

# Lyrics to St. Hildegard's Songs

## Alleluia! O virga mediatrix

Alleluja!  
O virga mediatrix,  
sancta viscera tua  
mortem superaverunt  
et venter tuus omnes creaturas  
illuminavit in pulchro flore  
de suavissima integritate  
clausi pudoris tui orto.

## Ave Generosa

Ave generosa gloriosa et intacta  
puella, tu pupilla castitatis,  
tu materia sanctitatis,  
que Deo placuit.

Nam hec superna infusio in te fuit,  
quod supernum Verbum in te carnem induit.

Tu candidum liliū quod Deus ante omnem creaturam  
inspexit.

O pulcherrima et dulcissima,  
quam valde Deus in te delectabatur,  
cum amplexionem caloris sui in te posuit,  
ita quod Filius eius de te lactatus est.

Venter enim tuus gaudium habuit  
cum omnis celestis symphonia de te sonuit,  
quia virgo Filium Dei portasti,  
ubi castitas tua in Deo claruit.

Viscera tua gaudium habuerunt  
sicut gramen super quod ros cadit  
cum ei viriditatem infundit, ut et in te factum est,  
O mater omnis gaudii.

Nunc omnis ecclesia in gaudio rutilet  
ac in symphonia sonet  
propter dulcissimam Virginem  
et laudabilem Mariam,  
Dei Genitricem. Amen.

Alleluia!

O branch and mediatrix,  
your sacred flesh  
has conquered death,  
your womb all creatures  
illumined  
in beauty's bloom from that exquisite purity  
of your enclosed modesty  
sprung forth.

Hail thee, noble one

Hail, nobly born, hail, honored and inviolate,  
you Maiden are the piercing gaze of chastity,  
you the material of holiness—  
the one who pleased God.

For heaven's flood poured into you  
as heaven's Word was clothed in flesh in you.

You are the lily, gleaming white, upon which God  
has fixed his gaze before all else created.

O beautiful, O sweet!  
How deep is that delight that God received in you,  
when 'round you he enwrapped his warm embrace,  
so that his Son was suckled at your breast.

Your womb rejoiced  
as from you sounded forth the whole celestial symphony.  
For as a virgin you have borne the Son of God—  
in God your chastity shone bright.

Your flesh rejoiced  
just as a blade of grass on which the dew has fall'n,  
viridity within it to infuse—just so it happened unto you,  
O mother of all joy!

So now in joy gleams all the Church like dawn,  
resounds in symphony  
because of you, the Virgin sweet  
and worthy of all praise, Maria,  
God's mother. Amen.

### **Ave Maria, o autrix vitae**

Ave Maria,  
O auctrix vite,  
reedificando salutem,  
que mortem conturbasti  
et serpentem contrivisti,  
ad quem se Eva erexit  
erecta cervice  
cum sufflatu superbie.  
Hunc conculcasti  
dum de celo Filium Dei genuisti,  
R. quem inspiravit  
Spiritus Dei.

O dulcissima atque amantissima  
mater, salve,  
que natum tuum  
de celo missum mundo edidisti:

quem inspiravit  
Spiritus Dei.

Gloria Patri et Filio  
et Spiritui sancto.

quem inspiravit  
Spiritus Dei.

### **Columba Aspexit**

Columba aspexit  
per cancellos fenestreae  
ubi ante faciem eius  
sudando sudavit balsamum  
de lucido Maximino.

Calor solis exarsit  
et in tenebras resplenduit  
unde gemma surrexit  
in edificatione templi  
purissimi cordis benivoli.

Iste turris excelsa,  
de ligno Libani et cipresso facta,  
iacincto et sardio ornata est,  
urbs precellens artes  
aliorum artificum.

Hail Mary, O authoress of life

Hail Mary,  
O authoress of life,  
rebuilding up salvation's health,  
for death you have disturbed,  
that serpent crushed  
to whom Eve raised herself,  
her neck outstretched  
with puffed-up pride.  
That serpent's head you ground to dust  
when heaven's Son of God you bore,  
on whom has breathed  
God's Spirit.

O sweet and most beloved  
mother, hail!  
Your Son  
from heaven sent you gave unto the world:

on whom has breathed  
God's Spirit.

Glory be to the Father and to the Son  
and to the Holy Spirit.

On him has breathed  
God's Spirit.

The dove peered in

The dove peered in  
through the lattices of the windows  
where, before its face,  
a balm exuded  
from incandescent Maximilian.

The heat of the sun burned  
dazzling into the gloom:  
whence a jewel sprang forth  
in the building of the temple  
of the purest loving heart.

He, the high tower,  
constructed of Lebanon wood and cypress,  
has been adorned with jacinth and diamonds,  
a city excelling the crafts  
of other builders.

Ipsa velox cervus cucurrit  
ad fontem purissime aque  
fluentis de fortissimo lapide  
qui dulcia aromata irrigavit.

O pigmentari  
qui estis in suavissima viriditate  
hortorum regis,  
ascendentes in altum  
quando sanctum sacrificium  
in arietibus perfecistis.

Inter vos fulget hic artifex,  
paries templi,  
qui desideravit alas aquile  
osculando nutricem Sapientiam  
in gloriosa fecunditate Ecclesie.

O Maximine,  
mons et vallis es,  
et in utroque alta edificatio appares,  
ubi capricornus cum elephante exivit,  
et Sapientia in deliciis fuit.

Tu es fortis  
et suavis in ceremoniis  
et in choruscatiane altaris,  
ascendens ut fumus aromatum  
ad columpnam laudis.

Ubi intercedis pro populo  
qui tendit ad speculum lucis,  
cui laus est in altis.

### **Cum eribuerint**

Cum erubuerint infelices  
in progenie sua,  
procedentes in peregrinatione casus,  
tunc tu clamas clara voce,  
hoc modo homines elevans de isto malicioso casu.

### **Cum processit factura**

Cum processit factura digiti Dei  
formata ad imaginem Dei  
in ortu mixti sanguinis  
per peregrinationem casus Ade,

This swift hart sped  
to the fountain of clearest water  
flowing from the most powerful stone  
which courses with delightful spices.

O Perfume-Makers,  
you who are in the sweetest greenness  
of the gardens of the King,  
ascending on high  
when you have completed the holy sacrifice  
with the rams.

This builder shines among you,  
the wall of the temple,  
who longed for the wings of an eagle,  
kissing his nurse Wisdom  
in the glorious fecundity of the Church.

O Maximilian,  
you are the mount and the valley  
and in both you seem a high building,  
where the goat went with the elephant  
and Wisdom was in rapture.

You are strong  
and beautiful in rites  
and in the shining of the altar,  
mounting like the smoke of perfumes  
to the column of praise.

Where you intercede for the people  
who stretch towards the mirror of light  
to whom there is praise on high.

While downcast parents blushed

While downcast parents blushed,  
ashamed to see their offspring  
wand'ring off into the fallen exile's pilgrimage,  
you cried aloud with crystal voice,  
to lift up humankind from that malicious fall.

Although the craft

Although the craft of God's extended finger,  
created in God's image,  
came forth in birth of blood commingled,  
in pilgrimage exiled by Adam's fall;

elementa susceperunt gaudia in te,  
o laudabilis Maria,  
celo rutilantea  
et in laudibus sonante.

### **Cum vox sanguinis**

Cum vox sanguinis  
Ursule et innocentis turbe eius  
ante thronum Dei sonuit,  
antiqua prophetia venit  
per radicem Mambre  
in vera ostensione Trinitatis et dixit:  
Iste sanguis nos tangit,  
nunc omnes gaudeamus.

Et postea venit congregatio Agni,  
per arietem in spinis pendentem, et dixit:  
Laus sit in Ierusalem,  
per ruborem huius sanguinis.

Deinde venit sacrificium vituli,  
quod vetus lex ostendebat,  
sacrificium laudis circumamicta varietate,  
et que faciem Dei Moysi obnubilabat,  
dorsum illi ostendens.

Hoc sunt sacerdotes,  
qui per linguas suas Deum ostendunt  
et perfecte eum videre non possunt.  
Et dixerunt: O nobilissima turba,  
virgo ista que in terris Ursula vocatur  
in summis Columba nominatur,  
quia innocentem turbam ad  
se collegit.

O Ecclesia, tu es laudabilis  
in ista turba.

Turba magna, quam incombustus rubus  
quem Moyses viderat significat,  
et quam Deus in prima radice plantaverat  
in homine, quem de limo formaverat,  
ut sine commixtione viri viveret,  
cum clarissima voce clamavit  
in purissimo auro, topazio et saphiro,  
circumamicta in auro.

Nunc gaudeant omnes celi,  
et omnes populi cum illis ornentur. Amen.

the elements received their joys in you,  
O Mary, worthy of our praise,  
as heaven gleams with rubied light  
and echoes gladsome shouts of praise.

When the voice of Ursula's blood

When the voice of Ursula's blood,  
and of the blood of her innocent host,  
sounded before God's throne,  
an ancient prophecy passed  
through the root of Mamre and spoke  
in the revealed truth of the Trinity:  
"This blood touches us;  
let us all now rejoice!"

And afterwards the congregation of the Lamb came,  
through the ram caught in the thorns, and said:  
"Let there be praise in Jerusalem  
for the redness of this blood."

Then came that sacrifice of the calf  
which the old law indicated,  
a sacrifice of praise, praise clothed in many colors,  
praise that hid God's face from Moses,  
showing him only God's back.

This stands for priests  
who disclose God with their mouths  
and cannot see him in full.  
And they said: "O noblest host:  
that Virgin called Ursula on earth  
is named Columba [Dove] in heaven,  
because she gathered around her a host  
of innocents."

O Ecclesia: you are worthy of praise  
in that host.

That great host which is signified  
by the unconsumed bush Moses saw,  
and which God planted in the first root  
in the human being he made of earth,  
so that it might have life without any mixture with man:  
that host called out in a radiant voice  
in purest gold, topaz, sapphire,  
all set in gold.

Now let all the heavens rejoice,  
and let all peoples be honored with them. Amen.

**De Patria etiam earum**

De patria etiam earum  
et de aliis regionibus  
viri religiosi et sapientes  
ipsis adiuncti sunt,  
que eas in virginea custodia servabant,  
et qui eis in omnibus ministrabant.

From their homeland

From their homeland  
and from other lands  
religious men and sages  
joined them,  
keeping them in holy care,  
and ministering to them in all ways.

**Deus enim rorem in illas misit**

Deus enim rorem in illas misit,  
de quo multiplex fama crevit,  
ita quod omnes populi  
ex hac honorabili fama  
velut cibum gustabant.

For truly God showered them in a dew

For truly God showered them in a dew,  
from which grew many aspects of fame,  
thus all people partook  
of this honorable fame  
as nourishment.

**Et ideo puelle iste**

Et ideo puelle iste  
per summum virum sustentabantur,  
vexillate in regali prole virginee nature.

And therefore these young girls

And therefore these young girls  
were sustained by the supreme man  
for their virginal nature is the standard of royal descent.

**Favus distillans**

Favus distillans  
Ursula virgo fuit,  
que Agnum Dei amplecti desideravit.  
Mel et lac sub lingua eius,  
quia pomiferum hortum  
et flores florum  
in turba virginum  
ad se collegit.  
Unde in nobilissima aurora  
gaude, filia Sion.

Honeycomb dripping

A honeycomb dripping honey  
was Virgin Ursula  
who desired to embrace the Lamb of God.  
Honey and milk beneath her tongue,  
for she gathered around her,  
in a crowd of virgins,  
a fruit-bearing orchard  
and a garden in bloom.  
Therefore rejoice in the noblest dawn,  
o daughter of Sion.

Quia pomiferum hortum  
et flores florum  
in turba virginum  
ad se collegit.

For she gathered around her,  
in a crowd of virgins,  
a fruit-bearing orchard  
and a garden in bloom.

Gloria Patri et Filio  
et Spiritui Sancto.

Glory to the Father and to the Son  
and to the Holy Spirit.

Quia pomiferum hortum  
et flores florum  
in turba virginum  
ad se collegit.

For she gathered around her,  
in a crowd of virgins,  
a fruit-bearing orchard  
and a garden in bloom.

**Hodie aperuit nobis**

Hodie aperuit nobis clausa porta  
quod serpens in muliere suffocavit,  
unde lucet in aurora  
flos de Virgine Maria.

Today was opened unto us

Today was opened unto us a shut-up gate.  
For the serpent drew it tight, in woman choked  
yet from it gleams within the dawn  
the Virgin Mary's flower.

**In matutinis laudibus. Sed diabolus.**

Sed diabolus in invidia  
sua istud irrisit,  
qua nullum opus Dei  
intactum dimisit.

But the devil

But the devil in his envy  
laughed at all that.  
thus none of God's works  
remained unjured.

**Item de virginibus**

O nobilissima viriditas, quae radicas in sole,  
et quae in candida serenitate lucet in rota,  
quam nulla terrena excellentia comprehendit,  
tu circumdata es amplexibus divinatorum mysteriorum.  
Tu rubes ut aurora et ardes ut solis flamma.

Also, of the maids

O most noble Greenness, rooted in the sun,  
And who shines in bright serenity upon the wheel,  
Nothing on earth can comprehend you,  
You are encircled in the arms of divine mysteries.  
You are radiant as the dawn and burn as the solar flame.

**Caritas habundat**

Caritas habundat in omnia,  
de imis excellentissima  
super sidera  
atque amantissima  
in omnia,  
quia summo regi osculum pacis dedit.

Love abounds

Love abounds in all,  
from the depths exalted and excelling  
over every star,  
and most beloved  
of all,  
for to the highest King the kiss of peace she gave.

**Laus Trinitati**

Laus Trinitati, quae sonus et vita  
ac creatrix omnium in vita ipsorum est,  
et quae laus angelice turbe  
et mirus splendor archanorum,  
que hominibus ignota sunt, est,  
et quae in omnibus vita est.

Praise to the Trinity

Praise to the Trinity—the sound and life  
and creativity of all within their life,  
the praise of the angelic host  
and wondrous, brilliant splendor hid,  
unknown to human minds, it is,  
and life within all things.

**Mathias, sanctus per electionem**

Mathias, sanctus per electionem,  
vir preliator per victoriam,  
ante sanguinem Agni electionem non habuit,  
sed tardus in scientia fuit

Mathias, a saint through being chosen

Mathias, a saint through being chosen,  
a champion in his victory,  
did not know himself chosen before the Lamb's blood was  
shed:

quasi homo qui perfecte non vigilat.

Donum Dei illum excitavit,  
unde ipse pre gaudio sicut gygas  
in viribus suis surrexit,  
quia Deus illum previdit  
sicut hominem  
quem de limo formavit  
cum primus angelus cecidit,  
qui Deum negavit.

Homo qui electionem vidit –  
ve, ve, cecidit!

Boves et arietes habuit,  
sed faciem suam ab eis  
retrorsum duxit  
et illos dimisit.

Unde foveam carbonum invasit,  
et desideria sua osculatus  
in studio suo,  
illa sicut Olimpum erexit.

Tunc Mathias per electionem divinitatis  
sicut gygas surrexit,  
quia Deus illum posuit  
in locum quem perditus homo noluit.

O mirabile miraculum  
quod sic in illo resplenduit!

Deus enim ipsum previdit  
in miraculis suis  
cum nondum haberet meritum operationis,  
sed misterium Dei  
in illo gaudium habuit,  
quod idem per institutionem suam  
non habebat.

O gaudium gaudiorum  
quod Deus sic operatur,  
cum nescienti homini gratiam suam impendit,  
ita quod parvulus nescit  
ubi magnus volat,  
cuius alas Deus parvulo tribuit.

Deus enim gustum in illo habet  
qui seipsum nescit,  
quia vox eius

he was tardy in knowledge,  
like a man who is not perfectly awake.

God's gift aroused him,  
so that for joy he rose like a giant  
in his strength:  
God foresaw him  
as he had foreseen the man  
whom he formed of clay  
when the first angel,  
who denied God, fell.

The man who saw his choice,  
alas, alas, he fell!

He had oxen and rams at his bidding,  
yet he looked away from them,  
turned his back  
and abandoned them.

Thus he plunged in the pit of coal  
and, kissing his own desires,  
in his ardor  
he raised them high, like an Olympus.

Then Mathias, divinely chosen,  
rose like a giant,  
because God set him  
in the place that Judas, the lost, rejected:

O wondrous miracle  
that shone through him thus!

For God foresaw him  
in his miracles,  
though he had not yet the merit of accomplishment,  
but the mystery of God  
had joy in him,  
joy that in its original plan  
it did not have.

Joy of joys  
that God works in this way,  
when he lavishes his grace on one who does not know,  
so that the child does not know  
where the grown man will fly,  
whose wings God has given to the child!

For God savors the one  
who does not know himself,  
because his voice

ad Deum clamat  
sicut Mathias fecit, qui dixit:  
O Deus, Deus meus,  
qui me creasti,  
omnia opera mea tua sunt.

Nunc ergo gaudeat omnis ecclesia in Mathia,  
quem Deus in foramine columbe  
sic elegit. Amen.

### **Nunc gaudeant materna viscera**

Nunc gaudeant materna viscera Ecclesie,  
quia in superna simphonia filii eius  
in sinum suum collocati sunt.

Unde, o turpissime serpens, confusus es,  
quoniam quos tua estimatio  
in visceribus suis habuit  
nunc fulgent in sanguine Filii Dei,  
et ideo laus tibi sit, Rex altissime. Alleluia.

### **O Ecclesia**

O Ecclesia,  
oculi tui similes saphiro sunt,  
et aures tue monti Bethel,  
et nasus tuus est sicut mons mirre et thuris,  
et os tuum quasi sonus aquarum multarum.

In visione vere fidei  
Ursula Filium Dei amavit  
et Virum cum hoc seculo reliquit  
et in solem aspexit  
atque pulcherrimum iuvenem vocavit, dicens:

In multo desiderio  
desideravi ad te venire  
et in celestibus nuptiis tecum sedere,  
per alienam viam ad te currens  
velut nubes que in purissimo aere  
currit similis saphiro.

Et postquam Ursula sic dixerat,  
rumor iste per omnes populos exiit.

Et dixerunt:  
"Innocentia puellaris ignorantie  
nescit quid dicit."

is crying out to God,  
as Mathias cried, saying:  
God, my God,  
who created me,  
all my works are yours!

So now let all Ecclesia take joy in Mathias,  
he whom God thus chose in the cleft where the  
dove nestles. Amen.

Now let the womb and heart

Now let the womb and heart of Mother Church rejoice!  
For in the starry symphony her children  
are gathered to her bosom.

O vile snake, you are confounded,  
for those your hollow jealousy  
had thought it clutched within its guts  
now sparkle in the blood of God's own Son,  
praise be to you, the highest King! Alleluia!

O Ecclesia

O Ecclesia,  
your eyes are like sapphire:  
your ears the mount of Bethel,  
your nose like a mountain of myrrh and incense,  
and your mouth is like the sound of many waters.

In a vision of true faith  
Ursula loved the son of God  
and rejected betrothed and world alike;  
she gazed at the sun  
and implored the most beautiful youth, saying:

With a great desire  
I have desired to come to you  
and rest with you in the marriage of Heaven  
running to you by a new path  
as the clouds course in the purest air  
like sapphire.

And after Ursula had said this  
rumour spread amongst the people.

And they said:  
In the innocence of girlish ignorance  
she does not know what she is saying.

Et ceperunt ludere cum illa  
in magna symphonia,  
usque cum ignea sarcina super eam cecidit.

Unde omnes cognoscebant  
quia contemptus mundi  
est sicut mons Bethel.

Et cognoverunt etiam  
suavissimum odorem mirre et thuris,  
quoniam contemptus mundi super omnia ascendit.

Tunc diabolus  
membra sua invasit,  
que nobilissimos mores  
in corporibus istis  
occiderunt.

Et hoc in alto voce omnia elementa audierunt  
et ante thronum Dei dixerunt::  
"Wach! rubicundus sanguis innocentis agni  
in desponsatione sua effusus est."

Hoc audiant omnes celi  
et in summa symphonia  
laudent Agnum Dei,  
quia guttur serpentis antique  
in istis margaritis  
materie Verbi Dei  
suffocatum est.

### **O beata infantia**

O beata infantia  
electi Disibodi,  
que a Dio ita ispirata est  
quod post sanctissima opera  
in mirabilibus Dei  
ut suavissimum odorem balsami exudasti.

### **O beatissime Ruperte**

O beatissime Ruperte,  
qui in flore etatis tue  
non produxisti nec portasti vicia diaboli,  
unde naufragum mundum reliquisti:  
nunc intercede  
pro famulantibus tibi in Deo. Alleluia.

And they began to play with her  
in a great music,  
until the burden of fire  
fell upon her.

Whence they all knew,  
for scorn of the world  
is like the mount of Bethel.

And they sensed also  
the sweetest odour of myrrh and incense,  
for scorn of the world rises over all things.

Then the devil  
invaded those that were his own,  
they that in the bodies of these women  
had struck down the noblest qualities.

And all the Elements heard the great cry,  
and before the throne of God they said:  
O! the red blood of the innocent lamb  
has streamed out in the moment of union.

Let all the Heavens hear this,  
and with the celestial harmony,  
let them praise the lamb of God  
for the throat of the Ancient Serpent  
with these pearls  
made of the word of God  
has been choked.

### Blissful childhood

Blissful childhood  
of Disibod, the chosen one,  
a childhood so inspired by God  
that later your holiest deeds,  
among the miracles of God,  
were as if you were exuding the softest scent of balm.

### Most blessed Rupert

Most blessed Rupert,  
you who in the flower of your age  
did not beget or bear the devil's vices,  
so that you left the shipwrecked world behind –  
now intercede  
for those who attend on you in God! Alleluia.

## **O Bonifaci**

O Bonifaci,  
lux vivens vidit te  
similem viro sapienti,  
qui puros rivulos  
ex Deo fluentes  
ad Deum remisisti,  
cum viriditatem florum rigasti.  
Unde es amicus Dei viventis  
et cristallus lucens in benivolentia  
rectarum viarum,  
in quibus sapienter cucurristi.

## **O choruscans lux stellarum**

O choruscans lux stellarum,  
o splendidissima specialis forma  
regalium nuptiarum,  
o fulgens gemma:  
tu es ornata in alta persona  
que non habet maculatam rugam.  
Tu es etiam socia angelorum  
et civis sanctorum.  
Fuge, fuge speluncam  
antiqui perditoris,  
et veniens veni in palatium regis.

## **O clarissima mater**

V. O clarissima  
mater sancte medicine,  
tu unguenta  
per sanctum Filium tuum  
infudisti  
in plangentia vulnera mortis,  
que Eva edificavit  
in tormenta animarum.  
Tu destruxisti mortem,  
edificando vitam.

R. Ora pro nobis  
ad tuum natum,  
stella maris, Maria.

V. O vivificum instrumentum  
et letum ornamentum  
et dulcedo omnium deliciarum,  
que in te non deficient.

## Boniface

Boniface,  
the living light saw you  
in the likeness of a sage,  
you who returned to God  
the pure rivulets flowing from God  
when you bedewed  
the greenness of the flowers.  
Thus you are a friend of the living God  
and a lucent crystal in the graciousness  
of the paths of right,  
on which, sage-like, you ran.

## O glittering starlight

O glittering starlight,  
O most splendid and special form  
of regal marriage,  
O shining gem:  
you are adorned like a noble lady  
who has no blemish.  
And you are a companion of angels  
and a citizen among the saints.  
Flee, O flee the cave  
of the old betrayer  
and come, O come into the king's palace.

## O radiant bright

O radiant bright,  
O mother of a holy medicine,  
Your ointments  
through your holy Son  
you've poured  
upon the plangent wounds of death,  
by Eve constructed  
as torture chambers of the soul.  
This death you have destroyed  
by building life.

Pray for us  
to your child,  
O sea star Mary.

O instrument of life  
and joyful ornament,  
and sweetener of all delights,  
that in you will not fail.

Gloria Patri et Filio  
et Spiritui Sancto.

R. Ora pro nobis  
ad tuum natum,  
stella maris, Maria.

**O cohors milicie**

O cohors milicie  
floris virge  
non spinata,  
tu sonus  
orbis terre  
circuiens regiones  
insanorum sensuum  
epulantium cum porcis,  
quos expugnasti  
per infusum adiutorem  
ponentis radices  
in tabernacula  
pleni operis Verbi Patris.

Tu etiam nobilis es gens Salvatoris,  
intrans viam  
regenerationis  
aque per Agnum,  
qui te misit in gladio  
inter sevissimos canes,  
qui suam  
gloriam destruxerunt  
in operibus digitorum suorum,  
statuentes non manufactum  
in subiunctionem manuum suarum,  
in qua non invenerunt eum.

**O cruor sanguinis**

O cruor sanguinis  
qui in alto sonuisti,  
cum omnia elementa  
se implicuerunt  
in lamentabilem vocem  
cum tremore,  
quia sanguis Creatoris sui  
illa tetigit,  
ungue nos  
de languoribus nostris.

Glory be to the Father and to the Son  
and to the Holy Spirit.

Pray for us  
to your child,  
O sea star Mary.

O cohort of the guard

O cohort of the guard  
of the thornless  
branch's flower:  
You are the sound  
of all the world,  
surrounding all the places where  
the senseless sensuous  
are feasting with the swine  
that you subdue  
by the Comforter, the Aide poured out  
of the Father's Word that plants the roots  
that grow into the tabernacles of  
his fulfilled work.

You are the Savior's noble race,  
entering upon the way  
of birth anew  
of water through the Lamb,  
who's sent you with the sword  
among the wildest dogs—  
their glory they  
themselves destroy  
within the works of their own fingers,  
as the One Not Made by hand they rate  
as subject to the works of their own hands,  
in which they cannot find him.

O bloodshed

O bloodshed  
that rang out on high,  
when all the elements  
joined together  
in a voice of lamentation  
and a vast tremor,  
because the blood of their creator  
had touched them:  
anoint us  
where we are sick.

**O dulcis electe**

O dulcis electe,  
 qui in ardore ardentis  
 effulsisti, radix,  
 et qui in splendore Patris  
 elucidasti mystica,  
 et qui intrasti  
 cubiculum castitatis  
 in aurea civitate  
 quam construxit rex,  
 cum accepit sceptrum regionum:

Prebe adiutorium peregrinis.

Tu enim auxisti pluviam  
 precessoribus tuis,  
 qui miserunt illam  
 in viriditate pigmentariorum.

Prebe adiutorium peregrinis.

**O dulcissime amator**

O dulcissime amator,  
 o dulcissime amplexator:  
 Adiuva nos custodire  
 virginitatem nostram.

Nos sumus orte in pulvere, heu, heu,  
 et in crimine Ade.  
 Valde durum est contradicere  
 quod habet gustus pomi.  
 Tu erige nos, Salvator Christe.

Nos desideramus ardentem te sequi.  
 O quam grave nobis miseris est  
 te immaculatum et innocentem  
 regem angelorum imitari.

Tamen confidimus in te,  
 quod tu desideres gemmam requirere in putredine.

Nunc advocamus te,  
 sponsum et consolatorem,  
 qui nos redemisti in cruce.

In tuo sanguine copulate sumus tibi  
 cum desponsatione,  
 repudiantes virum et eligentes te,

**O chosen sweet**

O chosen sweet,  
 inflamed by Flame  
 you gleamed, a root,  
 and in the Father's radiance  
 you beamed the mysteries,  
 and went into  
 the bed of chastity  
 within the golden City,  
 constructed by the King  
 when he received the scepter of the lands:

To pilgrims lend your aid.

For you have swelled the rain  
 together with your predecessors,  
 who cast it  
 with the spicers' viridity.

To pilgrims lend your aid.

**O lover sweet**

O lover sweet,  
 so sweet the embrace:  
 Help us to keep  
 our virginity!

In dust we were begotten— alas!—  
 in Adam's guilt.  
 So rough it is now to refuse  
 whatever tastes of that one fruit.  
 Set us aright, O Savior Christ!

We burn in our desire to follow you.  
 How hard it is for us, the wretched,  
 to imitate your innocence,  
 the spotless King of angels.

Yet we have put our trust in you,  
 for you desire to seek again a gem in putrefaction.

Now unto you we cry,  
 our bridegroom and our consolation,  
 who has redeemed us on the Cross.

For in your blood we are betrothed to you—  
 your blood our wedding gift;  
 for mortal husbands we refuse, choosing you instead,

Filium Dei.

O pulcherrima forma, o suavissime odor  
desiderabilium deliciarum,  
semper suspiramus post te  
in lacrimabili exilio.

Quando te videamus  
et tecum maneamus?

Nos sumus in mundo  
et tu in mente nostra,  
et amplectimur te in corde  
quasi habeamus te presentem.

Tu fortissimus leo rupisti celum,  
descendens in aulam Virginis,  
et destruxisti mortem,  
edificans vitam in aurea civitate.

Da nobis societatem cum illa  
et permanere in te, o dulcissime sponse,  
qui abstraxisti nos de faucibus diaboli,  
primum parentem nostrum seducentis.

#### **O eterne Deus**

O eterne Deus,  
nunc tibi placeat  
ut in amore illo ardeas,  
ut membra illa simus,  
que fecisti in eodem amore,  
cum Filium tuum genuisti  
in prima aurora  
ante omnem creaturam,  
et inspice necessitatem hanc  
que super nos cadit,  
et abstrahe eam a nobis  
propter Filium tuum,  
et perduc nos in leticiam salutis.

#### **O Euchari in leta via**

O Euchari,  
in leta via ambulasti  
ubi cum Filio Dei mansisti,  
illum tangendo  
et miracula eius que fecit videndo.

Tu eum perfecte amasti

the Son of God.

O beauteous form, O fragrance sweeter than  
the most desired of delights:  
our sighs of longing ever seek for you  
within this lonely wilderness of tears.  
When shall we look on you  
and with you ever stay?

We live within the world,  
and you within our minds,  
and we embrace you in our hearts  
as if you're present even now.

The mighty lion, you have burst the heavens,  
descending to the Virgin's palace-womb,  
destroying death  
and building life within a golden city.

Grant us her company  
to dwell with you, O bridegroom sweet,  
who saved us from the devil's jaws  
who dragged our primal parents into death.

#### **O eternal God**

O eternal God,  
may you be pleased  
to blaze once more in love  
and to reforge us as the limbs  
you fashioned in that love,  
when first you bore your Son  
upon the primal dawn  
before all things created.  
Look upon this need  
that over us has fallen,  
draw it off from us  
according to your Son,  
and lead us back into salvation's wholesome happiness.

#### **O St. Eucharius**

O St. Eucharius,  
you walked upon the blessed way  
when with the Son of God you stayed—  
you touched the man  
and saw with your own eyes his miracles.

You loved him perfectly

cum sodales tui exterriti erant,  
pro eo quod homines erant,  
nec possibilitatem habebant  
bona perfecte intueri.

Tu autem in ardenti amore  
plene caritatis  
illum amplexus es,  
cum manipulos preceptorum eius ad te collegisti.

O Euchari,  
valde beatus fuisti  
cum Verbum Dei te in igne columbe imbuit,  
ubi tu quasi aurora illuminatus es,  
et sic fundamentum ecclesie edificasti.

Et in pectore tuo  
choruscat dies  
in quo tria tabernacula  
supra marmoream columpnam  
stant in civitate Dei.

Per os tuum Ecclesia ruminat  
vetus et novum vinum,  
videlicet poculum sanctitatis.

Sed et in tua doctrina  
Ecclesia effecta est rationalis,  
ita quod supra montes clamavit  
ut colles et ligna se declinarent  
ac mamillas illius sugerent.

Nunc in tua clara voce  
Filium Dei ora pro hac turba,  
ne in cerimonia Dei deficiat,  
sed ut vivens holocaustum  
ante altare Dei fiat.

### **O Euchari, columba virtutem illius**

O Euchari,  
columba virtutem illius  
in signis tibi dedit,  
qui olim in medio rote clamavit:

quem cum amplius  
corporaliter non vidisti,  
plena signa in umbra illius perfecisti.

Et sic in pectore eius fulsisti

while your companions trembled,  
frightened by their mere humanity,  
unable as they were to gaze  
entirely upon the good.

But you embraced him in the ardent love  
of fullest charity—  
you gathered to yourself the bundles of  
his sweet commands.

O St. Eucharius,  
so deeply blessed you were  
when God's Word drenched you in the fire of the dove  
illuminated like the dawn  
you laid and built upon the Church's one foundation.

And in your breast  
burst forth the light of day—  
the gleam in which three tents  
upon a marble pillar stand  
within the City of our God.

For through your mouth the Church can savor  
the wine both old and new—  
the cup of sanctity.

Yet in your teaching, too,  
the Church embraced her rationality—  
her voice cried out above the peaks  
to call the hills and woods to be laid low,  
to suck upon her breasts.

Now in your crystal voice  
pray to the Son of God for this community,  
lest it should fail in serving God,  
but rather as a living sacrifice  
might burn before the altar of our God.

### **O Eucharis, the dove gave you strength**

O Eucharis,  
the dove gave you strength  
through signs of Him  
who once called out from the center of the wheel.

When you no longer  
saw Him in the flesh  
you carried out abundant signs in His shadow.

And so, you sparkled in His soul

ac in cherubin sigillum fecisti.

Quem cum amplius  
corporaliter non vidisti,  
plena signa in umbra illius perfecisti.

O Euchari  
columba virtutem illius  
in signis tibi dedit,  
qui olim in medio rote clamitavit.

Quem cum amplius  
corporaliter non vidisti,  
plena signa in umbra illius perfecisti.

### **O felix anima**

O felix anima,  
cuius corpus  
de terra ortum est,

quod tu cum peregrinatione  
huius mundi conculcasti.

Unde de divina rationalitate,  
que te speculum suum fecit,  
coronata es.

Spiritus Sanctus etiam te  
ut habitaculum suum intuebatur.

Unde de divina rationalitate,  
que te speculum suum fecit,  
coronata es.

Gloria Patri et Filio et Spiritui Sancto.

### **O felix apparicio**

O felix apparicio,  
cum in amico Dei Ruperto  
flamma vite chorusavit,  
ita quod caritas Dei  
in corde eius fluxit,  
timorem Domini amplectens.

Unde etiam agnitio eius  
in supernis civibus floruit.

and took on form among the Cherubim.

When you no longer  
saw Him in the flesh  
you carried out abundant signs in His shadow.

O Eucharis,  
the dove gave you strength  
through signs of Him  
who once called out from the center of the wheel.

When you no longer  
saw Him in the flesh  
you carried out abundant signs in His shadow.

### **O blissful soul**

O blissful soul,  
whose body,  
born of earth,

you trod down in the pilgrimage  
of this world.

Thus by divine rationality,  
which made you its own mirror,  
you have been crowned.

The Holy Spirit, moreover, was wont to gaze  
upon you as its own dwelling-place.

Thus by divine rationality,  
which made you its own mirror,  
you have been crowned.

Glory be to the Father and to the Son and to the Holy  
Spirit.

### **Blissful sight**

Blissful sight,  
when in Rupert, God's friend,  
the flame of life sparkled,  
so that love of God  
flowed in his heart,  
embracing fear of the Lord;

so too his fame  
among the citizens on high flowered.

Gloria Patri et Filio  
et Spiritui Sancto.  
Sicut erat in principio  
et nunc et semper  
et in secula seculorum. Amen.

**O frondens virga**

O frondens virga  
in tua nobilitate stans  
sicut aurora procedit:  
nunc gaude et letare  
et nos debiles dignare  
a mala consuetudine  
liberare  
atque manum tuam porrige  
ad erigendum nos.

Gloria Patri et Filio  
et Spiritui Sancto.  
Sicut erat in principio, et nunc  
et semper et in secula seculorum. Amen.

**O gloriosissimi lux vivens angeli**

O gloriosissimi lux vivens angeli,  
qui infra divinitatem  
divinos oculos  
cum mistica obscuritate  
omnis creature aspicitis  
in ardentibus desideriis,  
unde numquam  
potestis saciari:

O quam gloriosa  
gaudia illa vestra  
habet forma,  
que in vobis est  
intacta ab omni pravo opere,  
quod primum ortum est  
in vestro socio,  
perdito angelo,  
qui volare voluit  
supra intus latens  
pinnaculum Dei,  
unde ipse tortuosus  
dimersus est in ruinam,  
sed ipsius instrumenta casus

Glory be to the Father and to the Son  
and to the Holy Spirit.  
As it was in the beginning  
and is now and ever shall be,  
world without end. Amen.

**O blooming branch**

O blooming branch,  
you stand upright in your nobility,  
as breaks the dawn on high:  
Rejoice now and be glad,  
and deign to free us, frail and weakened,  
from the wicked habits of our age;  
stretch forth your hand  
to lift us up aright.

Glory be to the Father and to the Son  
and to the Holy Spirit  
As it was in the beginning, is now,  
and always will be  
forever and ever. Amen.

**O living light, O angels glorious!**

O living light, O angels glorious!  
Below divinity,  
upon the eyes divine you gaze  
within the darkness mystical  
of all creation—  
in yearnings set alight  
where you can ne'er  
be quenched nor satiated:

How glorious too  
are these, your joys  
your form possesses—  
that form that in your number  
remains untouched by ev'ry wicked deed  
that first arose  
in your companion,  
that now lost angel  
who wished to fly  
above, within the hidden  
pinnacle of God—  
then twisted, tortured, he  
was plunged into his ruin.  
But yet, his fall's devices

consiliando facture  
digiti Dei instituit.

### **O ignee Spiritus**

O ignee Spiritus, laus tibi sit,  
qui in tympanis et citharis  
operaris.

Mentes hominum de te flagrant  
et tabernacula animarum eorum  
vires ipsarum continent.

Inde voluntas ascendit  
et gustum anime tribuit,  
et eius lucerna est desiderium.

Intellectus te in dulcissimo sono  
advocat ac edificia tibi  
cum racionalitate parat, que in aureis operibus sudat.

Tu autem semper gladium  
habes illud abscidere  
quod noxiale pomum  
per nigerrimum homicidium profert,

Quando nebula voluntatem  
et desideria tegit,  
in quibus anima volat et undique circuit.

Sed mens est ligatura voluntatis et desiderii.

Cum vero animus se ita erigit,  
quod requirit pupillam mali videre et maxillam nequicie,  
tu eum citius in igne comburis cum volueris.

Sed et cum racionalitas se per mala opera  
ad prona declinat,  
tu eam, cum vis, stringis et constringis et reducis  
per infusionem experimentorum.

Quando autem malum ad te gladium suum  
educit, tu illud in cor illius refringis  
sicut in primo perduto angelo  
fecisti, ubi turrim superbie  
illius in infernum deiecisti.

Et ibi aliam turrim  
in publicanis et peccatoribus elevasti,  
qui tibi peccata sua

by cunning plot he laid against the craft  
of God's creative finger.

### **O fiery Spirit**

O fiery Spirit, praise to you,  
who on the tympana and lyre  
work and play!

By you the human mind is set ablaze,  
the tabernacle of its soul  
contains its strength.

So mounts the will  
and grants the soul to taste—  
desire is its lamp.

In sweetest sound the intellect upon you calls,  
a dwelling-place prepares for you,  
with reason sweating in the golden labor.

Yet in your hand you always hold the sword  
to cut away  
the deadly apple offering  
its blackened heart—a homicide,

when once that cloud reached out  
to overshadow the will and its desires,  
in which the soul takes flight and circles round about.

But of the will and of desire the mind serves as the bond.

For when the spirit rears itself  
to seek to see the evil eye, the gaping maw of wickedness,  
then swiftly in your fire do you consume it, when you will.

But when the reason strays and, working evil things,  
falls flat and low,  
then as you will, you draw, constrain, and bring it back  
through floods of trials and ordeals.

When evil yet its sword against you  
draws, you break its blade into its heart—  
the thrust against the fallen angel first  
you made when into Hell you cast  
his tower of pride.

Another tower you raised up in its place,  
amongst the taxmen and the sinners—  
to you their sins

cum operibus suis confitentur.

Unde omnes creature  
que de te vivunt, te laudant,  
quia tu preciosissimum  
ungentum es fractis et fetidis vulneribus,  
ubi illa in preciosissimas  
gemmas convertis.

Nunc dignare nos omnes ad te colligere  
et ad recta itinera dirigere. Amen.

### **O ignis Spiritus paracliti**

O ignis Spiritus paracliti,  
vita vite omnis creature,  
sanctus es vivificando formas.

Sanctus es unguendo periculose  
fractos, sanctus es tergendo  
fetida vulnera.

O spiraculum sanctitatis,  
o ignis caritatis,  
o dulcis gustus in pectoribus  
et infusio cordium in bono odore virtutum.

O fons purissime,  
in quo consideratur  
quod Deus alienos  
colligit et perditos requirit.

O lorica vite et spes compaginis  
membrorum omnium  
et o cingulum honestatis: salva beatos.

Custodi eos qui carcerati sunt ab inimico,  
et solve ligatos  
quos divina vis salvare vult.

O iter fortissimum, quod penetravit  
omnia in altissimis et in terrenis  
et in omnibus abyssis,  
tu omnes componis et colligis.

De te nubes fluunt, ether volat,  
lapides humorem habent,  
aque rivulos educunt,  
et terra viriditatem sudat.

they do confess by their own works and deeds.

So ev'ry creature, as it takes  
its life from you, returns to you its praise,  
for you are that most precious balm  
for broken, fetid wounds,  
transforming them into  
most precious gems.

Now deign to gather us, to draw us all to you,  
and to direct us on the upright course. Amen.

### **O fire of the Spirit and Defender**

O fire of the Spirit and Defender,  
the life of every life created:  
Holy are you—giving life to every form.

Holy are you—anointing the critically  
broken. Holy are you—cleansing  
the festering wounds.

O breath of holiness,  
O fire of love,  
O taste so sweet within the breast,  
that floods the heart with virtues' fragrant good.

O clearest fountain,  
in which is seen the mirrored work of God:  
to gather the estranged  
and seek again the lost.

O living armor, hope that binds  
the every limb,  
O belt of honor: save the blessed.

Guard those enchained in evil's prison,  
and loose the bonds of those  
whose saving freedom is the forceful will of God.

O mighty course that runs within and through  
the all—up in the heights, upon the earth,  
and in the every depth—  
you bind and gather all together.

From you the clouds flow forth, the wind takes flight,  
the stones their moisture hold,  
the waters rivers spring,  
and earth viridity exudes.

Tu etiam semper educis doctos  
per inspirationem Sapientie letificatos.

Unde laus tibi sit, qui es sonus laudis  
et gaudium vite, spes et honor fortissimus,  
dans premia lucis.

### **O Jerusalem**

O Ierusalem, aurea civitas,  
ornata regis purpura,  
o edificatio summe bonitatis,  
que es lux numquam obscurata,  
tu enim es ornata  
in aurora et in calore solis.

O beata puericia,  
que rutilas in aurora,  
et o laudabilis adolescentia,  
que ardes in sole.

Nam tu, o nobilis Ruperte,  
in his sicut gemma fulsisti,  
unde non potes abscondi  
stultis hominibus,  
sicut nec mons valli celatur.

Fenestre tue, Ierusalem,  
cum topazio et saphiro  
specialiter sunt decorate.

In quibus dum fulges, o Ruperte,  
non potes abscondi  
tepidis moribus,  
sicut nec mons valli,  
coronatus rosis, liliis et purpura,  
in vera ostensione.

O tener flos campi  
et o dulcis viriditas pomi,  
et o sarcina sine medulla  
que non flectit pectora in crimina.

O vas nobile  
quod non est pollutum  
nec devoratum  
in saltatione antique spelunce,  
et quod non est maceratum  
in vulneribus antiqui perditoris –  
in te symphonizat Spiritus Sanctus,

You are the teacher of the truly learned,  
whose joy you grant through Wisdom's inspiration.

And so may you be praised, who are the sound of praise,  
the joy of life, the hope and potent honor,  
and the giver of the gifts of light.

### **Jerusalem, city of gold**

Jerusalem, city of gold,  
graced with royal purple,  
building of utmost bounty,  
you never-darkened light,  
you are made beautiful  
in the dawn, and in the sunlight's blaze.

You blessed childhood,  
sparkling in the dawn,  
and you, admirable time of youth,  
burning in sunlight.

In these, noble Rupert,  
you gleamed like a gem,  
so you cannot be obscured  
by foolish men:  
the valley cannot hide the mountain.

Jerusalem, your windows  
are framed wondrously  
with topaz and sapphire.

As your brightness, Rupert, gleams in them,  
you cannot be obscured  
by the apathy of men's ways:  
the valley cannot hide the mountain –  
crowned with roses, lilies and purple,  
in a true vision.

Tender flower of the field,  
and sweet green of the apple,  
fruit with no bitter core,  
enticing no hearts into crimes!

Noble urn  
that remains untarnished,  
not drunk to the dregs  
in the dance in the ancient cave,  
nor destroyed  
in the attacks of the ancient ravager –  
the Holy Spirit makes music over you,

quia angelicis choris associaris,  
et quoniam in filio Dei ornaris,  
cum nullam maculam habes.

Quod vas decorum tu es,  
o Ruperte,  
qui in puericia  
et in adolescentia tua  
ad Deum anhelasti in timore Dei,  
et in amplexione caritatis,  
et in suavissimo odore bonorum operum

O Ierusalem,  
fundamentum tuum positum est  
cum torrentibus lapidibus,  
quod est cum publicanis et peccatoribus,  
qui perditae oves erant,  
sed per Filium Dei invente  
ad te cucurrerunt  
et in te positi sunt.

Deinde muri tui fulminant vivis lapidibus,  
qui per summum studium bone voluntatis  
quasi nubes in celo volaverunt.

Et ita turres tui, o Ierusalem,  
rutilant et candent per ruborem  
et per candorem sanctorum,  
et per omnia ornamenta Dei,  
que tibi non desunt, o Ierusalem.

Unde vos, o ornati  
et o coronati,  
qui habitatis in Ierusalem,  
et o tu, Ruperte,  
qui es socius eorum in hac habitatione,  
succurrite nobis famulantibus  
et in exilio laborantibus.

### **O lucidissima apostolorum turba**

O lucidissima  
apostolorum turba,  
surgens in vera agnitione  
et aperiens  
clausuram magisterii diaboli,  
abluendo  
captivos in fonte  
viventis aque,  
tu es clarissima lux

for you belong to the dances of angels,  
since in the Son of God you are made beautiful,  
having no flaw.

What a glorious urn you are,  
Rupert,  
you who in your childhood  
and youth  
thirsted for God, in fear of God,  
in the embrace of love,  
and in the softest fragrance of holy works!

Jerusalem,  
your foundations are set  
with fiery stones,  
that is, with publicans and sinners:  
they were the lost sheep,  
but, found through the Son of God,  
they raced towards you  
and were set in you.

Thus your walls flash with living stones  
which, through a supreme exertion of good will,  
flew like clouds in the heavens.

And so your towers, Jerusalem,  
glint red and white through the redness  
and whiteness of the saints  
and all the limbs of God made beautiful –  
you lack none, Jerusalem.

As for you, made beautiful  
and crowned,  
who live in Jerusalem,  
and you, Rupert,  
who are their companion in this habitation,  
help us, the household  
laboring in exile!

### **O luminous apostles' band**

O luminous  
apostles' band  
to recognize the truth you rise  
and open wide  
the schoolhouse prison of the devil's mastery,  
to wash  
its captives clean within the font  
of living water  
you are a brilliant light

in nigerrimis tenebris,  
fortissimumque genus columnarum,  
sponsam Agni sustentans  
in omnibus ornamentis

ipsius, per cuius gaudium  
ipsa mater et virgo est  
vexillata.

Agnus enim immaculatus  
est sponsus ipsius  
sponse immaculate

ipsius, per cuius gaudium  
ipsa mater et virgo est vexillata.

### **O magne Pater**

O magne Pater,  
in magna necessitate sumus.  
Nunc igitur obsecramus,  
obsecramus te per Verbum tuum  
per quod nos constituisti  
plenos quibus indigemus.  
Nunc placeat tibi, Pater,  
quia te decet, ut aspicias in nos  
per adiutorium tuum,  
ut non deficiamus,  
et ne nomen tuum  
in nobis obscuretur,  
et per ipsum nomen tuum dignare nos adiuvere.

### **O mirum admirandum**

O mirum admirandum,  
quod absconsa forma praecellit,  
ardua in honesta statura,  
ubi vivens altitudo  
profert mystica.

Unde, o Disibode,  
surges in fine,  
succurrente flore  
omnium ramorum mundi,  
ut primum surrexisti.

within the darkest shadows,  
the strongest kind of pillars  
the Lamb's Bride to uphold  
in all the ornament

of him through whose rejoicing  
that Mother Virgin bears  
her banner.

For the spotless Lamb's  
the Bridegroom of  
that spotless Bride

of him through whose rejoicing  
that Mother Virgin bears her banner.

### **O Father Great**

O Father great,  
in great necessity we are.  
Thus we now beg, we beg of you  
according to your Word,  
through whom you once established us  
full of all that we now lack.  
Now may it please you, Father,  
as it behooves you—look upon us  
with your kindly aid,  
lest we should fail again  
and, lost, forget your name.  
By that your name we pray—  
please kindly help and bring us aid!

### **O wonder, O how wondrous**

O wonder, O how wondrous!  
A hidden form, so hard, so high, so steep,  
surpasses in its lofty honor—  
where Living Height itself  
reveals the mysteries.

And so, O Disibod,  
you shall arise at the end of time  
as first you rose—  
the flow'r of all the branches  
of the world comes to your aid.

### **O nobilissima viriditas**

O nobilissima viriditas,  
que radicas in sole  
et que in candida  
serenitate  
lucis in rota  
quam nulla terrena excellentia  
comprehendit:

Tu circumdata es  
amplexibus  
divinorum ministeriorum.

Tu rubes ut aurora et ardes  
ut solis flamma.

### **O orzchis ecclesia**

O orzchis Ecclesia,  
armis divinis praecincta,  
et hyazintha ornata,  
tu es caldemia  
stigmatum loifolum  
et urbis scientiarum.  
O, o, tu es etiam crizanta  
in alto sono  
et es chorzta gemma.

### **O pastor animarum**

O pastor animarum  
et o prima vox  
per quam omnes  
creati sumus,  
nunc tibi,  
tibi placeas  
ut digneris nos liberare  
de miseriis  
et languoribus nostris.

### **O Pater omnium**

O Pater omnium et o rex et imperator gentium,  
qui constituisti nos in costa prime matris,  
que construxit nobis magnum casum erumpne,  
et nos secute sumus illam  
in propria causa in exilio sociantes nos

### **O noblest green viridity**

O noblest green viridity,  
you're rooted in the sun  
and in the clear  
bright calm  
you shine within a wheel  
no earthly excellence  
can comprehend:

You are surrounded by  
the embraces of the service,  
the ministries divine.

As morning's dawn you blush,  
as sunny flame you burn.

### **O vast Church**

O vast Church,  
shielded with divine might  
and adorned with hyacinth:  
you are the scent  
of the stigmata of the peoples  
and a city of knowledge.  
O, o, you are indeed anointed  
in the lofty sound;  
you are a shining jewel.

### **Oh Shepherd of Souls**

Oh shepherd of souls  
Oh first voice  
By which we all  
Have been created  
May it now  
Please you  
To consider freeing us  
From our misery  
And our pain.

### **O Father of all**

O Father of all and King and Emperor of the nations,  
you founded us in our first mother's rib,  
who drew up for us our hardship's grandest fall.  
So we have followed her,  
in our own right in exile sharing

illius dolori.

O tu nobilissime genitor,  
per summum studium currimus ad te,  
et per dilectissimam  
atque per dulcissimam penitentiam  
que nobis per te venit, anhelamus ad te  
et post dolorem nostrum  
devotissime amplectimur te.

O gloriosissime  
et o pulcherrime Christe, qui es resurrectio vite,  
nos reliquimus propter te  
fertilem amatorem coniunctionis,  
et comprehendimus te in superna caritate  
et in virginea virga nativitatis tue,  
ac in altera vice copulate sumus tibi  
quam prius essemus secundum carnem.

Adiuva nos perseverare et tecum gaudere  
et a te numquam separari.

### **O pulcre facies**

O pulcre facies  
Deum aspicientes  
et in aurora edificantes,  
o beate virgines,  
quam nobiles estis,  
in quibus rex  
se consideravit, cum in vobis  
omnia celestia ornamenta presignavit,  
ubi etiam suavissimus hortus estis,  
in omnibus ornamentis redolentes.

### **O quam magnum miraculum est**

O quam magnum miraculum est  
quod in subditam femineam  
formam Rex introivit.  
Hoc Deus fecit  
quia humilitas  
super omnia ascendit.  
Et o quam magna felicitas  
est in ista forma,  
quia malicia,  
que de femina fluxit,  
hanc femina postea detersit  
et omnem suavissimum

commonly her pain.

O noblest Sire,  
our course with keenest zeal we run to you,  
and in penitence  
so sweet and savored,  
which comes to us from you, to you we heave our sighs,  
and when our pain is past,  
devotedly do you embrace.

O Christ, most glorious and fair,  
you are life's resurrection!  
For you we have relinquished  
the fertile lover of a marriage,  
and you we have embraced in heaven's charity  
and in the virgin branch of your nativity—  
to you we're joined with different turn  
than once we were as to the flesh.

Help us to persevere and with you to rejoice  
and from you never to be cleaved.

### **O faces fair**

O faces fair  
that gaze on God  
and build upon the dawn  
O virgins blessed,  
how noble!  
In you the King  
can glimpse himself, for in you  
he sealed once all the ornaments of heaven,  
where too you are the lushest garden,  
the fragrances of all its ornaments.

### **How great the wonder is!**

How great the wonder is!  
Into the female form subdued  
the King  
has come.  
This God has done, for meekness  
mounts o'er all.  
And O how great the happiness  
is in that form,  
for malice,  
which from a woman flowed—  
a woman then this malice wiped away,  
and ev'ry sweet

odorem virtutum edificavit  
ac celum ornavit  
plus quam terram  
prius turbavit.

### **O quam mirabilis est**

O quam mirabilis est  
prescientia divini pectoris,  
que prescivit omnem creaturam.

Nam cum Deus inspexit  
faciem hominis,  
quem formavit,  
omnia opera sua  
in eadem forma hominis  
integra aspexit.

O quam mirabilis est inspiratio,  
que hominem sic suscitavit.

### **O quam preciosa**

O quam preciosa est  
virginitas virginis huius  
que clausam  
portam habet,  
et cuius viscera  
sancta divinitas  
calore suo infudit, ita  
quod flos in ea crevit.

Et Filius Dei per secreta ipsius  
quasi aurora exivit.

Unde dulce germen,  
quod Filius ipsius est,  
per clausuram ventris eius  
paradisum aperuit.

Et Filius Dei per secreta ipsius  
quasi aurora exivit.

### **O rubor sanguinis**

O rubor sanguinis,  
qui de excelso illo fluxisti,  
quod divinitas tetigit,

perfume of virtues she has raised—  
the heavens graced  
far more than e'er the earth  
in chaos cast.

### **Oh How Wonderful It Is**

Oh, how wonderful it is  
The prescience of the divine heart  
That has foreseen every living being

Because when God examined  
The beauty of man  
That he had shaped  
He considered all his works  
With this form of man  
To be complete<sup>1</sup>

Oh, how wonderful the soul is  
That makes man stand out in such a way.

### **How precious**

How precious is  
this Virgin's sweet virginity,  
a closéd  
gate  
whose womb  
divinity most holy with  
its warmth has flooded so  
a flower sprung within it.

The Son of God has come forth from  
her hidden chamber like the dawn.

And so the sweet and tender shoot  
her Son  
has through her womb's enclosure  
opened Paradise.

The Son of God has come forth from  
her hidden chamber like the dawn.

### **O ruby blood**

O ruby blood  
which flowed from on high  
where divinity touched.

tu flos es,  
quem hiems  
de flatu serpentis  
numquam laesit.

### **O spectabiles viri**

O spectabiles viri qui pertransistis,  
occulta aspicientes,  
per oculos spiritus  
et annuntiantes  
in lucida umbra acutam  
et viventem lucem  
in virga germinantem,  
que sola floruit  
de introitu  
radicantis luminis:

Vos antiqui sancti,  
predixistis salvationem  
exulum animarum  
que inmerse fuerant morti,  
qui circuisti  
ut rote mirabiliter  
loquentes mistica montis  
qui celum tangit,  
pertransiens unguendo multas aquas,  
cum etiam inter vos  
surrexit lucida lucerna,  
que ipsum montem precurrens ostendit.

### **O speculum columbe**

O speculum columbe  
castissime forme,  
qui inspexisti mysticam largitatem  
in purissimo fonte:

O mira floriditas  
que numquam arescens cecidisti,  
quia altissimus  
plantator misit te:

O suavissima quies  
amplexuum solis:  
tu es specialis filius Agni  
in electa amicitia  
nove sobolis.

You are a flower  
that the winter  
of the serpent's breath  
can never injure.

### **O men of sight**

O men of sight, what a sight! You've passed,  
as mysteries perceiving,  
through spirit's eyes  
to announce  
in shining shadow  
a living, piercing light  
that buds upon that single branch  
that flourished at  
the entrance of  
deep-rooted light:

You saints of old!  
You have foretold salvation  
of souls in exile plunged,  
in death immersed.  
You circled  
wondrously like wheels,  
proclaimed the mountain's mysteries  
whose top the heavens touched  
and passed through many waters with anointing  
yet still among you  
rose a shining lamp  
that raced ahead, that mountain to reveal.

### **O mirror of the dove**

O mirror of the dove  
the chastest form  
you gazed upon the mystic bounty  
within the clearest font:

O wondrous, flourished bloom  
that never withered, never fell  
the Most High  
Gardener has sent you forth:

O sweet repose  
of sunshine's warm embrace:  
the Lamb's especial son you are  
within that privileged friendship of  
a new posterity.

### **O splendidissima gemma**

O splendidissima gemma  
et serenum decus soli  
qui tibi infusus est,  
fons saliens  
de corde Patris,  
quod est unicum Verbum suum,  
per quod creavit mundi  
primam materiam,  
quam Eva turbavit.  
Hoc Verbum effabricavit  
tibi Pater hominem  
et ob hoc es tu  
illa lucida materia  
per quam hoc ipsum Verbum  
exspiravit omnes virtutes,  
ut eduxit in prima materia  
omnes creaturas.

### **O successores fortissimi leonis**

O successores  
fortissimi leonis,  
inter templum et altare  
dominantes in ministracione eius  
sicut angeli sonant in laudibus  
et sicut assunt populis  
in adiutorio,  
vos estis inter illos  
qui hec faciunt,  
semper curam habentes in officio Agni.

### **O tu illustrata**

O tu illustrata  
de divina claritate,  
clara Virgo Maria,  
Verbo Dei  
infusa,  
unde venter tuus floruit  
de introitu  
Spiritus Dei,  
qui in te  
sufflavit  
et in te exsuxit  
quod Eva abstulit  
in abscisione puritatis,  
per contractam

Oh most splendid gem

O most splendid gem,  
this fair grace like the sun  
which pours through you,  
is as a spring leaping from the Father's heart,

For this is His only Word,  
and from this  
the prime matter of the world was created,  
which Eve disturbed.

So the Word was fashioned, by the Father,  
into human form,

And therefore you are that one shining matter,  
whereby the Word exhales all virtues,  
drawing out all creatures from prime matter.

### **Successors of the mighty Lion**

Successors of  
the mighty Lion,  
between the temple and the altar  
commanding in his service:  
as angels sing in praise resounding  
and quicken to defend the people  
with their aid—  
so you among them  
as they do these things  
keep ever carefully the office of the Lamb.

### **O thou Illumined**

O thou illumined by  
God's clearest brightness,  
O Virgin Mary bright,  
with the Word of God  
infused,  
your womb then flourished at  
the entrance of  
God's Spirit—  
within you  
he breathed,  
within drew out  
the loss of Eve,  
a purity cut off and silenced  
by that disease

contagionem de  
suggestione diaboli.

Tu mirabiliter abscondisti in te  
inmaculatam carnem  
per divinam rationem,  
cum Filius Dei  
in ventre tuo floruit,  
sancta divinitate  
eum educente  
contra carnis iura  
que construxit Eva,  
integritati copulatum  
in divinis visceribus.

**O tu suavissima virga**

O tu suavissima virga  
frondens de stirpe Jesse,  
O quam magna virtus est  
quod divinitas  
in pulcherrimam filiam aspexit,  
sicut aquila in solem  
oculum suum ponit:

Cum supernus Pater claritatem Virginis  
adtendit ubi Verbum suum  
in ipsa incarnari voluit.

Nam in mistico misterio Dei,  
illustrata mente Virginis,  
mirabiliter clarus flos  
ex ipsa Virgine  
exivit:

Cum supernus Pater claritatem Virginis  
adtendit ubi Verbum suum  
in ipsa incarnari voluit.

Gloria Patri et Filio et Spiritui  
sancto, sicut erat in principio.

Cum supernus Pater claritatem Virginis  
adtendit ubi Verbum suum  
in ipsa incarnari voluit.

**O victoriosissimi triumphatores**

O victoriosissimi triumphatores,

contracted at  
the Devil's sly persuasion.

You wondrously held hid within yourself  
a flesh kept undefiled  
according to God's Reason—  
for when the Son of God  
within your womb was blossomed,  
divinity most holy  
brought him forth  
to abrogate the laws of flesh  
established by Eve,  
for he was joined to whole integrity  
in flesh and womb divine.

**O sweetest branch**

O sweetest branch,  
you bloom from Jesse's stock!  
How great the mighty power,  
that divinity  
upon a daughter's beauty gazed—  
an eagle turns his eye  
into the sun:

As Heaven's Father tended to the Virgin's splendor  
when he willed his Word  
in her to be incarnate.

For in God's mystic mystery,  
the Virgin's mind illuminated,  
the flower bright—a wonder!—  
forth from that Virgin  
sprung:

As Heaven's Father tended to the Virgin's splendor  
when he willed his Word  
in her to be incarnate.

Glory be to the Father and to the Son and the Spirit  
Holy, as it was in the beginning.

As Heaven's Father tended to the Virgin's splendor  
when he willed his Word  
in her to be incarnate.

**O victors in your triumph!**

O victors in your triumph!

qui in effusione sanguinis vestri salutantes  
edificationem ecclesie,  
intrastis sanguinem Agni,  
epulantes cum vitulo occiso:

O quam magnam mercedem habetis,  
quia corpora vestra viventes despexitis,  
imitantes Agnum Dei,  
ornantes penam eius,  
in qua vos introduxit  
in restaurationem hereditatis.

### **O virga ac diadema**

O virga ac diadema purpure regis  
que es in clausura tua sicut lorica:

Tu frondens floruisti in alia vicissitudine  
quam Adam omne genus humanum produceret.

Ave, ave, de tuo ventre alia vita processit  
qua Adam filios suos denudaverat.

O flos, tu non germinasti de rore  
nec de guttis pluvie  
nec aer desuper te volavit sed divina  
claritas in nobilissima virga te produxit.

O virga, floriditatem tuam Deus in prima die  
creature sue previderat.

Et te Verbo suo auream materiam,  
o laudabilis Virgo, fecit.

O quam magnum est in viribus suis latus viri,  
de quo Deus formam mulieris produxit,  
quam fecit speculum  
omnis ornamenti sui et amplexionem  
omnis creature sue.

Inde concinunt celestia organa et miratur  
omnis terra, o laudabilis Maria,  
quia Deus te valde amavit.

O quam valde plangendum et lugendum  
est quod tristitia in crimine  
per consilium serpentis  
in mulierem fluxit.

Nam ipsa mulier, quam Deus matrem omnium

Your blood poured out, you hail  
the building of the Church  
for you have entered in the Lamb's own blood,  
and now enjoy the feast with the slaughtered calf.

How great is your reward!  
Your living bodies you've despised  
in imitation of God's Lamb  
his pain you take as glory,  
for through it he has brought you  
to your inheritance restored!

### **O branch and diadem in royal purple clad**

O branch and diadem in royal purple clad,  
who like a shield stand in your cloister strong.

You burst forth blooming but with buds quite different  
than Adam's progeny—th' entire human race.

Hail, o hail! For from your womb came forth another life,  
that had been stripped by Adam from his sons.

O bloom, you did not spring from dew  
nor from the drops of rain,  
nor has the windy air flown over you; but radiance divine  
has brought you forth upon that noblest bough.

O branch, your blossoming God had foreseen  
within the first day of his own creation.

And by his Word he made of you a golden matrix,  
O Virgin, worthy of our praise.

O, how great in power is that side of man,  
from which God brought the form of woman forth,  
a mirror made  
of all his ornament, and an embrace  
of all his own creation.

The heavens' symphony resounds, in wonder stands  
all earth, O Mary, worthy of our praise,  
for God has loved you more than all.

O cry and weep! How deep the woe!  
What sorrow seeped with guilt  
in womanhood because  
the serpent hissed his wicked plan!

That woman, whom God made to be the mother of the

posuit,  
viscera sua cum vulneribus ignorantie decerpsit, et  
plenum dolorem  
generi suo protulit.

Sed, o aurora, de ventre tuo novus sol processit,  
qui omnia crimina Eve abstersit  
et maiorem benedictionem per te protulit  
quam Eva hominibus nocuisset.

Unde, o Salvatrix, que novum lumen humano generi  
protulisti: collige membra Filii tui  
ad celestem armoniam.

### **O virgo Ecclesia**

O virgo Ecclesia,  
plangendum est,  
quod seivissimus lupus filios tuos  
de latere tuo abstraxit.  
O ve callido serpenti!  
Sed o quam preciosus est  
sanguis Salvatoris,  
qui in vexillo regis  
Ecclesiam ipsi  
desponsavit,  
unde filios  
illius requirit.

### **O viridissima virga**

O viridissima virga  
ave, que in ventoso flabro sciscitationis  
sanctorum prodisti.

Cum venit tempus quod tu floruisti in ramis tuis,  
ave, ave fuit tibi, quia calor solis in te sudavit  
sicut odor balsami.

Nam in te floruit  
pulcher flos qui odorem dedit  
omnibus aromatibus que arida erant.

Et illa apparuerunt omnia in viriditate plena.  
Unde celi dederunt rorem super gramen  
et omnis terra leta facta est  
quoniam viscera ipsius frumentum  
protulerunt et quoniam volucres coeli nidos  
in ipsa habuerunt.

world,  
had pricked her womb with wounds of ignorance—  
the full inheritance of grief  
she offered to her offspring.

But from your womb, O dawn, has come the sun anew;  
the guilt of Eve he's washed away  
and through you offered humankind a blessing  
even greater than the harm that Eve bestowed.

O Lady Savior, who has offered to the human race  
a new and brighter light: together join the members of  
your Son into the heavens' harmony.

### **O Virgin Mother Church**

O Virgin Mother Church,  
lament and mourn!  
A savage wolf has snatched  
your children from your side.  
O woe to serpent's trickery!  
But O, how precious is  
the Savior's blood  
that with the royal banner sealed  
his bridegroom's promise  
to the Church,  
whose children  
he is seeking.

### **Oh branch of freshest green**

O branch of freshest green,  
O hail! Within the windy gusts of saints  
upon a quest you swayed and sprouted forth.

When it was time, you blossomed in your boughs—  
“Hail, hail!” you heard, for in you seeped the sunlight's  
warmth like balsam's sweet perfume.

For in you bloomed  
so beautiful a flow'r, whose fragrance wakened  
all the spices from their dried-out stupor.

They all appeared in full viridity.  
Then rained the heavens dew upon the grass  
and all the earth was cheered,  
for from her womb she brought forth fruit  
and for the birds up in the sky  
have nests in her.

Deinde facta est esca hominibus  
et gaudium magnum epulantium.  
Unde, o suavis Virgo, in te non deficit ullum gaudium.  
Hec omnia Eva contempsit.  
Nunc autem laus sit Altissimo!

### **O viriditas digiti dei**

O viriditas digiti Dei  
in qua Deus constituit plantationem,  
que in excelso resplendet  
ut statuta columna  
tu gloriosa  
in preparatione Dei.

Et O altitudo montis,  
que numquam dissipaberis  
in discretionem Dei,  
tu tamen stas a longe  
ut exul,  
sed non est in potestate armati,  
qui te rapiat.

Tu gloriosa  
in preparatione Dei.

Gloria Patri et Filio et Spiritui Sancto

Tu gloriosa  
in preparatione Dei.

### **O Virtus Sapientiae**

O virtus Sapientiae,  
quae circuiens circuisti  
comprehendendo omnia  
in una via, quae habet vitam,  
tres alas habens,  
quarum una in altum volat,  
et altera de terra sudat,  
et tertia undique volat.  
Laus tibi sit, sicut te decet,  
O Sapientia.

### **O Vis Aeternitatis**

O vis aeternitatis  
que omnia ordinasti in corde tuo,

Then was prepared that food for humankind,  
the greatest joy of feasts!  
O Virgin sweet, in you can ne'er fail any joy.  
All this Eve chose to scorn.  
But now, let praise ring forth unto the Highest!

### **O Green Finger of God**

O Green Finger of God:  
in you God planted a heavenly vineyard  
that glistens  
like a pillar of light.  
You are glorious  
as you prepare for God.

And O height of the mountain  
which will not be destroyed  
by the judgment of God,  
Yet you stand far away,  
exalted one, like an exile,  
But it is not in the power of an armed man  
to seize you.

You are glorious  
as you prepare for God.

Glory to the Father, the Spirit and the Son.

You are glorious  
as you prepare for God.

### **oh strength of wisdom**

O strength of Wisdom  
who, circling, circled,  
enclosing all  
in one lifegiving path,  
three wings you have:  
one soars to the heights,  
one distils its essence upon the earth,  
and the third is everywhere.  
Praise to you, as is fitting,  
O Wisdom

### **O power within eternity**

O power within Eternity:  
All things you held in order in your heart,

per Verbum tuum omnia creata sunt  
sicut voluisti,  
et ipsum Verbum tuum  
induit carnem  
in formatione illa  
que educta est de Adam.

Et sic indumenta ipsius  
a maximo dolore  
abstersa sunt.

O quam magna est benignitas Salvatoris,  
qui omnia liberavit  
per incarnationem suam,  
quam divinitas exspiravit  
sine vinculo peccati.

Et sic indumenta ipsius  
a maximo dolore  
abstersa sunt.

Gloria Patri et Filio  
et Spiritui sancto.

Et sic indumenta ipsius  
a maximo dolore  
abstersa sunt.

### **O vos angeli**

O vos angeli  
qui custoditis populos,  
quorum forma fulget  
in facie vestra,  
et o vos archangeli  
qui suscipitis  
animas iustorum,  
et vos virtutes,  
potestates,  
principatus,  
dominationes et troni,  
qui estis computati  
in quintum secretum numerum,  
et o vos  
cherubin  
et seraphin,  
sigillum secretorum Dei:

Sit laus vobis,  
qui loculum antiqui cordis

and through your Word were all created  
according to your will.  
And then your very Word  
was clothed within  
that form of flesh  
from Adam born.

And so his garments  
were washed and cleansed  
from greatest suffering.

How great the Savior's goodness is!  
For he has freed all things  
by his own Incarnation,  
which divinity breathed forth  
unchained by any sin.

And so his garments  
were washed and cleansed  
by greatest suffering.

Glory be to the Father and to the Son  
and to the Holy Spirit.

And so his garments  
were washed and cleansed  
by greatest suffering.

### **O Angels**

O angels, you  
who guard the peoples in your care  
whose form reflects in flash  
upon your face;  
O archangels, you  
who lend your aid  
to righteous souls;  
O virtues,  
powers,  
principdoms,  
dominations, thrones  
you're reckoned  
in the mystic fifth;  
and O you  
cherubim  
and seraphim,  
the seal upon God's mysteries:

Praise be to you,  
who glimpse the chamber of the ancient heart

in fonte aspicitis.

Videtur enim  
interiorem  
vim Patris,  
que de corde illius  
spirat quasi facies.

Sit laus vobis,  
qui loculum antiqui cordis  
in fonte aspicitis.

### **O vos felices radices**

O vos felices  
radices cum quibus  
opus miraculorum  
et non opus  
criminum  
per torrens iter  
perspicue umbre  
plantatum est, et  
o tu ruminans ignea vox,  
precurrans limantem  
lapidem subvertentem abyssum:

Gaudete in capite vestro.

Gaudete  
in illo quem non viderunt  
in terris multi  
qui ipsum ardentem vocaverunt.

Gaudete in capite vestro.

### **O vos imitatores**

O vos imitatores excelsae personae  
in preciosissima  
et gloriosissima significatione,  
o quam magnus est vester ornatus,  
ubi homo procedit,  
solvens et stringens in Deo  
pigros et peregrinos,

etiam ornans  
candidos et nigros et magna onera  
remittens.

within the fount, the source.

For you look into  
the Father's  
inner strength  
the breathing of his heart  
as of his face.

Praise be to you,  
who glimpse the chamber of the ancient heart  
within the fount, the source.

### **O merry roots**

O merry roots  
with whom  
the work of miracles—  
but not the work  
of crimes—  
was planted by a journey  
rushing, tearing forth,  
a path of shade per-lucid;  
and you, O voice of ruminating fire,  
forerunner of the whetstone,  
the Rock that overthrows the abyss:

Rejoice in him, your captain!

Rejoice  
in him whom most on earth  
have never seen—  
yet ardently they've called on him.

Rejoice in him, your captain!

### **O ye actors**

O actors, you who play the Highest Role  
within that precious drama,  
that glorious sacrament!  
How great and beautiful your vested costume,  
as steps forth such a man  
to loose and bind in God  
the slacker and sojourner,

to beautify  
the shining and the squalid, and their heavy burdens  
to remit.

Nam et angelici ordinis officia habetis,  
et fortissima fundamenta prescitis,  
ubicumque constituenda sunt,  
unde magnus est vester honor—

etiam ornans  
candidos et nigros et magna onera  
remittens.

### **Presul vere civitatis**

O presul vere civitatis,  
qui in templo angularis lapidis  
ascendens in celum,  
in terra prostratus fuisti  
propter Deum.

Tu, peregrinus a semine mundi,  
desiderasti exul fieri  
propter amorem Christi.

O mons clause mentis,  
tu assidue pulcram faciem aperuisti  
in speculo columbe.

Tu in absconso latuisti  
inebriatus odore florum,  
per cancellos sanctorum  
emicans Deo.

O culmen in clavibus celi,  
quod propter perspicuam vitam  
mundum vendidisti:  
hoc certamen, alme confessor,  
semper habes in Domino.

In tua enim mente  
fons vivus clarissima luce  
purissimos rivulos eduxit  
per viam salutis.

Tu magna turris  
ante altare summi Dei,  
et huius turris culmen obumbrasti  
per fumum aromatum.

O Disibode,  
in tuo lumine  
per exempla puri soni  
membra mirifice laudis edificasti

For you both hold the office of the angels  
and foreknow where'er the firm foundations  
of the Church are to be laid  
this twofold duty marks your honor grand:

to beautify  
the shining and the squalid, and their heavy burdens  
to remit.

### **O dance-leader of the true city**

O dance-leader of the true city,  
who in the temple with the finial-stone  
soaring Heavenwards  
was prostrate on the earth  
for God.

You, wanderer of the seed of Man,  
longed to be an exile  
for the love of Christ.

O summit of the cloistered mind  
you tirelessly showed a beautiful face  
in the mirror of the dove.

You lived hidden in a secluded place,  
intoxicated with the aroma of flowers,  
reaching forth to God  
through the lattices of the saints.

O gable on the cloisters of Heaven,  
because you have bartered the world  
for an unclouded life  
you will always have this prize in the Lord,  
O nourishing witness.

For in your mind  
the living fountain in clearest light  
courses purest rills  
through the channel of salvation.

You are an immense tower  
before the altar of the Highest  
and you cloud the roof of this tower  
with the smoke of perfumes.

O Disibod,  
by your light,  
and with models of pure sound,  
you have wondrously built aisles of praise

in duabus partibus  
per Filium hominis.

In alto stas,  
non erubescens ante Deum vivum,  
et protegis viridi rore  
laudantes Deum ista voce.

O dulcis vita  
et o beata perseverantia  
que in hoc beato Disibodo gloriosissimum  
lumen  
semper edificasti  
in celesti Ierusalem.

Nunc sit laus Deo  
et in forma pulcre tonsure  
viriliter operante.  
Et superni cives gaudeant  
de his qui eos  
hoc modo imitantur.

#### **Quia ergo femina**

Quia ergo femina mortem instruxit,  
clara virgo illam interemit,  
et ideo est summa benedictio  
in feminea forma  
pre omni creatura,  
quia Deus factus est homo  
in dulcissima et beata virgine.

#### **Quia felix pueritia lyrics**

Quia felix puericia  
in laudabili Ruperto  
ad Deum anhelavit  
et mundum reliquit,  
ideo ipse in celesti armonia fulget,  
et ideo etiam angelica turba  
Filium Dei laudando concinit.

Magnificat anima mea Dominum.  
Et exultavit spiritus meus: in Deo salutari meo.  
Quia respexit humilitatem  
ancille sue:  
ecce enim ex hoc beatam me dicent  
omnes generationes.  
Quia fecit mihi magna, qui potens est:

with two parts  
through the Son of Man.

You stand on high  
not blushing before the living God,  
and you cover all with refreshing dew:  
let us praise God with these words:

O sweet life,  
and O blessed constancy,  
which in the celestial Jerusalem  
has always built  
a glorious light  
in this blessed Disibod.

Now praise be to God  
in the worthy form  
of the meaningful, beautiful tonsure.  
And let the Heavenly citizens  
rejoice in those  
who have imitated them in this way.

#### **For since a woman**

For since a woman drew up death,  
a virgin gleaming dashed it down,  
and therefore is the highest blessing found  
in woman's form  
before all other creatures.  
For God was made a human  
in the blessed Virgin sweet.

#### **Because blissful childhood**

Because blissful childhood  
in Rupert, worthy of praise,  
thirsted for God  
and left the world behind,  
he now gleams in the heavenly harmony,  
and so the angelic throng likewise  
harmonizes, praising the Son of God.

My soul glorifies the Lord  
and my spirit rejoices in God my Savior,  
for he has been mindful of the humble state  
of his servant.  
From now on all generations  
will call me blessed,  
for the Mighty One has done great things for me –

et sanctum nomen eius.  
Et misericordia eius, a progenie in progenies:  
timentibus eum.  
Fecit potentiam in brachio suo:  
dispersit superbos mente cordis sui.

Deposuit potentes de sede:  
et exaltavit humiles.  
Esurientes implevit bonis:  
et divites dimisit inanes.  
Suscepit Israel puerum suum:  
recordatus misericordie sue.  
Sicut locutus est ad patres nostros  
Abraham, et semini eius in secula

Gloria Patri et Filio  
et Spiritui Sancto.  
Sicut erat in principio  
et nunc et semper  
et in secula seculorum. Amen.  
Quia felix puericia.

### **Rex noster promptus est**

Rex noster promptus est  
suscipere sanguinem innocentum.  
Unde angeli concinunt et in laudibus sonant.

Sed nubes  
super eundem sanguinem plangunt.

Tirannus autem  
in gravi somno mortis  
propter maliciam suam suffocatus est.

Sed nubes  
super eundem sanguinem plangunt.

Gloria Patri et Filio  
et Spiritui sancto.

Sed nubes  
super eundem sanguinem plangunt.

### **Spiritui Sancto**

Spiritui Sancto honor sit,  
qui in mente Ursule virginis  
virginalem turbam velut columbas collegit,

holy is his name.  
His mercy extends to those who fear him,  
from generation to generation.  
He has performed mighty deeds with his arm;  
he has scattered those who are proud in their inmost  
thoughts.

He has brought down rulers from their thrones  
but has lifted up the humble.  
He has filled the hungry with good things  
but has sent the rich away empty.  
He has helped his servant Israel,  
remembering to be merciful,  
just as he promised to our ancestors,  
to Abraham and his descendants for ever.

Glory be to the Father and to the Son  
and to the Holy Spirit.  
As it was in the beginning  
and is now and ever shall be, world without end. Amen.  
Because blissful childhood.

### **Our King is swift**

Our King is swift and ready to  
receive the blood of innocents.  
So sing the angels and with praise resound.

But yet the clouds  
this blood bewail.

That tyrant still  
was choked by death's oppressive sleep  
in punishment of his grave wickedness.

But yet the clouds  
this blood bewail.

Glory be to the Father and to the Son  
and to the Holy Spirit.

But yet the clouds  
this blood bewail.

### **Holy Spirit**

Honor be to you, O Holy Spirit,  
who, through the mind of the virgin Ursula,  
brought together a whirling tumult of the purest doves.

Unde ipsa patriam suam  
sicut Abraham reliquit.  
et etiam propter amplexionem Agni  
desponsationem viri sibi abstraxit.

Nam iste castissimus et aureus exercitus  
in virgineo crine mare transivit.  
O quis umquam talia audivit?

Et etiam propter amplexionem Agni  
desponsationem viri sibi abstraxit.

Gloria Patri et Filio et Spiritui Sancto.

Et etiam propter amplexionem Agni  
desponsationem viri sibi abstraxit.

### **Spiritus sanctus vivificans**

Spiritus sanctus vivificans  
vita movens omnia,  
et radix est in omni creatura  
ac omnia de inmunditia abluit,  
tergens crimina  
ac ungit vulnera,  
et sic est fulgens ac laudabilis vita,  
suscitans et resuscitans omnia.

### **Studium Divinitatis**

Studium divinitatis  
in laudibus excelsis osculum pacis  
Ursule virgini  
cum turba sua in omnibus populis dedit.

### **Unde quocumque venientes perrexerunt**

Unde quocumque  
venientes perrexerunt,  
velut cum gaudio  
celestis paradisi  
suscepte sunt,  
quia in religione  
morum honorifice apparuerunt.

Thereupon, like Abraham,  
she relinquished her homeland,  
and releasing herself from worldly betrothal,  
she entered into the embrace of the Lamb.

So this pure golden army with flowing hair  
passed over the sea.  
O whoever heard of such as this?

For she released herself from worldly betrothal,  
and entered into the embrace of the Lamb Himself.

Glory to the Father, the Son and the Holy Spirit.

She released herself from worldly betrothal,  
and entered in to the embrace of the Lamb Himself.

### **The Holy Spirit, living and life-giving**

The Holy Spirit: living and life-giving,  
the life that's all things moving,  
the root in all created being:  
of filth and muck it washes all things clean—  
out-scrubbing guilty staining,  
its balm our wounds constraining—  
and so its life with praise is shining,  
rousing and reviving all.

### **Divine devotion**

Divine devotion  
bestowed the kiss of Peace  
upon the Virgin Ursula,  
with her flock, and before all people.

### **Whence, wherever they came**

Whence,  
wherever they came,  
as though rejoicing  
with heavenly paradise  
they were received,  
because in the religious life  
they appeared honorable.

**Vos flores rosarum**

Vos flores rosarum,  
qui in effusione sanguinis vestri  
beati estis in maximis gaudiis redolentibus  
et sudantibus in emptione que fluxit  
de interiori mente  
consilii manentis ante evum

in illo, in quo non erat constitutio a capite.

Sit honor in consortio vestro,  
qui estis instrumentum ecclesie  
et qui in vulneribus vestri  
sanguinis undatis:

In illo, in quo non erat constitutio a capite.

**You buds of roses,**

You buds of roses,  
within your blood outpoured  
you're blessed in joys supreme and fragrant,  
distilled of that redemption that flowed  
from th' inmost heart  
of counsel kept before all time

in him who was unfounded at the source.

An honor in your fellowship!  
The Church's instrument you are  
as in your wounds, your waves  
of blood, you surge:

in him who was unfounded at the source.