A DIALOGUE ACROSS TIME

Julian of Norwich and Ignatius Loyola

Oonagh Walker

ONE OF THE PLEASURES of age for the dedicated reader is having the leisure to *reread.* The texts of a lifetime begin to talk to each other, and unlikely voices hold dialogue across centuries. Books once read as solo pieces now bring with them a consort of echoes and affinities. That was how it was when I recently decided it was time I revisited Dame Julian of Norwich.

I first encountered *Revelations of Divine Love* many years ago, when studying Middle English. Our tutor,[1] a fine medieval scholar, placed Julian in her local and linguistic context and also showed how she was part of a rich tradition of European mysticism and devotion. I enjoyed her lively style with its down-to-earth imagery, all the more engaging in the robust Middle English dialect she used; and even in those pre-feminist days, there was a quiet satisfaction in knowing that she was almost certainly our first woman author writing in English. However, she remained a distant figure: someone who spoke to her own time but had nothing to say to us. The admiring following she has gathered in recent years has shown me how blinkered I was in thinking this. It was time to reread.

So, a lifetime later, I return to *Revelations*, this time in modern English, and find that Julian is far from being trapped in her age. Her warm, womanly voice dissolves time and the questions she dwells on are still urgently asked. As I read, I hear other voices chiming in, especially that of St Ignatius. Julian of Norwich and Ignatius of Loyola may seem

[1] Eric Colledge, later, in religious life, Fr Edmund Colledge OSA, who, with James Walsh, edited *A Book of Showings to the Anchoress Julian of Norwich*, 2 volumes (Toronto: Pontifical Institute of Mediaeval Studies, 1978).

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a strange combination, given the differences between them of time and place, social status, upbringing, life experience and, most of all, gender. Yet, as I continue to read Julian and to remember Ignatius, I see them more and more as spiritual brother and sister, with different but complementary qualities. Julian's warmth and tenderness are supported by a fine analytic mind and a spirit that enables her to speak out with what was *manly* courage for those days; while the penetrating intellect and organizational skills of Ignatius are softened by his capacity for friendship and ready sympathy for those in trouble. The spiritual empathy and inner knowledge each attained through contemplating Christ's passion—which they both saw as the supreme manifestation of God's love—shape a theology which sets great value on the human person. While acknowledging sinfulness, they both focus upon God's unwavering plan for humanity, which must be played out, not with eyes set upon some transcendent future, but in the raw reality of daily life.

'This Place of Enormous Labours, Sorrows and Calamities'[2]

Both Julian and Ignatius lived in troubled times. The fourteenth century, when Julian was alive, was calamitous in every possible way: the Black Death; famine and distress among the peasantry in England leading to the Peasants' Revolt; the endless campaigns of the Hundred Years' War; the Great Schism which tore the wider Church apart; and the local Church all too often seen as oppressive and corrupt—its wealth an affront to the poverty all around it. Those within the Church who clamoured for reform were condemned as heretics and brutally suppressed. As an anchoress, living in the heart of the city, up against the walls of the church of St Julian (from which she probably took the name by which we know her), Julian must have been in the thick of it. She would have been well aware of all the distress surrounding her anchorage. Although immured herself, she would have had a little slit window to the outside world where people could come for counsel and guidance in their troubles. Listening to so much sorrow, she might have resorted to *contemptus mundi*, gloomily rejecting this life and pinning all her hope on the life to come. Yet, among all spiritual writings, there are few so joyful as Julian's *Revelations of Divine Love*.

[2] Ignatius to Isabel Roser, 10 November 1532, in Ignatius of Loyola, *Personal Writings*, translated by Joseph Munitiz and Philip Endean (London: Penguin, 1996), 124.

Chapel on the site of Julian's cell

The stresses in the world of Ignatius, 150 years later, were of a different kind: wars, of course, continued endlessly, and plague revisited at frequent intervals; but there were new challenges as exploration and scientific discovery opened up the world in exciting and terrifying ways. The greatest upheaval of the sixteenth century was the Protestant Reformation, which tore Christendom apart. Where was God in all this? It was as if a hundred hands were pointing in a hundred different directions. Yet, in the midst of so much passion and religious extremism, Ignatius' voice is one of sanity, charity and sound practical guidance.

For both Ignatius and Julian, the sin and suffering of a troubled world were a necessary part of a divine plan which could only be partially glimpsed in this life. It is like looking at a 'detail' of a work of art: careful study might tell a great deal about the complete picture and the artist, but the whole picture, until displayed, remains a mystery. In our sceptical world, to say something is a mystery seems to be dodging the issue; and it is true that, when faced with difficult questions, some religious people retreat into mystery as into a bunker. But mystery, for Julian and Ignatius, was the very opposite of such withdrawal: for them contemplating the great mysteries of faith, and using all the powers of their understanding and imagination to do so, were part of an ongoing education that would only be completed in eternity.

We know a lot about Ignatius' life both from his *Autobiography* and because he was a significant historical figure, but we know very little with certainty about Julian, apart from the fact that she was born in 1342 and probably died *c.*1416.[3] In her own words, she was 'a woman, ignorant, weak and frail',[4] and from one brief reference it would seem that she must have suffered greatly as a young woman. She quotes our Lord as saying to her, 'I thank you for your service and your suffering, especially in your youth'.[5] These words also suggest that she had always been devout and in this she differs from Ignatius, who opens his *Autobiography* with a confession: 'Until the age of twenty-six he was a man given up to the vanities of the world' (n.1). Yet, at a key point in each of their lives, Julian and Ignatius received a revelation that was to shape all that they later did and wrote.

Revelations and Conversion

Julian's revelations, or 'shewings', came during a serious sickness when she was thirty years old. While looking at a crucifix which her parish priest held before her eyes, she saw blood trickling from the crown of thorns on the head of Christ. From that vision came a series of revelations which seemed to be a response to her earlier baffled queries about the reason for sin and suffering in a world created by a good and loving Lord. These revelations were vivid, both visual and auditory, and lasted for just a few hours during her sickness. She was to spend many years pondering them, in a manner close to the Ignatian prayer of 'repetition', where 'one seeks in order to find, and the response to "finding" is to dwell upon what one has found'.[6] She then wrote down the fruit of her meditations as a guide for others.

Ignatius, also, had been on what was thought his deathbed when he received his first divine intervention; but, with him, it was a gradual conversion. After rather ostentatiously shedding 'the vanities of the world',[7] he made an initially reckless response to God's call, before

[3] These are the dates given in the *Oxford Dictionary of National Biography*, but some scholars believe she lived until 1429 (see Norman Tanner, *The Church in Late Medieval Norwich, 1370–1532* (Toronto: Pontifical Institute of Mediaeval Studies, 1984), 200 n. 29.

[4] Julian of Norwich, *Revelations of Divine Love*, translated by Elizabeth Spearing (Harmondsworth: Penguin, 1998), 11.

[5] Julian of Norwich, *Revelations of Divine Love*, 13.

[6] Michael Ivens commenting on the fourth addition of the First Week, in *Understanding the Spiritual Exercises* (Leominster: Gracewing, 1998), 68.

[7] *Autobiography*, n. 1.

eventually coming to a true understanding of what God wanted him of him. Yet, in his *Autobiography* he says about himself during this volatile period, 'Still, Our Lord was helping him'.[8] He began to receive visions and 'consolations', as when gazing at a starry sky, he would feel 'a great impetus towards serving Our Lord'.[9]

One vision, about the way in which God had created the world, is very like Julian's vision in which the whole of creation is shown as 'a little thing, the size of a hazel-nut' and, when Julian fears for its survival, she is assured that 'It lasts and will last for ever because God loves it'.[10] Like Julian, Ignatius 'neither knew how to explain these things, nor could he fully and properly remember those spiritual ideas that God was at those times impressing on his soul'[11] until he received a remarkable enlightenment at the River Cardoner, near Manresa, which left him transformed.

It is noticeable that, for both Julian and Ignatius, enlightenment began with a vision of the Trinity. Julian had her eyes fixed on the bleeding head of Christ when, 'as part of the same showing, the Trinity suddenly filled my heart with the greatest joy'.[12] This vision gave her the assurance that is central to her teaching: that 'all shall be well'. Ignatius' vision came as he was reciting the Office of Our Lady: '… his mind began to be elevated, it was as though he beheld the Holy Trinity under the form of three keys of a musical instrument'.[13] And this was followed by a vision in which he saw 'the manner in which God had created the world. He had a vision of something white, out of which rays were coming, and it was out of this that God created light.'[14] As with Julian, these visions of harmony and enlightenment assured him of the goodness of creation and the love that God has for all created beings.

The School of Holiness

Ignatius and Julian were confident that God was educating them through these revelations, very gently as if they were little children. Writing about the early period of his conversion, Ignatius says, 'At this time God was

[8] *Autobiography*, n. 7.
[9] *Autobiography*, n. 11.
[10] Julian of Norwich, *Revelations of Divine Love*, 7.
[11] *Autobiography*, n. 29.
[12] Julian of Norwich, *Revelations of Divine Love*, 45–46.
[13] *Autobiography*, n. 28.
[14] *Autobiography*, n. 29.

dealing with him in the same way as a schoolteacher deals with a child, teaching him'.[15] Julian tells of how God 'longs to teach us to know him and love him'[16] and she speaks of 'Jesus, who is teacher of all' and how, through a wonderful parable, he gave her 'some teaching, as if it were the beginning of an ABC, through which I might have some understanding of our Lord's purpose'.[17]

Both were receptive pupils and spent time meditating on what they had learnt: that human life is an education in holiness. They each reached a stage when, in Christian charity, they knew they must share with others what they themselves had been taught. And, although Julian was an anchoress and Ignatius was to found a great religious order, neither of them restricted his or her readership to an exclusive spiritual group or religious community. They wrote for all their fellow Christians who desired to know and follow the Lord, and in a manner that was counter to the general tone of their times. Julian says,

> I know well that I received what I say from him who is the supreme teacher. But in truth, I am moved to tell you about it by love, for I wish God to be known and my fellow Christians helped.[18]

And Ignatius wrote in a letter to his friend Fr Miona:

> The Spiritual Exercises are all the best that I have been able to think out, experience and understand in this life, both for helping somebody to make the most of themselves, as also for being able to bring advantage, help and profit to many others.[19]

Soon after Julian had received her visions, she wrote her 'Short Text', followed almost twenty years later by an expanded and more assured 'Long Text', the outcome of much contemplation: 'this is how I was taught that our Lord's meaning is love'.[20] In her final paragraph, she says:

> I pray to almighty God that this book come only into the hands of those who want to love him faithfully … for this revelation is deep theology and great wisdom, so it must not remain with anyone who is thrall to sin and the Devil.[21]

[15] *Autobiography*, n. 27.
[16] Julian of Norwich, *Revelations of Divine Love*, 165.
[17] Julian of Norwich, *Revelations of Divine Love*, 123.
[18] Julian of Norwich, *Revelations of Divine Love*, 11.
[19] Ignatius to Fr Miona, 16 November 1536, in *Personal Writings*, 139.
[20] Julian of Norwich, *Revelations of Divine Love*, 179.
[21] Julian of Norwich, *Revelations of Divine Love*, 180.

The Devil and Sin

The devil is a very real entity for both Julian and Ignatius and, as with visions and mysteries, this can be a problem for the modern mind, which rightly rejects the crude figure of fun that is the usual representation of the devil. Julian's Fiend is certainly a very medieval devil, who physically attacks his victims like a demon in a Hieronymus Bosch painting; but the one Ignatius simply calls the 'Tempter' or the 'Enemy' is a much more sinister and subtle entity. We can learn a great deal about the nature and workings of evil if Ignatius' devil is taken seriously. Yet powerful and wily as the devil is, both Julian and Ignatius feel confident of his eventual overthrow: 'the mocker is to be mocked' Ignatius writes to Teresa Rejadell;[22] and Julian exults in the way Our Lord 'scorn[ed] the Fiend's wickedness'.[23]

In *Revelations* and in the *Spiritual Exercises*, sin is always presented within the context of God's mercy. Its 'filth' (Julian) and 'foulness' (Ignatius) are acknowledged, and they see sin as negation—a rejection of love and a choice for death. 'Ah wretched sin! What are you? You are nothing. For I saw that God is in all things.'[24] The recognition that God is in all things is proof to them that sin itself must be 'nothing'—even though it causes great suffering. It fractures the relationship between Creator and creature, and brings discord into human history and into the individual personality. Yet, for all this, Julian maintains that there is no anger in God and, in the second exercise of the First Week, after the prayer for contrition, Ignatius says 'All my thoughts will be about mercy' (Exx 61).

Mankind Beset by Devils, *by Hieronymus Bosch*

[22] Ignatius to Teresa Rejadell, 1536, in *Personal Writings*, 132.
[23] Julian of Norwich, *Revelations of Divine Love*, 61.
[24] Julian of Norwich, *Revelations of Divine Love*, 35.

The Moral Code of Chivalry

In calling the devil the Enemy, Ignatius is using the military language and imagery which run through all his writings and which not only draw upon his experience as a soldier but also, more importantly, reflect the chivalric ideals that informed his mind. The medieval code of chivalry, with its relationship of lord and vassal, hangs like a great tapestry behind the thinking of both Julian and Ignatius, and can make them seem remote and unreal.

The terms that embodied the chivalric ideals—courtesy, generosity, freedom, loyalty, service, protection—were words of power in the writings of both Julian and Ignatius, but are now reduced in meaning to little more than etiquette or neighbourliness. Yet, when Julian writes about 'our courteous lord' and refers to God's 'royal lordship', and when Ignatius calls God 'an open and kindly king', they are not talking about good manners or big-heartedness, but about relationships and ideals of conduct that no longer exist, but were once the hallmarks of a kind of nobility from which our egalitarian minds shy away. The great lord who shows his strength in gentleness and courtesy, who rewards his faithful servants with boundless magnanimity, who has a bond of trust and intimacy with them based on their absolute loyalty and service to him, and who in turn provides them with his protection, is hardly a model for the modern head of state! Yet the response of both Julian and Ignatius to such a courteous lord is to trust Him completely and to follow Him wholeheartedly in a spirit of freedom.

This concept of freedom is another difficulty for the modern mind. In Middle English the word had strong connotations of generosity, in that the free person was not hampered by pettiness or meanness of spirit and so was able to act beyond human weakness. Medieval moral theology linked freedom to the pursuit of human happiness and fulfilment, and saw freedom and goodness as inseparable. Such freedom, based on right choice, is at the heart of the Spiritual Exercises. The modern concept of freedom, however, is largely based on freedom *from* constraint, and it privileges the rights of individuals. The great issues that rouse passions nowadays are human rights, individual dignity, and freedom of speech, of congress and, increasingly, of choice. Since there is no strong ethical base to such claims and no longer any undisputed set of standards, the issues become fuzzy and subjective: the different freedoms are frequently in conflict with each other, and the word 'freedom' has lost much of the sense of openness and generosity of mind that lead to good action.

Yet, such freedom still exists—and often appears in extreme circumstances. A modern example of what Ignatius meant by 'freedom' is the story of the Auschwitz survivor Viktor Frankl, who found it possible to hold on to his individual identity and purpose by preserving an 'inner freedom'. He maintained that, even in the concentration camps, man does have a choice of action. Commenting upon those who walked through the huts comforting others, he wrote:

> They may have been few in number, but they offer sufficient proof that everything can be taken from a man but one thing: the last of the human freedoms—to choose one's attitude in any given set of circumstances, to choose one's own way.[25]

This is a modern voice speaking in a way which would have been foreign to Julian and to Ignatius in its emphasis on individual identity, yet what allowed Frankl to survive was a conscious disposition of mind towards meaning and purpose that they would recognise: through a version of Ignatius' *agere contra* he was able to remain human in a dehumanising world. Alongside his determined resistance to despair came a truth that 'transfixed' him: it was the recognition that 'love is the ultimate and the highest goal to which man can aspire …. The salvation of man is through love and in love.'[26] As with Julian and Ignatius, this decision to choose freedom and the transcendent value of love came to Frankl at a time of intense suffering.

If 'freedom' and 'service' are keywords for Ignatius, the word 'safe' is central in Julian's writings. For her, the chivalric ideal of protecting those in danger or distress finds its perfect realisation in a loving, motherly God who, as it were, swaddles and enfolds her, and with 'blessed words' assures her 'I am keeping you very safe'.[27] She writes of how we are 'soul and body, clad in the goodness of God and enclosed in it'.[28] Ignatius uses similar clothing imagery when he writes that 'if people know of the benefit God is doing them … they become stripped of themselves and clothed in God, the supreme good' (Exx 14). But for Ignatius, being 'clothed in God' suggests not protection but investiture in the service of the Lord.

[25] Victor Frankl, *Man's Search For Meaning* (Rider: Ebury, 2004), 75.
[26] Frankl, *Man's Search For Meaning*, 49.
[27] Julian of Norwich, *Revelations of Divine Love*, 93.
[28] Julian of Norwich, *Revelations of Divine Love*, 49.

Julian's Parable: Genesis according to God the Father

Parables are important components of both *Revelations* and the *Spiritual Exercises*—Julian's parable of the 'Lord and His Servant'[29] and Ignatius' parables of the 'The Call of the King' (Exx 91–99) and the 'Two Standards'.[30] Like all parables, though rooted in a particular culture (in this case that of feudalism and chivalry), they have a universal value and are meant to be meditated upon.

Julian found the parable of the 'Lord and His Servant' very puzzling but knew that it was an answer to some of her most pressing questions. It tells of a loving relationship between a lord and a servant and how, in response to a gentle request by the lord, the servant rushes off 'in great haste and loving anxiety' to do his lord's will (rather like the newly converted Ignatius) but immediately comes to grief, falling into a boggy hollow where he is unable to get back on his feet. There is something comic in the description of his fall and his reaction to it, and it is worth going back to the Middle English for the graphic quality in the telling:

> And anon he falleth in a Slade and taketh ful gret sore. And than he groneth and moneth and walloweth and writheth. But he may not rise nor helpe himselfe by no manner of weye.[31]

The servant remains in his misery because his face is turned away and can no longer see his lord, who, nevertheless, continues to look at him kindly and with pity, without in any way blaming him for his fall.

This is a strangely different account of the Fall from that given in Genesis: it is the story as seen through the eyes of an all-loving, all-merciful God. The task given so lovingly to the servant is, I believe, to become fully human in the way God intended him to be. He sets off eagerly but, relying only on his limited powers, he overreaches himself. The story takes a happy turn when it becomes clear that the servant is both Adam (and Julian insists that by this she means all of humanity) and Christ, who also 'leapt forward eagerly at the Father's will', but fell into the Virgin's womb and, in so doing, showed us how to be truly human. The parable has a contemporary resonance if the servant's fall

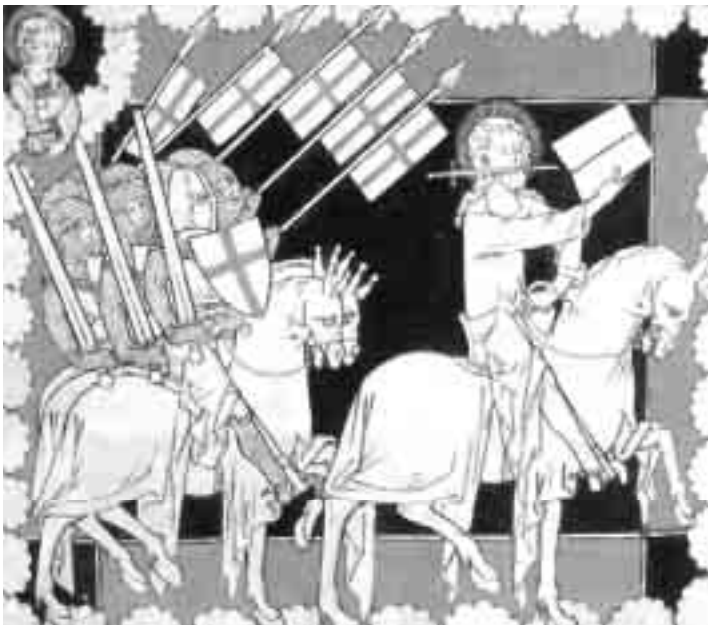
[29] Julian of Norwich, *Revelations of Divine Love*, 115 following.
[30] Julian of Norwich, *Revelations of Divine Love*, 310 following.
[31] *The Writings of Julian of Norwich*, edited by Nicholas Watson and Jacqueline Jenkins (Philadelphia: Pennsylvania State UP, 2006), 273, 275.

through over-confidence in his own powers is seen as akin to the modern hubristic dependence on rationality.

Ignatius' Parables: The Call of the King and the Two Standards

Ignatius's parables read like episodes from the romances he loved as a young man, which he has now spiritualised. (They may perhaps fall awkwardly on modern ears, with their exclusive language and what seems like a glamourisation of war, but seeing them in this way would be too literal-minded.) The Kingdom parable tells of a king who calls upon his followers to join him in partnership in a great enterprise, in fact a crusade. This enterprise is 'spreading His sacred doctrine among all people of every state and condition' (Exx 145), but this king's army is not a conscripted one: each individual must choose freely and, in so doing, make a radical commitment which will change his or her entire life. 'The Two Standards' takes the story a stage further and reveals the hazards and hardships of this choice and the very real opposition of the Evil One.

Parables require interpretation. In the story of the 'Lord and His Servant', the focus is on God's attitude to fallen humanity and subsequent action in the incarnation. But in the Ignatian parables the attention is on human individuals and their response to the call to partnership in Christ's work, in the here and now of this world and in his eventual triumph.



> This requires them to commit their existence, life and state to the glory and praise of God Our Lord … having put off self-love, self-will and self-interest (Exx 189).

It is perhaps this freedom from ego and the resultant sense of balance that preserved both Julian and Ignatius in what were dangerous times. They were neither of them polemicists: Ignatius would have preferred to enter into dialogue with Luther rather than demonize him; and Julian has the patience and good sense to be able to hold apparent opposites in a state of fruitful tension until the final revelation. In a divine context, even contraries are resolved: 'with this divine consolation all hardships are ultimately pleasure, all fatigue rest'.[32] Such consolation is to be found when, 'like the centre of a pair of scales' (Exx 179), our will is aligned with the will of God. For Julian and Ignatius, as for the blessed in Dante's *Paradiso*, 'in His will is our peace'.[33]

Fidelity to the Church

We know that Ignatius was constantly harassed by the Inquisition and at times met with violent opposition from ecclesiastical authorities, who slandered him and his youthful Society. We do not know whether Julian was ever openly threatened, but she would undoubtedly have come under suspicion at that time. In the marketplace, just round the corner from her anchorage, there was what was known as the 'Lollard Pit', where, during her lifetime or soon afterwards, the followers of John Wycliffe were burnt alive. Julian was well aware of the troubles of her Church and prophetically saw that they would get worse before they got better: 'Holy Church will be shaken in sorrows and anguish and tribulation in this world, as men shake a cloth in the wind'.[34]

Writing to help her fellow Christians must have taken great courage, but she was not reckless. She constantly affirms that what she writes is in accordance with the teaching of Holy Church and, at the end of her book, she warns her readers not to quote her out of context or what we would call 'cherry pick': 'for that is what heretics do'.[35] Ignatius, too, advises caution about being over-insistent when preaching on either

[32] Ignatius to Teresa Rejadell, 18 June 1536, in *Personal Writings*, 132–133.
[33] Dante Alighieri, *Paradiso*, canto 3, line 85.
[34] Julian of Norwich, *Revelations of Divine Love*, 80.
[35] Julian of Norwich, *Revelations of Divine Love*, 180

faith or good works, since both were fraught with danger. In fact, both he and Julian were their own best Inquisitors: they took every practical measure to scrutinise their writings for faithfulness to doctrine; they used their powers of discernment to examine their own motivation; and they openly declared their love and fidelity to the Church.

They were realists in that they accepted that even those who held high positions in the Church were sinful human beings, but the Church they loved was more than a human society. For Ignatius, it was 'the true bride of Christ Our Lord which is our holy mother, the hierarchical Church' (Exx 353). Julian identifies the Church with Our Lord himself: 'he is Holy Church; he is the foundation, he is the substance, he is the teaching, he is the teacher'.[36] Ignatius used his influential friends and his own considerable diplomatic skills to keep out of danger; while Julian, like Teresa of Ávila later, employed a kind of feminine diplomacy when making the usual self-deprecating and conciliatory remarks about being just an ignorant woman. Holiness can accommodate pragmatism.

Holiness can accommodate pragmatism

We no longer burn heretics alive, though to judge by the vitriol of some religious zealots on the internet, there would be no shortage of people willing to light the faggots if we did! Nowadays, our struggles with the Church are more likely to be about morality than about articles of faith, about the abuse of ecclesiastical power, about the role of the laity and especially of women. We can get very agitated about all these things, and even about much less significant matters. With humorous exasperation, Karl Rahner, in one of his fine colloquies in *Encounters with Silence*, offloads a great catalogue of minor irritations on the Lord and, having done so, returns to Ignatius' call to obedience, which, he admits, is a release into Christ's true freedom.

> How many times have I learned through hard experience that the human laws of your Church are a salutary school of patience and discipline, of self-mastery and self-possession, of consideration and love of neighbour?

And he goes on to say, 'he who grasps all this with a believing heart and a vigorous love, enters through the narrow gate of the commandments into the broad expanse of Your Spirit'.[37] Both Julian of Norwich and

[36] Julian of Norwich, *Revelations of Divine Love*, 24.
[37] Karl Rahner, *Encounters with Silence* (South Bend: St Augustine's, 1999), 39.

Ignatius Loyola, with believing hearts and vigorous love, spent their lives in this 'salutary school of patience and discipline'.

Guides for Our World

In a medicalised world, where pain is seen as an aberration that must be abolished, it is a help to be reminded that suffering is a natural and necessary part of human life and can be a time of growth in understanding and in love. In a vociferous and opinionated world, Ignatius' advice to be reticent and 'rely on a readiness to listen, keeping quiet so as to sense and appreciate the positions, emotions and desires of those speaking' is counter-intuitive but makes very good sense.[38] And in a world that overvalues *either* the emotional life *or* the rational one, a theology such as those of Julian of Norwich and Ignatius Loyola, which takes into account the entire personality, has an integrating and healing message.

St Ignatius' prayer of offering 'Take, Lord, and receive all my liberty' is well known. Julian's prayer of receptivity is its close counterpart.

> God, of your goodness, give me yourself; you are enough for me, and anything less that I could ask for would not do you full honour. And if I ask anything that is less, I shall always lack something, but in you alone I have everything.[39]

Oonagh Walker is a retired teacher of English. She lives near Darlington in the UK.

[38] Julian of Norwich, *Revelations of Divine Love*, 24.
[39] Julian of Norwich, *Revelations of Divine Love*, 48.