

[1] O Miracula, O Prodigia

O Miracula, O prodigia,  
stillant Colles dulcedinem,  
fluent montes lac et mel,  
Caeli manna compluent.  
Quid est hoc?

O Miracula, O prodigia,  
inter prunias et nives  
algidas florescent rose.  
germinant lilia, pululant viole,  
Quid est hoc? (2x)

Pastores feduli, pastores placidi,  
quid admiramini,  
aperientur de super caeli  
et iustum nubile pluent,  
inter prunias, etc.  
Germinabit terra  
Salvatorem saeculorum.

O Miracula, O prodigia,  
quando veniet,  
quando vedebimus,  
quando amplex ambimur,  
quando osculabimur,

Levate osculos,  
palmas attolite,  
corda pandite,  
suspirate,  
ecce iam prope est,  
ecce iam venit  
promissus Abrahae  
Salvator saeculi.

O Miracula, O prodigia,  
levamus oculos,  
palmas attolimus,  
corda pandimus,  
suspiramus.

Veni, Domine,  
noli tardare,  
iam plebe tuae laxa,  
laxa fascinora.  
Ecce iam prope est,  
ecce venit.

[1] O Miracles, O Wonders

O Miracles, O wonders,  
the Hills drop sweetness,  
the mountains flow with milk and honey,  
the heavens rain down manna.  
What is this?

O Miracles, O wonders,  
And snow between the shivering branches  
makes flourish the roses,  
the lilies spring forth, the violets bloom,  
What is this?

Faithful shepherds, peaceful shepherds,  
what do you admire?  
Let the heavens be opened from above  
and let the clouds rain down righteousness,  
And snows between the shivering branches.  
The earth will bring to bloom  
The Savior of the ages.

O Miracles, O wonders,  
When will he come?  
When will we see him?  
When will we hold him in our arms?  
When will we kiss him?

Throw forth your kisses,  
raise up your hands,  
lift up your hearts,  
and sigh,  
for behold, he is already near,  
behold, he comes,  
the one promised to Abraham,  
the Savior of the world.

O Miracles, O wonders,  
we raise up our eyes,  
we lift up our hands,  
we lift up our hearts,  
we sigh.

Come, O Lord,  
Do not delay,  
now your people are free,  
their bonds loosened.  
Behold, he is already near,  
Behold, he comes.

**[2] Beati mundo corde**

Beati, beati mundo corde,  
beati, beati innocentes.  
Quae Deus nobis bona preparavit  
non oculi viderunt non aures audiverunt,  
non cor mens humana non cogitavit.

Gaudete ergo, gaudete,  
gaudete mundo corde,  
gaudete innocentes gaudete,  
gaudete mentem sanctam Domini,  
ad mentem sanctam Domini.  
Vestra vos iubilantes innocentia ducet.

Gaude, gaude beate, beate gaude,  
collaudare carmen aeterno regi modulati.  
Innocentiam servasti generosam animosam tuam fidelium,  
te probasti iam coronam, coronam capite.

Longa merces, brevis vitae voluptatis faustitatis immortalis infinita  
reportabis flumine.  
Certamen consumasti iam  
in valle lachrymarum.

Gemendo plorando  
et suspirando et suspirando  
tuum semen seminasti.  
Iam gloriam petis et regna caelorum,  
iam gloriam petis et regna caelorum,  
iam gaudia metis flores, et flores honorum.

**[3] Venite, audite**

Venite, audite,  
et narrabo, omnes  
qui diligitis Deum  
Quanta fecit anima meae.

Ecce Deus Salvator meus,  
Angelorum gaudium,  
Beatorum desiderium,  
panis meus, potus meus,  
Factus est.

Ecce quam magna multitudo  
caritatis tuae  
ut servus reficeret  
se Dominus tradidit nobis in escam.

Quid agis cor meum,  
cur Iesus non amas,

**[2] Blessings to the pure in heart**

Blessings to the pure in heart,  
blessed be the innocents.  
Eyes have not seen, ears have not heard,  
nor has human heart or mind known  
the good things that God has prepared for us.

Therefore, rejoice, rejoice,  
rejoice with lovely heart,  
Rejoice, you innocents, rejoice,  
rejoice in the holy mind of the Lord,  
in the holy mind of the Lord,  
your innocence will lead your rejoicing.

Rejoice, rejoice, you blessed one, rejoice,  
lift a harmonious song to the eternal King.  
You have saved the noble and upright of your faithful,  
you have now won the crown, the crown for your head.

Great is your reward,  
you will gain immortal pleasures in the unending river of joy.  
You have finished the struggle now  
in the valley of tears.

By your sighing,  
pleading and breathing,  
you have planted the seed.  
You now seek glory  
and the Kingdom of Heaven,  
you now gather joy and flowers of honor.

**[3] Come, hear**

Come, hear,  
and I will tell all  
who love God  
what great things he has done for my soul.

Behold, God is my Savior,  
the joy of the angels,  
the desire of the blessed,  
my bread, my drink,  
he has become.

Behold, what a great multitude  
of your loving mercies  
that your servant refreshes,  
that the Lord himself has brought us for food.

What are you doing to my heart?  
Why does Jesus not love me,

et corde non clamas,  
amabilem Deum.

En caelo dilectus  
sic ardet amore,  
nec languet ardore,  
o ferrum pectus.

Dulcissime, benignissime,  
amantissime, desideratissime Iesu  
trahe me post te,  
trahe me ad fontem vitae  
ne in aeternum sitiam.

**[4] Quis dabit capiti meo**

Quis dabit capiti meo aquam  
et oculis meis fontem lacrimarum  
et plorabo die ac nocte  
quoniam peccavi deo meo  
reliqui fontem vitae,  
recessi ab eo qui salvam fecit,  
animam meam et ideo die,  
ac nocte plorans plorabo semper iniquitatem meam.

O dolens Filii hominis  
quid anxiatur in te spiritus tuus,  
quid turbatur cor tuum,  
num quid maior erit iniquitas,  
quam bonitas Dei tui,  
misericordia eius super omnia opera eius,  
ne timeas, accede confidenter  
et deprecare illum qui bonus et benignus  
dissimulat peccata propter penitentiam,  
effunde lacrymas doloris amoris,  
effunde suspiria.

O fletus faelices fluentia beata,  
quae mentes levatis dum vultis regatis,  
O rores amores, O planctus amatos,  
vos risus beatos creates et rores.

Peccavi super numerum arenae maris,  
bibere sicut aquam iniquitatem  
veni in altitudinem maris,  
et tempestas demersit me.  
Peccavi, heu nimis peccavi  
et peccatum meum contra me est semper,  
et ideo semper plorabo in aeternum.

Non liber ab unda abibit iam pes,  
cum maris profunda iam teneat spes.

and why do you not cry to my heart,  
Thou beloved by God?

Look to heaven, beloved one,  
How it burns with love,  
and makes burn with great heat,  
O chest of iron.

O sweetest, O kindest  
O loveliest, O dearest Jesus,  
lead me after you,  
bring me to the font of life,  
that I shall thirst no more forever.

**[4] What will cause to flow**

What will cause water to flow from my head  
and from my eyes a fountain of tears  
so that I will weep day and night,  
for I have sinned against my God,  
against the fountain of life,  
I have turned away from him  
who has brought salvation to my soul,  
and therefore crying by day and by night I will weep forever for my iniquity.

How sad, Son of man,  
that your spirit was troubled,  
that what disturbed your heart  
was greater still than the offense,  
than the goodness of your God,  
whose loving-kindness is over all his works;  
fear not, come with assurance  
and make your atonement to him who is good and gracious,  
covering your sins because of your repentance,  
let flow tears of the pain of your love,  
pour forth your sighs.

O joyous tears flowing happy,  
That your minds are lightened when you would turn to him,  
O dews of love, O loving laments,  
your tears will turn to the laughter of the elect.

My sins number more than the sands of the sea,  
I drank of iniquity as if it were water,  
I have come into deep waters,  
and the flood has overwhelmed me.  
I have sinned, alas, I have sinned greatly  
and my sin is always against me,  
and I will weep over it forever more.

The foot will not remain free from the wave,  
When hope already holds the depths of the sea.

O fortes catene, sordentis iam vite  
haudestis habene heu sordis avite  
cor vincula nectunt sordentis iam vite  
vim sordis avite non lacrymae fletunt.

Vincula dirumpet scelerum  
qui vincula nescit ipse evelet  
de laqueo pedes tuos.

Non timebis sperabis et gaudebis sperando,  
gaudendo, regnando ad Caelum volabis.

Timebo, plorabo et Deum timendo semper amabo.  
Plorando, gaudebo, timebo, timendo plorabo.

Ergo ite faelices ex oculos fletus  
vos estis Fenices honoris et metus.

Ad Caelum nos vocat, ad regna(m) compellit,  
qui vincla repellit sordentis iam vitae  
vim sordis avite qui fletu repellit.  
O sordes beatae, o fortes amante,  
Vos lacrymae nisus immutat in risus.

#### [5] Quid est hoc

Quid est hoc quod sentio?  
Quis est ignis qui calefacit cor meum?  
Quae est lux quae irradiat cor meum?  
O ignis, qui semper ardes et nunquam estingueris, accende me!

O lux quae semper lucet, et nunquam obfuscaris, illumina me!

O utinam arderem ex te!  
Ignis sancte, quam dulciter ardes,  
quam secrete lucet,  
quam desideranter arduris!

Veh iis, veh, qui non ardent ex te!

*Latin text translations by Douglas Shambo II*

#### [6] L'Oratorio Adae – Pars prima

##### Textus

Heva, Mater viventium sedebat secus arborem, de cuius fructu Dominus praeceperat ne tangeret.

Tunc ergo serpens callidus ascendens super arborem sic ait, sic ait ad mulierem.

##### Serpens

Quare, quare, Heva, praecepit nobis Dominus ut non comederetis de omni ligno Paradisi?

O strong chains of the foulness now in life  
you hold back with the reins,  
alas, of the filth of death,  
tears have not already wept away the power of the filth of life.

He who knows how breaks the chain of sin,  
He overcomes and loosens  
your feet from the bond.

You will not be afraid, you will hope, and hoping will rejoice  
exulting, by overcoming you will fly up to Heaven.

I will fear, and I will weep, always in loving fear of God.  
By weeping, rejoicing, I will fear, I will weep in fear.

So go, happy tears, from my eyes,  
you are the phoenix of honor and fear.

He calls us to Heaven, to his kingdom he draws us,  
who now throws off the chains of the filth of life,  
who throws off the sin of death who weeps.  
O happy sins, O strong, loving ones,  
your struggle will change your tears to laughter.

#### [5] What is this

What is this I feel?  
What is the fire that warms my heart?  
What is the light that sets my heart glowing?  
O fire, who burn always and never burn out, set me on fire!

O light who always lightens, and never darkens, set me alight!

O would that this burning be for you!  
Holy fire, how sweetly you burn,  
how discretely you glow,  
how longingly arduous!

Woe to those, woe, who do not burn for thee!

#### [6] Adae Oratorium – Part One

Eve, the Mother of all living things, was sitting near the tree whose fruit the Lord had commanded  
her not to touch.

So then the cunning serpent, climbing up the tree, said, thus said, to the woman.

##### Serpent

Why, why, Eve, has the Lord commanded that we may not eat from all the trees in the Garden?

**Heva**

De fructo lignorum quae sunt in Paradiso vescimur, de fructo vero ligni quod est in Medio Paradisi, praecepit nobis Deus ne comederemus et non tangeremus illud.

**Serpens**

Quare, quare, Heva, de fructo ligni quod est in medio Paradisinon comedetis et non tangetis illud.

**Heva**

Fructum ligni non comederemus, ne forte, ne forte moriamur.

**Serpens**

Nequaquam, nequaquam moriemini, sed sicut Deus eritis scientes bonum et malum.

Quampulcher est, quam dulcis est hic fructus arboris, quam bonus est.

Heva, tolle, carpe pomum, gustefructum arboris.

Visu pulcher, tactu blandus, gusta dulcis fructus est.

**Heva**

Ergo erimus sicut Deus scientes bonum et malum?

**Serpens**

Bonum et malum sicut Deus sic scienteseritis.

Dulcis scientia, filia, divinitas quae nos caelicolum aequabit Domino.

**à due**

Vere pulcher, vere dulcis, vere fructus bonus est, vere fructus bonus est.

**Heva**

Age pulchrum, Adam, pomum, dulce pomum comede, Heva pomum quod comedit.

Heva pomum porigit.

**Adam**

Moriemur, moriemur hoc si fructu vescimur, moriemur Adam, morti commeratus est Deus.

**Heva**

Ada, quid dubitas, quid dubitas? Ubi mors est si fructus arboris tam dulcis est?

**Adam**

Dulcis hic igitur fructus est arboris? Non hic mors est si fructus arboris tam dulcis est.

**à due**

Comedamus ergo, comedamus ergo pomum, dulce pomum arboris.

Non hic mors est si fructus arboris tam dulcis est.

**Textus (à quattro)**

O amara dulcitudine, o voluptas paricidal! Dulce pomum quod venanat, quod mortales funerat.

Heva gustat, gustat Adam, et cum Heva et cum Adam, heu nos omnes funerat!

**Eve**

We may feed upon the fruit of every tree in the Garden save the fruit of the tree that is in the middle of the Garden; God commanded us not to eat of that and not to touch it.

**Serpent**

Why, why, Eve, may you not eat of the fruit of the tree that is in the middle of the Garden, neither touch it?

**Eve**

We may not eat of the fruit of that tree lest by chance, lest by chance we should die.

**Serpent**

By no means, by no means will you die, but you will be as God, knowing good and evil.

How lovely it is, how sweet the fruit of the tree is; how good it is!

Eve, pick, seize the apple, taste the fruit of the tree.

Lovely to see, pleasant to touch, sweet to taste is the fruit!

**Eve**

Will we then be as God, knowing good and evil?

**Serpent**

Yes, you will be as God, knowing good and evil.

Sweet knowledge is the divinity that will make as equal to the Lord of those who dwell in the Heaven.

Truly lovely, truly sweet, truly good is the fruit, truly good is the fruit!

**Eve**

Come, Adam, eat the lovely apple, the sweet apple, the apple that Eve ate.

Eve is offering you the apple.

**Adam**

We will die, we will die if we feed upon this fruit, we will die!

**Eve**

Adam, why to you hesitate, why hesitate? Where is death if the fruit of the tree is so sweet?

**Adam**

So the fruit of the tree here is sweet? Death is not here if the fruit of the tree is so sweet.

Then let me eat, then let us eat the apple, the tree's sweet apple.

Death is not here if the fruit of the tree is so sweet.

O bitter sweetness, o traitorous pleasure! Sweet apple that poisons, that kills mortal beings.

Eve tastes, and Adam, and along with Eve, along with Adam – alas! – it kills us all.

[7] L'Oratorio Adae – Pars secunda

**Deus**

Adam, Adam, ubi es, ubi es Adam?

**Adam**

Vocem tuam, Domine, audivi in Paradiso et timui eo quod nudus essem et abscondi me.

**Deus**

Nudus es, et te abscondes? Cur mandatum violasti?  
Cur de fructo comedisti quod praeceperam ne tangere?

**Adam**

Mulier quam dedisti mihi sociam dedit mihi de ligno et comedi.

**Deus**

Quare, Heva, quare pomum comedisti? Et quare Adam tradidisti?

**Heva**

Serpens callidus, serpens callidus, decepit me; pulcrum visu, tactu blandum, dulce gustu, pomum tradidit.  
Ille dictis, ille dictis me decepit serpens callidus.

**Deus**

Maledictus eris serpens et super te descendet maledictio;  
super pectus gradieris et pulverem comedis.  
Inimicus eris feminae et insidiaberis calcaneo eius, ipsa vera conteret caput tuum.

**Textus – à due**

O mendacem, o protervum anguem, Hevae deceptorem, repertorum scelerum.  
Reptabis putore, tellurem comedis, tibi cum femina non erit pax.  
Dum tu calcaneo insidiaberis, cervicem tumidam calcabit pes.

**Textus – Basso**

In aerumnis, Heva, vives, et conceptam sinu prolem in dolore paries.  
Viro servies et ipse in te dominabitur.

**Textus – Soprano**

Vives, semper in aerumnis et conceptam Hevae prolem, in dolore paries,  
Ne viro pare, viro servi, servi semper nunquam impera.

**Deus**

Maledicta terra in opere tuo, Adam, maledicta terra sit,  
terrae fructus in labore, in sudore comedis.  
Tibi tribulos et spinas terra semper germinet donec moriens in terra revertaris pulverem.  
Quia sumptus es de terra, quia pulvis, Adam, es.

**Textus – Soprano**

Terrae fructus in labore, semper, Adam, comedis,  
Terra tribulos et spinas tibi semper, semper germinet, donec moriens in terra revertaris pulverem.

[7] Adae Oratorium – Part Two

**God**

Adam, Adam, where are you, where are you, Adam?

**Adam**

Your voice, O Lord, I heard in the garden, and I feared it because I am naked, and I hid myself.

**God**

You are naked and are hiding yourself? Why have you broken my commandment?  
Why have you eaten of the fruit that I forbade you to touch?

**Adam**

The woman whom you gave me for a companion gave it to me from the tree and I did eat.

**God**

Why, Eve, why did you eat the fruit? And why did you give it to Adam?

**Eve**

The cunning serpent, the cunning serpent deceived me; an apple lovely to see, pleasant to touch,  
sweet to taste he gave me. With words, with words, the cunning serpent deceived me.

**God**

You will be cursed, serpent, and upon you a curse will come:  
you shall go upon your belly and dust shall you eat. You will be the woman's enemy,  
and you will ambush her heel, and she will bruise your head.

O lying, shameless snake, Eve's deceiver, inventor of sins!  
You will crawl and smell, you will eat earth, there will be no peace for you with the women.  
Though you will ambush her heel, her foot will trample your proud neck.

You will dwell in hardship, Eve, and in sorrow you will bring forth the offspring  
conceived in your womb. You will serve your husband, and he will be your master.

You will always live in hardship and you will bear Eve's offspring in sorrow.  
Never think yourself your husband's equal, serve your husband, always serve him, never rule him.

**God**

Cursed by the ground when you work it, Adam, cursed by the ground;  
in labor, in sweat will you eat the fruits of the earth.  
For you the earth will bring forth thorns and thistles until, dying, you return to dust in the earth.  
For you were taken from the earth and, Adam, you are dust.

By labor always, Adam, you will eat the earth's fruits.  
Always, always the earth will bring forth thorns and thistles until, dying,

Quia sumptus es de terra, quia pulvis, Adam, es.

**Textus – à due**

O dolentis, o gementis, o mortalium parentis, parcidas miseros! Tristis Adam morietur, morietur Heva gemens, et labores et dolores ad sepulcrum inferant.

**Textus – à quattro**

Pauca pomi dulcitudò, quanta, quanta amaritudo heu, heu, facta cunctis est!

**[8] L'Oratorio Filii prodigii – Pars prima**

**Textus – Tenor**

Homo quidam habuit duos filios et dixit adolescentior patri,

**Filius Prodigii**

“Rogo te, Pater mi, da mihi portionem substantiae quae mihi contingit, Pater, Pater mi.”

**Pater**

“Accipe, fili, portionem substantiae tuae et vade quocunque, quocunque volueris.”

**Textus – Tenor**

Et peregre profectus est, et dissipavit substantiam et facta est fames valida, in se autem reversus dixit,

**Filius Prodigii**

“Quanti mercennarii in domo patris mei abundant panibus; ego autem hic fame pereò, surgam et ibo ad patrem meum.”

**Textus – Tenor**

Surrexit et venit ad Patrem suum.

**Filius Prodigii**

“Pater peccavi in caelum et coram te, iam non sum dignus vocari filius tuus, fac me sicut unum de mercennariis tuis. Parce, parce Peccavi, Pater, respice maestae funere vitae. Heu! cadentem suscipe natum. Heu! dolentem exuo vitam. Peccavi, parce, ah parce.”

**Pater**

“Fili mi, da mihi osculum, fili mi. Cito profere stolam primam et date anulum in manum eius et manducemus et epulemur, quia filius meus mortuus erat et revixit, perierat et inventus est.”

**Textus – à quattro**

Exultemus quia mortuus erat et revixit, perierat et inventus est.

**Textus – Tenor**

Et epulabantur et laudabunt Dominum in hymnis et canticis et cytharis.

**Textus – à tre**

O fletus felices o planctus beati, qui vultus rigatis parentis et nati; fugate iam fletus,

you return to dust in the earth.

For you were taken from the earth and, Adam, you are dust.

O grieving, o sighing, parents of humankind, miserable traitors! Adam will die in sadness, Eve will die sighing, and labors and griefs will take them to the grave.

How little sweetness, how much, how much bitterness – alas, alas! – an apple brought to all!

**[8] Filii Prodigii Oratorium – Part One**

A certain man had two sons, and the younger one said to his father,

**Prodigal Son**

“I beg you, my Father, give me the share of property that falls to me, Father, my Father.”

**Father**

“Receive, Son, the share of property that is yours and go wherever, wherever you wish.”

And he set out for a faraway land and wasted his property, and a great famine arose; but, having come to himself, he said,

**Prodigal Son**

“How many of the hired servants in my father’s house have plenty of bread; I, however, am dying of hunger here, and I will go to my father.”

He arose and went to his father.

**Prodigal Son**

“Father, I have sinned against Heaven and before you; I am now unworthy to be called your son; treat me as one of your hired servants. Spare me, spare me. I have sinned, Father, pity the wreck of a wretched life. Alas, rescue your fallen son. Alas, I draw out a life of grief. I have sinned, spare me, ah spare me.”

**Father**

“My son, look at me, my son. Quickly, bring the best robe and put a ring on his hand and let us eat and let us feast, because my son was dead and now lives, he was lost and now is found.”

Let us rejoice, because he was dead and is alive, he was lost and is found.

And they feasted and praised the Lord in hymns and songs upon the harp.

O happy weeping, o blessed mourning that makes wet the faces of parent and child; now cease

querelas fugate; iam parens et natus iam visus invenit.

O fontes felices, pupilla beata, qui visus rigatis parentis nati fugate iam fletus, amplexus amate, iam parens et natus iam visus invenit.

**Textus – à quattro**

Gaudium est in caelo, super uno peccatore poenitentiam agente.

**[9] L'Oratorio Filii prodigii – Pars secunda**

**Textus – Tenor**

Erat autem filius senior in agro et, cum adpropinquaret, audivit symphoniam et chorum.

**Textus – à tre**

Satis errorum, satis maerorum! Annecte propero iam collo vincula.

Optata proles, cur tantum doles? Accurre propero iam pacis oscula.

**Filius Senior**

“Quid hoc audio? Symphoniam audio in domo Patris mei. Quid haec sunt? Indica, indica mihi!”

**Pater**

“Frater tuus venit et gaudet pater, quia salvum illum recepit.”

**Textus – Tenor**

Indignatus est autem et nolebat introire; pater autem coepit rogare illum.

**Pater**

“Filli mi, ingredere epulare nobiscum; tu quoque gaude et laetare.”

**Textus – à tre**

Iam cinge novis lumina radiis, iam cinge novis pectora gaudiis.

**Filius Senior**

“Pater mi, ecce tot annis servio tibi et mandatum tuum non praeterivi. Nunquam dedisti mihi haedum, et huic occidisti vitulum saginatum.”

**Pater**

“Fili mi, tu semper mecum es et omnia mea tua; gaudere oportebat quia frater tuus mortuus erat et revixit, perierat et inventus est.”

**Textus – Soprano; à quattro**

Mundi linquite vincula, mundi spernite commoda.

Ad cor reddite, reddite iam, vocat Deus. Adherere Deo bonum est.

Frustra delicias amat, frustra delicias cupit perque lusus, perque risus, frustra vagatur orbe mens.

your weeping, cease your grieving; now both parent and child have found their vision.

O happy sources of water, blessed pupils, that make wet the sight of parent and child, now cease weeping, cherish embracing, now that parent and child see each other again.

There is joy in Heaven over one sinner who repents.

**[9] Filii Prodigii Oratorium – Part Two**

Now the elder son was in the field, and when he approached the house, he heard the music and dancing.

Enough wandering, enough sorrowing! Quickly circle his neck with gold chains.

Chosen offspring, why do you fret so much? Quickly bestow the kiss of peace.

**Older Brother**

“Why do I hear this? I hear music in my father’s house. What is all this? Tell me, tell me!”

**Father**

“Your brother has come home, and your father rejoices because he has received him home safe.”

He was angry, however, and refused to go in; so his father began to admonish him.

**Father**

“My son, come in and feast with us; you, too, rejoice and be glad.”

Now adorn your eyes with fresh smiles, now adorn your heart with fresh joys.

**Older Brother**

“My Father, lo! I serve you for so many years, and I have not forgotten your commandment. Never have you given me a goat, but you have killed the fatted calf for him.”

**Father**

“My son, you are always with me, and all that is mine is yours; it was fitting to rejoice since your brother was dead and is now alive, was lost and now is found.”

Abandon the world’s chains, spurn the world’s rewards.

Turn again to your heart, now turn again, God bids. It is good to cling to God.

It is vain for the mind to love pleasure, vain to want pleasure by way of amusements, by way of laughter, vain to wander around the earth.



Ad cor reddite, reddite iam, vocat Deus. Adherere Deo bonum est.

*Latin Text translations by Robert Foy*

Turn again to your heart, now turn again, God bids. It is good to cling to God.