

# CAPPELLA CLAUSURA

*Performing Twelve Centuries of New Music*

Amelia LeClair, Director

**Sat. Nov. 13, 2010 @ 8pm**

Parish of the Messiah,  
1900 Commonwealth Ave., Auburndale

&

**Sun. Nov. 14 @ 5pm**

First Lutheran Church Boston,  
299 Berkeley St., Boston

## Hildegard von Bingen's **Ordo Virtutum**



Hildegard von Bingen's *Ordo Virtutum*  
Transcribed, envisioned, scored and arranged by  
Amelia LeClair

*Supported in part by a grant from the Patsy Lu  
Fund of the Open Meadows Foundation.*

**ENSEMBLE:**

**Laura Betinis - Anima**

**Daniela Tasic - Humilitas**

**Margaret Raines - Diabolo**

**Leah Hungerford - Victoria**

**Lori Brannen Chang - Castitas**

**Gail Abbey - Discretio**

**Margaret Felice - Patientia / Spes**

**Janna Frelich – Inocentia, harp**

**Liz Mitchell - Karitas / Verecundia**

**Ellen Oak - Disciplina / Fides**

**Josh Schreiber Shalem – vielle**

**Kimberly Sizer - Amor Celestis / Misericordia**

**Jennifer Webb - Timor Dei / Contemptus  
Mundi**

**Jacque Wilson - Scientia Dei / Obedientia**

**Amelia LeClair - Director, symphonia**

**Alexandra Borrie - Performance Consultant**

**Laurie Monahan – Historical performance  
practice coach**

**Martha Bancroft – Scene artist**

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**Please turn off all electronics**

Cappella Clausura is a member of the Greater Boston Choral Consortium, a cooperative association of diverse choral groups in Boston.

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**PROGRAM NOTES:**

– Amelia LeClair

Hildegard von Bingen: Abbess, composer, 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.

Many of her chants have a huge ambitus (range) of over 2 octaves (A-c2). Many of her melismas (long runs on a single syllable) extend well beyond the breath of the average singer. Neither of these facets preclude untrained voices, but they do make life difficult even for the most devoted amateur. Therefore, we can safely assume that Hildegard's chorus was well trained, and that her singers could carry out her dictum that her music should disturb and awaken us, not soothe our weary souls as so much chant singing does now.

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 looking things) tell us? Each one of these neumes has meaning for the singer. They can suggest a certain weight, or stress, or ease, or sinuousness, and they can suggest a quickness or slowness. All of this is predicated on 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 Play of the Virtues, is a morality play in which, as you about to see, Anima (the Soul) is introduced to all the Virtues (Humility, Chastity, Mercy, Contempt of the World, Hope and 12 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 speaks.

There are 16 Virtues with names we in 2010 indeed know and understand well. Every 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.

I'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 the Soul 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 3 car garage, gardeners and cooks and servants of all kinds, great food in the best restaurants. These are desires we can all recognize as all too human.

But, and there has to be a BUT because it's a morality play, she 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 subteen guerilla soldiers extort, rape, and torture so they can eat. The Devil begins to look like a rapacious wolf, an ancient serpent.

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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 the Soul 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, I 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. Virginitly, 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 virginitly 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. Virginitly lent credibility to visions, be they other-worldly, impossible, phantasmagorical. Not surprisingly, it was in the Medieval Era that the virginitly 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 Bermersheim, Germany in 1098. Her parents offered her, their tenth child, as a tithe to the church. For the next 24 years she lived and studied with Jutta, a noblewoman who was anchoress and crone of the Benedictine monastery of St Disibod, a monastery for both men and women – living separately of course - 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 gave further credence to their words and visions. Always referring to herself thus, Hildegard, with the help of no less than 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. This in an era when scholars still disagreed as to whether or not women had souls!

Her writings and compositions were scribed by her two closest friends: a nun, Richardis von Stade, and a monk, Volmar. She wrote several books, among them the *Scivias*, in which all of her visions are put into words, and *Causae et Curae* and *Physica*, both medical treatises full of still useful information. As well as words and music, Hildegard dictated her visions so that they could be painted. They are remarkable to say the least, and very detailed.

It has been suggested that the *Ordo Virtutum*, her only play (that we know of) was written about Richardis as a young nun. It was probably written around 1150, and intended for a performance by her nuns, perhaps to enhance the monastic liturgy, or perhaps for a few special guests, no one really knows. She may have intended it to be part of the ceremonial initiation of a novice into the convent, or for a special feast day. Because the colors that belong to each Virtue are of such significance in *Scivias*, she may have allowed her nuns to dis-habit, as she was sometimes wont to do; to let their hair flow, to wear jewelry and garlands and all the colors of the Virtues. She may have cast her beloved Volmar as the devil. We don't know, and never will. The manuscript, like Hildegard, is a mere vessel: it has no rubrics. We can make educated guesses about its performance and then we can interpret it and make it ours, so that it lives and speaks still almost a thousand years after she wrote it.



(ANIMA) Originally from Amherst Junction, WI, mezzo soprano **Laura Betinis** holds a BA in English and Music from Ithaca College, where she sang with the Ithaca College Women's Chorale under the direction of Janet Galván and the Ithaca College Choir under

the direction of Lawrence Doebler. In addition to singing with Cappella Clausura, Laura is also a member of The Oriana Consort, a small choral ensemble based in Cambridge, MA. Recently a featured soloist for the Boston premiere of Erich Zeisl's *Requiem Ebraico*, Betinis has been praised for her “particularly rich tone with a flexible line.”

A Project Manager at Houghton Mifflin Harcourt, she enjoys playing the mandolin and piano in her free time.



(CASTITAS) **Lori Brannen Chang** has appeared in recitals in the Metro Boston area and with organizations such as Cantata Singers and Longwood Opera. Her roles have included the Mother in Amahl and the Night Visitors, Sister Berthe in *The Sound of Music*, Mrs. Gobineau in *The Medium*,

and Catherine Alan in *A Room with a View*. In oratorio literature, she has sung the soprano solos in the *Requiem* by Gabriel Fauré and in Handel's *Messiah*. She is a member of Sigma Alpha Iota Music Fraternity and holds degrees from the Longy School of Music and the University of Nebraska.



(VICTORIA) **Leah Hungerford**, soprano, is a native of Hancock, MI. Notable solo performances include Handel's *Dixit Dominus* with the Kalamazoo BachFest, and the South Carolina premiere of Morton Feldman's *Rothko Chapel*. In June 2004, she sang the

role of Eleanor von Sonnig in the American premiere of Einojuhanni Rautavaara's *House of the Sun*. Recent performances include Aurelia Havisham in *Miss Havisham's Wedding Night* (New England Conservatory), Marianne in *Der Rosenkavalier* (Lowell House

Opera), *Une Gr#232;que in Iphig#233;nie en Aulide* and *Sister Felicity in Dialogues of the Carmelites* (Boston Opera Collaborative). She also serves as chair of the BOC Finance Committee. While at the New England Conservatory, she studied with Mark St. Laurent, receiving a graduate diploma in Vocal Performance in May 2006. Ms. Hungerford also holds a Master of Music degree in Vocal Performance from the University of South Carolina, where she studied voice and Alexander Technique with Laury Christie. Ms. Hungerford is a teaching fellow at New England Conservatory, and is also on the Voice Faculty at the Franklin School for the Performing Arts.

(DIABOLO) **Margaret Raines** has been performing early music since 1970. She began her career with the *Quadrivium Consort* and was a founding member of *Alexander's Feast*, *Le Musiciste* (an ensemble dedicated to the performance of music by women composers of the Baroque), and *Mistral*. She first performed *Hildegard* with *Sequentia* in a production of the *Ordo* for German television and subsequently recorded an album of *Hildegard's Symphoniae* with them. In the Boston area she has recorded with *Project Ars Nova* and performed with *Tapestry* among other groups.



(HUMILITAS) Mezzo-soprano **Daniela Tasic**, a native of Belgrade, Yugoslavia, is a soloist and chamber musician who specializes in early, contemporary, and world music repertoires. She has performed in concerts throughout the U.S. and Europe. Ms. Tasic is

a founding member of the internationally renowned vocal ensemble *Tapestry*, winners of the *Echo Klassik* and *Chamber Music American's Recording of the Year*. She has premiered numerous new works and performed *Steve Reich's Tehillim* with the *Colorado Symphony* and *Cabrillo Festival Orchestra* conducted by *Marin Alsop*. In the Boston area Ms. Tasic performs regularly with *Blue Heron*, *La Donna Musicale* and *Balmus*. She is also a founding member of the medieval-world fusion ensemble *HourGlass*.



**Amelia LeClair**, Director, received her Bachelor's in Music Theory and Composition from UMass Boston in 1975 and her masters degree from New England Conservatory in 2003, with *Simon Carrington* in choral conducting.

She made her debut in *Jordan Hall* in March of 2002. She has studied, among many other musical instruments and skills, performance practice and voice with *Laurie Monahan* and *Nancy Armstrong*.

Ms. LeClair was director of children's choirs for *First Unitarian Society* in *Newton* until 2004. Active as a guest conductor, she is *Choir Director* at the *Church of St Andrew* in *Marblehead*, and founder and director of *Schola Nocturna*, the evensong choir of the *Episcopal Parish of the Messiah* in *Newton*. She founded *Cappella Clausura* in 2004. Ms. LeClair greatly enjoys researching, discovering and presenting music not in the standard repertoire, such as women's early music and works that expand on Euro-centric strictures. She lives in *Newton* with her husband. Her two children occasionally visit from *New York* and *China*.



**Alexandra Borrie**, Performance Consultant, celebrates 40 years as a professional actor-singer-dancer in *New York*. She began as a ballet dancer, has had a long and varied performance career on *Broadway*, in regional theatres

and in television and recently sang annual classical repertoire with the *Oratorio Society of New York*. She taught acting at the *Tisch School of NYU*, at *Muhlenberg College*, the *New York School for Film and Television* and the *Westchester Conservatory of Music*. Ms. Borrie is now directing chamber opera works in *Boston* and serving as a private acting coach to oratorio and recital soloists. Her recent directing credits include: *I Never Saw Another Butterfly* with *The Cantata Singers*, *Saint Nicolas* by *Benjamin Britten*, *Amy Lieberman* conducting, at *Jordan Hall*, *Dido* and *Aeneas* by *Henry Purcell* with *Portsmouth Pro Musica*, a semi-staged production of *Ordo Virtutum* with *Cappella Clausura* and the *Opera Factory Tour* productions of *Carmen* and *Così fan Tutte* with *Opera Boston* and *The Cloud Foundation*. Ms. Borrie is a co-host on *OperaWorksRadio* in *Portsmouth, NH* and a founding member of *Vocal Arts Exchange*. She is also a *Visiting Scholar* at the *Women's Studies Research Center* at *Brandeis University*.

ite o dulcissime sponse q̄ abstractisti nos de faucibꝫ  
 diaboli primū parente nrm seclu cencis  
**O** pat̄ omnium et oꝝ rex ꝫ imperator gentiū q̄  
 constitisti nō cōta p̄me m̄as q̄ ostipe nobis  
 dlori *O*ru nobilit  
 magnū casū erupne et nos secute sumi illi ꝫ ꝫ  
 causa exilio sociantet nos illi dlori *O*ru nobilit  
 sine genitor p̄sumū studiū curim̄ adte ꝫ ꝫ  
 lectissima atq; p̄ dulcissima penitentiā q̄ nobis  
 p̄te uenit anhelim̄ adte ꝫ post dlorē nrm de  
 uotissime amplectim̄ te *O* gloriosissime ꝫ opul  
 cherrime xpe q̄ et resu rectio uite nos reliqui  
 m̄ ꝫ ꝫ te fertile amore conuentionis ꝫ copre  
 bendim̄ te in supna karitate ꝫ in uirginea  
 uirga natiuitatis tue ac i altera uite copula  
 te sumꝫ tibi quā prius essemꝫ secundū carnē  
**A** diuina nos p̄seuerare ꝫ tecū gaudere ꝫ ate  
 numquā separari. Incipit ordo uirtuti

**Q**ui se h̄i qui ut uel. v̄entes  
**O** m̄itiqui sancti q̄d admittamini in nobis  
 uer̄ b̄i de i clarescit in forma hominis  
 et ideo fulgemꝫ cū illo *parlarthe ꝫ ꝫ* edificam̄t mēbra  
 rāni fructuū uicenti ocuū ꝫ nol̄ illuora in  
 querela animay i carne positay  
 illo sumꝫ. **O** nos pegrine sumꝫ q̄d fecimꝫ  
 ad peccata deū antel̄ filij regis eē debui  
 m̄ ꝫ ꝫ m̄bra peccatoy cecidimꝫ. o uenit  
 sol porta nos i humeris tuis iustissimam  
 hereditare quā in acla ꝫ ꝫ. o rex regū  
 in tuo prelio pugnamus. felix anima  
**O** dulcis diuinitas ꝫ o suauis uita i qua p̄ferā  
 ueste preclaram illud accipiens q̄d ꝫ ꝫ  
 i prima apparitione adte suspūo ꝫ ꝫ  
 ueste preclaram illud accipiens q̄d ꝫ ꝫ  
 i prima apparitione adte suspūo ꝫ ꝫ  
 uirtutē inuoc. uirtutes. **O** felix anima ꝫ  
 o dulcis creatu ra dei que edificata eē i pro

funda altitudine sapientie di multu amas  
 felix **O**ubenter ueniam actus ut pbeatis in  
 osculu cordis: **N**os debem militare re  
 cu o filia regis: **O**gramis labor et o du  
 rum pondus qd habeo i uelle hui ut te qa  
 minus graue michi e ante carne pugnare  
 virtutes ad aiam illa  
**O**amina uoluntate dei constituta yofelix  
 instrumentu quare ta flebilis et ante hoc  
 qd ds contriuit in uinginea natura tu debet  
 inobis supare diabolus: **S**uccurrite  
 in adiuuando ut possim stare: scientia di ad  
**V**i de qd illud sit qd et induta filia saluatio  
 nis et esto stabilis y nuqua cades: infelix  
**O**nescio qd faciam aut u bi fugiam oue  
 michi n possu pfiere hoc qd su induta certe  
 illud uolo abicere: **O**mfelix conscientia  
 o misera anima quare abscondit facie tuam

con creator tu o scia di **T**u nescis quec  
 uidet nec lapis il lum qd te constituit: **A**ia illa  
**O**e ut creauit mundu n facio illi in uiriam  
 strepitus diaboli ad aiam illa  
 si uolo uti illo: **F**ilue farue qd pde t labora  
 re respice mundu amplectet te magno honore  
 virtutes: **O**Plangens uox e hec inat  
 mi do toris ach ach queda mi tabilis uic  
 ria inuabili desiderio dei sur rixit  
 i qua delectatio carnis se latent abscondit  
 heu heu ubi uoluntas crimina nescunt et  
 u bi desideriu hominis latentiam fugit iuge  
 iuge ergo i his innocenti a que i pudore bo  
 no integritatem n a misisti y que auaricia  
 gutturis antiqui serpentis i bi non de  
 diabolus **Q**ue e hec potestas qd nullus sit p me  
 uorat: **H**i dabo illi ou tu u rui seqtib nich habet qd  
 dare possit qa etia nos omis nescunt qd sitis: **h**umilitas:  
**E**go cu meis sodalib bene scio qd tu  
 et ille antiquus dracho qui sup sumu uola  
 re uoluisti sed ipse ds i abyssu pteat te

genua cito robusta et indue te arma lucis.

ait illa **E**t ouera medicina humilitas p̄be

michi auxilium q̄a supbia i multis uicis̄ fre-

git me multas cicatrices michi imponens n̄c

fugio ad te et ideo suscipe me: humilitas:

**O**mnem uirtutem suscipite lugentē peccati-

orem in suis cicatricibus p̄t̄ uulnera xpi

q̄ p̄ducere eū ad me: uirtutes: **V**olumus te re-

ducere et nolumus te deserere et om̄is celestis

milicia gaudet sup te ergo decet nos in

hymnoma sonare: **O**m̄ifera filia uolo

te amplecti quia magnus medicus d̄na q̄ am̄i-

ta uulnera p̄t̄ te passas ē uirtutes: **O**mn̄ifera

fontis quā magna ē suauitas tua qui faciem

istoy me n̄ am̄isti s̄ acute preuidisti quo

modo eos de angelico casu abstraheret qui

te estimabant illud habe re q̄d n̄ licet sic

sta re unde gaude filia syon quia d̄s tibi mil-

tos reddidit q̄s serpens de te absci dere uo luit qui

nunc uimatoꝝ luce fulgent quā prius illoy cau-

diaboli: **Q**ue et aut unde uenit tu amplexa-

ra es me et ego foras eduxit s̄ n̄c i-

sa fu illet: uisione tua fundi me ego aut pugna-

sm̄ea deiciam te.

**E**go om̄s mal̄ meas malat esse penitens anima

cognoui et ideo fugi at̄ modo ante o illas for-

pugno contra te: aia illa **I**nde tu o regina

humilitat tuo medicamine adiuua me.

humilitat adue: **O** victoria que istū in celo

su perasti cur te cum militibus tuis et om̄s

ligare diabolum hunc uirtutes: **O** fortis

simi q̄ gloriosissimi milites uenire et adiuua-

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

humilitat **L**igare ergo istum o uirtutes p̄ dare

**O** regina m̄a tibi parebimus q̄ p̄cipra

tua in omnibus adimplebimus: uirtutes:

**G**audere o focus quia antiquus serpens



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

castus

**I**n mente altissimi o latana caput tui concula  
in & imagine a forma dulca miraculi co lu  
ubi filius dei uenit in mundu inde delectus  
et in omnibus spoli is tu is er nunc gaudent  
omnes qui habitant in ce lis quia uenit tuus  
diabolus **Q**u nescis quid colis qd uenit  
tuis uacuis e pulc forma de uuo supra  
confusus e in tuis pceptis qd ds is uam opula pcep  
m nescis qd sis

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

tangere qd tua suggestio possunt p imundici  
am maestus unu uiru pruli qui genus huma  
nu adie congregat p uariuare tu am datus

**O** deus quis es tu qui intemer ip so hoc  
magnum consili um habuisti quod destrui  
xur inferna lem haustum i publicanis q pec  
catori bus q ne lu cent isupna bonitate  
un de ore **L**aus sic tibi sicut **O**pat omni  
potent exre fluit font magno amore pduc

filios tuos in rectum uentum uelorum a  
quorum ita ut et nos eos hoc modo pdu  
emus in celestem ierusalem.

**I**n principio omis creatur in iuert i macho  
flores floruerunt postea uniditas descendit  
et istud un phator uidit q dixit hoc scio  
s aureus numerus n du e plen tu ergo pariu  
speculu aspice i corpe meo fatigatione sustineo  
paruuli etia mei deficiunt. sunc memor esto.  
qd plenitudo que i primo facta e aretere n  
debu it q re me habuisti qd oculus tuus nu  
qua cederet usq; du corp meū uideret plenu  
qemaru. na me fatigat qd omia mbra mea in  
irritatione uadunt. Pat uide uulnera mea e osten  
do. ergo ne omis homines genui unu ad parit  
urū flectite ut uobis manu sua por  
rigat.

# Ordo Virtutum

## 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, multum amas.

FELIX ANIMA

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

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.

PATRIARCHIS 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 oh 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 I come to you, so that you  
might offer me the kiss of your heart.

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.

#### 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.

#### 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.

#### 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

You fool! You fool!  
What do you gain by striving!  
Turn your attention to the world  
and it will embrace you with great honour.

#### 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.  
LB 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.

#### DIABOLUS

Que est hec potestas, quod nullus sit preter Deum!

Ego autem dico, qui voluerit me et voluntatem 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.

#### 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 inspicialis 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.

#### THE DEVIL

Who is this power that claims there is none but God!

I say otherwise, to him who chooses to follow 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.

#### 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.

#### 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.

#### 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.

#### INNOCENTA

Fugite, oves, spurcitas Diaboli!

#### VIRTUTES

Has te succurrente fugiemus.

#### 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.

#### 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 Virginitas, 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, Virginitas, 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.

### 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 victorioso in celo habitas.

### AMOR CELESTIS

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

### 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 ornata  
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.

### 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.

### 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.

#### VIRTUTES

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

#### 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 columna 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. Gaudeate 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 absorbuisset me in  
peccatis, et ideo non ausa sum intrare.

#### 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.

#### 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!

#### 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.

#### 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.

## 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 prebeatur 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 adiuuate 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.

## 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.

## 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.

## 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.



## 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 adiuuate me istum fallacem vincere.

### VIRTUTES

O dulcissima bellatrix,  
in torrente fonte qui absorbit 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.

### 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.

### 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, because

#### 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.

#### 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.

#### 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.

#### 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.

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Handel's *Tra le fiamme*

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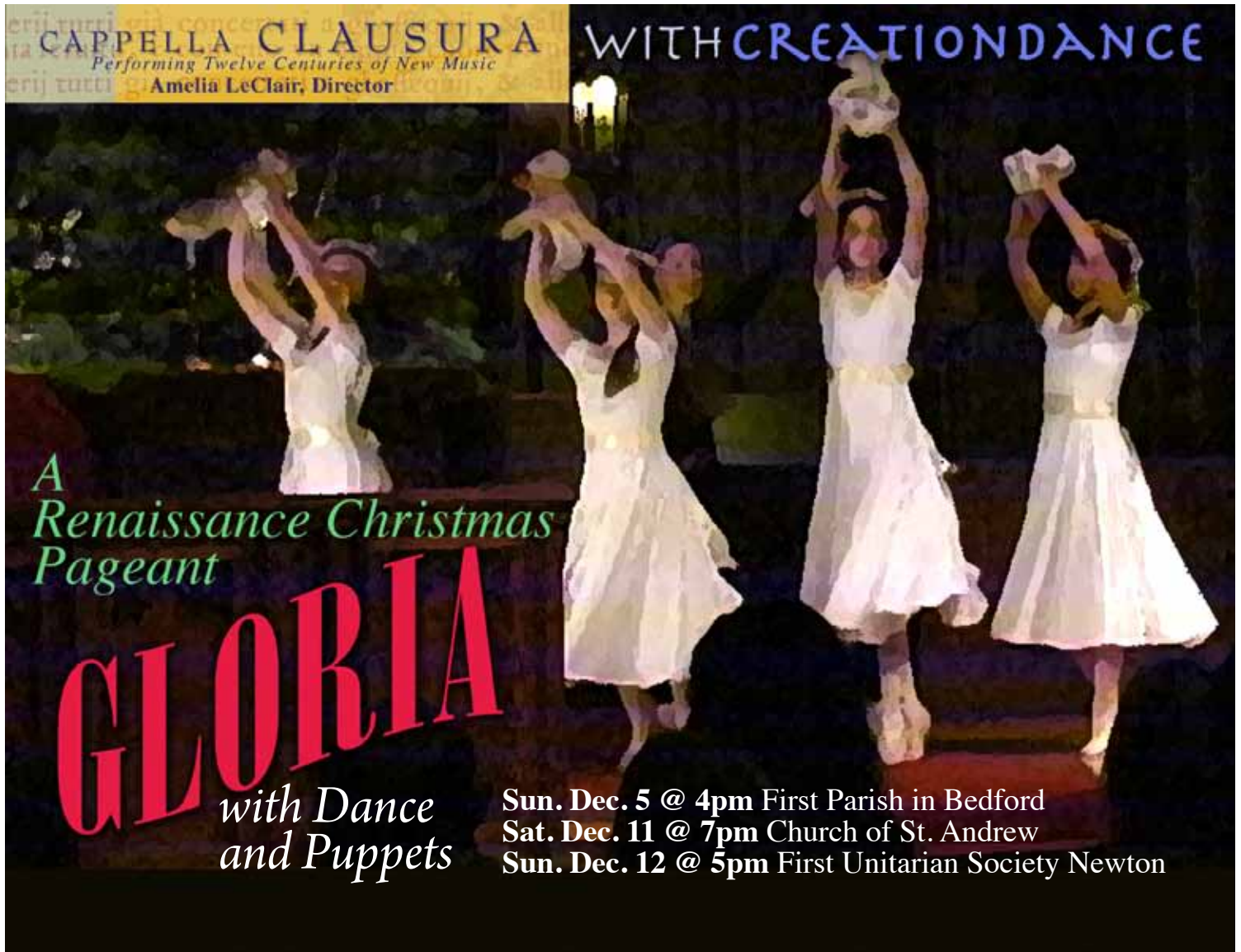
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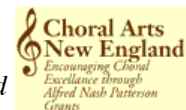
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