Worcester F 80 Distinctiones

107 Christ washes us (*Lauat nos Christus*)

Christ washes us in many ways. First effectively through his work just as the sun purges the clouds and thickens mud under its muddiness, Psal. [50:4]: “Wash me yet more from my iniquities.” John 13[:8]: “If I wash you not, you shall have no part with me.”

Second meritoriously through his passion, just as a physician purges humors with his medications, sometimes by sweats, other times by fortifying, sometimes by anointing, other times by a potion, and sometimes by diet. Thus, Christ sweated blood, he was provided not with a lancet, but a lance and huge nails, he was given a potion of gall, he was dieted with fasting, and thus Christ saved us, if we want to use the sacraments which his passion empowered, Apo. 1[:5]: “He loved us and washed us from our sins in his own blood.” But alas because many run more quickly to a foul sinner than to the power of the sacraments, more quickly to mud than to flowers, 2 Pet. 2[:22]: “The dog is returned to his vomit: and, the sow that was washed, to her wallowing.”

¶ Third through the grace formed of the Holy Spirit, just as fire purges metal,

/Fol. 250vb/

hyssop the inflated lung, Psal. [50:9]: “You shall sprinkle me, O Lord, with hyssop,” etc. But alas because [Eccle. 9:1]: “Man knows not whether he be worthy of love or hatred.” Prov. 30[:12]: “A generation that are pure in their own eyes yet are not washed from their filthiness.” The example of the monkey and the mirror.[[1]](#endnote-1)

¶ Fourth the humiliation of the wicked themselves is good for ablution of sin, For the acts of summoning when disposed in patience are just like the muddy boy crying and praying that he be washed, Psal. [6:7]: “Every night I will wash,” for each sin, “my bed,” that is, conscience. [4] Kings 5[:10]: “Go and wash seven times in the Jordan.” Isai. 1[:16]: “Wash yourselves, be clean,” and this cleanness thus reached must be proper, Can. 5[:3]: “I have washed my feet, how,” etc. Eccli. 3[:30]: “He that washes himself after touching the dead, and touches the dead again, what does his washing avail.”

¶ Again note that washing takes place for four reasons. First for eradication of filth, therefore dirty vessels are washed, Gen. 18[:4-5]: “Wash your feet,” that is, your affections from the filth of sin, “and rest under this tree,” namely, of the cross by ceasing from sins. “I will set a morsel of bread,” that is, the example of good, “and strengthen your heart,” in the grace of God, “and afterwards you shall pass one,” into the glory of heaven. Isai. 1[:16]: “Wash yourselves, be clean,” etc. The example of the insect that washes itself. Second for increasing beauty, so a new spear is washed so that it may be shinier, Psal. [25:6]: “I will wash my hands among the innocent.” The example in Judith 10[:3]: “How she washed her body, and anointed herself,” and perceived her beauty. Third in the service and example of humility, John 13[:14]: “If then I being your Lord, have washed your feet,” etc. The example in Abigail, 1 Kings 25[:41]: “Let your servant be a handmaid, to wash the feet.” Fourth in the merit of beatitude, Apo. 22[:14]: “Blessed are they that wash their robes,” that is, the length of their lives, “in the blood of the Lamb,” that is, in the faith and power of the passion, etc., “by the gates,” that is, by the example of the saints, “may enter into the city.” Jer. 4[:14]: “Wash your heart from wickedness,” as the example in Peter to whom the Lord said, John 13[:8-9]: “If I wash you not, you shall have no part with me. Simon Peter said to him, Not only my feet,” affections, “but also my hands,” works, “and my head,” intentions. So that thus my

/Fol. 251ra/

affections may be clean, my works meritorious, and my intentions be upright. Judges 19[:21]: “After they had washed their feet, he entertained them with his feast.”

1. Olimpia Gaia Martinelli, “Monkeys in Art, *Art History*, July 31, 2022: In fact, apes, often understood as amusing as well as disturbing mirrors of humanity, have often been symbolic of the primitive human being, who, lacking consciousness and culture, was literally incapable of handling the most instinctive drives.  [Monkeys in art | Artmajeur Magazine](https://www.artmajeur.com/en/magazine/5-art-history/monkeys-in-art/331885)

See [Monkeys in the Margins - Medieval manuscripts blog](https://blogs.bl.uk/digitisedmanuscripts/2012/04/monkeys-in-the-margins.html) [↑](#endnote-ref-1)