

that glorious day when Christ would be “all in all,” and we would then know what St. Paul had hinted about when he spoke that “eye has not seen, nor ear heard, nor has it entered into the imagination of anyone what God has prepared for those who love him.”

When Jesus cried out on Calvary cross that “It is finished,” he surely intended to refer to what God had begun in Creation and finished in Redemption. Even our sins, and in particular our sins, were bent to God’s salvific intent and purpose. Our sins brought about the savior; his love for us in our misery brought about his dying for us. “O happy fault!” “Felix-culpa” theology claims that we can judge the death of Jesus on Calvary as a “Good Friday,” even though with the eyes of human calculation there is nothing good about the torture and death of the Son of God at our hands and because of our sins. Ultimate Truth will be bearable because God is infinitely resourceful and equally merciful. And that is why Julian took comfort in the revelation to her by God that “All shall be well and all manner of things shall be well.”

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## MONTHLY REFLECTION SERIES

All Shall Be Well and All Manner  
of Things Shall Be Well

by Rev. Nicholas Ayo, C.S.C.



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Julian of Norwich

“All shall be well and all manner of things shall be well.” Such trust in Divine Providence was confessed by mystic Julian of Norwich in the fourteenth century. She could not believe that her beloved Jesus would fail to rescue those in danger of eternal damnation. She was assured in her “Revelation” that God would take care of it all, and no one would be outside the reach of his love. The infinite resourcefulness of God allows us to believe both in human freedom and malice and also to believe that no one is beyond God’s mercy. “All will be well” in the end and on that last day.



In our speculation about how Jesus is going to save the world, we must always remember the words of St. Paul: “eye has not seen, nor ear heard, nor has it entered into the imagination of anyone what God has prepared for those who love him” (I Cor 2:9). How inadequate would be any of our speculation about how the “last things” would be brought about. Nonetheless, nuanced speculation is better than heedless speculation. In this vein, I would speculate about the judgment that awaits every human being upon their death.

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“ She was assured  
that God would  
take care of it all. ”

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I believe that our judgment before God takes place at the moment of our death when we pass from the realm of “time” to that of “eternity.” The truest thing about death that we can say is this: “we are out of time.” We are dead in time but alive in eternity. The dead are not parked somewhere waiting for judgment day. We who are yet in time are waiting for judgment day, but the dead are with God who is not waiting for anything, neither the end of the world nor the outcome of the salvation brought about by the death of Jesus.

Judgment after death will not be a trial.

Nor will God be sitting in judgment. Judgment, I speculate (“for eye has not seen, nor ear heard, nor has it entered into the imagination of any man what God has prepared for those who love him”) will be a revelation. We will stand revealed in the full and clear truth of our life - the good and the bad, our sins of omission, the good and the bad opportunities missed, and all the extenuating or relevant circumstances - physical, mental, cultural, and spiritual. We will see the reverberation of what we have done sinfully and how it impacted others to their harm, and we will see the reverberation of what we have done virtuously and how it impacted others for their good. In sum, we shall know the truth about our life with everything done and not done, the good and the bad, and both judged fairly. We will then stand in the truth, our truth, the whole truth, and nothing but the truth.

We shall also know more of God’s creative Providence turning all things and all deeds toward the salvation of us all. As Julian came to believe: “All shall be well and all manner of things shall be well.” Were this understanding that God can write straight with crooked lines and bend even sin to his purposes of salvation not so, we who are judged would be condemned to eternal lives of remorse and regret. We cannot after death right any wrongs we might in time have righted, nor are we able to see how the good we did, and even the bad we did, were both bent by God’s love toward