



Text One: Longer Version of the *Revelations of Divine Love*

Opening paragraph of the First Revelation (Chapter 4)¹

And at this, suddenly I saw the red blood running down from under the crown, hot and flowing freely and copiously, a living stream, just as it was at the time when the crown of thorns was pressed on his blessed head. I perceived, truly and powerfully, that it was he who just so, both *God* and man, himself suffered for me, who showed it to me without any intermediary.

And in the same revelation, suddenly the Trinity filled my heart full of the greatest joy, and I understood that it will be so in heaven without end to all who will come there. For the Trinity is *God*, *God* is the Trinity. The Trinity is our maker, the Trinity is our protector, the Trinity is our everlasting lover, the Trinity is our endless joy and our bliss, by our Lord Jesus Christ and in our Lord Jesus Christ. And this was revealed in the first vision and in them all, for where Jesus appears the Blessed Trinity is understood, as I see it. And I said: Blessed be the Lord!



¹ Julian of Norwich, *Julian of Norwich Showings*, ed. Richard J. Payne, trans. Edmund Colledge and James Walsh, *The Classics of Western Spirituality a Library of the Great Spiritual Masters* (New Jersey: Paulist Press, 1978), 181. The choice of this Edition is due to its universal accessibility and its extraordinary facilitation of ongoing interest in Julian's theology, writings, literary significance and spirituality over decades.

Julian of Norwich and the Wisdom of the Hazelnut

Text Two: Longer Version of the Revelations of Divine Love

First Revelation - Chapter 5 (in full)²

At the same time as I saw this sight of the head bleeding,³ our good Lord showed a spiritual sight of his familiar⁴ love. I saw that he is to us everything which is good and comforting for our help. He is our clothing, who wraps and enfolds us for love, embraces us and shelters us, surrounds us for his love, which is so tender that he may never desert us. And so in this sight I saw that he is everything which is good, as I understand.

And in this he showed me something small, no bigger than a hazelnut, lying in the palm of my hand, as it seemed to me, and it was as round as a ball. I looked at it and thought: What can this be? I was amazed that it could last, for I thought that because of its littleness it would suddenly have fallen away into nothing. And I was answered in my understanding: It lasts and always will, because God loves it; and thus everything has being through the love of God.

In this little thing I saw three properties. The first is that God made it, the second is that God loves it, the third is that God preserves it. But what did I see in it? It is that God is the Creator and the protector and the lover.⁵ For until I am substantially united⁶ to him, I can never have perfect rest or true happiness, until, that is, I am so attached to him that there can be no created thing between my God and me.

This little thing which is created seemed to me as if it could have fallen into nothing because of its littleness. We need to have knowledge of this, so that we

² *Julian of Norwich Showings*, 183-84.

³ Refer to opening paragraph of the First Revelation in Chapter 4

⁴ In most translations of Julian's *Revelations* the word "homely" is used, and is coupled with another attribute "courteous" to describe his response toward us.

⁵ Depending on which editions and translations the threefold properties of Creator, Protector and Lover are sometimes described as Maker, Keeper and Lover. The term "Keeper" is replaced with "Sustainer" in some cases though this is rare.

⁶ Julian's term "oneing" is used in the Middle English which has a great depth of meaning. Her use of the qualifying term "substantially" in fact reflects her understanding of our deepest essence or substance as whole in God from our beginning. Julian's anthropology is complex, and the term 'oneing' is not used in a spousal sense, but an ontological sense. Through our substantial soul we are never not 'oned' with God. Christ who was knit to our sensual soul maintains our at-one-ment in God while we live in this 'passing life' as embodied souls.

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may delight in despising as nothing⁷ everything created, so as to love and have uncreated God. For this is the reason why our hearts and souls are not in perfect ease, because here we seek rest in this thing which is so little, in which there is no rest, and we do not know our God who is almighty, all wise and all good, for he is true rest. God wishes to be known, and it pleases him that we should rest in him; for everything which is beneath him is not sufficient for us. And this is the reason why no soul is at rest until it has despised as nothing all things which are created. When it by its will has become nothing for love, to have him who is everything, then is it able to receive spiritual rest.

And also our good Lord revealed that it is very greatly pleasing to him that a simple soul should come naked, open and familiarly. For this is the loving yearning of the soul through the touching of the Holy Spirit, from the understanding which I have in this revelation:

**God, of your goodness give me yourself,
for you are enough for me,
and I can ask for nothing which is less which can pay you full
worship.
And if I ask anything which is less, always I am in want;
but only in you do I have everything.**

And these words of the goodness of God are very dear to the soul, and very close to touching our Lord's will, for his goodness fills all his creatures and all his blessed works full, and endlessly overflows in them. For he is everlastingness, and he made us only for himself, and restored us by his precious Passion and always preserves us in his blessed love; **and all this is of his goodness.**⁸

⁷ The term "noughting" is used to describe this 'despising as nothing' by Julian in her Middle English vernacular. This is not about despising what God has made. Julian herself declares this in a variety of ways. This is about preference for Christ and 'right order' in our relationships, attachments and way of being in 'this passing life.' The Apostle Paul expresses the meaning well in Philippians 3.8-11 as we read: "... because of the supreme advantage of knowing Christ Jesus my Lord, I count everything as loss. For him I have accepted the loss of all other things, and look on them as filth if only I can gain Christ and be given a place in him, with the uprightness I have gained not from the Law, but through faith in Christ..., that I may come to know him and the power of his resurrection, and partake of his sufferings by being moulded to the pattern of his death, striving towards the goal of resurrection from the dead."

⁸ The First Revelation encapsulates her 'theology of Creation' and is essentially a hymn to God's goodness