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body prayer from
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from a society

where women were

barred from serious

writing and

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This is a beautiful book though maybe not the easiest to read because of the old English. Julian's revelations gave her a dilemma between what she was 'seeing' and what she had learned in her Church teachings.

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woman authors,
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revelatory insight,
that stands
alongside The

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Piers Plowman as a
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Ya gotta love the
Mystics, they didn't
know a bunch of
stuff about God,

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they simply knew
God. Here is one of
my favorite quotes
(speaking of
Christ); "and of the
precious amends
that he hath made
for mans sin,
turning all our
blame into endeles
worship." of
Norwich, Julian.
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(Introducer)
Elizabeth Spearing
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fervently praying
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Julian of Norwich, a
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Julian of Norwich
was the most
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century. Her
spirituality is
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and basically
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relates that in May
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she suffered a
serious illness.

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Walsh, James.

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CHAPTER I "A

Revelation of

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Shewings" THIS is a

Revelation of Love

that Jesus Christ,

our endless bliss,

made in Sixteen

Shewings, or

Revelations

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particular. Of the
which the First is of
His precious
crowning with
thorns; and
therewith was
comprehended

Coming from a
society where
women were
barred from serious

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writing and teaching, Julian, an anchoress of the great medieval city of Norwich, nevertheless uses her womanlines and the English vernacular of the day to describe a series of revelations which she received from God in the year

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1373. She identifies the female nature of Christ's suffering and the motherhood of God, using images from domestic daily life, emphasizing the homeliness of God's love. She writes in a lively and unpretentious

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manner and her theology is precise without ever being pedantic.

Coming from a society where women were barred from serious writing and teaching, Julian, an anchoress in the great medieval city of Norwich,

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nevertheless used the English vernacular of the day to describe an extraordinary series of "showings" that she received from God. Through her experiences, she identifies the female nature of Christ's suffering, the motherhood of

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God, and, using images from domestic daily life, emphasizes the homeliness of God's love. This new translation from the Middle English, which includes both the long and the short versions of her Revelations, preserves all the

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directness of
expression and the
rich complexity of
her thoughts,
offering a work that
stands alongside
The Cloud of
Unknowing and
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Contains The Cloud of Unknowing, The Mystical Theology of Saint Denis, The Book of Privy Counselling, and An Epistle on Prayer. Against a tradition of devotional writings which focussed on knowing God through Christ's Passion and his

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humanity, these texts describe a transcendent God who exists beyond human knowledge and human language. These four texts are at the heart of medieval mystical theology in their call for contemplation, calm, and above

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all, love, as the way to understand the Divine.

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The story of the eventful and controversial life of Margery Kempe - wife, mother, businesswoman, pilgrim and visionary - is the earliest surviving autobiography in

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English. Here
Kempe
(c.1373-c.1440)
recounts in vivid,
unembarrassed
detail the madness
that followed the
birth of the first of
her fourteen
children, the failure
of her brewery
business, her
dramatic call to the
spiritual life, her

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visions and uncontrollable tears, the struggle to convert her husband to a vow of chastity and her pilgrimages to Europe and the Holy Land. Margery Kempe could not read or write, and dictated her remarkable story late in life. It

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remains an extraordinary record of human faith and a portrait of a medieval woman of unforgettable character and courage.

Julian of Norwich lived through the dreadful bubonic plague that killed

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close to 50% of Europeans. Being an anchoress, she 'sheltered in place' and developed a deep wisdom that she shared in her book, *Showings*, which was the first book in English by a woman. A theologian way ahead of her time, Julian develops a

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feminist
understanding of
God as mother at
the heart of
nature's goodness.
Fox shares her
teachings in this
powerful and
timely and inspiring
book.

Biographies, poetic

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compositions, Of
works that are
mystical, prophetic,
visionary, or
meditative: the
selections here
reflect the
developments in
medieval piety,
particularly in the
link between
female spirituality
and the body.
Included are the

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dramatic visionary
writings of
Hildegard of
Bingen; letters and
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Hadewijch
expressing
passionate love for
God; and
Marguerite Porete's
allegorical poem
"The Mirror of
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dialogue between

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Love and Soul that was condemned as heretical. Also included are biographies written by male ecclesiastics of women such as Christine the Astonishing, whose extraordinary behavior included being resurrected at her own funeral;

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received by Bridget
of Sweden, the first
woman to found a
religious order; and
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Book of Margery
Kempe, in which
Margery imagines
herself as a servant
caring for the
Virgin Mary in her
childhood. This
volume, edited by

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Elizabeth Spearing,
who also prepared
some of the
translations,

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Revelations of the Bible's most controversial book—from the author of Beyond Belief and The Gnostic Gospels
The strangest book of the New Testament, filled with visions of the Rapture, the whore of Babylon, and apocalyptic writing

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of the end of times, the Book of Revelation has fascinated readers for more than two thousand years, but where did it come from? And what are the meanings of its surreal images of dragons, monsters, angels, and cosmic war? Elaine Pagels,

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Brilliantly weaving scholarship with a deep understanding of the human needs to which religion speaks, Pagels has written what may be the masterwork of her unique

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For centuries readers have comfortably accepted Julian of Norwich as simply a mystic. In this astute book, Denys Turner offers a new interpretation of Julian and the significance of her work. Turner

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argues that this
fourteenth-century
thinker's
sophisticated
approach to
theological
questions places
her legitimately
within the
pantheon of other
great medieval
theologians,
including Thomas
Aquinas, Bernard of

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Clairvaux, and Bonaventure. Julian wrote but one work in two versions, a

Short Text

recording the series of visions of Jesus Christ she experienced while suffering a near-fatal illness, and a much expanded

Long Text exploring the theological

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meanings of the "showings" some twenty years later. Turner addresses the apparent conflict between the two sources of Julian's theology: on the one hand, her personal revelation of God's omnipotent love, and on the other, the Church's

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teachings on and her own witnessing of evil in the world that deserves punishment, even eternal punishment. Offering a fresh and elegant account of Julian's response to this conflict--one that reveals its nuances,

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systematic
character, and
originality--this
book marks a new
stage in the
century-long
rediscovery of one
of the English
language's greatest
theological
thinkers.

Julian of Norwich
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1416), a contemporary of Geoffrey Chaucer, William Langland, and John Wyclif, is the earliest woman writer of English we know about.

Although she described herself as &“a simple creature unlettered,&” Julian is now widely

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recognized as one of the great speculative theologians of the Middle Ages, whose thinking about God as love has made a permanent contribution to the tradition of Christian belief. Despite her recent popularity, however, Julian is

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punctuation and paragraphing and partly regularized spelling. & A second, analytic edition of A Vision printed underneath the text of A Revelation to show what was left out, changed, or added as Julian expanded the earlier work into the later one.

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&□ Facing-page explanatory notes, with translations of difficult words and phrases, cross-references to other parts of the text, and citations of biblical and other sources. &□ A thoroughly accessible introduction to Julian&'s life and

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writings. & An appendix of medieval and early modern records relating to Julian and her writings. & An analytic bibliography of editions, translations, scholarly studies, and other works. The most distinctive feature

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of this volume is the editors' approach to the manuscripts.

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more
interventionist and
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synthesizes
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textual matters, the result will be a more readable and satisfying text. For Middle English scholars, the edition is intended both as a hypothesis and as a challenge to the assumptions the field brings to the business of editing.

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