

[1] *Hymne an den heiligen Adalbert* (1997)

Fulget in templo legifer
lucens doctrine radio
fortis armatus signifer
custos potens in atrio.

Ferens crucem servorum in humeris
signat facies prodigiis innumeris
hostiles rumpit acies Pruthenos
et Hungariam, Polonos et Bohemiam
docet vitae mundiciam
salutem monstrans previam.

Mandat Christum diligere
mundi caduca spernere
corda sursum dirigere
celeste regnum querere
salutis auctor petimus
audi voces in iubilo
da perfrui quod metimus
in hoc paschali gaudio.

There shines in the temple
the resplendent law-bearer
armed with the ray of strong teaching
the standard-bearer,
powerful in the hall.

Bearing the cross of slaves on his shoulders,
he brings about countless miracles
and breaks the hostile Pruthenian swords
and teaches Hungary, the Polish and Bohemia
purity of life,
showing the way of salvation.

He bids them love Christ,
spurn worldly possessions,
direct their hearts above,
seek the celestial kingdom.
We ask the author of salvation
to hear our voices in rejoicing,
grant that we enjoy what we reap
in this paschal joy.

[2] *Song of the Cherubim* (1986)

Izhe kheruvimī tayno obrazuyushche,
i zhivotvoryashchey Troitse trisvyatuyu
pesn' pripevayushche, vsyakoye nīne,
zhiteyskoye otlozhim popechenie.
Yako da tsarya vsekhn podimem,
angel'skimi nevidimo doprinosima chinmi.
Alliluya, alliluya, alliluya.

If the cherubims mysteriously appear,
and unto the life-giving thrice holy Trinity
chant intone,
Lay aside all earthly care,
So that we may raise the King of all,
by the angelic invisible hosts.
Alleluia, alleluia, alleluia.

[3] *Canticum Canticorum Salomonis* (1973)

(Sponsa) 1:1-2, 12

Osculetur me osculo oris sui
Quia meliora sunt ubera tua vino
Fragrantia unguentis optimis
Fasciculus murrae dilectus meus mihi
Inter ubera mea commorabitur

(The Bride) 1:1-2 13

Let him kiss me with the kiss of his mouth,
for better are your breasts than wine,
fragrance with the best unguents,
my beloved is a bundle of myrrh,
he shall lie among my breasts.

(Sponsus) 1:14

Ecce tu pulchra es amica mea ecce tu pulchra
Oculi tui columbarum

(The Bridegroom) 1:15

Behold thou art fair, my love; thou hast
doves' eyes.

(Sponsa) 1:15, 2:4-6

Ecce tu pulcher es dilecte mi et decorus
Lectulus noster floridus
Introduxit me in cellam vinariam
Ordinavit in me caritatem
Fulcite me floribus
Stipate me malis
Quia amore langueo
Leva eius sub capite meo
Et dextera illius amplexabitur me

(The Bride) 1:16, 2:4-6

Behold thou art fair, my beloved, and pleasant,
also our bed is green.
He brought me to the banqueting house
and his banner over me was love.
Stay me with flowers,
comfort me with apples,
for I am sick of love.
His left hand is under my head
and his right hand doth embrace me.

(Sponsus) 2:7

Adiuvo vos filiae Hierusalem
Per capreas cervosque camporum
Ne suscitatis neque evigilare faciatis dilectam
Quoadusque ipsa velit

(The Bridegroom) 2:7

I charge you, O ye daughters of Jerusalem,
by the roes and by the hinds of the field,
that ye stir not up, nor awake my love,
till he pleases.

(Sponsa) 2:8-9

Ecce iste venit
Saliens in montibus transiliens colles
Similis est dilectus meus capreae
Hinuloque cervorum
En ipse stat post parietem nostrum
Despiciens per fenestras
Prospiciens per cancellos

(The Bride) 2:8-9

Behold he cometh leaping upon the mountains,
skipping upon the hills.
My beloved is like a roe or a young hart.
Behold he standeth behind our wall,
he looketh forth at the windows,
showing himself through the lattice.

(Sponsus) 2:10-11, 13-14

Surge propera amica mea

Formonsa mea et veni

Iam enim hiemps transiit

Imber abiit et recessit

Surge amica mea speciosa mea et veni

Columba mea in foraminibus petrae in caverna maceriae

Ostende mihi faciem tuam

(The Bridegroom) 2:10-11, 13-14

Rise up, my love, my fair one,

and come away. For lo the winter is past,
the rain is over and gone.

Rise up, my beloved, and come away.

O my dove that art in the clefts of the rock,
in the secret places of the stairs,
let me see thy countenance.

[4] Kosmogonia (1970)

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[5] Strophen (1959)

Ἡ γαρίην ἔστ' ἄνθρωπος, ἃν ἄνθρωπος ᾖ.

What a fine thing is man, if he is a man.

Menander - Stobaeus
(Hense) III. 3. 12

Ὡστε, θνητὸν ὄντ', ἐκείνην τὴν τελευταίαν ἰδεῖν
ἡμέραν ἐπισκοποῦντα, μηδέν' ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθῶν.

Then, being mortal, man must think of that last day
and none can be said to be happy until
he has completed the course of his life, suffering no pain.

Sophocles: Oedipus Rex, 1528-1530

הִי הַאֲמֵרִים לְרַע טוֹב וְלְטוֹב רַע שְׂמִים חֶשֶׁךְ
לְאוֹר וְאוֹר לְחֹשֶׁךְ שְׂמִים מֶרַק לְמֵצִיק וּמְצוֹק לְמֶרֶ:
הִי הַאֲמֵרִים בְּעֵינֵיהֶם וְנִגְרַם שְׂנֵיהֶם נִבְיִים:

Woe unto them that call evil good, and good evil;
that put darkness for light, and light for darkness,
that put bitter for sweet, and sweet for bitter!

Isaiah, V. 20

שֶׁבֶר הַלֵּב מִכֹּל וְאִנְשׁ הוּא מִי דַעַנּוּ: אֲנִי יְהוָה הַכֹּרֵךְ
לֵב בָּתָּן בְּלִצְוֹת וּלְחַת לְאִישׁ בְּדַרְכּוֹ בַּסֶּפֶר מֵעַלְלֵי:

The heart is deceitful above all things, and desperately wicked:
who can know it?

Jeremiah, XVII. 9

از قعر گل سیاه تا اوج زحل
کردم همه مشکلات کیتی را حل
بیرون جستم ز قید هر مکر و حیل
هر بند کشاده شد مکر بند اجل

From earth to heaven I have solved
all the problems of the world, all tricks
and falsehoods are gone. I am free of all
chains, but the chains of death.

Omar Khayyam

English Translations:

[1]: Keith Anderson

[2]: Dr. Anastasia Belina-Johnson

[3]: Keith Anderson, adapted from the Authorised Version of the Bible

[5]: Keith Anderson, from the German translations on the printed score