

*It's been nine centuries since Good trumped Evil...
can it happen again?*

HILDEGARD VON BINGEN'S

ORDO
VIRTUTUM

Photo by Hendrik Broekman from Cappella Clausura's Ordo Virtutum, 2010 with Laura Betinis as Anima

7 p.m. Saturday, Feb. 22nd, 2020
Eliot Church, 474 Centre Street, Newton

5 p.m. Sunday, Feb. 23rd, 2020
St. Paul's Church, 15 St. Paul Street, Brookline

CAPPELLA Twelve Centuries of New Music
Amelia LeClair, Director **CLAUSURA**

2019-20 Season

TEXT AND TRANSLATIONS

PROLOGUE

PATRIARCHAE ET PROPHETAE

Qui sunt hi, qui ut nubes?

VIRTUTES

O antiqui sancti, quid admiramini in nobis?
Verbum Dei clarescit in forma hominis,
et ideo fulgemus cum illo, edificantes membra
sui pulcri corporis.

PATRIARCHAE ET PROPHETAE

Nos sumus radices et vos rami, fructus
viventis oculi, et nos umbra in illo fuimus.

SCENE I

QUERELA ANIMARUM IN CARNE POSITARUM

O nos peregrine sumus. Quid fecimus,
ad peccata deviantes? Filie Regis esse
debuimus, sed in umbram peccatorum
cecidimus. O vivens sol, porta nos in
humeris tuis, in iustissimam hereditatem quam
in Adam perdidimus! O Rex regum,
in tuo prelio pugnamus.

FELIX ANIMA

O dulcis Divinitas, et o suavis vita, in qua
perferam vestam preclaram, illud accipiens
quod perdidit in prima apparitione,
ad te suspiro, et omnes Virtutes invoco.

VIRTUTES

O felix anima, et o dulcis creatura Dei,
que edificata es in profunda altitudine
sapientie Dei, mullum amas.

FELIX ANIMA

O libenter veniam ad vos, ut prebeat michi
osculum cordis.

PATRIARCHS AND PROPHETS

Who are these, who are like clouds?

VIRTUES

Oh ancient holy ones, why do you wonder
at us? The word of God glows brightly in the
shape of man, and so we shine with him,
creating the limbs of his beautiful body.

PATRIARCHS AND PROPHETS

We are the roots and you the branches, fruits
of the living bud, and we were within
that shadow.

LAMENT OF SOULS IMPRISONED IN THE FLESH

Oh, we are strangers here. What have we done,
straying into sin? We ought to be
daughters of the King, but we have fallen into
the shadow of sin. Oh living sun, carry us on
your shoulders, into that most righteous
heritage which we lost through Adam! Oh King
of kings, we are fighting in your battle.

THE HAPPY SOUL

Oh sweet Divinity, and of delightful life,
in which I shall wear a shining garment,
receiving that which I lost in my first
manifestation, to you I sigh, and call upon all
the Virtues.

VIRTUES

Oh happy Soul, sweet creation of God,
who has been created in the boundless depths
of God's wisdom, great is your love.

THE HAPPY SOUL

Oh gladly will come to you, so that you might
offer me the kiss of your heart.

VIRTUTES

Nos debemus militare tecum, o filia Regis.

SED GRAVATA ANIMA CONQUERITUR

O gravis labor, et o durum pondus quod habeo in veste huius vite; quia nimis grave michi est contra carnem pugnare.

VIRTUTES AD ANIMA ILLUM

O anima, voluntate Dei constituta, et o felix instrumentum, quare tam flebilis es contra hoc quod Deus contrivit in virginea natura? Tu debes in nobis superare Diabolum.

ANIMA

Succurrite mihi, adiuvando, ut possim stare.

SCIENTIA DEI AD ANIMA ILLUM

Vide quid illud sit quo es induta, filia salvationis; et esto stabili, et numquam cades.

INFELIX ANIMA

O nescio quid faciam, aut ubi fugiam. O ve michi, non possim perficere hoc quod sum induta. Certe illud volo abicere.

VIRTUTES

O infelix conscientia, O misera anima, quare abscondis faciem tuam coram Creatore tuo?

SCIENTIA DEI

Tu nescis, nec vides, nec sapis illum qui te constituit.

ANIMA

Deus creavit mundum; non facio illi iniuriam, sed volo uti illo.

STREPITUS DIABOLI AD ANIMAM ILLAM

Fatue! Fatue! Quid prodest tibi laborare? Respice mundum, et amplectetur te magno honore.

VIRTUES

We must fight together with you, oh daughter of the King.

BUT THE TROUBLED SOUL COMPLAINS

Oh, hard is the toil, and heavy the burden which I carry in the garment of this life; For it is too difficult for me to fight against my flesh.

VIRTUES TO THE SOUL

Oh Soul, created by God's will, oh instrument of happiness, why are you so sorrowful in the face of that which God destroyed in virgin nature? Through us, you must overcome the Devil.

THE SOUL

Hurry to my aid, so that I might stand firm.

KNOWLEDGE OF GOD TO THE SOUL

Behold what you are clothed in, daughter of salvation, be steadfast, and you will never fall.

THE UNHAPPY SOUL

Alas I know not what I should do, nor where I should flee. Oh woe is me, I cannot continue to wear the garment which I have put on. I so wish I could cast it off.

VIRTUES

Oh unhappy conscience, Oh wretched soul, why do you hide your face in the presence of your Creator?

KNOWLEDGE OF GOD

You neither know, nor see, nor understand Him who created you.

THE SOUL

God created the world, I do no harm to him, but I wish to enjoy it.

THE DEVIL SHOUTING TO THE SOUL

Fool! Fool! What do you gain by striving? Turn your attention to the world and it will embrace you with great honor.

VIRTUTES

O plangens vox est hec maximi doloris!
Ach, ach! Quaedam mirabilis victoria in
mirabili desiderio Dei surrexit,
in qua delectatio carnis se latentur abscondit.
Heu, heu! Ubi voluntas crimina nescivit,
et ubi desiderium hominis lasciviam fugit.
Luge, luge ergo in his, innocentia, que in pudore
bono integritatem non amisisti, et que avaritiam
gutturis antiqui serpentis ibi non devorasti.

DIABOLUS

Que est hec potestas, quod nullus sit preter
Deum! Ego autem dico, qui voluerit me et vol-
untatem meam sequi, dabo illi omnia! Tu vero,
tuis sequacibus nichil habes, quod dare possis,
quia etiam vos omnes nescitis quid sitis!

HUMILITAS

Ego cum meis sodalibus bene scio quod tu es
ille antiquus dracho, qui super summum volare
voluisti, sed ipse Deus in abyssum proiecit te!

VIRTUTES

Nos autem omnes in excelsis habitamus.

SCENE II

HUMILITAS

Ego, Humilitas, regina Virtutum, dico:
Venite ad me, Virtutes, et enutriam vos ad
requirendam perditam dragmam,
et ad coronandum in perseverantia felicem.

VIRTUTES

O gloriosa regina, et o suavissima mediatrix,
libentur venimus.

HUMILITAS

Ideo dilectissime filie, teneo vos in regali
thalamo.

VIRTUES

Oh what a wailing voice of such great
sorrow! What a wonderful victory has
arisen in the soul's wondrous yearning for
God, secretly concealing itself in the delight of
the flesh. Alas, alas! Where the will knew no
crimes, and where desire fled man's lust.
Mourn for this, innocence, you who, in your
modesty, did not lose your perfection, and did
not devour greedily with the appetite of the old
serpent.

THE DEVIL

Who is this power that claims there is none but
God? I say otherwise, to him who chooses to fol-
low me and do my will, I will give everything!
Yet you, Humility, have nothing to give to your
followers, for none of you even knows who you
are!

HUMILITY

My comrades and I know very well that you
are the dragon of old, who wanted to fly higher
than the Highest,
but God himself hurled you into the abyss!

VIRTUES

We, on the other hand, all dwell on high.

HUMILITY

I, Humility, Queen of the Virtues say:
Come to me, Virtues, and I will nourish you
until you find the lost drachma,
and are crowned with the joy of steadfastness.

VIRTUES

Oh glorious queen and sweetest mediatrix,
willingly we come.

HUMILITY

Therefore, most beloved daughters, I'll keep
your place in the royal bedchamber.

CARITAS

Ego Caritas, flos amabilis - venite ad me, Virtutes, et perducam vos in candidam lucem floris virge.

VIRTUTES

O dilectissime flos, ardenti desiderio currimus ad te.

TIMOR DEI

Ego, Timor Dei, vos felicissimas filias preparo, ut inspicatis in deum vivum et non pereatis.

VIRTUTES

O Timor, valde utilis es nobis, habemus enim perfectum studium numquam a te separari.

DIABOLUS

Euge, euge! Quis est tantus Timor? Et quis est tantus Amor? Ubi est Pugnator, et ubi est Remunerator? Vos nescitis quid colitis.

VIRTUTES

Tu autem exterritus es per summum iudicem, quia, inflatus superbia, mersus es in gehennam.

OBEDIENTIA

Ego lucida Obedientia - venite ad me, pulcherrime filie, et reducam vos ad patriam, et ad osculam Regis.

VIRTUTES

O dulcissima vocatrix, nos decet in magno studio prevenire ad te.

FIDES

Ego Fides, speculum vite, venerabiles filie, venite ad me et ostendo vobis fontem salientem.

VIRTUTES

O serena speculata, habemus fiduciam pervenire ad verum fontem per te.

CHARITY

I am Charity, that lovely flower - come to me, Virtues, and I will lead you into the radiant light of the flowering branch.

VIRTUES

Oh sweetest flower, with ardent desire we run to thee.

FEAR OF GOD

I, Fear of God, prepare you, most happy daughters, to gaze upon the living God and not perish.

VIRTUES

Oh Fear, you are extremely helpful to us, for we are devoted to our decision never to be separated from you.

THE DEVIL

Wonderful! Who is this great Fear? And who is this great Love? Where is the fighter, and where is he who offers the reward! You know not what you are worshipping.

VIRTUES

You however were terrified by the supreme judge, for, swollen with pride, you were plunged into hell.

OBEDIENCE

I am shining Obedience - come to me, lovely daughters, and I will lead you to your homeland, and to the kiss of the King.

VIRTUES

You who call most sweetly, it is right that we should come to you with great eagerness.

FAITH

I am Faith, the mirror of life; venerable daughters, come to me and I will show you the leaping fountain.

VIRTUES

Oh serene mirror, we have the faith to come to the true fountain through you.

SPES

Ego sum dulcis conspectrix viventis oculi, quam fallax torpor non decipit. Unde vos, o tenebre, non potestis me obnubilare.

VIRTUTES

O vivens vita, et o suavis consolatrix, tu mortifera mortis vincis, et vidente oculo clausuram celi aperis.

CASTITAS

O Virginitas, in regali thalamo stas. O quam dulciter ardes in amplexibus Regis, cum te sol perfulget, ita quod nobilis flos tuus numquam cadet.
O virgo nobilis, te numquam inveniet umbra in cadenti flore!

VIRTUTES

Flos campi cadit vento, pluvia spargit eum. Virginitas, tu permanes in symphoniis supernorum civium, unde es suavis flos qui numquam aresces.

INOCENTIA

Fugite, oves, spurcitas Diaboli!

VIRTUTES

Has te succurrente fugiemus.

CONTEMPTUS MUNDI

Ego, Contemptus Mundi, sum candor vite. O misera terre peregrinatio in multis laboribus - te dimitto. O Virtutes, venite ad me et ascendamus ad fontem vite!

VIRTUTES

O gloriosa domina, tu semper habes certamina Christi; O magna virtus, que mundum conculcas, unde etiam victoriose in celo habitas.

AMOR CELESTIS

Ego aurea porta in celo fixa sum, qui per me transit numquam amaram petulantiam in mente sua gustabit.

HOPE

I am the sweet beholder of the living eye, whom deceitful torpor cannot deceive. Therefore, darkness, you cannot cover me with a veil.

VIRTUES

Oh living life, and sweet consoler, you overcome death, and with your seeing eye you open the gates of heaven.

CHASTITY

Oh Virginity, you stand in the royal bedchamber. How sweetly you burn in the King's embraces, while the sun shines through you, so that your noble flower never falls.
Oh noble Virgin, your flowers will never come to fall in shadow!

VIRTUES

The meadow flower falls in the wind, the rain splashes it, but you, Virginity, remain in the music of the heavenly hosts; so you are the tender flower that never grows dry.

INNOCENCE

Flee, my flock from the Devil's depravity!

VIRTUES

If you help us, we shall flee.

CONTEMPT OF THE WORLD

I Contempt of the World, am the light of life. Oh wretched, earthly exile with all your toils - I renounce you. Come to me, Virtues, and we will ascend to the fountain of life!

VIRTUES

Oh glorious ruler, you always fight Christ's battles, Oh great virtue that tread the world under your feet, therefore, you dwell victorious in heaven.

HEAVENLY LOVE

I am the golden gate set in heaven; whoever passes through me will never experience the bitter taste of wantonness in her mind.

VIRTUTES

O filia Regis, tu semper es in amplexibus quos mundus fugit, O quam suavis est tua dilectio in summo Deo!

DISCIPLINA

Ego sum amatrix simplicium morum qui turpia opera nesciunt; sed semper in Regem regum aspicio et amplector eum in honore altissimo.

VIRTUTES

O tu angelica socia, tu es valde omata in regalibus nuptiis.

VERECUNDIA

Ego obtenebro et fugo atque conculco omnes spurcias Diaboli.

VIRTUTES

Tu es in edificatione celestis Ierusalem, florens in candidis liliis.

MISERICORDIA

O quam amara est illa duricia que non cedit in mentibus, misericorditer dolori succerrens! Ego autem omnibus dolentibus manum porrigere volo.

VIRTUTES

O laudabilis mater peregrinorum, tu semper erigis illos, atque ungis pauperes et debiles.

VICTORIA

Ego, Victoria, velox et fortis pugnatrix sum - in lapide pugno, serpentem antiquum conculco.

VIRTUTES

O dulcissima bellatrix, in torrente fonte qui absorbit lupum rapacem - o gloriosa coronata, nos libenter militamus tecum contra illusorem hunc.

VIRTUES

Oh daughter of the King, you are held fast in the embrace which the world shuns how tender is your love in the supreme God!

DISCIPLINE

I am she who loves innocent ways which know no dishonourable works, I always gaze upon the King of kings and it is my highest honour to embrace Him.

VIRTUES

Oh angelic comrade, you are greatly adorned for the royal nuptials!

MODESTY

I cover over and drive away or trample all the Devil's filth.

VIRTUES

In the building of heavenly Jerusalem, you are flowering with bright lilies.

MERCY

How bitter is that austerity in the mind which does not soften and mercifully ease suffering! I, however, want to reach out my hand to all who suffer.

VIRTUES

Oh praiseworthy mother of exiles, you are always raising them up, and anointing the poor and the weak.

VICTORY

I am Victory, the swift and brave champion - I fight with a stone, and trample on the age-old serpent.

VIRTUES

Oh sweetest warrior, in the rushing fountain that swallowed up the voracious wolf - you who are crowned in glory, how gladly we will fight with you against that trickster!

DISCRETIO

Ego, Discretio, sum lux et dispensatrix omnium creaturarum, indifferentia Dei, quam Adam a se fugavit per lasciviam morum.

VIRTUTES

O pulcherrima mater, quam dulcis et quam suavis es, quia nemo confunditur in te.

PATIENTIA

Ego sum columpna que molliri non potest, quia fundamentum meum in Deo est.

VIRTUTES

O firma que stas in caverna petre, et o gloriosa bellatrix, que suffers omnia.

HUMILITAS

O filie Israhel, sub arbore suscitavit vos Deus; unde in hoc tempore recordamini plantationis sue. Gaudete ergo, filie Syon!

SCENE III

VIRTUTES

Heu, heu, nos Virtutes plangamus et lugeamus, quia ovis Domini fugit vitam.

QUERELA ANIME PENITENTIS, ET VIRTUTES INVOCANTIS

O vos regales Virtutes, quam speciose et quam fulgentes estis in summo sole, et quam dulcis est vestra mansio; et ideo, o ve michi quia a vobis fugi!

VIRTUTES

O fugitive, veni, veni ad nos, et Deus suscipiet te.

ANIMA

Ach, ach! Fervens dulcedo absorbit me in peccatis, et ideo non ausa sum intrare.

DISCRETION

I am Discretion, the light and protector of all creatures, the impartiality of God, that Adam drove away through his wanton ways.

VIRTUES

Fairest mother, how sweet and how dear you are for no-one can be confounded by you.

PATIENCE

I am the pillar which cannot be weakened, because my foundation is in God.

VIRTUES

How firm are you who stand in the cavern of rock, and how glorious a warrior are you who endure all things.

HUMILITY

Oh daughters of Israel, God lifted you up from under the tree; so now remember how it was planted. Rejoice therefore, daughters of Zion!

VIRTUES

Alas, alas, we Virtues wail and mourn, for one of the Lord's sheep has fled from life.

THE SOUL, LAMENTING AND PENITENT, CALLS UPON THE VIRTUES

Oh you regal Virtues, how beautiful and how shining you are in the highest sun, and how sweet is your dwelling, and so, woe is me, for I fled from you!

VIRTUES

Oh fugitive, come, come to us, and God will support you.

THE SOUL

Alas, alas! A fiery sweetness absorbed me in my sins, and so I dared not enter.

VIRTUTES

Noli timere, nec fugere, quia pastor bonus querit in te perditam ovem suam.

ANIMA

Nunc est michi necesse, ut suscipiatis me, quoniam in vulneribus feteo, quibus antiquus serpens me contaminavit.

VIRTUTES

Curre ad nos, et sequere vestigia illa in quibus numquam cades in societate nostra, et Deus curabit te.

PENITENS ANIMA AD VIRTUTES

Ego peccator qui fugi vitam; plenus ulceribus veniam ad vos, ut prebeat michi scutum redemptionis.

O tu omnis militia regine, et o vos, candida lilia ipsius cum rosea purpura, inclinate vos ad me, quia peregrina a vobis exulavi, et adiuvate me, ut in sanguine Filii Dei possim surgere.

VIRTUTES

O anima fugitiva, esto robusta et indue te arma lucis.

ANIMA

Et o vera medicina, Humilitas, prebe michi auxilium, quia superbia in multis viciis fregit me, multas cicatrices michi imponens. Nunc fugio ad te, et ideo suscipe me.

HUMILITAS

O omnes Virtutes, suscipite lugentem peccatorem, in suis cicatricibus, propter vulnera Christi.

VIRTUTES

Volumus te reducere et nolumus te deserere, et omnis celestis militia gaudet super te ergo decet nos in symphonia sonare.

VIRTUES

Fear not, nor flee, because the good shepherd searches for his lost sheep in you.

THE SOUL

Now I need you to hold me up, for my wounds are festering, where the ancient serpent has poisoned me.

VIRTUES

Run to us, and follow those footsteps in which you will never falter whilst you are in our company, and God will take care of you.

THE PENITENT SOUL TO THE VIRTUTES

I am a sinner who fled from life, riddled with sores I come to you so that you might offer me redemption's shield.

All you warriors of the Queen, and you, her shining white lilies with purple roses, turn to me, for as a stranger I exiled myself from you, help me, so that through the blood of the Son of God I may arise.

VIRTUES

Oh fugitive Soul, be strong and put on the armour of light.

THE SOUL

And you, true medicine, Humility, grant me your help, because pride has broken me in many vices, inflicting many scars upon me. Now I am fleeing to you - so receive me.

HUMILITY

All you Virtues, lift up this mournful sinner, with all her scars, for the sake of Christ's wounds.

VIRTUES

We yearn to bring you back and will not desert you, and the whole host of heaven will rejoice over you; thus it is right that we should sing in harmony.

HUMILITAS

O misera filia, volo te amplecti, quia magnus medicus dura et amara vulnera propter te passus est.

VIRTUTES

O vivens fons, quam magna est suavitas tua; qui faciem istorum in te non amisisti, sed acute previdisti quomodo eos de angelico casu abstraheres; qui se estimabant illud habere quod non licet sic stare, Unde gaude, filia Syon, quia Deus tibi multos reddit quos serpens de te abscidere voluit, qui nunc in maiori luce fulgent quam prius illorum causa fuisset.

SCENE IV

DIABOLUS

Que es, aut unde venis! Tu amplexata es me, et ego foras eduxi te. sed nunc in reversione tua confundis me, ego autem pugna mea deiciam te!

PENITENS ANIMA

Ego omnes vias meas malas esse cognovi, et ideo fugi a te; modo autem, o illusor, pugno contra te!

ANIMA

Inde tu, o regina Humilitas, tuo medicamine adiuva me.

HUMILITAS AD VICTORIA

O Victoria, que istum in celo superasti, curre cum militibus tuis, et omnes ligate Diabolum hunc.

VICTORIA AD VIRTUTES

O fortissimi et gloriosissimi milites, venite, et adiuva me istum fallacem vincere.

HUMILITY

Oh wretched daughter, I want to embrace you, because the great healer has suffered harsh and bitter wounds on your account.

VIRTUES

Oh, living fountain, how great is your sweetness, you who did not reject the gaze of those who looked upon you, but clearly foresaw how you might avert them from a fall as of angels; they who thought they possessed a power which cannot lawfully subsist in that way. Rejoice then, daughter of Jerusalem, for God is giving you back much which the serpent wanted to take from you, but which now gleams in a greater brightness than it did before.

THE DEVIL

Who are you! Where do you come from! You were in my arms and I led you out. Yet now, in returning, you defy me, but I will fight you and bring you down!

THE PENITENT SOUL

I knew all my ways to be evil, and so I fled you, now, however, oh deceiver, I will fight against you!

THE SOUL

And so, Queen Humility, help me with your medicine.

HUMILITY TO VICTORY

Oh Victory, who conquered the Devil in heaven, hurry with your warriors and let all of you tie up the Devil.

VICTORY TO THE VIRTUES

Oh bravest and most glorious warriors, come, and help me to vanquish this deceitful creature.

VIRTUTES

O dulcissima bellatrix, in torrente fonte qui absorbuit lupum rapacem, O gloriosa coronata, nos libenter militamus tecum contra illusorem hunc.

HUMILITAS

Ligate ergo istum, o Virtutes preclare!

VIRTUTES

O regina nostra, tibi parebimus et precepta tua in omnibus adimplebimus.

VICTORIA

Gaudete, o socii, quia antiquus serpens ligatus est!

VIRTUTES

Laus tibi Christe, Rex angelorum!

CASTITAS

In mente Altissimi, o Satana, caput tuum conculcavi, et in virginea forma dulce miraculum colui, ubi filius Dei venit in mundum, unde deiectus es in omnibus spoliis tuis, et nunc gaudeant omnes qui habitant in celis, quia venter tuus confusus est.

DIABOLUS

Tu nescis quid colis, quia venter tuus vacuus est pulcra forma de viro sumpta, ubi transis preceptum quod Deus in suavi copula precepit, unde nescis quid sis.

CASTITAS

Quomodo posset me hoc tangere? Quod tua suggestio polluit per immundiciam incestus? Unum virum protuli, qui genus humanum ad se congregat contra te per nativitatem suam.

VIRTUES

Oh fairest warrior, in the rushing fountain that swallowed up the voracious wolf; you who are crowned in glory, we fight willingly with you against that deceiver.

HUMILITY

Bind him then, oh shining Virtues!

VIRTUES

Our Queen, we will obey you and fulfil your wishes in all things.

VICTORY

Rejoice, oh companions, for the old serpent has been tied up!

VIRTUES

Praise be to Christ, King of the angels!

CHASTITY

In the mind of the Highest, oh Satan, I trod your head under foot, and in the form of a virgin I nurtured a sweet miracle, when the Son of God came into the world, therefore you are felled with all your spoils, and now let all those who dwell in heavens rejoice.

THE DEVIL

You know not what you produce, because your belly is empty of the fair form that woman receives from man, in this you transgress the command that God enjoined in sweet intercourse; so you know not what you are.

CHASTITY

How can what you say touch me? Your suggestion smirches all with its foulness. One man I did bring forth, who bound himself to humankind, against you, through his birth.

VIRTUTES

O Deus, quis es tu, qui in temet ipso hoc magnum consilium habuisti, quod destruxit infernalem haustum in publicanis et peccatoribus, qui nunc lucent in superna bonitate! Unde, o Rex, laus sit tibi.

O Pater omnipotens, ex te fluit fons in igneo amore; perduc filios tuos in rectum ventum velorum aquarum, ita ut et nos eos hoc modo perducamus in celestem Ierusalem.

VIRTUTES ET ANIME

In principio omnes creature viruerunt in medio flores floruerunt; postea viriditas descendit, et istud vir preliator vidit et dixit: Hoc scio, sed aureus numerus nondum est plenus. Tu ergo, paternum speculum aspice; in corpore meo fatigationem sustineo, parvuli etiam mei deficiunt. Nunc memor esto, quod plenitudo que in primo facta est arescere non debuit, et tunc in te habuisti quod oculus tuus numquam cederet usque dum corpus meum videres plenum gemmarum. Nam me fatigat quod omnia in irrisionem vadunt. Pater, vide, vulnera mea tibi ostendo. Ergo nunc, omnes homines, genua vestra ad patrem vestrum flectite, ut vobis manum suam porrigat.

VIRTUES

Oh God, who are you, who within yourself had this great plan which destroyed hell's poison in publicans and sinners, who now shine in paradisaal goodness! Whence, oh King, praise be to you.

Almighty Father, out of you flowed a fountain of fiery love; guide your children into a fair wind on the waters, so that we may also lead them thus into celestial Jerusalem.

VIRTUES AND SOULS

In the beginning all living creatures flourished and then flowers blossomed; later, the green turned to brown, and the warrior saw this and said: This I know, but the golden number is not yet complete. You, therefore, look upon the Father's reflection, in my body, I am enduring a great weariness, even my little ones are fainting. Now be mindful, because the fullness which was created in the beginning, need not have grown dry, and at that time you resolved that your eye would never fall until you could see my body covered in jewels. For it wearies me that all my limbs are exposed to mockery. Father behold, I show you my wounds. Now, therefore, all men, bend your knees to your Father, that he may reach out his hand to you.

CAST

Anima
Humilitas
Victoria
Castitas
Timor Dei
Amor Celestis
Scientia Dei
Patientia
Discretio
Disciplina
Inocentia
Misericordia
Fides
Spes
Karitas
Obedientia
Contemptus Mundi
Verecundia
Devil
Flute
Harp
Vielle
Percussion
Conducting Intern
Director & Symphonie
Set Design

Caroline Olsen
Teri Kowiak
Shannon Larkin
Janet Stone
Jennifer Webb
Adriana Repetto
Lisa Hadley
Frank Campofelice
Carol Millard
Ciara Celi-colando*
anonymous
Sierra Marcy
Will Prapestis
Jennifer Webb
Liza Zuñiga
Tony Garza
Fausto Miro
Genevieve Welch*
Karin Trachtenberg
Na'ama Lion
Nancy Hurrell
Laura Jeppesen
Mike Williams
Rebecca Crivello
Amelia LeClair
Martha Bancroft



Frank
Campofelice,
tenor



Anthony
Garza,
bass



Lisa
Hadley,
mezzo
soprano



Teri
Kowiak,
mezzo
soprano



Shannon
Larkin,
soprano



Sierra
Marcy
Lary,
soprano



Carol
Millard,
soprano



Fausto
Miro,
tenor



Caroline
Olsen
mezzo
soprano



Will
Prapestis,
baritone



Adriana
Repetto,
soprano



Janet
Stone,
soprano



Jennifer
Webb,
mezzo
soprano



Liza
Zuñiga,
mezzo
soprano



Nancy
Hurrell,
harp



Carol
Lewis,
vielle



Na'ama
Lion,
Medieval
flutes



Mike
Williams,
percussion

* Wellesley Student



Rebecca Crivello, Conducting Intern is a 6-8 grade chorus teacher in Hudson, NH. She recently received her Master's in Music Education from Boston University after receiving her BA from UMass Lowell. She received an award of recognition for Excellence in Music Education at BU. In addition to being the Conducting Intern for Clausura, she's the Assistant Conductor of Coro-Dante, Cambridge and the Advisor for The Sachimes at Saugus High School.



Amelia LeClair, Artistic Director, founder of Cappella Clausura, is a Resident Scholar at the Brandeis University Women's Studies Research Center. She received her masters degree in choral conducting from New England Conservatory, studying with Simon Carrington. Ms. LeClair also serves as director of Vermilion, a vocal quartet singing a unique monthly service of Evening Song which she created for the First Unitarian Universalist Society in Newton.

Cappella Clausura is among a small handful of ensembles worldwide dedicated to the research and performance of music by women composers. Our repertoire extends from the earliest known music by women, written in the middle ages, to the music of our own time. Now in our 16th season, Cappella Clausura presents an annual concert series in Greater Boston, tours to academic and community venues, and makes noteworthy recordings. Cappella Clausura is a Parma artist. Ms. LeClair writes: "Cappella Clausura doesn't focus on music by women because it's politically correct, but because it is beautiful and important repertoire. Our audiences are invariably struck by two things: its incomparable beauty, and its unexplained disappearance." More info on our website www.clausura.org or contact Executive Director Sheila Lalwani at slalwani@Clausura.org.

genua esto robusta et indue te arma lucis.
 aia illa **E**t omnia medicina humilitas p̄be
 michi auxilium q̄a supbia i multis uicis̄ sic
 gur me multas cicatrices michi imponens n̄
 fugio ad te et ideo suscipe me: humilitas
Ommes uirtutes suscipite lugentē peccā
 torem in suis cicatricibus p̄t̄ uulnera xpi
 q̄ p̄ducit eū ad me: uirtutes. **V**olumus te re
 ducere et nolumus te deserere: om̄is celestis
 militia gaudet sup te ergo decet nos in
 symphonia sonare. **O**m̄ifera filia uolo
 te amplecti quia magnus medicus diuis q̄ ama
 ra uulnera p̄t̄ te passus ē. uirtutes. **O**mn̄ifera
 font quā magna ē suauitas tua qui faciem
 istoy uice n̄ amisisti s̄ acutē p̄uidisti quo
 modo eos de angelico casu abstraheret qui
 te estimabant illud habere te qd̄ n̄ licet sic

sta te unde gaude filia syon quia d̄s tibi mil
 tos reddidit q̄s serpens de te absci dere uo luit qui
 nunc in maiori luce fulgent quā prius illoy can
 diaboli. **Q**ue est aut unde uenit tu amplexa
 ra et me et ego foris aduare s̄ n̄ i
 sa fu islet. reuisione tua fundi me ego aut pugna
 mea deciam te.
Ego om̄s uas meas malas esse penitens anima
 cognoui et ideo fugi atē modo ante o illud or
 pugno contra te. aia illa. **I**nde tu o regi na
 humilitas tuo medicamine adiuua me.
 humilitas ad me. **O** victoria que istū in celo
 su perasti cur te cum militibus tuis et om̄is
 uirtutes. **O** fortis
 ligare diabolum hunc victoria ad **O** fortis
 fini q̄ gloriosissimi milites uenite et adiuua
 te me istum fallacē uincere. **O** dulcissima.
 humilitas. **L**igare ergo istum o uirtutes p̄dare
O regina n̄a tibi parebimus q̄ p̄cepta
 tua in omnibus adimplebimus. victoria
Gaudere o socij quia antiquus serpens

hgatus est. **Q**uia tibi, xpe rex angelorum

In mente altissimi o latana caput tuu concula

in q̄ imagine a forma dulce miraculu co tuu

ubi filius dei uenit in mundu inde delectus

et in omnibus spoli is tu is et nunc gaudent

omnes qui habitant in celis quia uenit tuus

diabolus **Q**ui nescit quid uult q̄a uenit

tuus uacuis ē pulc̄ forma de uuo supra

confusus ē h̄ī uultu p̄ceptu qd̄ d̄s̄ ī suau opula p̄cep̄

ūi nescit qd̄ sis.

Quomodo posset me hoc. **C**ustitas.

tangere qd̄ tua suggestio possunt p̄ mundici

am maestus unū uirū p̄rati qui genus huma

nū ad se congregat p̄ uarietate sū am̄ d̄ uis

O deus quis es tu qui intemer ip̄ so hoc

magnū consiliū habuisti quod destru

xit inferna lem haustum ī publicanis q̄ pec

ccatori bus q̄ n̄c̄ in̄ cent̄ ī sup̄na bonitate

un̄ de ore. **Q**uia sic tibi d̄m̄ **O**pat̄ omni

potens exire fluit fons in igneo amore p̄duc

filios tuos in rectum uentum uelorum a

quarum ita ut et nos eos hoc modo p̄du

camus in celestem ierusalem.

In principio om̄s creature in uert̄ ī macho

florēt floruerunt postea uiriditas descendit

et uisus un̄ p̄rator uidit q̄ dixit hoc scio

q̄ aureus numerus n̄ d̄ū ē plen̄ tū ergo parū

speculū aspice ī corpe meo fatigationē sustineo

paruuli etiā mei d̄lectum. **S**unc memor esto.

qd̄ plenitudo que ī primo facta ē arefcere n̄

derbū ut q̄ r̄ē n̄c̄ habuisti qd̄ oculis tuis n̄c̄

quā cederet usq̄; d̄ū corpē meū uideret̄ plenū

q̄m̄ marū. nā me fatigat qd̄ om̄iā m̄bra mea in

irritationē uadunt. **P**at̄ uide uulnera mea ē osten

do. ergo n̄c̄ om̄s homines genui uiā ad partē

uirā flectit ut uobis manū suā por

rigat.

PROGRAM NOTES:

– Amelia LeClair and Claire Fontijn

Hildegard von Bingen: abbess, composer, singer, poet, herbalist, nutritionist, spiritual advisor, traveling consultant to popes, emperors, seer, prophet, Sybil of the Rhine, ultimate visionary, New Age darling. Her music is played in such a variety of venues, sacred, spiritual, meditative, even spooky. A close look at her notation would suggest it is not for the faint of heart, even to those unfamiliar with it. When one looks at the manuscript, and the pages excerpted in your booklet, as well as the exquisite backdrop hand painted with such diligence and skill by artist Martha Bancroft, the notation itself suggests activity, movement, even agitation. Hildegard, no shy flower, meant to provoke her singers as well as her listeners into alertness and vigilance. She believed the Devil was working all around us.

Taken together, Hildegard's chants cover a wide range of over two octaves (g-d2), not coincidentally the exact set of pitches contained in the hexachords of the Guidonian Hand. She often employs long runs on a single syllable, known as melismas, which can extend well beyond the breath of the average singer. While melismas are present in the *Ordo Virtutum*, in general the range of each of the antiphons is circumscribed, suggesting that they worked well for the voices of nuns who might not all have attained the virtuosity of Hildegard herself. You may well ask, how does one sing this sort of music? How does one interpret music that gives no rhythmic information? What do the neumes (those squiggly notes of medieval manuscripts) tell us? Each one of these neumes has meaning for the singer. They can suggest a certain weight, stress, ease, sinuousness, or the music's rate of speed. All of these are predicated upon the text, the mistress of all chant. Text gives us very clear guidelines because we understand its intent. And if we understand its historical context, so much the better. We derive meaning from the words, and thus can make certain conclusions about the weight and speed, the lightness or punch that the meaning dictates. Granted, singing this way in ensemble is difficult. But we know that two jazz players can settle on a riff and play it absolutely bang on together. All it takes is practice. Hildegard's women would have had plenty of that.

For Hildegard and her age, the Devil was real, indeed everywhere, working steadily and constantly to throw each soul on earth off his or her track toward heaven. This may seem an ancient conceit, and nowadays utterly irrelevant, even quaint. But can the notion of evil be similarly dismissed? We think not.

The *Ordo Virtutum*, Latin for the Order of the Virtues, is a morality play in which, as you are about to see, Anima (The Soul) is introduced to all the Virtues (Humility, Chastity, Knowledge of God, Mercy, Contempt of the World, Hope, and 11 others). Anima is eager to go to Heaven before living, but the Virtues tell her she must live on this earth first. Soon enough, she is seduced by the worldly charms of the Devil. It says much of Hildegard's regard for music that her Devil does not sing, but only shouts.

There are 17 Virtues with names that we indeed know and understand well in 2020. Each Virtue named in the *Ordo* has her contemporary opposite: Humility, thus Pride; Charity, thus Selfishness; Discretion, thus Gossip; Fear of God, thus Conceit; Knowledge of God, thus Ignorance; Patience, thus Impatience; Hope, thus Despair; Faith, thus Cynicism, and so on. We've attempted to avoid typecasting by making our Devil a woman, thus also recasting sexual tension. This female Devil's attraction to the young Soul may or may not be the promise of sexual awakening, but it surely is the promise of worldly goods: a good, steady, high-paying job with great benefits in a corporation of good and long standing in the field and in the stock market. This is a promise of a future in this world, not the next. Are these bad things? Given time in the Devil's employ Anima might be able to have a family, children whom she can educate properly, maybe even a swimming pool and a luxury sedan or two, a three-car garage, gardeners and cooks and servants of all kinds, and great food in the best restaurants. These are desires we all recognize as all too human.

But, and there has to be a BUT because it's a morality play, the Soul has to consider this: the Devil's Corporation is a little unsavory. Maybe there's a remote sweatshop. Maybe there's some insider trading going on. Maybe there are indentured workers on the sub levels. Maybe outside the building sub-teen guerilla soldiers extort, rape, and torture so they can eat. The Devil begins to look like a rapacious wolf, an ancient serpent — both images used by Hildegard in her poetry and visions to depict the Devil.

Well, though, what can the Soul do about any of this? What would she accomplish if she were to join the Virtues in their little non-profit? They're a little pious, high and mighty, aren't they? What are they doing about poverty and hunger? Praying and singing? When Anima examines Humility and the rest of the Virtues, she realizes they may be squeaky clean but they have a low degree of success in their battle to eradicate vice, and each day she worked with them would bring fresh challenges from a world that needs so very much. Not, we submit, an unfamiliar quandary in our time.

The Ordo Virtutum was written at a time when a woman's life hung in the balance between arranged marriage followed frequently by death from childbirth, or a sequestered, restricted, but perhaps longer life in a convent. Virginité, attractive initially perhaps due to its inherently greater physical safety, was also the most tangible denial of things worldly, and thus a prized possession. The culture of celibacy began with the earliest monastics, in the first few hundred years of the Christian tradition. Men and women alike left the larger world of human transaction and holed up in monasteries, often together. One's denial of human comfort was considered proof of one's attempt, at least, to connect to the divine. One who abjured sex in particular was considered most holy. Virginité lent credibility to visions: other-worldly, impossible, or phantasmagorical. Not surprisingly, it was in the Medieval Era that the virginité of Mariam, the mother of Yeshua, by now called Maria and Jesus, was accepted as dogma.

Hildegard was both beneficiary and proponent of this mystique. She was born of a noble family in Bernersheim, Germany in 1098. Around 1106, her parents offered her, their tenth child, as tithe to the Church. At the Benedictine men's monastery of St. Disibod, she lived and studied with Jutta of Sponheim for the next 30 years in an attached anchorhold, which became a nucleus for the like-minded. Hildegard likely learned to read the Psalter and other books of the Bible, but both Jutta and Hildegard claimed to be "unlearned," "mere vessels," which no doubt lent further credence to their words and visions. Always referring to herself thus, Hildegard, with the help of no less than the renowned mystic Abbot Bernard of Clairvaux and Pope Eugenius III, became a sought-after advisor to royalty, clerics, statesmen, and other mystics. In her later years she was even called to travel and preach.

Hildegard's writings and compositions were written down by her two closest friends: a nun, Richardis von Stade, and a monk, Volmar, among other scribes. She produced several books, among them the Scivias, in which her visions are put into words and her visual imagery depicted in art, and Causae et Curae and Physica, both medical treatises full of still useful information. It has been suggested that the Ordo Virtutum, Hildegard's only surviving morality play, was written about Richardis as a young nun. It was probably written around 1150, the year of the founding of Hildegard's monastery at the Rupertsberg on the Rhine in Bingen. Evidently, it was intended for performance by her nuns, perhaps to enhance the monastic liturgy, or perhaps for a few special guests, no one knows. She may have intended it to be part of the ceremonial initiation of a novice to her monastery, or for a special feast day. Because the colors that belong to each Virtue are of such significance in the Scivias, we can posit that she may have allowed her nuns to dis-habit, as she was sometimes known to do: to let their hair flow, to wear jewelry and garlands, and to display the colors of the Virtues. She may have cast her trusted Volmar as the Devil. The manuscript is a mere vessel; while it provides character rubrics, it has no stage directions. We can make educated guesses about its performance, and then we can interpret it and make it ours so that it lives and speaks to us still, close to a thousand years after she wrote it.



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Wed.	2/26	Ash Wednesday: A contemporary intergenerational service with imposition of ashes and Holy Communion. Childcare is available.	7:30 pm 
Sun.	3/1-3/29 3/1	Lenten Sundays begin: Our preaching theme for these Sundays focuses on traditional Christian practices as our response to the Climate Crisis. Stone Soup: We invite everyone to join us in Fellowship Hall following the worship service. You are invited to bring chopped up veggies to add to the soup. We'll also play "Lent Jeopardy."	10 am 
Sun.	3/15	Pretzel Sunday: Did you know that pretzels are a traditional Lenten staple? Children and Youth will meet in the kitchen to make pretzels to share with the congregation. Parents are welcome to participate with their children!	10 am 
Sun.	3/29	Bread Sunday: We'll be making bread for the Maundy Thursday Communion service.	10 am
Sun.	4/5	Palm Sunday: Our worship will celebrate Jesus' triumphal entry into Jerusalem. We parade with palms and shout "Hosanna!" (this service does <i>not</i> include the Passion).	10 am 
Thur.	4/9	Maundy Thursday: Join us for a reflective intergenerational Tenebrae Service with Holy Communion.	7 pm
Fri.	4/10	Good Friday: The Sanctuary will be open for those who wish to pray and meditate. Good Friday: Our intergenerational service is appropriate for all ages. We will journey with Jesus on the last week of his earthly life, ending at the empty tomb. The service is interactive and meaningful for all ages.	12-3 pm 5:30 pm
Sun.	4/12	Easter: All ages will celebrate the Resurrection in a festive worship service that includes congregational singing of Handel's "Hallelujah Chorus." We invite you to join us for a special coffee hour after worship and an Easter Egg hunt for children.	10 am 