36 Dawn (*Aurora*)

Dawn (*aurora*)[[1]](#endnote-1) is said as if the golden hour (*aurea hora*), because it sends to us the dew (*rorem*). Wherefore, the birth of the earth is fostered. Wherefore, David, among other things, compares the word of God to the dawn, 2 Kings 23[:4]: “As the light of the morning, when the sun rises, shines in the morning without clouds,” etc. Thus is the discourse made to him through the Spirit of God. Wherefore, Gen. [32:26-29], the angel said to Jacob, “Let me go, for it is break of day. He answered: I will not let you go, except you bless me. … And he blessed him.”

¶ Again, to the dawn[[2]](#endnote-2) can be compared how Christ himself was subject to the Virgin on account of some properties, which you will find subsequently. For the dawn ends the perils of the night, begins the course of the light, mitigates the stumbling blocks of weariness. Thus Christ or the blessed Virgin terminates the night of wickedness, begins the light of joy, mitigates the sorrow of grief. For these three things which can be healed,[[3]](#endnote-3) “Who is she that cometh forth as the morning rising,” as for the first, “fair as the moon,” as for the second, “bright as the sun,” for the third, [Can. 6:9].

1. Cf. Hugh of Pisa, *Derivationes* A 17 [7] (2:14): Item aura dicitur splendor, unde **aurora** idest initium diei clarescentis, quia fulget, sive primus splendor aeris, quod grece eos dicitur, unde potius dicitur aurora quasi eorora, et aura pro splendore quase eora.... [↑](#endnote-ref-1)
2. Cf. the hymn trans. Edward Caswall, *Lyra Catholica* (1849) in Matthew Britt, *The Hymns of the Breviary and Missal* 62 (London: Burns Oates & Washbourne, 1922), (pp. 150-151):

   Auróra lucis rútilat,  
   cælum resúltat láudibus,  
   mundus exsúltans iúbilat,  
   gemens inférnus úlulat,  
     
   Cum rex ille fortíssimus,  
   mortis confráctis víribus,  
   pede concúlcans tártara  
   solvit caténa míseros.

   The dawn is purpling the sky; the air resounds with hymns of praise; the exulting earth shouts for joy; trembling hell rages.

   While He the almighty King leads forth the liberated host of the fathers from the darksome cavern of eath to the light of life. [↑](#endnote-ref-2)
3. Cf. the hymn

   Quae est ista quae ascéndit sicut sol,  
      et formósa tamquam Jerúsalem?  
   Vidérunt eam fíliae Sion et beátam dixérunt,   
      et regínae laudavérunt eam.  
     
   Ista est speciósa inter fílias Jerúsalem,   
      pulchra ut luna, elécta ut sol,  
      cujus odor vestimentórum  
      super ómnia aromáta.

   Who is she that has ascended like the sun, and was as beautiful as Jerusalem? Zion's daughters saw her and called her blessed, and queens praised her.  
     
   This is the fair one among the daughters of Jerusalem, beautiful as the moon, excellent as the sun, the scent of whose garments is above all manner of spices.

   http://www1.cpdl.org/wiki/index.php/Quae\_est\_ista\_quae\_ascendit\_(Pierre\_de\_Manchicourt) [↑](#endnote-ref-3)