

The Six Nights of Creation in the Hymns of the Roman Breviary  
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hymn texts edited from MS = Sankt Paul in Kärnten MS MS 86b/1, olim 25.2.31b, olim XXV d 86, ff. 6r-8r

MS f. 6r. Cf. Walpole 280-81. AH 51:34-35. Wieland 32.	Cf. Milfull 138-39. Walsh 156-57.
<p>hymnus dominico die ad uesperos : [f. 6r                      Lucis creator optime.                      lucem dierum proferens.                      primordiis lucis nouae.                      mundi parans originem.</p> <p>qui mane iunctum uespero.                      diem uocari praecipis.                      tetrum chaos illabatur. [MS chaus corr. chaos                      audi preces cum fletibus.</p> <p>ne mens grauata crimine. [MS grauata acrimine.                      uitae sit exul munere.                      dum nil perenne cogitat.                      seseque culpae illigat.</p> <p>caelorum pulset intimum.                      uitale tollat praemium.                      uitemus omne noxium.                      purgemus omne pessimum?..</p>	<p><i>hymn on Sunday at Vespers</i>                      Best creator of light,                      bringing forth the light of days,                      preparing the origin of the world                      in the first stirrings of new light,</p> <p>[you] who instruct morning-joined-to-evening                      to be called “day”—                      foul darkness descends:                      Hear [our] prayers with [our] wailings,</p> <p>Nor may the mind, weighed down by sin,                      be an exile from the task of life,                      while it gives no thought to what is lasting                      and binds itself with faults.</p> <p>Let [the mind] knock at the innermost of the heavens.                      Let it take up the reward of life.                      Let us shun all that is harmful.                      Let us purge all that is worst [in us].</p>

Cf. Walpole 281-82. <i>AH</i> 51: 35. Mone 375-76. Wieland 39-40.	Cf. Milfull 145-47. Walsh 158-59.
<p><i>Feria</i> .ii..  Immense caeli conditor.  qui mixta ne <i>confunderent</i>.  aquae fluenta diuidens.  caelum dedisti <i>limitem</i>.</p> <p><i>firmans locum caelestibus</i>.  simulque <i>terrae</i> riuulis.  ut <i>unda</i> flammis temperet.  <i>terrae solum</i> ne dissipet.</p> <p>infunde <i>nunc</i> piissime.  <i>donum</i> perennis gratiae.  <i>fraudis nouae</i> ne casibus.        [MS nouenae  nos error atterat uetus..</p> <p>Lucem fides inueniat.  sic luminis iubar ferat[.]  <i>haec</i> uana cuncta <i>terreat</i>.  hanc falsa nulla <i>comprimant</i>.</p>	<p><i>Feria II (Monday)</i>  Immeasurable founder of heaven,  who gave heaven a boundary,  dividing the streams of water—  though mixed, they were not confused—</p> <p>making firm a place for the heavens  and at the same time for the rivulets on earth,  so that flowing water could cool flames,  [but] the soil of the land would not dissipate.</p> <p>Pour now, most merciful one,  the gift of lasting grace.  May the old error not wear us down  with cases of a new deceit.</p> <p>May faith discover light  so may it carry the brightness of a lamp.  Let this [light] terrify all the vain things,  may no false things hinder this [faith]</p>

MS f. 6v. Cf. Walpole 283-84. AH 51:36. Mone 376. Wieland 42.	Cf. Milfull 151-52. Walsh 160-61.
<p>Fr. iii · [f. 6v]</p> <p>Telluris ingens conditor. mundi solum qui eruens. pulsis aquae molestiis. terram dedisti immobilem.</p> <p>ut germen aptum proferens. fuluis decora floribus. fecunda fructu sisteret. pastumque gratum redderet..</p> <p>mentis perustae uulnera. [MS uulnere mundabit rore gratiae<sup>1</sup> ut facta fletu diluat. motusque prauos atterat.</p> <p>iussis tuis obtemperet. nullis malis approximet. bonis repleti gaudeat. et mortis actum nesciat.<sup>2</sup></p> <p><sup>1</sup>munda uiroris gratia W   Munda vi roris gratiae AH</p>	<p><i>Feria III (Tuesday)</i></p> <p>Vast founder of the globe who, stirring up the soil of the world with forceful blows of water, gave an immovable earth,</p> <p>so that, bringing forth the ready seedling, adorned with bright flowers, [the earth] would present itself fertile with fruit and bestow welcome nourishment.</p> <p>The wounds of the parched mind it will purify with the dew of grace, so that it may wash away [our] deeds with weeping and wipe away crooked motivations:</p> <p>May [the mind] conform to your commands. May it approach no evils. May it rejoice to be filled with good things, and may it not know the deathly deed.</p>



Cf. Walpole 286-87. AH 51: 37. Wieland 48.	Cf. Milfull 163-64. Walsh 164-65.
<p>FERIA . V..  Magna<sup>1</sup> deus potentiae.  qui ex aquis ortum genus.  partim<sup>1</sup> remittis gurgiti.  partim<sup>1</sup> leuas in aere.<sup>2</sup></p> <p>dimersa lymphis imprimens.  subuecta caelis irrogans.  ut stirpe una prodita.  diuersa rapiant loca.</p> <p>largire cunctis seruulis.  quos mundat unda sanguinis.  ne scire lapsum criminum. [MS creminum.  nec ferre mortis taedium.</p> <p>Ut culpa nullum deprimat.  nullum leuet iactantia.  elisa mens ne concidat.  elata mens ne corruat..</p> <p><sup>1</sup>partem MS   partim W AH      <sup>2</sup>aere MS   aera W AH</p>	<p><i>Feria V (Thursday)</i>  God of great power  who, the genus that arose out of the waters,  you send partly back to the abyss,  you lift partly into the air,</p> <p>pressing down those that are plunged into the waters,  appointing to the heavens those that are lifted up,  so that, sprung from one stock,  they may snatch different places.</p> <p>Bestow on all your little servants  whom the water, the blood, cleanses,  not to know the failure of sins,  nor bear the weariness of death,</p> <p>so that fault will press no one down,  nor boasting lift anyone up.  May no broken mind tumble down.  May no proud mind fall.</p>

Cf. Walpole 287-88. Mone 380, 243-44. AH 51:38; Wieland 51	Cf. Milfull 169-71.
<p>FERIA . Vi.  Plasmator hominis deus.  qui cuncta solus ordinans.  humum iubet producere.  reptantis et ferae genus.</p> <p>qui magna rerum corpora.  dictu iubentis uiuida.  ut seruiant per ordinem.  subdens dedisti homini.</p> <p>repelle a servis tuis. [MS aservis MS]  quicquid per immunditiam.  aut moribus se suggerit.  aut actibus se interserit<sup>1</sup>.</p> <p>da gaudiorum praemia.  da gratiarum munera.  disolue litis uincula.  abstringe pacis foedera..</p> <p><sup>1</sup>A marginalium reads: uel cs Apparently the scribe was wondering if interserit should be incesserit.</p>	<p><i>Feria VI (Friday)</i>  Moulder of mankind, God,  who alone, ordaining all things,  command the dirt to produce  the genus of creeping thing and wild beast,</p> <p>who gave the mighty bodies of [living] things—  living at the bidding of [your] command—  to mankind, subduing them  so that they might serve, [each] in its place.</p> <p>Repel from your servants  whatever, through uncleanness,  either suggests itself to [our] habits,  or interposes itself in [our] deeds.</p> <p>Grant the rewards of joys  grant the gifts of grace  dissove the bonds of strife  knit together treaties of peace.</p>

<p>MS ff. 6v-7r. Ambrose. Fontaine 237-39. Cf. Walpole 46-49. Cf. Mone 381-82; <i>AH</i> 50:13; Wieland 53-55</p>	<p>Cf. Milfull 111-15; Walsh 10-13</p>
<p>SABBATO AD VESPEROS  <i>Deus</i> creator omnium.  <i>polique</i> rector uestiens.  <i>diem</i> decoro lumine.  <i>noctem</i> soporis gratia.</p> <p>artus soluens<sup>1</sup> ut <i>quies</i>.  reddat laboris usui.  <i>mentesque</i> fessas alleuet.  <i>luctusque</i><sup>2</sup> soluat anxios.</p> <p><i>grates peracto</i> iam die.  et <i>noctis exortu preces</i>.  <i>uoti reos</i> ut <i>adiuues</i>. [MS <i>uotis</i>  <i>hymnum canentes</i> soluimus.</p> <p>te cordis ima <i>concinant</i>.  te uox canora <i>concrepet</i>.  te diligat castus amor. [MS <i>deligat</i>  te mens adoret <i>sobria</i><sup>3</sup>. [MS <i>subria</i></p> <p>ut<sup>4</sup> cum <i>profunda clauserit</i>. [MS <i>et</i>  <i>diem caligo noctium</i>.  <i>fides tenebras nesciat</i>[.] [MS <i>nesciat written over erasure</i>  et <i>nox fideli luceat</i>.<sup>5</sup></p> <p>Dormire mentem ne <i>sinas</i>[.]  dormire culpa <i>nouerit</i>  <i>castis</i><sup>6</sup> fides <i>refrigeret</i><sup>7</sup>.  <i>somni uaporem temperet</i>.</p>	<p><i>Saturday at Vespers</i>  God, creator of all things  and straightener of the [earth's] axis,  clothing the day with beautiful light,  the night with the grace of slumber,</p> <p>so that rest, unbinding [our] limbs,  may restore [them] to useful labor  and relieve [our] wearied minds,  and set free [our] worried grief.</p> <p>But now, singing a hymn, we release  thanks for a completed day,  and prayers at the rise of night,  that you might help those who owe a vow.</p> <p>Let the depths of the heart together sing you.  Let the sonorous voice reverberate you.  Let chaste love cherish you.  Let the sober mind adore you.</p> <p>So that, when the deep fog  of night will enclose the day  faith will not know darkness,  and night can illumine the faithful one.</p> <p>Do not allow the mind to sleep—  let fault be accustomed to sleep.  Let faith be refreshing to the chaste;  let it cool the heat of slumber.</p>

<p>exuta sensu lubrico.  te cordis alta<sup>8</sup> somnient..  nec hostis inuidi dolo.                    [f. 7r. MS ne  pauor quietos suscitet.</p> <p>xpistum rogemus<sup>9</sup> et patrem  xpisti patrisque spiritum.  unum potens per omnia.  fove precantes trinitas. amen.<sup>7</sup></p> <p><sup>1</sup>soluens MS   solutos F W AH      <sup>2</sup>luctusque MS F W   Luxusque AH  <sup>3</sup>subria MS   sobria W AH            <sup>4</sup>ut F W AH   et MS  <sup>5</sup>fideli luceat MS   fide reluceat      <sup>6</sup>castis MS F W   Castos AH  <sup>7</sup>refrigeret MS   refrigerans F W AH    <sup>8</sup>ima W   alta MS F AH  <sup>9</sup>rogemus MS W AH   rogamus F</p>	<p>Having slipped off the fickle mind,  may the depths of the heart dream you.  Nor, by the artifice of the envious foe,  may terror awaken those who are resting.</p> <p>Let us ask Christ and the Father,  [and] the spirit of Christ and of the Father  one power through all things:  enfold those who call upon [you], Trinity. Amen.</p>
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AH 51 = *Analecta Hymnica Medii Aevi* 51. Ed. Clemens Blume. Leipzig: O. R. Reisland, 1908.

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