Worcester F 80 Distinctiones

19 Dawn (*Aurora*)

Dawn ends the perils of the night. The chariots of light begin, it alleviates those held in sorrows, it informs those attentive to their labors. Thus Blessed Mary terminates the night of sadness, she begins the light of justice, she mitigates the sicknesses of the ill, she informs the labors of the workers.

¶ Concerning the first, Cant. [6:9]: “Who is she that comes forth as the morning rising,” etc. “The moon,” is not said to be “fair” except in its fullness. And it is said that a full vessel quickly flows at a light touch. So, Mary at a light invocation. But in this no one confides if he has anything in his heart that he would place before God, especially if he has unclean hands, that is, works he is not permitted to touch. “Bright as the sun” follows. This one is not the sun but like the sun merciful, gracious, and strong. Just like the sun of justice, because it does not befit her to be a nurse of wickedness. The son melts the ice and she softens the hearts of sinners.

¶ Concerning the second it is read in the Gospel [Luke 1:28] that she is “full of grace,” nor is it a marvel because she had in her that fullness. Therefore, it is not a wonder if they who confide in her approach her. But see one thing that where there is a mention of Jesus and Mary that commonly Joseph is found who is called just to designate that he who wants to call upon Mary brings along with himself justice. Many roll out daily a hundred and forty times “Ave Maria,” they fast on the vigils of the blessed virgin

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in bread and water. But because we do that subject to death they are not accepted. The example of the Master of Philosophy at Paris to whom the blessed virgin in his sleep

offered food which he loved very much, but in a dirty vessel, which when he abhorred it on account of the dirtiness of the vessel, she said: Thus, I love what you say, but I abhor it on account of your filthy carrying it out.