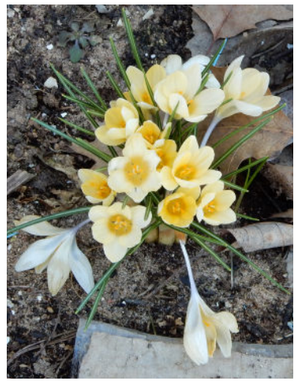
A Note from the Guardian

Alleluia! Christ is risen!

Luke's Gospel tells us of the two disciples on their way to Emmaus, arguing and discussing as they went the events surrounding Jesus' execution in Jerusalem. They are in the voluble throes of the twinned temptations that Julian says most beset God's lovers, impatience and despair, and tell the stranger who has joined them, "We had hoped that Jesus was to be the one to restore the kingdom to Israel." The stranger, Jesus himself, proceeds to break that hope apart, and to situate a conception of how the kingdom works in a much wider, even cosmic, context. Often our hopes are dashed simply because they are too small, their low ceiling too constricting to hold the fulness of what Love has had in mind for us since the beginning.

In hope, we are reminded in so many ways that our own monastic life given to God's purposes in and for the Church, in and for the world, is a large group project: you, our readers, friends and benefactors, are co-workers with us. We give thanks for your very generous response to our winter funds appeal, and pray that you may know the peace, the hope and the blessing of Jesus's resurrected life surrounding you and carrying you this Eastertide.



Yours in Jesus and Julian,

M. Hilary, OJN

Guardian of the Order

To help us meet costs for printing, please consider a 10$ annual donation.

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

Julian's Window

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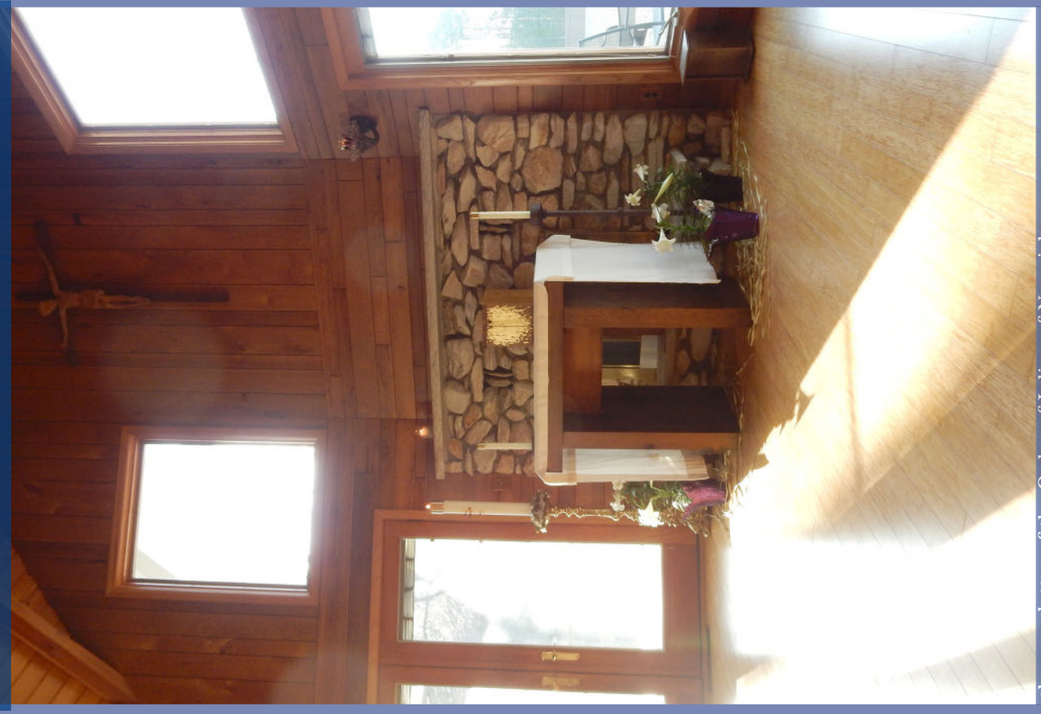


the newsletter of the Order of Julian of Norwich

Electronic Address Service Requested

Our Lady of the Northwoods Monastery
The Order of Julian of Norwich
W704 Alft Rd
White Lake WI 54491-9715
USA

Community Notes

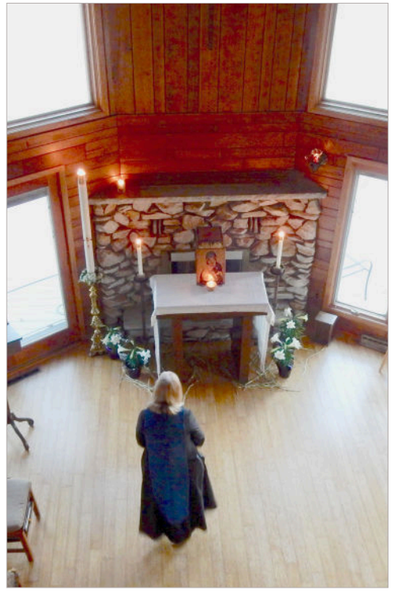
First, we must put out a big thank you to all those who answered our special appeal for funds! Your generosity helped greatly to get us through the end of winter. It was a winter of much snow especially and the roofs of many older local buildings and trailer homes collapsed. Even the sagging annex of our barn collapsed—which is a relief, since now we don't have to wait for it to fall down. The rest of the barn, built well and with a metal roof, remains in excellent condition.

Seasonal birds began arriving in late March, and the sandhill cranes were back by April. April brought us another blizzard, with only a foot of snow, though power was out for a few hours. Bird food left out after the blizzard revealed the presence of Lincoln sparrows and other shy passerines we usually don't get to see. Winter let go very slowly but we were finally able to welcome genuinely spring weather in the middle of May.

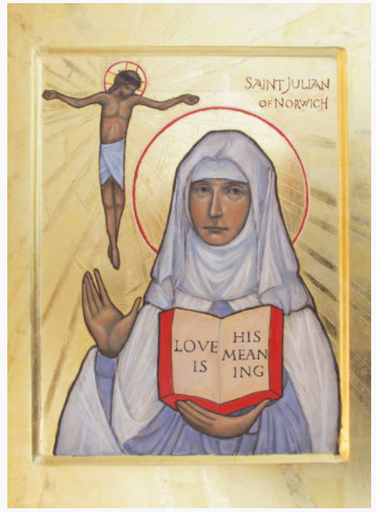
This spring the Conference of Anglican Religious Orders in the Americas (CAROA) held the leaders' meeting in Racine WI, so Mthr Hilary was "down south" for a week in May. During May we held General and Senior Chapters, and our Julian's Day festivities.

Though we live about two miles from the Wolf River, we usually see no more of it than the view from the nearest bridge. During Easter week, one of our neighbors took us to Big Smokey Falls in the Menominee Reservation. The river was near flood, and the torrent was especially powerful and deafening. We have included a few pictures of our trip in this issue.

Around our property this spring, we are planting more apple and fruit trees for the future. We also hope to begin hosting bees for neighbors who have a local organic honey business, and this summer plan to be at the Antigo Farmers' Market with our bread and soap. If you are passing through north-central Wisconsin, we hope to see you there!



You were remembered with joy & thanksgiving in a novena of Masses beginning on Saint Julian's day, 8 May



Update on guesthouse funds/mortgage

Over the last year, we received enough from designated gifts, and two legacies, to reach our interim goal of $90,000 toward paying for the guesthouse and addition. We have begun to focus on raising funds for the remainder of the mortgage, and will send more information soon.

Fom far left: Sr Therese cleaning up on the grounds after winter • At Big Smokey Falls in April • A guest in the chapel

From the Refectory, 2018-2019:

The World as Sacrament	Michael Plekon
Being Human: Bodies, Minds, Persons	Rowan Williams
The Spirit of Simplicity	Jean-Baptiste Chautard OCSO
National Geographic June 2018 Articles on plastic	
Playing the Fool	Roly Bain
A Not-So-Unexciting Life: Essays on Benedictine History & Spirituality in honor of Michael Casey	ed Carmel Posa SGS
Manzanar	John Armor & Peter Wright
Words for the Journey: A Monastic Vocabulary	Edith Scholl OCSO

To Make Way for Living Waters

Mthr Hilary OJN

In the midst of the revelations, Julian of Norwich was shown a parable of a lord who has a servant. In wonderfully succinct form, this parable describes both the fall of humankind and its present condition, and the action of Jesus in his saving work. The lord in the parable sends out his servant to do some kind of work and the servant responds eagerly, running to the task, only to fall headlong into a great ditch, gravely injured, and from which he cannot extract himself unaided.

Julian speculates what kind of work this servant might have been sent out to do. Jesus who "lays waste and destroys our wrath and makes us humble and gentle"—he would do the hardest work, Julian says—"he would be a gardener, digging and ditching, straining and sweating, and turning over the earth, and seeking the depths, and watering the plants on time." Why might Julian have lighted on this particular occupation for the servant in the parable? What is it about "digging and ditching" that so caught her attention?

A great deal of Julian's East Anglia was subject to regular flooding; any Norfolk farmer of Julian's time would have cause to be concerned with watershed hydrology—the science and engineering of where water goes and why—and with how to keep water out of the places it shouldn't be and keep it in the places it should.

"All we who shall be saved," Julian says, "for the period of this life, have in us a wondrous mixture both of well and woe: we have in us our Lord Jesus arisen; we have in us the misery of the misfortune of Adam's falling." All human beings without exception have within them differing degrees of good, even holy currents of courage, justice, temperance, fortitude, love, peace, patience, kindness, and so on. But mixed with these are also a great many varieties and manifestations of wrath sloshing about as well, as though in a tanker truck with insufficient interior baffles. Humans have within them the healing waters of Siloam and the river Jordan, the great jars of water at Cana about to be turned into good wine, but also Noah's flood and the violent passage of the Red Sea at the Exodus.

In what has come to be known as the Sermon on the Mount, the whole of chapters 5, 6, and 7 of St. Matthew's Gospel works as a comprehensive course in watershed hydrology as it relates to humanity.

In this teaching, Jesus uncovers the hidden currents of things that eat at the roots of the human psyche and human motivation, the diseases of soul that particularly

disfigure and render destructive the faculty of imitation and its partner, desire. We see that Jesus applies himself to healing people's bodies, but even more so, and more critically, to healing the impulses of fear, mistrust and resentment which wrath would bring to birth, and to teaching the disciples how to recognize and forsake them. He loses no time in addressing human participation in the victimization and exclusion of others at what seems to be the most innocuous of levels, for even the least degree and smallest movement of wrath is a species of that which sent many of the prophets of old to their deaths, and would ultimately send Jesus to his.

If one of the things men and women are being saved from is being consumed by the force and strength of their own wrath, among the questions the process must ask are, "to what are human beings applying the eye of imitation and desire, and why?" Jesus steadily works to bring into view that the wrath of which human beings are only dimly aware is actually all their own, but which profoundly colors their view of the world and how they act in it.

Today there are new processes of wastewater reclamation in which de-particulated water is put through a rigorous filtering system. It goes in looking something like dark stout ale, and comes out completely clear, free of toxins, safe and ready to drink. This is an apt picture of the continual filtering out of wrath that goes on in heart, soul and mind as one is on the way to becoming steadily, consciously more human, more like Jesus.

Jesus, God made visible, is what a transparently clear, non-toxic human being looks like, one who is not subject to wrath and the oscillating pains of co-opted desire. Jesus is our model, the original of what we ourselves are to become. Jesus the Gardener works within and upon souls, "digging and ditching…turning over the earth and seeking the depths," working to get at the root of humanity's first and besetting sin, the misuse and abuse of the faculties of imitation and desire. Beginning with our immersion into his death and resurrected life in the waters of baptism, through the power of the Holy Spirit, Jesus tirelessly continues his digging and ditching, doing the hardest work in our souls.