The Peace of the risen Jesus be with you!

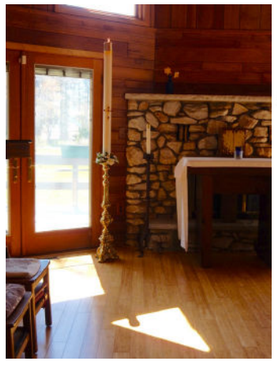
As I write these words the memory of winter is fading quickly, the woods around us are springing into leaf and blossom, and the new guesthouse construction is nearing completion.

On behalf of the brothers and sisters of the Order I give thanks for you, our readers, and for the contributions of prayer and money so many of you have made over the years, and especially to enable us to undertake this construction project.

"Let all guests be received as Christ," the Rule of St Benedict says. The reception of guests is an integral part of a monastery's work of discerning and receiving Jesus amidst every season of time and circumstance, and a visible reminder to us that our life is not lived for ourselves alone.

These quarterly issues of Julian's Window, too, are a work of hospitality, meant to be a sharing of the fruit of our labor of reading and study. We've adjusted the format of our newsletter to enable you to get a better glimpse of the life and ministry that your support has enabled us to undertake.

With the help of your prayers we can continue to do what Jesus has drawn us to himself to do, in this beautiful place to be learners in the Kingdom of heaven who bring forth from their store both what is new and what is old.



Yours in Jesus and Julian,

M. Hilary, OJN

Guardian of the Order

The Order of Julian of Norwich is a contemplative monastic Order of monks and nuns of the Episcopal Church.

We are Episcopalians offering a fellowship of prayer, open to all Christians without distinction, for the sake of the life of the Church.

Our widespread community of Oblates and Associates, of diverse Christian denominations, is committed to prayer, intercession, and conversion of life, supported by Julian's teaching of God's love for us in Christ Jesus.

Come and see!

www.orderofjulian.org

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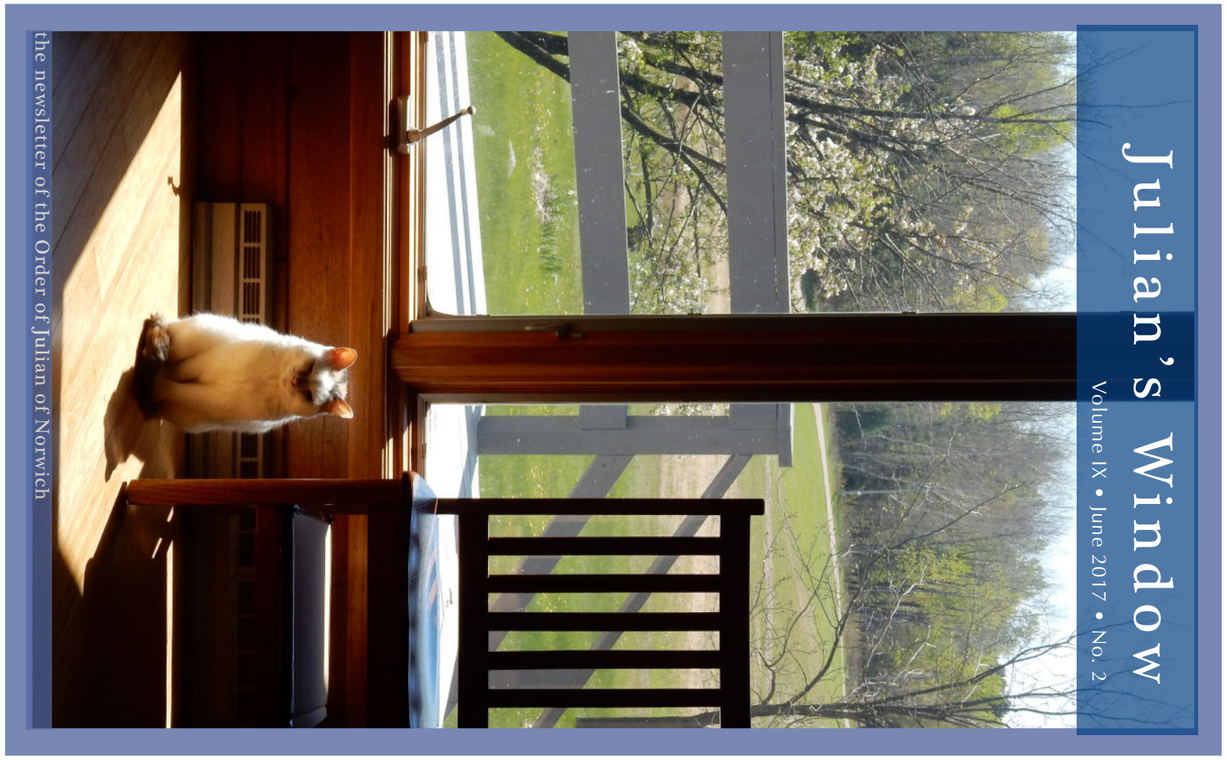
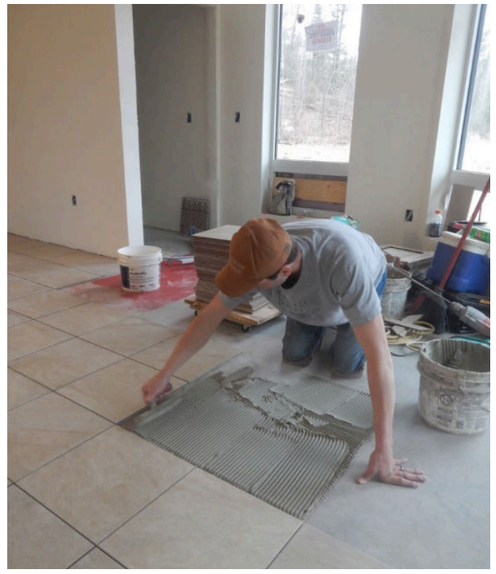


Community Notes

First we must specially thank all of you who hurried to donate for CO alarms and blinds! We were very moved and grateful for the great response for donations toward furnishing, and will print photos of the furnished rooms in our next issue.

We realized halfway through the construction that we should be calling this project "monastery addition and guesthouse" since the upstairs portion is cells. At any rate, our guests will have the greatest part of it downstairs. We don't yet have an official opening date for receiving guests due to schedule conflicts at the end of summer, but will put up the guest steward link on our website once it has been settled. We plan to have the blessing and dedication in July. Please contact us if you are interested in coming to that celebration.



In between the business of daily life, we've been watching construction happen and answering a lot of questions from our workers. With some of the usual hiccups—delays, missing parts, bumps and repairs—things have gone very smoothly. We don't think we have ever had a project like this go so quickly or so enjoyably, and would be happy to recommend the architect-builders.

Our amiable electrician laughed at us for wanting a doorbell put in—nobody has one around here "because you see people coming a mile away"—but understood it was more practical for us. This will replace the cow-bell "doorbell".

Once the temperatures got above freezing, we were able to get back out to the workshop and finish some benches started last fall. These are now up for sale in our online shop.

In mid-May the graders finished moving the dirt back; a neighbor is delivering boulders from his gravel pit, we will be landscaping with native plants and, over the next few years, sowing a short prairie. Our second Holy Week and Easter here was marked by the noise of hammering and plenteous rain. Spring has crept in very slowly to northern Wisconsin but the marsh by the mailbox is full of golden marsh marigolds, there are wood violets everywhere, and by the end of May all the trees will be leafed out.

We hope you will enjoy this re-design as much as we do; we have wanted to share with you some of the color of our world.

You were remembered with joy
& thanksgiving in a novena of masses

beginning on St Julian's day, 8 May

Above: *Prayer benches awaiting finishing in the workshop* **Right**: *"Our guys" in front of the addition*

From the Refectory 2016-2017:

God is not a Christian *Desmond Tutu*
100 Years of Wisconsin Forestry
A Guide to Living in the Truth *Michael Casey*
articles from *Tjurunga* issue 88
Listen to the Silence *Père Jacques*
Being Still *Jean-Yves Leloup*
EB White *Scott Elledge*
Countering Religious Extremism: The Healing Power of Spiritual Friendships *David Carlson*

What the Father does

Mthr Hilary OJN

"Sin is behovely"—that is, inevitable, unavoidable—*"but all shall be well, and all manner of thing shall be well."* These words of Jesus heard and recorded by Julian were made famous in the twentieth century by T. S. Eliot in his poem, *Little Gidding*, in which Eliot lays out the template for God's ongoing work in us,

> And all shall be well and
> All manner of thing shall be well
> By the purification of the motive
> In the ground of our beseeching.

All shall be well *by the purification of the motive in the ground of our beseeching.*

This is the ongoing saving methodology of Jesus, just as we see it in the Gospels: Jesus's presence, his words and work, and now the wounds still marking his risen and glorified body continue wisely and lovingly to confront us with the truth of ourselves. Skillfully using the stuff of our own lives—our thoughts, our words and actions—Jesus turns them into a question and invites us into a space of crisis where we can choose to make a truthful self-judgment, *the purification of the motive in the ground of our beseeching.* What have been the ways we have contrived to satisfy our own burden of wrath, our impatience and despair? What have been the ways we have dealt with our own experiences of falling and of failing in power, in wisdom, and in love, as Julian says? In what ways have we victimized others, the least among us, as we once collectively victimized Jesus?

Through the Gospel rightly proclaimed by the Church, through the work of saints like Julian, through various depictions of Jesus's crucifixion in our midst, and the visage of those least among us who are routinely victimized, Jesus allows us to look upon him and his wounds until, as Julian says, many things are seen and understood. This is an ongoing work of God's mercy and grace, a continuing revelation of clarity. It is also how we are being saved and how we ourselves are becoming a venue for God to show God's purpose of love and mercy in the world. The events of Good Friday were not the inevitable culmination of the plans of a dishonored, angry God, but the ultimate instance of Jesus using our own actions to show us ourselves and invite us into a true God's-eye-view judgment of what we have done and why. The redemptive nature

of Jesus's cross is not to be found in any kind of substitutionary exchange—that is, in the mechanics of sacrifice, the crucifixion in and of itself. What is truly salvific is Jesus's exposure of that sacrifice for what it really was, an act of political convenience born of human wrath. Substitutionary understandings of the atonement are conceptual manifestations of the human wrath that Jesus came to heal, and as Julian said, by his Passion to abate and consume.

Jesus says, "Sin is behovely, but all shall be well, and all manner of thing shall be well." On that first Sunday, suddenly Jesus came and stood alive among the grieving disciples. And he said to them…what? Was it "You idiots, you fools, you miserable wretches, look what you've done to me?" No. Beyond any possible imagining, of all the things Jesus could have said to the disciples, what he did say was simply, "Peace be with you." Our wrath had done its worst to Jesus, but even the worst wasn't enough to stop God loving us. So Jesus came alive into the midst of the disciples and said to them and to us, "Peace be with you. Receive the Holy Spirit. As the Father has sent me, so I send you."

Many times Jesus had said to his disciples, "Unless you take up your cross and follow me, you cannot be my disciples." This takes on new meaning in the light of a renewed understanding of what happened on Good Friday and why. The event of the crucifixion was the extremity to which Jesus was prepared to go, if necessary, to fulfill the Father's mission which was simply,

"Show them who I am, show them that I love them, and go to whatever length you must to get that message across."

Unless you take up your cross. This is to say that the mission Jesus gives us is the mission first given to him by the Father. To be a disciple of Jesus is to take on that very mission, come what may, even if it so enrages our fellow human beings that we meet the same end as Jesus. *"Show them who I am, show them that I love them, and go to whatever length you must to get that message across."* To be disciples is to do what

Jesus does, trusting ourselves to the Father's good purposes, come what may.

To carry Jesus's cross is to participate in the original peace-making mission, and Jesus's peace goes with us. "Sin is behovely, but all shall be well, and all manner of thing shall be well." If in the face of the inevitability of our own sin and that of others we can trust that even the worst thing will be used as a revelation of God's love, we too will be able to show that love to the world in full measure, and nothing will overcome it.

This article is part of a paper on Julian's soteriology and models of atonement.