

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

HILDEGARD VON BINGEN'S

# ORDO

VIRTUTUM

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

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

# 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 peridi 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 prebeatis 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! Quedam 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 inspiciaitis 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 lantus 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 absorbuit 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 adiuvate 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 irrisiōnem 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 paradisa! 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 Praepetis  
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



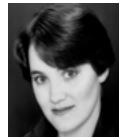
Teri  
Kowiak,  
mezzo  
soprano



Shannon  
Larkin,  
soprano



Sierra  
Marcy  
Lary,  
soprano



Carol  
Millard,  
soprano



Fausto  
Miro,  
tenor



Caroline  
Olsen  
mezzo  
soprano



Will  
Praepetis,  
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](http://www.clausura.org) or contact Executive Director Sheila Lalwani at [slalwani@Clausura.org](mailto:slalwani@Clausura.org).

genua esto robusta et indue te arma lucis.

aut illa **E**t omnia medicina humilitas pbe  
michi auxilium q̄a supbia i multis uicis fit

gū me multas cicatrices michi imponens nē

fugio ad te et ideo suscipe me: humilitas

**O**mnis uirtutes suscipite lugentē peccā  
torem in suis cicatricibus p̄t uulnera xpi  
q̄ pducit eū ad me: uirtutes. **V**olunt te re

ducere et nolumus te deserere hominē celestis

militia gaudet sup te ergo decet nos in

symphonia sonare. **O** miferā filiā uolo

te amplecti quia magnus medicus dñi q̄ ama

ra uulnera p̄t te passus ē. **O** miferā

font quā magna ē suauitas tua qui faciem

istoy me n̄ amisti s; acutē premidisti quo

modo eos de angelico casu abstraheret qui

te estimabant illud habere te qd n̄ licet sic

sta te unde gaude filia syon quia dñs tibi mil

tos reddidit q̄s serpens de te abscidit uo luit qui

nunc in maiori luce fulgent quā prius illos cū

**Q**ue est aut unde uenit tu amplexa

ra et me et ego foris adp̄te s; nē i

sa fu isset. reuisione tua fundi me ego aut pugna

in mea decum re.

**E**go om̄s uis meas malas esse penitens anima

cognoui et ideo fugi atē modo ante o illusor

pugno contra te. **A**ia illa **I**nde tu o regina

humilitas tuo medicamine adiuua me.

**O** victoria que istū in celo

superasti cur te cum militibus tuis et om̄s

ligare diabolum hunc victoria ad **O** fortis

fieri q̄ gloriosissimi milites uenire et adiuua

te me istum fallacē uincere. **O** dulcissima.

**L**igare ergo istum o uirtutes p̄dare

**O** regina m̄a tibi parebimus q̄ p̄ptra

tua in omnibus adimplebimus. **S**ictoria

**G**audere o socij quia antiquis serpens



hagarus est. **L**aus tibi xpe rex angelorum

causatus

**I**n mentis altissimi o fatana caput tuum concule  
in q<sup>ue</sup> imagine a forma dulcis miraculu co<sup>l</sup>ui  
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. **T**u nescis quid colis q<sup>uia</sup> uenit  
tuus uacuis e<sup>st</sup> pulc<sup>ra</sup> forma de uero supra  
confusus e<sup>st</sup> in tuis p<sup>re</sup>ceptis q<sup>uia</sup> de is<sup>ta</sup> uari opula p<sup>re</sup>ceptis  
tu nescis q<sup>uia</sup> sis.

**Q**uomodo posset me hoc. Cautus:

tangere q<sup>uia</sup> tua suggestio possunt p<sup>er</sup> imundici  
am maestus unu<sup>m</sup> unu<sup>m</sup> p<sup>er</sup>uile qui genus huma  
nu<sup>m</sup> ad se congregat p<sup>er</sup> naturam su<sup>m</sup> am<sup>m</sup> et tuus

**O** deus quis es tu qui intermet ip<sup>se</sup> so hoc  
magnum consiliu habuisti quod destru  
xit inferna lem haustum i<sup>n</sup> publicanis q<sup>ue</sup> pec  
catori bus q<sup>ui</sup> ne in cent<sup>is</sup> i<sup>n</sup>supia bonitate  
un<sup>de</sup> de ore laus sit tibi s<sup>an</sup>ctus. **O** pat<sup>er</sup> omni  
potens ex te fluit fons inagnio amore p<sup>er</sup>duc

filios tuos in rectum uentum uelorum a  
quarum ita ut et nos eos hoc modo p<sup>er</sup>du

amus in celestem ierusalem.

**I**n principio omis creature in tuert i<sup>n</sup> medio  
flores floruerunt postea uiriditas descendit  
et utud un<sup>us</sup> p<sup>re</sup>lator uidit q<sup>ue</sup> dixit hoc scio  
s<sup>an</sup>ctus numerus n<sup>on</sup> du<sup>m</sup> e<sup>st</sup> plen<sup>us</sup> tu<sup>m</sup> ergo p<sup>er</sup>uile  
speculu aspice i<sup>n</sup> corpe meo fatigatione sustineo  
p<sup>er</sup>uile etia mei deficiunt. nunc memor esto  
q<sup>uia</sup> plenitudo que i<sup>n</sup> primo facta e<sup>st</sup> crescere n<sup>on</sup>  
derbu<sup>m</sup> ut q<sup>ue</sup> te<sup>m</sup> me habuisti q<sup>uia</sup> oculis tuis n<sup>on</sup>  
qua<sup>m</sup> cederet usq<sup>ue</sup> du<sup>m</sup> corpe<sup>m</sup> meum uideret plen<sup>us</sup>  
q<sup>ue</sup>maru<sup>m</sup>. na<sup>m</sup> me fatigat q<sup>uia</sup> omia m<sup>un</sup>bra mea in  
uritione uadunt. Pat<sup>er</sup> unde uulnera mea e<sup>st</sup> osten  
do. ergo ne omis homines genui tua ad parte<sup>m</sup>  
u<sup>er</sup>u<sup>m</sup> flectite ut uobis manu sua 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. Virginity, 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. Virginity lent credibility to visions: other-worldly, impossible, or phantasmagorical. Not surprisingly, it was in the Medieval Era that the virginity 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.

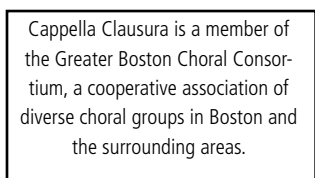
Hildegard's writings and compositions were written down by her two closest friends: a nun, Richardis von Stade, and a monk, Volmar, among other scribes. She produced several books, among them the Scivias, in which her visions are put into words and her visual imagery depicted in art, and Causae et Curae 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.



This program is sponsored in part by a grant from the Massachusetts Cultural Council as administered by the Newton Cultural Council.



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Wed.	2/26	<b>Ash Wednesday:</b> A contemporary intergenerational service with imposition of ashes and Holy Communion. Childcare is available.	7:30 pm 
Sun.	3/1-3/29  3/1	<b>Lenten Sundays</b> begin: Our preaching theme for these Sundays focuses on traditional Christian practices as our response to the Climate Crisis.  <b>Stone Soup:</b> 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	<b>Pretzel Sunday:</b> 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	<b>Bread Sunday:</b> We'll be making bread for the Maundy Thursday Communion service.	10 am
Sun.	4/5	<b>Palm Sunday:</b> 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	<b>Maundy Thursday:</b> Join us for a reflective intergenerational Tenebrae Service with Holy Communion.	7 pm
Fri.	4/10	<b>Good Friday:</b> The Sanctuary will be open for those who wish to pray and meditate.  <b>Good Friday:</b> 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	<b>Easter:</b> 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  