

Adapted from *Julian's Way* by Ritamary Bradley, (London: Harper Collins, 1992, pp. 223-225)

At the Window of the Anchorhold

In the 16th showing, which repeated, integrated, and expanded the visions that precede it, Julian continued to ask God how, in actuality, all things could be well.

Since this is also our question, we can imagine how insistently she continued to press God to answer her.

Picture yourself pausing at her anchorhold window, listening to this holy altercation, (similar to what transpired between Job and the Lord):

Julian wants to know "how can all things ever be well?" God cites an impressive record: "I made all things from nothing in the first place." Sin, as we have seen, is really "nothing". So I can make well all that is not well (LT 32).

And God continues, "I have already made well that first and greatest harm (the sin of Adam); and I want you to know that I will make well all that is less" (LT 29).

"But," Julian insists, "this present situation requires the impossible to be made well."

God answers gently: "True, you cannot do the impossible. But I can. Hence, all things can be made well" (LT 32).

Even this assurance does not put Julian fully at ease. For the tribulations, then and to come, are horrible. They include pain, ravaging disease, violence, hunger, rejection, church schisms, separations, despair, death, the mystery of evil. And in the vision of the passion in some way Julian had seen all this suffering. Julian may well ask of Christ (in our name, too): "Really, what kind of mother are you?" with the candor possible only with those we love. "All is not well: none of these things are being made

right, are they?"

To us God sounds defensive: "I didn't say that! I did not say you would not be tempest. Nor did I say you would not be travailed."

"Then what did you say?"

God answers this time "sharply" and with a mighty voice: "What I said is that you will not be overcome!" (LT 68).

What, Then, Is Julian's Way?

Only when the final judgements are in will we no longer be stirred to say in any way to the Lord: "Lord, if it had been thus and so, then all would have been well" (LT 85).

At the end we shall say in one mighty chorus: "Indeed, this is the way things are, and it is well." For we shall then see truly that "all things are done as it was ordained before anything was made" (LT 85).

Though tempest and travailed, we can have a "mighty" trust and lasting comfort. Why? Because God loves us and takes delight in us. And he wills that we—by nature and grace—love in return, and take delight in this One who loves. And then, all shall be well (LT 68). We are to love God, ourselves in God, and all that God loves, for God (LT 84).

For Love has no beginning, and this love is God;
and Love has been created, and is our soul in God;
and Love is a gift enabling us to live with
contrition, compassion, and
full-hearted longing for God.

All this, God means by love.

This, finally, is Julian's *way*.