

Hymn 65

*Jam Christus astra ascenderat,
Reversus unde venerat,
Patris fruendum munere,
Sanctum daturus Spiritum.*

5 *Solemnis urgebat dies
Quo mystico septemplici
Orbis volutus septies,
Signat beata tempora,*

Cum lucis hora tertia
10 *Repente mundus intonat,
Apostolis orantibus
Deum venire nuntiat.*

*De Patris ergo lumine
Decorus ignis almus est,*
15 *Qui fida Christi pectora
Calore verbi compleat.*

*Impleta gaudent viscera
Afflata sancto Spiritu,
Vocesque diversas sonant,*
20 *Fantur Dei magnalia;*

*Notique cunctis gentibus,
Graecis, Latinis, barbaris;
Simulque demirantibus
Linguis loquuntur omnium.*

25 *Judaea tunc incredula,
Vesana torvo spiritu,
Madere musto sobrios
Christi fideles increpat.*

Sed editis miraculis
30 *Occurrit et docet Petrus,
Falsum profari perfidos,
Joel teste comprobans.*

Christ had now ascended to the heaven He had left, to send the holy Spirit Who was to be received as the Father's gift. The day appointed was now at hand that would mark the beginning of the age of blessedness, for the cycle of seven days had revolved in the holy number of seven, when suddenly at the third hour of the day a mighty sound is heard on earth, telling the Apostles at prayer that God had come. From the Father's light there comes the kindly, gracious fire of love to fill with burning eloquence those that believed in Christ. And they, their hearts filled with the inspiration of the holy Spirit, rejoice, speak in different tongues and tell of God's wonders. They are understood by men from all parts, whether civilized (Greek or Latin) or not, as they speak, to the universal astonishment of those present, in their respective languages. Then the Jews, still faithless, are possessed by the spirit of blind anger and hate, and accuse Christ's sober servants of being drunk with new wine. But Peter confronts them with his Master's miracles and shows the falsity of what the perfidious Jews are saying, proving it to them from the words of Joel.

Notes on Hymn 65

Author. Unknown, of the fourth or fifth century. The style is not Ambrosian, there being, in the original, seven examples of a spondee in the second foot and a hiatus in line 23.

This hymn and the next are metrical settings of Acts 2, 1-16—this one being completely historical and the next one developing into a prayer in its last two verses. They have little intrinsic value.

Use. Hymn at Matins during Whitsuntide.

3. *fruendum* is probably to be interpreted from the Apostles' point of view—to be received as the Father's gift.

5. *urgebat*. The MSS, but not the different Breviaries, vary between *urgebat* and *surgebat*, and the latter gives the better sense. *Urgebat*, was pressing on, W; drew nigh, B. But the period of waiting was over and the day itself had actually come, cf. Acts 2, 1. *Surgebat*, was beginning; cf. *Lux ecce surgit aurea*, 15, 1 and Verg. *Aen.* 3, 588.

6. *septemplici* is used as a noun and means 'seven' rather than a 'week' because of *mystico*; cf. *sacrum septenarium*, 67, 27.

7. *orbis*. B translates as earth, but W as circuit, i.e. a round of time. In the latter case it is the equivalent of *orbita*, 66, 2 and *circulus*, 66, 15. The expression of numbers brings about curious periphrases; cf. 50, 3-4.

12. *Deum*, i.e. the holy Ghost. There is perhaps a reference to *Deus manifeste veniet*, Ps. 49, 3.

13. *ergo* has no particular force, but merely con-

tinues the narrative.

14. *decorus ignis* is practically the equivalent of *sanctus Spiritus* and is qualified by *almus*. For *almus* as a divine attribute, cf. 34, 1; 61, 19 and 67, 7, note.

15. *fida*, believing in. *Fidus* usually governs the dative, but in poetry it may also take a genitive.

16. *verbi*. A capital for *verbi* is incorrect, since the reference is clearly to the gift of eloquence. For a somewhat similar use of *verbi*, cf. 71, 5.

17. *impleta* takes up *compleat* of line 16, and *afflata* answers *calore verbi*. The first result is *gaudent*, the second *sonant, fantur* etc.

21. *noti* sc. *sunt*, understood by.

22. *barbaris*, i.e. neither Greek nor Latin and therefore uncivilized.

26. *vesana*, maddened; cf. *insanus*, 84, 16 and *amens*, 39, 5.

Torvo spiritu, savage spirit—the opposite of the loving Spirit, and so its fruits will be the opposite of those of the Spirit.

27. *madere musto*, drunk, sodden, with new wine; cf. 66, 11, from which the revisers took the phrase.

29. *miraculis*, i.e. our Lord's miracles, Acts 2, 22, though some think the reference is to Peter's miracles, Acts 2, 43.

31. *falsum . . . perfidos*. The Spirit is the Spirit of truth, John 14, 17. Unbelief and falsehood are always found where the Spirit does not dwell.

32. The hymn stops abruptly, and some MSS tried to remedy this by adding another verse.