; S1 illegible.

**3348** *I it am*. P; S1 omits.

**3349** *propertees*. P; S1 illegible.

**Chapter LXXXIV** *nedefull*. S2 gives *medefull*, an attractive reading.

**3368** *with*. P; S1 *wth*.

**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 gostly understanding*. 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 locutions (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 revelacionum Julyane anatorite Norwyche cuius anime 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, 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 beseech 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, outhur [either] bi propirte outhur by keping, by bering as messenger or elles bi borowing, that in 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 or 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 levying, bot in the soverainnest pointe of contemplatife leving . . ." 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, tithing tellers, rouners & tutilers of tales, & alle maner of pinchers" (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 thees corious lettred or lewed [learned or unlearned] men. Ye, though al that thei be ful good men of active levying yit this mater acordeth nothing to hem" (ed. Hodgson, pp. 1-3).

**3418** *them*. S2; S1 *then*.

<http://d.lib.rochester.edu/teams/text/the-shewings-of-julian-of-norwich-part-3>