

76

I speak but little of reverent fear, for I hope it can be understood in this previous matter, but I am well aware that our Lord showed me no souls except those that fear Him.

I am also well aware that the soul that truly accepts the teaching of the Holy Spirit, hates sin more for its vileness and horribleness than it does all the pain that is in hell.

For the soul that beholds the good nature of our Lord Jesus, hates not hell, but sin, as I see it.

And therefore it is God's will that we recognize sin, and pray diligently and labor willingly, and seek teaching humbly, so that we do not fall blindly into sin; and if we fall, that we rise quickly (for it is the worst pain that the soul can have to turn from God any time there is sin).

When other men's sins come to mind, the soul that wishes to be in repose shall flee from that as from the pain of hell, searching in God for remedy for help against it, for the beholding of other men's sins makes, as it were, a thick mist before the eye of the soul, and we cannot for the time see the fairness of God

(unless we can behold another's sins with contrition with him, with compassion on him, and with holy desire to God for him, for without this it troubles and tempts and hinders the soul that beholds those sins).

(This I understood in the showing about compassion.)

In this blessed showing of our Lord, I have an understanding of two opposites: the one is the most wisdom that any creature can do in this life; the other is the most folly. The wisdom is for a creature to act following the will and advice of his highest supreme Friend. This blessed Friend is Jesus; and it is His will and His advice that we bind ourselves with Him and fix ourselves intimately to Him ever more, in whatever state we are. For whether we are filthy or pure, we are always the same in His love. For well or for woe, He wills that we never flee from Him. However, because of our changeability within ourselves we fall frequently into sin. Then we have this by the guidance of our Enemy, through our own folly and blindness; for they say thus: "Thou art well aware that thou art a wretch, a sinner, and also untrue; for thou keepest not thy covenant; thou dost promise our Lord frequently that thou wilt do better, and immediately afterwards, thou fallest into the same — especially into sloth, into the wasting of time" (for that is the beginning of sin, as I see it, and especially to the creatures who have given themselves to serve our Lord with inner contemplation of His blessed goodness.) And this makes us fearful to appear before our gracious Lord.

Then it is our Enemy who will set us back with his false fear concerning our sinfulness because of the pain with which he threatens us. It is his intention to make us so gloomy and so weary in this that we would forget the fair, blessed beholding of our everlasting Friend.

77

Our good Lord showed the enmity of the Fiend, by which I understood that everything that is in opposition to love and to peace, it is the Fiend and of his party.

We both must fall because of our weakness and our folly;

and we must rise to more joy because of the mercy and grace of the Holy Spirit.

And if our enemy wins anything from us by by our falling (for it is his delight), he loses many-fold more in our rising by love and humility.

This glorious rising is such great sorrow and pain to him for, because of the hate that he has for our soul, he burns continually in envy. And all this sorrow that he wishes to make us have, it shall turn upon himself.

And it was because of this that our Lord scorned him; and this made me laugh mightily.

This, then, is the remedy: that we be aware of our sinfulness and flee to our Lord, for ever the more quickly we do so, the more advantageous it is for us to be near Him.

And this is what we say in our intention: "I know well I have deserved an evil pain, but our Lord is all Power and can punish me mightily, and He is all Wisdom and knows how to punish me with reason,

and He is all Goodness and loves me tenderly."

And in this awareness it is necessary that we remain, for it is a loving humility of a sinful soul (wrought by the mercy and grace of the Holy Spirit) when we will willingly and gladly accept the scourging and chastening that our Lord Himself wishes to give us. (And the chastening shall be wholly tender and very gentle if we will only consider ourselves pleased with Him and with all His works.) For the penance that man takes upon himself was not shown to me — that is to say, it was not shown in particular — but it was shown particularly and highly and with full lovely demeanor that we shall humbly and patiently bear and suffer the penance that God Himself gives us, with remembrance of His blessed Passion.

For when we have remembrance of His blessed Passion, with pity and love, then we suffer with Him as His friends did who saw it,

(and this was shown in the thirteenth showing, near the beginning, where it speaks of pity).

For He says, "Accuse not thyself overly much, questioning if thy tribulation and thy woe is all because of thy sinfulness; for it is not my will that thou be gloomy or sorrowful undiscerningly; for I tell thee, whatsoever thou doest, thou shalt have woe. And therefore I will that thou wisely recognize thy penance which thou art in constantly, and that thou dost humbly accept it for thy penance, and thou shalt then truly understand that all thy living is beneficial penance."

This earth is imprisonment, and this life is penance, and in this remedy He wills that we rejoice: that our Lord is with us, guarding us and leading us into the fullness of joy — for it is an endless joy to us in our Lord's purpose:

that He shall be our bliss when we are there, that He is our protector while we are here, our way, and our heaven in true love and certain trust.

(He gave understanding of this in all the showings, and particularly in the showing of His Passion where He caused me mightily to choose Him for my heaven.)

If we flee to our Lord, we shall be comforted; if we touch Him we shall be made pure; if we cleave to Him we shall be secure and safe from all manner of peril.

For our gracious Lord wills that we be as friendly with Him as heart can think or soul can desire. But beware that we take not so recklessly this friendliness that we refrain from courtesy; for while our Lord Himself is supreme friendliness, He is also as courtly as He is friendly, for He is true courtesy.

And the blessed creatures that shall be in heaven with Him without end, He wishes to have them like Himself in all things, for to be like our Lord perfectly, that is our true salvation and our complete bliss.

And if we do not know how we shall do all this, let us desire it from our Lord and He shall teach us, for that is His own delight and His honor.

Blessed may He be!

78

Our Lord of His mercy shows us our sin and our weakness by the sweet gracious light of Himself, for our sin is so vile and so horrible that He of His courtesy will not show it to us except by the light of His grace and mercy.

It is His will that we have knowledge concerning four things:

the first is that He is our ground from whom we have all our life and our being; the second, that He protects us mightily and mercifully at the time we are in our sin and among all our enemies who are most fierce against us (and so much the more are we in greater peril because we give the enemy occasion for that and know not our own need);

the third is how courteously He protects us and lets us know when we go amiss;

the fourth is how steadfastly He waits for us and does not change His demeanor, for He wills that we be transformed and one-ed to Him in love as He is to us.

Thus by this grace-filled knowledge we can see our sin beneficially without despair (for truly we need to see it) and by that sight we shall be made ashamed of ourselves, and our pride and presumption shall be broken down.

It truly behooves us to see that by ourselves we are just nothing but sin and wretchedness. And thus by the sight of the less which our Lord shows us, the more which we do not see is diminished, for He of His courtesy adjusts the sight to us (for it is so vile and so horrible that we would not endure to see it as it is). And by this humble knowledge thus, through contrition and grace, we shall be broken away from all things that are not our Lord, and then shall our blessed Savior perfectly heal us and one us to Himself.

This breaking and this healing our Lord means with reference to all mankind, for he that is highest and nearest to God, he can see himself sinful and needy with me, and I who am the least and the lowest of those that shall be saved, I can be comforted along with him that is highest. So has our Lord one-ed us together in love.

When He showed me that I would sin, because of the joy that I had in beholding Him, I did not readily pay attention to that showing, and our courteous Lord stopped then, and would not teach me further until He gave me grace and the will to pay attention.

From this I was taught that although we are nobly lifted up into contemplation by the particular gift of our Lord, yet it is necessary for us along with that to have knowledge and awareness of our sin and our weakness.

Without this knowledge we cannot have true humility, and without this humility we cannot be saved.

And also I saw that we cannot get this knowledge from ourselves, nor from any of our spiritual enemies, for they do not will us very much good (for if it were by their will, we should not see our sin until our ending day).

Then are we much beholden to God that He will Himself out of love show our sin and weakness to us in time out of mercy and grace.

79

Also I had in this showing more understanding — when He showed me that I would sin, I applied it simply to my own individual self, for I was not otherwise stirred at that time, but by the high, gracious comfort of our Lord which followed afterwards, I saw that His meaning was for all mankind — that is to say, all mankind which is sinful and shall be until the Last Day (of which group I am a member, as I hope, by the mercy of God) — for the blessed comfort that I saw is large enough for us all.

And here I was taught that I ought to see my own sin, and not other men's sins (unless it could be for the comfort and help of my fellow Christians.) Also in this same showing where I saw that I would sin, was I taught to be cautious of my own uncertainty, for I am not aware of how I shall fall, nor do I know the measure nor the greatness of my sin. (For I fearfully wished to have known that, but to that I received no answer.)

Also our gracious Lord, at the same time, showed me most certainly and powerfully the endlessness and the unchangeability of His love. And also, by His great goodness and His grace inwardly guarding, that His love and that of our souls shall never be separated in two, without end.

Thus in this fear I have cause for humility that saves me from presumption; and in the blessed showing of love I have cause for true comfort and joy that saves me from despair.

All this friendly showing of our gracious Lord is a loving lesson and a sweet, gracious teaching from Himself in the comforting of our soul.

For He wills that we know, by His sweetness and familiar loving, that all that we see or sense, within or without, which is in opposition to this is from the Enemy and not from God — such as this: if we are moved to be more heedless of our living or the keeping of our hearts because we have knowledge of this plenteous love, then we need greatly to beware, for this inclination, if it comes, is untrue, and we ought greatly to hate it, for none of it has any similarity to God's will.

When we are fallen because of frailty or blindness, then our gracious Lord inspires us, stirs us, and calls us; and then He wills that we see our wretchedness and humbly let it be acknowledged. But He does not wish us to remain thus, nor does He will that we busy ourselves greatly about accusing ourselves, nor does He will that we

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be full of misery about ourselves; for He wills that we quickly attend to Him; for He stands all alone and waits for us constantly, sorrowing and mourning until we come, and hastens to take us to Himself; for we are His joy and His delight, and He is our cure and our life.

(Though I say that He stands all alone, I leave out speaking of the Blessed Company of heaven, and speak of His function and His working here on earth, in respect to the circumstances of the showing.)