our sensory soul; and it is grounded in us and we in it through the natural goodness of God by the operation of mercy and grace. And from this come all the other goods by which we are guided and saved; for from it come God’s commandments, of which we should have two sorts of understanding. These are first to love and obey what he bids, and second to know what he forbids and to hate and reject it. Everything we do is included in these two. The seven sacraments are also included in our faith, following each other in order as God has ordained them for us. So are all manner of virtues; for through the goodness of God, the same virtues which we have received from our essential being, given to us by nature, are also by the operation of mercy given to us through grace, renewed by the Holy Ghost. These virtues and gifts are treasured up for us in Jesus Christ; for at the same time that God bound himself to our body in the Virgin’s womb, he took on our sensory soul, and in doing so he enclosed us all within himself and united the sensory soul with our essential being, a union in which he was perfect man; for Christ, having bound into himself each man who shall be saved, is perfect man.

Thus our Lady is our mother in whom we are all enclosed and we are born from her in Christ; for she who is mother of our Saviour is mother of all who will be saved in our Saviour. And our Saviour is our true mother in whom we are eternally born and by whom we shall always be enclosed. This was shown abundantly, fully and sweetly; and it is spoken of in the first showing where he says that we are all enclosed in him and he is enclosed in us; and it is spoken of in the sixteenth showing, where it says that he sits in our soul; for it is his pleasure to reign blissfully in our understanding, and to sit restfully in our soul, and to dwell endlessly in our soul, working us all into himself; and in this working he wants us to help him, giving him all our attention, learning what he teaches, keeping his laws, desiring that everything he does should be done, faithfully trusting in him; for I saw truly that our essential being is in God.

God was never displeased with his chosen bride; and of three properties of the Trinity: fatherhood, motherhood and lordship; and how our essential being is in every person, but our sensory being is in Christ alone.

Just as he is eternal since before time began, so God, the Holy Trinity who is everlasting being, purposed eternally to make mankind, whose fair nature was first assigned to his own son, the second Person of the Trinity. And when he so wished, with the full agreement of the whole Trinity, he made us all at once; and in our making he bound and united us to himself; a union through which we are kept as pure and as noble as we were made. By the power of the same precious union we love our Maker and please him, praise him, thank him and endlessly rejoice in him. And this work that goes on continually in every soul that shall be saved is the godly will mentioned previously. And so in our making, God almighty is our father by nature; and God all wisdom is our mother by nature, along with the love and goodness of the Holy Ghost; and these are all one God, one Lord. And in this binding and union he is a real and true bridegroom, and we his loved bride and his fair maiden, a bride with whom he is never displeased; for he says, ‘I love you and you love me, and our love shall never be divided.’

I considered the operation of all the Holy Trinity, and in doing so I saw and understood these three properties: the property of fatherhood, the property of motherhood and the property of lordship, all in one God. In our almighty Father we are sustained and blessed so far as our essential nature is concerned, which belongs to us through our making since before time began; and in the second Person, who is Intellect and Wisdom, we are sustained as far as our sensory being, our redemption and our salvation are concerned; for he is our mother, brother and saviour. And in our good lord the Holy Ghost we have our reward and recompense for our living and suffering; and endless surpassing of all we desire comes from his marvellous generosity, his great and abundant grace.
REVOLUTIONS OF DIVINE LOVE

For our whole life falls into three parts. In the first we exist, in the second we grow and in the third we are completed. The first is nature, the second is mercy, the third is grace. As for the first, I saw and understood that the great power of the Trinity is our father, and the deep wisdom of the Trinity is our mother, and the great love of the Trinity is our lord; and we have all this by nature and in our essential being. And furthermore, I saw that as the second Person is mother of our essential being, so that same well-loved Person has become mother of our sensory being; for God makes us double, as essential and sensory beings. Our essential being is the higher part, which we have in our Father, God almighty; and the second Person of the Trinity is our mother in nature and in our essential creation, in whom we are grounded and rooted, and he is our mother in mercy in taking on our sensory being. And so our Mother, in whom our parts are kept unparted, works in us in various ways; for in our Mother, Christ, we profit and grow, and in mercy he reforms and restores us, and through the power of his Passion and his death and rising again, he unites us to our essential being. This is how our Mother mercifully acts to all his children who are submissive and obedient to him.

And grace works with mercy, and in two ways especially, as has been shown — work which belongs to the third Person, the Holy Ghost. He works by giving and by rewarding; the rewarding is a generous gift of truth which the Lord offers to those who have laboured, and the giving is a courteous action which he freely and graciously perfects, surpassing all that humankind deserves. Thus we have our being in our Father, God almighty, and in our Mother through mercy we have our reformation and restoration, and our parts are united and all is made perfect man; and by the generosity and gracious gift of the Holy Ghost we are made complete. And our essential being is our Father, God almighty, and it is our Mother, God all wise, and it is our Lord the Holy Ghost, God all goodness; for our essential being is whole in each Person of the Trinity, which is one God. And our sensory being is only in the second Person, Christ Jesus, in whom are the Father and the Holy Ghost; and in him and by him we are powerfully raised from hell and out of the wretchedness of earth and gloriously brought up into heaven and blessedly united to our essential being, increased in riches and nobility by all the virtue of Christ and by the grace and operation of the Holy Ghost.

THE LONG TEXT 59

59

In the chosen, wickedness is turned into blessedness through mercy and grace, for the nature of God is to do good for evil, through Jesus, our mother in kind grace; and the soul which is highest in virtue is the meekest, that being the ground from which we gain other virtues.

And we have all this blessedness through mercy and grace; a kind of blessedness which we might never have known if the quality of goodness which is God had not been opposed. It is by this means that we gain this blessedness; for wickedness has been allowed to rise and oppose goodness, and the goodness of mercy and grace has opposed wickedness and turned it all to goodness and glory for all those who shall be saved; for it is the nature of God to do good for evil.

Thus Jesus Christ who does good for evil is our true mother; we have our being from him where the ground of motherhood begins, with all the sweet protection of love which follows eternally. God is our mother as truly as he is our father; and he showed this in everything, and especially in the sweet words where he says, 'It is I,'9 that is to say, 'It is I: the power and goodness of fatherhood. It is I: the wisdom of motherhood. It is I: the light and the grace which is all blessed love. It is I: the Trinity. It is I: the unity. I am the sovereign goodness of all manner of things. It is I that make you love. It is I that make you long. It is I: the eternal fulfilment of all true desires.'

For the soul is highest, noblest and worthiest when it is lowest, humblest and gentlest; and from this essential ground we all have our virtues and our sensory being by gift of nature and with the help and assistance of grace, without which we could gain nothing. Our great father, God almighty, who is Being, knew and loved us from before the beginning of time. And from his knowledge, in his marvellously deep love and through the eternal foreseeing counsel of the whole
blessed Trinity, he wanted the second Person to become our mother, our brother, our saviour. From this it follows that God is our mother as truly as God is our father. Our Father wills, our Mother works, our good lord the Holy Ghost confirms. And therefore it behoves us to love our God in whom we have our being, reverently thanking and praising him for our creation, praying hard to our Mother for mercy and pity, and to our lord the Holy Ghost for help and grace; for our whole life is in these three — nature, mercy and grace; from them we have humility, gentleness, patience and pity, and hatred of sin and wickedness; for it is a natural attribute of virtues to hate sin and wickedness. And so Jesus is our true mother by nature, at our first creation, and he is our true mother in grace by taking on our created nature. All the fair work and all the sweet, kind service of beloved motherhood is made proper to the second Person; for in him this godly will is kept safe and whole eternally, both in nature and in grace, out of his very own goodness.

I understood three ways of seeing motherhood in God: the first is that he is the ground of our natural creation, the second is the taking on of our nature (and there the motherhood of grace begins), the third is the motherhood of works, and in this there is, by the same grace, an enlargement of length and breadth and of height and deepness without end, and all is his own love.

How we are redeemed and enlarged by the mercy and grace of our sweet, kind and ever-loving mother Jesus; and of the properties of motherhood; but Jesus is our true mother, feeding us not with milk, but with himself, opening his side for us and claiming all our love.

But now it is necessary to say a little more about this enlargement, as I understand it in our Lord's meaning, how we are redeemed by the motherhood of mercy and grace and brought back into our natural dwelling where we were made by the motherhood of natural love; a natural love which never leaves us. Our natural Mother, our gracious Mother (for he wanted to become our mother completely in every way), undertook to begin his work very humbly and very gently in the Virgin’s womb. And he showed this in the first revelation, where he brought that humble maiden before my mind’s eye in the girlish form she had when she conceived; that is to say, our great God, the most sovereign wisdom of all, was raised in this humble place and dressed himself in our poor flesh to do the service and duties of motherhood in every way. The mother’s service is the closest, the most helpful and the most sure, for it is the most faithful. No one ever might, nor could, nor has performed this service fully but he alone. We know that our mothers only bring us into the world to suffer and die, but our true mother, Jesus, he who is all love, bears us into joy and eternal life; blessed may he be! So he sustains us within himself in love and was in labour for the full time until he suffered the sharpest pangs and the most grievous sufferings that ever were or shall be, and at the last he died. And when it was finished and he had born us to bliss, even this could not fully satisfy his marvellous love; and that he showed in these high surpassing words of love, 'If I could suffer more, I would suffer more.'

He could not die any more, but he would not stop working. So next he had to feed us, for a mother’s dear love has made him our debtor. The mother can give her child her milk to suck, but our dear mother Jesus can feed us with himself, and he does so most generously and most tenderly with the holy sacrament which is the precious food of life itself. And with all the sweet sacraments he sustains us most mercifully and most graciously. And this is what he meant in those blessed words when he said, 'It is I that Holy Church preaches and teaches to you,' that is to say, 'All the health and life of the sacraments, all the power and grace of my word, all the goodness which is ordained in Holy Church for you, it is I.'

The mother can lay the child tenderly to her breast, but our tender mother Jesus, he can familiarly lead us into his blessed breast through his sweet open side, and show within part of the Godhead and the joys of heaven, with spiritual certainty of endless bliss; and that was shown in the tenth revelation, giving the same understanding in the
sweet words where he says, 'Look how I love you', looking into his side and rejoicing. This fair, lovely word 'mother', it is so sweet and so tender in itself that it cannot truly be said of any but of him, and of her who is the true mother of him and of everyone. To the nature of motherhood belong tender love, wisdom and knowledge, and it is good, for although the birth of our body is only low, humble and modest compared with the birth of our soul, yet it is he who does it in the beings by whom it is done. The kind, loving mother who knows and recognizes the need of her child, she watches over it most tenderly, as the nature and condition of motherhood demands. And as it grows in age her actions change, although her love does not. And as it grows older still, she allows it to be beaten to break down vices so that the child may gain in virtue and grace. These actions, with all that is fair and good, our Lord performs them through those by whom they are done. Thus he is our natural mother through the work of grace in the lower part, for love of the higher part. And he wants us to know it; for he wants all love to be bound to him. And in this I saw that all the debt we owe, at God's bidding, for his fatherhood and motherhood, is fulfilled by loving God truly; a blessed love which Christ arouses in us. And this was shown in everything, and especially in the great, generous words where he says, 'It is I that you love.'

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Jesus behaves more tenderly in giving us spiritual birth; though he allows us to fall so that we may recognize our sinfulness, he quickly raises us, not withdrawing his love because of our transgression, for he cannot allow his child to perish; he wants us to have the nature of a child, always rushing to him in our need.

And in our spiritual birth he behaves with incomparably more tenderness, in as much as our soul is of greater value in his eyes. He fires our understanding, he directs our ways, he eases our conscience, he comforts our soul, he enlightens our heart and gives us some degree of knowledge and love of his blessed Godhead, with awareness through grace of his precious Manhood and his blessed Passion, and with courteous wonder at his great and surpassing goodness; and he makes us love all that he loves, for his love's sake, and makes us take pleasure in him and all his works. If we fall, he quickly raises us by calling us tenderly and touching us with grace. And when we have been strengthened like this by his dear actions, then we choose him willingly, through his precious grace, we choose to serve him and to love him for ever and ever. And after this he allows some of us to fall harder and more painfully than we ever did before, or so it seems to us. And those of us who are not very wise think that all our earlier effort has gone for nothing. But it is not so; for we need to fall, and we need to be aware of it; for if we did not fall, we should not know how weak and wretched we are of ourselves, nor should we know our Maker's marvellous love so fully; for in heaven we shall see truly and everlasting that we have sinned grievously in this life, and we shall see that in spite of this his love for us remained unharmed, and we were never less valuable to him. And by experiencing this failure, we shall gain a great and marvellous knowledge of love in God for all eternity; for that love which cannot and will not be broken by sin is strong and marvellous. And this is one aspect of the benefit we gain. Another is the humility and gentleness we shall gain from seeing our fall; for by this we shall be raised up high in heaven, a rise which we might never have known without that humility. And therefore we need to see it, and if we do not see it, though we should fall, it would not profit us. Usually, we fall first, then we see it, and both through the mercy of God. The mother may allow the child to fall sometimes and to be hurt for its own benefit, but her love does not allow the child ever to be in any real danger. And though our earthly mother may allow her child to perish, our heavenly mother Jesus cannot allow us who are his children to perish; for he and none but he is almighty, all wisdom and all love. Blessed may he be!

But often when our falling and our wretched sin is shown to us, we are so terrified and so very ashamed that we hardly know where to put ourselves. But then our kind Mother does not want us to run
from him, there is nothing he wants less. But he wants us to behave like a child; for when it is hurt or frightened it runs to its mother for help as fast as it can; and he wants us to do the same, like a humble child, saying, ‘My kind Mother, my gracious Mother, my dearest Mother, take pity on me. I have made myself dirty and unlike you and I neither may nor can remedy this without your special help and grace.’ And if we do not feel that we are immediately given help, we can be sure that he is behaving like a wise mother, for if he sees that it would be more beneficial for us to grieve and weep, with sorrow and pity he allows it to continue until the right moment, and all for love. So then he wants us to take on the nature of a child which always naturally trusts the love of its mother in weal and woe.

And he wants us to cling strongly to the faith of Holy Church and find our dearest Mother there in the comfort of true understanding with the whole blessed community; for a single person may often feel broken, but the whole body of Holy Church has never been broken, nor ever shall be, for all eternity. And therefore it is a safe, good and gracious thing to wish humbly and strongly to be supported by and united to our mother, Holy Church, that is Christ Jesus; for there is plenty of the food of mercy which is his dearest blood and precious water to make us clean and pure. The blessed wounds of our Saviour are open and rejoice to heal us; the sweet, gracious hands of our Mother are ready and carefully surround us; for in all this he does the work of a kind nurse who has nothing to do but occupy herself with the salvation of her child. His task is to save us, and it is his glory to do so, and it is his wish that we know it; for he wants us to love him tenderly, and trust him humbly and strongly. And he showed this in these gracious words, ‘I hold you quite safely.’

The love of God never allows his chosen to lose their time, for all their trouble is turned into eternal joy; and how we all have God to thank for his kind nature and for his grace; for there is every kind of nature in man and we do not need to seek out various kinds, just turn to Holy Church.

For at that time he showed our frailty and our fallings, our discouragements, our abasements, our humiliations and our outcastings; all the woe which it seemed to me could possibly befall us in this life. And with this he showed his blessed power, his blessed wisdom, his blessed love, in which he protects us at such times as tenderly and as sweetly for his own glory and as safely for our salvation as he does when we enjoy most pleasure and comfort; and with this he raises us in spirit right up to heaven, and turns everything to his glory and our joy everlastingly; for his love never allows our time to be lost. And all this comes from the natural kindly goodness of God through the operation of grace. God in his essence is kindly nature; that is to say, the goodness that is kind and natural is God. He is the ground, he is the substance, he is kind nature itself and he is true father and true mother of nature. And all the kinds of nature which he has caused to flow out of him to work his will shall be restored and brought within him again by the salvation of man through the work of grace; for of the many kinds of nature with which he has respectively invested various creatures, man is invested with all, in fullness, in beauty, and in goodness, in royalty and nobility, in every kind of glorious excellence. Here we can see that we are all joined to God by kindly nature and joined to God by grace. Here we can see that we do not need to search far and wide to know various kinds of nature, but seek them in Holy Church, in our mother’s breast; that is to say, in our own soul, where our Lord lives. And there we shall find everything; find it now in faith and in understanding, and later find it truly in himself and brightly in bliss.

But let no man or woman apply this to themselves alone; it is not personal, but general, for it is our precious Christ, and this fair nature
was ordained for him, for the glory and nobility of man’s making, and for the joy and bliss of man’s salvation: just as he had seen, known and recognized since before time began.

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Sin causes more suffering than hell, and is vile and hurts nature, but grace saves nature and destroys sin; the children of Jesus are not yet all born, and never grow beyond childhood, living in feebleness until they come to heaven where joys are always beginning again for all eternity.

Here we can see that to hate sin comes to us truly by nature and to hate sin comes to us truly by grace; for nature is all good and fair of itself and grace was sent out to save nature and destroy sin and bring fair kind nature back to the blessed point from which it came, that is God, with greater nobility and glory through the virtuous work of grace; for it shall be seen before God by all his holy ones in eternal joy that nature has been tried in the fire of tribulation and no lack or fault has been found there. So nature and grace are in harmony, for grace is God as nature is God. He is double in his way of working and single in love, and neither of them works without the other, nor can they be separated. And when through God’s mercy and with his help we put ourselves into harmony with nature and grace, we shall truly see that sin is much more vile and painful than hell, without comparison, for it is contrary to our fair nature; for as truly as sin is unclean, so is it truly unnatural, and therefore appears a horrible thing to the loved soul that wants to be all fair and shining in the eyes of God as nature and grace teach us.

But let us not be afraid of this except in so far as fear can help us, but let us humbly lament to our dearest Mother, and he will sprinkle us all over with his precious blood and make our soul very soft and tender, and in the course of time he will heal us completely, just as is most honourable for him and most joyful for us eternally. And he will never pause nor cease in this good, tender work until all his dearest children have been born and delivered. And he showed this where he showed how spiritual thirst was to be understood, that is the love-longing which will last until Judgement Day.

So our life is grounded in our true mother, Jesus, in his own foreseeing wisdom since before time began, with the great power of the Father, and the great and supreme goodness of the Holy Ghost. And in taking on our human nature he gave us life, in his blessed death on the cross he gave us birth into life everlasting; and from that time, and now, and for ever until Judgement Day, he feeds and fosters us, just as the great and supreme kind nature of motherhood and the natural need of childhood demand. To the eyes of our soul, our heavenly Mother is good and tender; to the eyes of our heavenly Mother the children of grace are precious and lovely, with humility and gentleness and all the fair virtues which belong to children by nature; for naturally the child does not despair of the mother’s love; naturally the child does not set itself up presumptuously; naturally the child loves the mother and each one loves the other; these are the fair virtues, with all others that are like them, with which our heavenly Mother is honoured and pleased. And I understood that in this life no one grows beyond childhood, in feebleness and inadequacy of body and mind, until the time when our gracious Mother has brought us up into our Father’s bliss. And then we shall really understand what he means in these sweet words where he says, “All shall be well, and you shall see for yourself that all manner of things shall be well.” And then the bliss of our motherhood in Christ will begin again in the joys of our God; a new beginning which will last without end, always beginning again.

So I understood that all his blessed children who come from him by nature shall be bought back into him by grace.