

**Ma vielle**

Vieler vieut un biau son  
De la bele  
Qui seur toutes a biau non  
En cui Diex devenir hom  
Vout jadis  
Dont chantent en paradis  
Angles et arcangle a haut ton

Qui de s'ame  
Vieut oster le fiel amer  
Nostre Dame  
Doit jour et nuit reclamer  
Fole amor por li amer  
Jetons puer  
Qui ne l'aime de doux cuer

Bien se puet chetif clamer

Fresche rose  
Fleur de lis fleur d'esglantier  
Qui t'alose  
Aimme et sert de cuer entier  
Bien a trouve le sentier  
De lasus  
Mais loinz en sont et ensus  
Cil qui ne sont ti rentier

Porte dou ciel  
De paradis planche et ponz  
Source de miel  
De douceur pecine et fonz  
D'enfer qui tant est parfonz  
Nous desfen  
Qui nou crient peu a de sen  
Car n'i a rive ne fonz

Douce dame  
Par mout vraie entencion

*My vielle  
wants to play a beautiful tune  
about the beautiful one  
who is prized above all,  
in whom God did once  
consent to become man,  
and of whom angels and archangels  
sing high and sweetly in paradise.*

*Whoever wishes to draw  
the bitter gall from his soul,  
must call on Our Lady  
day and night;  
let us reject mad love  
for her sake.  
Whoever doesn't love her with a tender  
heart  
can call himself a wretch indeed.*

*New rose,  
lily flower, hawthorn flower,  
whoever praises, loves  
and serves you with a whole heart,  
has truly found the path  
heavenward;  
but far away and far below  
are those who are not your servants.*

*Gate of heaven,  
bridge and path to paradise,  
honey-spring,  
pool and font of sweetness,  
protect us from hell,  
which is so deep;  
anyone who does not fear it is witless,  
for it has neither shore nor fountain.*

*Sweet lady,  
with most sincere prayer*

Cors et ame  
Met je en ta protection  
Prie sans delation  
Qu'il nos face vivre touz  
ten fil douz  
In terra viventium.

*I place my soul and body  
under your protection;  
pray without delay  
to your sweet son  
to make us all live  
in terra viventium.*

**Incipit Lamentatio Jeremiae prophetae.**

*Here beginneth the Lamentations of the  
Prophet Jeremiah.*

ALEPH. Quomodo sedet sola civitas plena  
populo!  
Facta est quasi vidua domina gentium;  
  
princeps provinciarum facta est sub tributo.

*ALEPH. How lonely sits the city that was full  
of people!  
How like a widow has she become, she that  
was great among the nations!  
She that was a princess among the cities  
has become a vassal.*

BETH. Plorans ploravit in nocte, et lacrimæ  
ejus in maxillis ejus:  
non est qui consoletur eam, ex omnibus  
caris ejus;

*BETH. She weeps bitterly in the night, tears  
on her cheeks;  
among all her lovers she has none to  
comfort her;  
all her friends have dealt treacherously with  
her, they have become her enemies.  
Jerusalem, return to the Lord thy God.*

Jerusalem, Jerusalem, convertere ad  
Dominum Deum tuum.

**De profundis clamavi** ad te, Domine;  
Domine, exaudi vocem meam.  
Fiant aures tuæ intendentes  
in vocem deprecationis meæ.

*Out of the depths I cry to you, Oh Lord,  
hear my voice.  
Let your ears be attentive to the voice of my  
supplication*

**Libera me,** Domine, de morte æterna, in die  
illa tremenda

Quando cœli movendi sunt et terra

Dum veneris judicare sæculum per ignem.

Tremens factus sum ego, et timeo, dum  
discussio venerit, atque ventura ira

Quando cœli movendi sunt et terra.

Dies illa, dies iræ, calamitatis et miseræ,  
dies magna et amara valde  
Dum veneris judicare sæculum per ignem.

Requiem æternam dona eis, Domine: et lux  
perpetua luceat eis.

**Judaea et Jerusalem,** nolite timere:  
cras egrediemini, et Dominus erit vobiscum,

Alleluia.

*Deliver me, O Lord, from death eternal on  
that fearful day,*

*When the heavens and the earth shall be  
moved,*

*When thou shalt come to judge the world by  
fire.*

*I am made to tremble, and I fear, till the  
judgment be upon us, and the coming  
wrath,*

*When the heavens and the earth shall be  
moved.*

*That day, day of wrath, calamity and misery,  
day of great and exceeding bitterness,  
When thou shalt come to judge the world by  
fire.*

*Rest eternal grant unto them, O Lord: and  
let light perpetual shine upon them.*

*Judea et Jerusalem, do not fear:*

*Tomorrow you will go forth and the Lord will  
be with you,*

*Alleluia.*

**Et honore virginali** integro permanente  
filium generavit,  
O Quae superno paranymphe credula ac de  
tanto nuntio laeta dixit  
O Fiat ut prolem deicam  
O Virgo et mater proferam  
O Et hominem

*And, in perfect virginal honor, she gave birth  
to a son  
She believed in the heavenly paranymphe,  
and, being happy at such news,  
Said, "Let me give birth,  
A virgin and a mother,  
And bring forth a man."*

**Gedeonis area** celitus perfusa rore;  
  
flamma rubis ignea radiat absque calore.  
  
Nucleum ex nuclea testa prodit lutea, lux  
aurea!  
Granum exit palea, oleastris olea,  
  
liquitur petra liquore.

*The flower of Gideon is wet with the  
heavenly dew,  
and the flames of the burning bush burn  
without heat.  
The earthen vase produces a seed from a  
seed, golden light !  
The grain comes from rye grass, the olive  
from the olive tree,  
and the water, from a rock.*

**Beata viscera**

Marie virginis  
cuius ad ubera  
rex magni nominis;  
veste sub altera  
vim celans numinis  
dictavit federa  
Dei et hominis

O mira novitas  
et novum gaudium,  
matris integrita  
post puerperium.

Populus gentium  
sedens in tenebris  
surgit ad gaudium  
partus tam celebris:  
Iudea tedium  
fovet in latebris,  
cor gerens conscium  
Delicet funebris,

O mira novitas...

Partum quem destruis,  
Iudea misera!  
De quo nos argues,  
Quen docet littera;  
Si nova respuis,  
Crede vel vetera,  
In hoc quem astruis  
Christum considera.

O mira novitas

Solem, quem librere,  
Dum purus otitur  
In aura cernere  
visus non patitur,  
cernat a latere

dum repercutitur,  
alvus puerpere,  
*Blessed flesh  
of the Virgin Mary,  
at whose breasts  
the king of eminent name,  
concealing, under altered guise,  
the force of divine nature,  
has sealed a pact  
of God and Man*

*O astonishing novelty  
and unaccustomed joy  
of a mother still pure  
after childbirth.*

*The people of the nations  
huddling in the darkness  
rise up at the joy  
of so celebrated a birth.  
Judea nourishes  
its resentment  
heart bearing consciousness  
Of funeral delights*

O astonishing novelty...

*The birth which you destroy  
O wretched Judea!  
of him whom you denounce to us  
because he teaches the law;  
if you refuse the new law  
then believe the old law,  
in this One, whom you accuse,  
behold the Christ.*

O astonishing novelty...

*Vision does not endure  
to behold in its radiance  
the sun, unconcealed,*

*as he rises forth, pure.*  
*Let the wholly enclosed womb*  
*of the woman delivered of child*  
*behold from the side*  
qua totus clauditur.

O mira novitas...

*as it is reflected.*

*O astonishing novelty...*

**Plus bele que flor**

est, ce m'est avis,  
cele a qui m'ator.  
Tant com soie vis,  
n'avra de m'amor  
joie ne delis  
autre més la flor  
qu'est de paradis:  
mere est au Signour,  
qui si voz a mis,  
et nos a retor  
veut avoir tot dis.

Quant revient et fuelle et flor  
contre la seison d'esté,  
Deus! Adonc me sovient d'amors  
qui toz jors

m'a cortois et doz esté.  
Molt aim ses secors,  
car sa volenté  
m'alege de mes dolors;  
molt me vient bien en henors  
d'estre a son gré.

L'autrier joer m'en alai par un destor;  
En un vergier m'en entrai pour queillir flor.  
Dame plesant I trovai, cointe d'atour.

Cuer ot gai;  
Si chantoit en grant esmai:  
Amors ai.  
Qu'en ferai?  
C'est la fin, la fin, que que nus die, j'amerai

*The one to whom I submit  
is, in my opinion,  
more beautiful than a flower.  
As long as I am alive, in truth,  
no one will have the joy and pleasure  
of my love,  
except for this flower  
which grows in Paradise:  
she is the mother of our Lord  
who wants forever to possess you, friend,  
and the two of us together.*

*When the return of the leaf and flower  
signal the arrival of summer,  
God, that is when I think of Love,  
who has ever been courteous and gentle  
with me.  
Her solace pleases me greatly  
for her good  
will relieve my pain;  
man honors and good things come to me  
from being in her service.*

*The other day I went out on the byways;  
I entered an orchard to pick some flowers  
and found there an agreeable lady of fair  
means,  
and gay heart,  
and sang with great emotion:  
'I have love!  
What will I do with it?  
It's the end, the end; whatever anyone says,  
I will love.'*

## **Dou tres douz non a la Virge Marie**

Vos espondrai cinq letres plainement  
La premiere est 'Emme' qui senefie  
Que les ames soient fors de torment

Car par lui vint ça jus entre la gent  
Et nos geta de la noire prison  
Dex qui pour nos en soffri passion  
Icest 'M' est et sa Mere et s'aMie

A vient apres: droiz est que je vous die  
Qu' en l'abece est A premierement  
Et tout premiers qui n'est ploins de folie  
Doit on dire le Salut doucement  
A la dame qui en sont beau cors gent  
Porta le Roi cui merci atendons

Premiers fu A et premiers devint hons  
Que nostre lois fut faite et estaublie

Puis si vient R ce n' est pas controvaille  
Qu' 'erre' savons que mult fait a prisier  
Et si veons chascun jor toz sans faille  
Quant li prestres lieve le en son mostier  
C'est li cors Deu qui touz nos doit jugier  
Que la Dame dedans son cors porta  
Or li prions quant la morz nos vendra  
Que sa pitiez plus que droiz nos i vaille

I est tout droiz geüz de bele taille  
Tez fu li cors ou il n'ot qu'ensoignier  
De la Dame qui por nos se travaille

Beax genz et drois sanz teche et sanz  
pechie  
Por son douz cuer et por enfer brisier

Vint Dex en li quant ele l'enfanta

## **OF THE MOST SWEET NAME OF THE VIRGIN MARY**

*I will explain the five letters clearly.  
The first is M, which signifies that  
through her souls [aMes] are delivered from  
torment,  
for through her God descended among men  
and cast us out of our dark prison,  
God, who suffered the Passion for us.  
This M represents his Mother and his aMie.*

*A comes after, and I must tell you  
that it is the first letter of the alphabet.  
In this first letter, anyone who is wise  
must devoutly speak the salutation  
to the Lady who, in her fair body,  
bore the King from whom we hope for  
pardon.*

*A comes first and became the first man  
before our religion was created and  
established.*

*Next comes R, and that is no invention;  
We know that R is worthy of respect,  
and we see evidence of this every day,  
when the priest holds it up in his church:  
it is the body of God who will judge us all,  
and which the Lady carried in her body.  
Let us ask him, when our death is upon us,  
for his pity to be stronger than his justice.*

*I is upright, slender and beautiful in form.  
Such was the body, rich in all the virtues,  
of the Lady who allowed herself to suffer  
for us –  
beautiful, slender, noble, without stain or  
sin.*

*Thanks to her sweet heart, and to shatter  
Hell,  
God came to her, when she gave birth to  
him*

Beau fu et genz et beau s'en delivra  
Bien fist semblant Dex que de nos li chaille

Quant on dit 'a' c'on se plaint durement  
A est de plains bien savez sans dotance

Et nos devons plaindre sans demorance

A la Dame qui ne va el querant  
Que li pechierres viegne a amendement  
Tant a douz cuer gentil et esmere  
Qui l'apele de cuer sanz fausetey  
Ja ne faudra a avoir repentance

Or li prions merci por sa bonte  
Au douz salut qui encomence 'Ave  
Maria' Dex nos gart de mescheance.

*Beautiful was the one she delivered  
God did show us that he cares.*

*A expresses lamentation: you know well  
That when someone says "Ah!", he is  
lamenting bitterly.*

*We must always make our laments rise  
high*

*toward the Lady who has no other goal  
than for sinners to amend their lives.  
Her heart is so tender, so noble, so pure  
that if anyone cries out to her,  
he will never have to regret it::*

*Let us implore her mercy, in her goodness,  
with the sweet greeting that begins "Ave,  
Maria." May God protect us from all  
misfortune!*

**Post partum virgo** mansisti,  
inviolata Maria,  
que filium peperisti,  
cuius filia fuisti  
stupere naturalia.  
Te precamur, mater Christi:  
Esto nobis propicia!

Ave, regine glorie  
et angelorum speculum,  
que peperisti Dominum,  
triumphatorem omnium,  
qui te assumpsit hodie  
ad etherum thalamum  
et in sanctorum requie  
fruens perhenne gaudium!

*After birth  
you remained a virgin, Mary  
who gave birth to a Son  
whose daughter you were,  
and in your child-birth,  
you confounded the natural order.  
We beg you, mother of Christ, be kind to us!*

*Hail, queen of Glory  
and mirror of the angels,  
who gave birth to the Lord,  
the Victor over all things.  
He assumed you today  
into the ethereal chamber,  
you who enjoy eternal glory,  
in the rest of the saints!*

**Dum iuventus floruit,**

licuit et libuit  
facere, quod placuit,  
iuxta voluntatem  
currere, peragere  
carnis voluptatem.

Amodo sic agere,  
vivere tam libere,  
talem vitam ducere  
viri vetat etas,  
perimit et eximit  
leges assuetas.

Etas illa monuit,  
docuit, consuluit,  
sic et etas annuit:  
«nichil est exclusum!»  
omnia cum venia  
contulit ad usum.

Volo resipiscere,  
linquere, corrigere,  
quod commisi temere;  
deinceps intendam  
seriis, pro vitiis  
virtutes rependam.

*While youth flowered,  
I could do  
whatever pleased me,  
to run about  
at will and give myself  
to the pleasures of the flesh.*

*But the state of manhood  
To live free  
to lead such a life;  
The age of man forbids  
Destroys and takes away  
Familiar ways*

*The spirit of the age  
said,  
Also of the age:  
“Nothing is to be ruled out;”  
and it has given me everything  
for my pleasures.*

*I want to be prudent,  
to abstain from  
what I have done in the past,  
to dedicate myself  
to serious things,  
and to redeem with my virtues  
my former sins.*

### **Vita perditae**

me legi sub dideram,  
minus licite  
dum fregi quod voveram;  
sed ad vite vesperam  
corri gendum legi,  
quicquid ante perperam  
pueri tunc egi.

Rerum exitus  
dum quero discutere,  
falsum pernitus  
a vero discernere,  
falso fallor opere,  
bravium si spero  
me virtutem metere,  
vitia dum sero.

Non sum duplici  
perplexus itenere,  
nec addidici  
reflexus a venere,  
nec fraudavi temere  
coniugis amplexus;  
Dalidam persequere,  
ne fraudetur sexus.

Famen siliqua  
porcorum non abstulit,  
que ad lubrica  
errorum non contulit.  
Sed scriptura consulit  
viam intrem morum,  
que prelarga protulit  
pabula donorum.

*Formerly,  
I gave myself  
over to depravity,  
breaking my vows.  
Now, in the  
evening of life,  
I choose to correct  
the errors of my youth.*

*To correctly distinguish  
good from evil,  
I must not  
deceive myself.  
I cannot reap  
virtue's prize  
while I am  
doing wrong.*

*I am not a dupe  
of the crooked path;  
I am not addicted  
to unnatural acts.  
Get yourself  
a floozy,  
so that you don't  
go in for perverted sex!*

*The swill  
of pigs  
could not assuage  
my hunger.  
But the Scriptures  
advised me  
to choose the way  
of goodness.*

**Ad cor tuum revertere**

conditionis misere  
homo cur spernis vivere  
cur dedicas te vitiis  
cur indulges malitis  
cur excessus non corrigis  
nec gressus tuos dirigis  
in semitis justicie  
sed contra te cotidie  
iram dei exasperas  
in te succidi metue  
radices ficus fatue  
cum fructus nullos afferas.

O conditio misera  
Considera quam aspera  
Sic hec vita mors altera  
Qui sic inmutat statum  
cur non purgas reatum  
Sine mora cum sit hor  
Mortis tibi incognita et invicta  
Karitas que nos proficit  
Prorsus are et deficit  
Nec effecit beatum.

Si vocatus ad nuptias  
advenias  
sine vestre nuptiali  
a curia regali  
Expelleris  
Et obviam si veneris  
sponos lampade vacua  
es quasi virgo fatua.

Ergo vide ne dormias  
Se vigilans aperias  
Domino cum pulasaverit  
Beatus quem invenerit  
Vigilantem cum venerit.

*Return to your heart,  
man of wretched state! Why do you  
disdain to live? Why do you devote yourself  
to sin? Why do you  
give yourself up to evil? Why do you not  
correct your waywardness  
and turn your steps to the path of  
righteousness, but instead,  
daily arouse the wreath of God against you?  
You should fear lest  
your roots be cut out like those of a barren  
fig tree, if you  
bear no fruits.*

*O wretched state! Consider how hard this  
life is, like  
another death, which so changes our  
condition. Why do you not  
purge your sins without delay, since the  
hour of your death is  
unknown to you? And a good work done  
unwillingly is of no use; it  
dries up and disappears and cannot bring  
salvation.*

*If, invited to a wedding,  
you arrive  
without wedding clothes,  
from the royal court  
you will be sent away;  
if you come to meet the Bridegroom  
with an empty lamp,  
you are like a foolish Virgin.*

*Then see that you do not sleep, but keeping  
watch, open to  
the Lord when He knocks. Blessed is he  
whom He finds vigilant  
when He comes.*

### **Fas et nefas ambulant**

Passu fere pari;  
prodigus non redimit  
vitium avari;  
virtus temperantia  
quadam singulari  
debet medium  
ad utrumque vitium  
caute contemplari.

Si legisse memoras  
ethicam Catonis,  
in qua scriptum legitur:  
"Ambula cum bonis",  
cum ad dandi gloriam  
animum disponis,  
surpra cetera primum hoc considera,  
quis sit dignus donis.

Vultu licet hilari,  
verbo licet blando  
sis equalis omnibus;  
unum tamen mando:  
si vis recte gloriam  
promereri dando,  
primum videas  
granum inter paleas  
cui des et quando.

Dare non ut convenit  
non est a virtute,  
bonum est secundum quid,  
sed non absolute;  
digne dare poteris  
et mereri tute  
famam muneris,  
si me prius noveris  
intus et cute.

Si prudenter triticum  
paleis emundas,

*Right and wrong go walking,  
as it were, in step,  
a wastrel cannot make good  
the vice of a miser;  
Virtue, with its  
rather special moderation,  
requires that one  
carefully consider the mean  
between the two vices.*

*If you recall.  
Having read Cato's Ethics,  
where one reads:  
'Walk with the good',  
then when you set your mind  
to the glory of giving,  
above all else bear foremost in mind:  
Who is worthy of your gifts?*

*However cheerful your face,  
however inoffensive your speech,  
be the same towards all.  
Yet one thing I enjoy:  
If you truly wish  
to receive praise for your giving,  
first see the grain,  
among the chaff,  
to whom you are giving and when.*

*There is no virtue in giving  
other than when proper:  
it is relatively good  
but not absolutely so.  
You will be able to give worthily  
and safely enjoy  
a reputation for generosity  
if first you get to know me  
inside and out.*

*If you wisely sift  
the wheat from the chaff,*

famam meis muneris;  
sed cavetto, dum das,  
largitatis oleum  
male non effundas.  
In te glorior;  
Quia Codro Codrior,  
omnibus habundas.

*you earn a reputation for generosity:  
but take care when you give  
lets you pour out poorly  
the oil of your kindness.  
I take pride in you  
that, even if poorer than Codrus,  
you abound in all things.*

**Quant je le voi** ou voire cler,  
Volontiers m'i vueil accorder;  
Et puis si chante de cueur cler:  
Cis chans veut boire

*When I see it clearly in the glass,  
I am completely in agreement  
and then sing out heartily,  
this songs needs a drink*

**Bon vin doit l'en a li tirer**  
Et li mauves en sus bouter.  
Puis doivent compagnons chanter:  
Cis chans veut boire.

*Good wine must one draw to oneself,  
and kick the bad one out,  
the companions must sing  
This song is for drinking!*

**Cis chans veut boire.**

*This song is for drinking!*

**Bonum est confidere**

in dominorum Domino,  
bonum est spem ponere  
in spei nostre termino.

Qui de regum potential,  
non de Dei clementia  
spem concipis,  
te decipis  
et excipis  
ab aula summi principis.  
Quod in pum aggere  
exaggeras peccatum?

In Deo cogitatum  
tuum jacta,  
prius acta  
studeas corrigere,  
in labore manuum  
et in sudore vultuum  
pane tuo vescere!

**Nisi Dominus aedificaverit domum,**

In vanum laboraverunt qui aedificant eam.  
Nisi Dominus custodierit civitatem,  
Frustra vigilat qui custodit eam.  
Vanum est vobis ante lucem surgere:  
Surgite postquam sederitis, qui manducatis  
panem doloris  
Cum dederit dilectis suis somnum:  
Ecce haereditas Domini, filli: merces,  
fructus ventris  
Sicut sagittae in manu potentis:  
Ita filii excussorum  
Beatus vir qui implevit desiderium suum es  
ipsis:  
Non confundetur cum loquetur inimicis suis  
in porta

*It is good to trust  
in the Lord of Lords;  
it is good to place our trust  
in the object of our hope.*

*They deceive themselves,  
they who trust in the power of kings,  
and not in the mercy of God  
they exclude themselves  
from the court  
of the Most High.  
Why, in gathering wealth  
do you accumulate sin?*

*Follow the ways  
of righteousness,  
learn to amend  
what you have done before,  
and by the work of your hands  
and the sweat of your brow  
earn you bread!*

*Except the Lord build the house,  
they labor in vain that build it:  
except the Lord keep the city,  
the watchman waketh but in vain.  
It is vain for you to rise up early,  
to sit up late, to eat the bread of sorrows:*

*for so he giveth his beloved sleep.  
Lo, children are an heritage of the Lord: and  
the fruit of the womb is his reward  
As arrows are in the hand of a mighty man;  
so are children of the youth.  
Happy is the man that hath his quiver full of  
them:  
they shall not be ashamed, but they shall  
speak with the enemies in the gate.*

**Virgo gemma virginum**

Stella maris fulgida  
Lucem solis superans  
Margarita splendida.

Filia Jerusalem  
Prudens et castissima,  
Sponsa materque regis,  
Qui gubernat omnia.

Ave dei genitrix,  
Nostra spes et gloria  
Per quam nobis aditis  
Datur ad celestia.

O inaestimabilis  
Sanctitatis pietas  
Tuo sacro germine  
Eve lapsum reparas.

The chorus angelicus  
Laudat super etheras,  
Omnes sancti jubilant  
Tibi dantes cantica.

Ergo, virgo, petimus  
Nos precantes audias,  
Atque nostras precibus  
munda mentes sordidas.

Ut in trantes celitas  
E mundati ianuas  
Per te deo debitas Referamus gratias.

**Benedicamus Domino**

*Virgin, jewel of virgins,  
bright star of the sea,  
surpassing the sun's light,  
shining pearl,*

*Daughter of Jerusalem  
most pure,  
hail, Mother of God.  
O love immeasurable in holiness,*

*Hail mother of God,  
Our hope and glory  
through which you approach us  
Is given to Heaven*

*O priceless  
Piety of Holiness  
With your Holy Seed  
You repair the fall of Eve*

*The choir of angels  
praise you over the skies.  
All the Saints rejoice  
Giving you a song*

*Therefore, Virgin, we beg  
that you may hear our prayers.  
And by our prayers  
Cleanse our unclean minds.*

*That through thee  
We may pass cleansed  
Through the doors to give God our thanks*

*Let us Bless the Lord*

**Ave Maria** gracia plena  
Dominus tecum virgo serena.  
Benedicta tu in mulieribus  
Que peperesti pacem hominibus et angelis  
gloria.  
Et benedictus fructus ventris tui  
Qui coheredes ut essemus sui nos fecit per  
graciam.  
Per hoc autem ave mundo tam suave  
contra carnis jura.  
Genuisti prolem novum stella solem nova  
genitura.  
Tu parvi et magni leonis et agni salvatoris  
Christi templum exististi sed virgo intacta.  
Tu floris et roris panis et pastoris virginum  
regina rosa sine spina genitrix es facta.  
Tu civitas regis iusticie tu mater es  
misericordie.  
De lacu fecis et miserie.  
Theophilum reformans gracia.  
Te collau dat celestis curia  
Tu mater es regis et filia.  
Per te reis donatur venia.  
Per te iustis confertur gracia  
Ergo maris stella verbi dei cella et solis  
aurora.  
Paradisi porta per quam lux est orta natum  
tuum ora.  
Ut nos solvat a peccatis et in regno claritatis  
quo lux lucet sedula collocet per secula.  
Amen

*Hail Mary, full of grace  
The Lord is with you, virgin.  
You who gave birth to peace for men and  
angels with glory.  
And blessed is the fruit of thy womb  
He made us by grace to be his own heirs.  
But through this bird, so sweet to the world,  
contrary to the laws of the flesh.  
You have given birth to a new child, a new  
star will give birth to a new sun.  
You are the savior of the small and the great  
lion and the lamb  
You were a temple of Christ but an  
untouched virgin.  
You are made of flowers and dew, the bread  
and the shepherd of virgins, the queen of  
the rose without a thorn.  
You are the city of the king of justice, you  
are the mother of mercy.  
Of the lake you made and misery.  
Reforming Theophilus with grace.  
The heavenly court gives you a collar  
You are the mother and daughter of a king.  
Forgiveness is granted to the guilty through  
you.  
Through you grace is conferred on the  
righteous  
Therefore the star of the sea is the cell of  
God's word and the dawn of the sun.  
The gate of paradise through which the light  
has arisen is the edge of your birth.  
That he may free us from our sins, and that  
he may set us in the kingdom of glory where  
the light shines for ever and ever.  
Amen*

**Original sources:** please enquire directly with The Boston Camerata

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