

**Julian of Norwich, *Revelations of God's Love***

In this [moment] suddenly I saw the red blood trickle down from under the Garland hot and freshly and right plenteously, as it were in the time of His Passion when the Garland of thorns was pressed on His blessed head who was both God and Man, the same that suffered thus for me. I conceived truly and mightily that it was Himself shewed it me, without any mean. And in the same Shewing suddenly the Trinity fulfilled my heart most of joy.

In this same time our Lord shewed me a spiritual sight of His homely loving. I saw that He is to us everything that is good and comfortable for us: He is our clothing that for love wrappeth us, claspeth us, and all encloseth us for tender love, that He may never leave us; being to us all-thing that is good, as to mine understanding. Also in this He shewed me a little thing, the quantity of an hazel-nut, in the palm of my hand; and it was as round as a ball. I looked thereupon with eye of my understanding, and thought: *What may this be?* And it was answered generally thus: *It is all that is made.* I marvelled how it might last, for methought it might suddenly have fallen to naught for little[ness]. And I was answered in my understanding: *It lasteth, and ever shall [last] for that God loveth it.* And so All-thing hath the Being by the love of God. It needeth us to have knowing of the littleness of creatures and to hold as nought all-thing that is made, for to love and have God that is unmade.

And after this I saw God in a Point, that is to say, in mine understanding,—by which sight I saw that He is in all things. I beheld and considered, seeing and knowing in sight, with a soft dread, and thought: *What is sin?* For I saw truly that God doeth all-thing, be it never so little.

After this the Lord brought to my mind the longing that I had to Him afore. And I saw that nothing letted me but sin. And so I looked, generally, upon us all, and methought: *If sin had not been, we should all have been clean and like to our Lord, as He made us. . . .* But Jesus, who in this Vision informed me of all that is needful to me, answered by this word and said: *It behoved that there should be sin; but all shall be well, and all shall be well, and all manner of thing shall be well.*

But I saw not *sin*: for I believe it hath no manner of substance nor no part of being, nor could it be known but by the pain it is cause of. And thus pain, *it* is something, as to my sight, for a time; for it purgeth, and maketh us to know ourselves and to ask mercy. For the Passion of our Lord is comfort to us against all this, and so is His blessed will.

And for the tender love that our good Lord hath to all that shall be saved, He comforteth readily and sweetly, signifying thus: *It is sooth that sin is cause of all this pain; but all shall be well, and all shall be well, and all manner [of] thing shall be well.* These words were said full tenderly, showing no manner of blame to me nor to any that shall be saved. Then were it a great unkindness to blame or wonder on God for my sin, since He blameth not me for sin. And in these words I saw a marvellous high mystery hid in God, which mystery He shall openly make known to us in Heaven: in which knowing we shall verily see the cause why He suffered sin to come. In which sight we shall endlessly joy in our Lord God.

And thus in these same five words aforesaid: *I may make all things well*, etc., I understand a mighty comfort of all the works of our Lord God that are yet to come. . . . And in this sight I marvelled greatly and beheld our Faith, marvelling thus: Our Faith is grounded in God's word, and it belongeth to our Faith that we believe that God's word shall be saved in all things; and one point of our Faith is that many creatures shall be condemned: as angels that fell out of Heaven for pride, which be now fiends; and man in earth that dieth out of the Faith of Holy Church: that is to say, they that be heathen men; and also man that hath received christendom and liveth unchristian life and so dieth out of charity: all these shall be condemned to hell without end, as Holy Church teacheth me to believe. And all this [so] standing, methought it was impossible that all manner of things should be well, as our Lord shewed in the same time. And as to this I had no other answer in Shewing of our Lord God but this: *That which is impossible to thee is not impossible to me: I shall save my word in all things and I shall make all things well*. Thus I was taught, by the grace of God, that I should steadfastly hold me in the Faith as I had aforehand understood, [and] therewith that I should firmly believe that all things shall be well, as our Lord shewed in the same time.

And though these two [judgments] be thus accorded and oned, yet both shall be known in Heaven without end. The first doom, which is of God's rightfulness, is [because] of His high endless life [in our Substance]; and this is that fair sweet doom that was shewed in all the fair Revelation, in which I saw Him assign to us no manner of blame. But though this was sweet and delectable, yet in the beholding only of this, I could not be fully eased: and that was because of the doom of Holy Church, which I had afore understood and which was continually in my sight. And therefore by *this* doom methought I understood that sinners are worthy sometime of blame and wrath; but these two could I not see in God; and therefore my desire was more than I can or may tell. For the higher doom was shewed by God Himself in that same time, and therefore me behoved needs to take it; and the lower doom was learned me afore in Holy Church, and therefore I might in no way leave the lower doom. Then was this my desire: that I might see in God in what manner that which the doom of Holy Church teacheth is true in His sight, and how it belongeth to me verily to know it; whereby the two dooms might both be saved, so as it were worshipful to God and right way to me. . . . And yet I stand desiring, and will unto my end, that I might by grace know these two dooms as it belongeth to me. For all heavenly, and all earthly things that belong to Heaven, are comprehended in these two dooms.

FOR this was an high marvel to the soul which was continually shewed in all the Revelations, and was with great diligence beholden, that our Lord God, anent Himself may not forgive, for He may not be wroth: it were impossible. For this was shewed: that our life is all grounded and rooted in love, and without love we may not live; and therefore to the soul that of His special grace seeth so far into the high, marvellous Goodness of God, and seeth that we are endlessly oned to Him in love, it is the most impossible that may be, that God should be wroth. For wrath and friendship be two contraries. For He that wasteth and destroyeth our wrath and maketh us meek and mild,—it behoveth needs to be that He [Himself] be ever one in love, meek and mild: which is contrary to wrath. For I saw full surely that where our Lord appeareth, peace is taken and wrath hath no place. For I saw no manner of wrath in God, neither for short time nor for long;—for in sooth, as to my sight, if God might be wroth for an instant, we should never have life nor place nor being. . . . And when I saw all this, it behoved me needs to grant that the mercy of God and the forgiveness is to slacken and waste *our* wrath.