

2. Motet Texts with English Translations

[1] TEXT AND TRANSLATION OF “CLARÆ, STELLÆ,” OPUS 3, NO. 1

Claræ, stellæ, Cœli rubini,
faces bellæ solis divini,
vestro splendore, puro nitore
serta coronas formate.
Angeli, troni, superni
maximi regis æterni,
celeras veloces currite volate
diademata portate.

En Maria excelsi Regina poli magni, sponsa
Tonantis,
consurgens quasi aurora, pulcra ut luna, electa ut
sol, venit de Libano,
cincta radiis puritatis, nitida splendore castitatis,

lucida nitore Virginitatis,
speciosa, formosa, nostra advocata,
Dei Mater Maria venit de Libano.

Surge, veni, vola, o bella aurora
lucis æternæ, mater solis divini
parens alba, splendens decora.

Salve nos, defende nos, protege nos,
O cara Mater,
O salus, o vita, o spes infinita,
O virga pia, o Maria.
Alleluia.

Bright stars, rubies of heaven,
lovely sparks of the holy sun,
in your splendor, in your pure brightness,
arrange garlands and crowns.
Angels, thrones, orders
of the greatest eternal king,
hasten your swift actions,
fly, carry the crowns.

Behold Mary, Queen of high heaven,
bride of the great Thunder,
rising like the dawn, comely as the moon, beautiful
as the sun, she comes from Lebanon,
surrounded by rays of purity, shining with the
brightness of chastity,
glowing with the splendor of virginity,
fair, beautiful, our advocate,
Mother of God, Mary comes from Lebanon.

Rise up, come, fly, o beautiful dawn
of eternal light, mother of the divine sun,
pure parent, splendid and graceful.

Save us, defend us, protect us,
O dear Mother,
O salvation, life, unending hope,
O merciful virgin, O Mary.
Alleluia.

Punctuation and spelling have been modernized above and in the music.

The source gives: “Clare” for “Claræ”
“stelle” for “stellæ”
“belle” for “bellæ”
“con surgens” for “consurgens”
“radijs” for “radiis”
“virgo” for “virga”

[2] TEXT AND TRANSLATION OF “MITTITE DULCES,” OPUS 3, NO. 2

Mittite dulces sidera flammās.
Casto ardore comburite me.

Send stars, send flames.
Consume me with a chaste fire.

Ut sit Jesus solus amor
in quo tandem conquiescam
et amando moriar.

So that Jesus may be my only love,
in whom I will finally rest
and die through loving.

Arde meum cor
in odorem suavitatis
ante thronum deitatis.

My heart is burning
with the perfume of sweetness
before the divine throne.

O divini amoris incēdia
Mundo me rapiti,
Christo me iungiti,
et dilectum suspiratum
cordi meo suaviter imprimiti.

O fires of divine love,
snatch me from the world,
join me to Christ,
and press his beloved breath
gently into my heart.

Veni Jesu mihi care,
puro sinu amplectare me.
Volo amantem redamare,
volo tibi iungere me.
Alleluia.

Come to me, dear Jesus,
enfold me in your pure breast.
I wish to return my love to you who loves,
I wish to join myself to you.
Alleluia.

Punctuation and spelling have been modernized above and in the music.

The source gives: “Iesus” for “Jesus”
a comma after “amoris[s]”
“iungiti” for “jungiti”
“Iesu” for “Jesu”
“amplectere” for “amplectare”
“iungere” for “jungere”

[3] TEXT AND TRANSLATION OF "ANGELICÆ MENTES," OPUS 3, NO. 3

Angelicæ mentes animate in gaudia voces.
Respondete, congaudete, jucundate,
resonate, jubilate,
dulces modulos veloces.

Ardent fervore animæ beatæ
languent ardore
Cherubim et Seraphim,
divino amore inflammati,
consolate lætantur in hodierna
Sancti [N.N.] solemnitate
per gaudio liquescunt.

Bellæ stellæ ridete, splendete.
Et serena voce plena quam sint
cara cœli gaudia cara docete.

O fortunata sidera, beati Cœlites,
qui tantum Christi Athletam
vobiscum suscepistis,
gaudete et exultate.
Numen eternum immortalis
gloria honorate.

Plaudite omnes, alleluia.

Punctuation and spelling have been modernized above and in the music.

The source gives: "Angelice" for "Angelicæ"
"iucundate" for "jucundate"
"iubilare" for "jubilate"
"anime" for "animæ"
"beate" for "beatæ"
"Saraphim" for "Seraphim"
"consolati" for "consolate"
"letantur" for "lætantur"
"pre gaudio" for "per gaudio"
"belle" for "bellæ"
"stelle" for "stellæ"
"Celites" for "Cœlites"
"suscepitis" for "suscepistis"

Angelic spirits, lift your voices in joy.
Answer, rejoice together, delight,
resound, sing joyfully
the sweet, swift melodies.

The blessed souls are burning with fervor.
The Cherubim grow faint from desire;
and Seraphim,
inflamed with divine love,
are comforted by today's solemn festival
of Saint [—]
and they melt away with joy.

Beautiful stars, smile, be bright.
And with calm voice teach how
precious are the dear joys of heaven.

O fortunate stars, blessed heavenly bodies,
who have received among you
so great a champion of Christ,
rejoice and celebrate.
Praise the eternal, divine power
with everlasting glory.

Let us all give praise, alleluia

[4] TEXT AND TRANSLATION OF “ITE MOLLES,” OPUS 3, NO. 4

Ite molles, ite flores
 ite belle rosæ purpuratæ
 Christum Jesum coronate,
 date gratos odores.

Ardet amore anima mea,
 languet cor meum
 dum video te, O dulcis Jesu,
 languet cor meum cœlisti gaudio
 laetitia inenarrabili
 inflammata deficio.

Placidi Zefiri susurrate.
 Aure molles per prata, per colles
 mea gaudia narrate volando.

Iam respiro, venio ad te,
 Cœlistis sponse.
 Iam sum beata.
 Ego dilecto meo dilectus meus mihi.

O quam dulce, o Jesu care
 mea vita tecum stare,
 casto corde te amare,
 sponse mi, amor preclare.
 Alleluia.

Come, sweet flowers,
 come, beautiful purple roses,
 crown Christ Jesus:
 give gracious scents.

My soul burns with love,
 my heart grows weary
 until I see you, o sweet Jesus;
 my heart faints for heavenly joy.
 I languish for the indescribable joy
 that is kindled in me.

Peaceful Zephyrs, whisper.
 Sweet breezes, tell my joy
 flying through the meadows and hills.

Now I breathe, I come to you
 heavenly spouse.
 Now I am blessed.
 I am beloved to my beloved, so dear to me.

How sweet it is, dear Jesus,
 to spend my life with you,
 to love you with a chaste heart,
 my spouse, my matchless love.
 Alleluia.

Punctuation and spelling have been modernized above and in the music.

The source gives: “rose” for “rosæ”
 “purpurate” for “purpuratæ”
 “Iesum” for “Jesum”
 “Iesu” for “Jesu”
 “coelesti” for “cœlisti”
 “innenarrabili” for “inenarrabili”
 “Coelestis” for “Cœlistis”

[5] TEXT AND TRANSLATION OF “VOS CHELES,” OPUS 3, NO. 5

Vos cheles amenæ
 et voces serenæ
 jucunde jubilate.
 Ad festum, ad plausus,
 ad cantus, ad laudes
 fideles properate.

You charming constellations
 and bright voices,
 rejoice cheerfully.
 You, the faithful, hasten to the feast, to applause,
 to the songs and praises.

En hodierna fortunata die
 celebratur festivitas
 Virginis [Nativitatus]
 [Assumptionis]
 [Nostre Carmelitanæ],
 a fidelibus honorata,
 a devotis desiderata
 et Cœli Regine dicata.

Behold, on this happy day
 we celebrate the feast
 [of the Nativity of the Virgin]
 [of the Assumption of the Virgin]
 [of Our Lady of Carmel]
 that is esteemed highly by the faithful,
 prized by the devoted,
 and dedicated to the Queen of Heaven.

Fides sonora, voce decora
 plaude festina.
 Est cara, est grata,
 est dies amata, est dies divina.

Resounding strings, lovely voices,
 hasten to offer praise.
 It is a cherished, welcome day,
 a day dear to all, a divine day.

In tanta igitur
 celebritate, congregare
 fideles exultemus
 puro corde,
 candida laudemus
 honoremus Mariam.

Therefore, for such a great celebration,
 let us gather together,
 let the faithful exult
 with pure hearts,
 let us praise
 and honor Mary.

Eia melos, eia laudes
 concinamus, et honores Deiparæ dicamus.

Come, let us sing together a song,
 let us sing praises and
 honor to the Mother of God.

Alleluia.

Alleluia.

Punctuation and spelling have been modernized above and in the music.

The source gives: “amene” for “amenæ”
 “serene” for “serenæ”
 “iucunde iubilate” for “jucunde jubilate”
 “Nativitatis” for “Nativitatus”
 “Carmelitane” for “Nostre Carmelitanæ”
 the word “solemnitas” before “a fidelibus honorata”
 “congregati” for “congregate”
 the word “mente” between the words “candida laudemus”
 “Dei pare” for “Deiparæ”

[6] TEXT AND TRANSLATION OF “AD CÆLUM,” OPUS 3, NO. 6

Ad Cœlum
 volate jucundi clamores,
 ad astra portate,
 Antonii [N.N.] labores.

To Heaven
 fly, joyous sounds,
 extol to the stars
 the works of Saint Anthony
 [any other saint].

Vos dilecte Filie Sion
 quas cœlestis intueture Jerusalem,
 venite ac laetæ conspicite
 qua corona, quo fastu
 qua gloria Dominus coronavit Antonium
 [N.N.]
 in die solenitatis,
 in die jucunditatis,
 tenero grato care amore.

You, beloved daughters of Zion,
 highly regarded by celestial Jerusalem,
 come and see joyfully
 the crown, the pride,
 and the glory that the Lord bestowed upon Saint
 Anthony [or any other saint]
 on this glorious day,
 on this day of celebration,
 out of his tender, grateful, and dear love.

Resonate claræ tubæ,
 respondete Cœli voces,
 non tacete sed cantate.

Resound, bright trumpets,
 Respond, celestial voices,
 do not be silent, but sing.

Cara mors, felix sors,
 gaude mea candida spes,
 iam triumphas, iam exultas
 anima bella in Cœlis, iam es
 Alleluia.

O death too dear, o happy fate,
 rejoice, my pure hope.
 Now is the time for you to triumph, for you to exult,
 beautiful spirit, you are now in Heaven.
 Alleluia.

Punctuation and spelling have been modernized above and in the music.

The source gives: “iucundi” for “jucundi”
 “Antonij” for “Antonii”
 “sion” for “Sion”
 “Cœlestis” for “cœlestis”
 “Jerusalem” for “Jerusalem”
 “aclaete” for “ac laetæ”
 “coronauit” for “coronavit”
 “iuconditatis” for “juconditatis”
 “clare” for “claræ”
 “tube” for “tubæ”
 “faelix” for “felix”