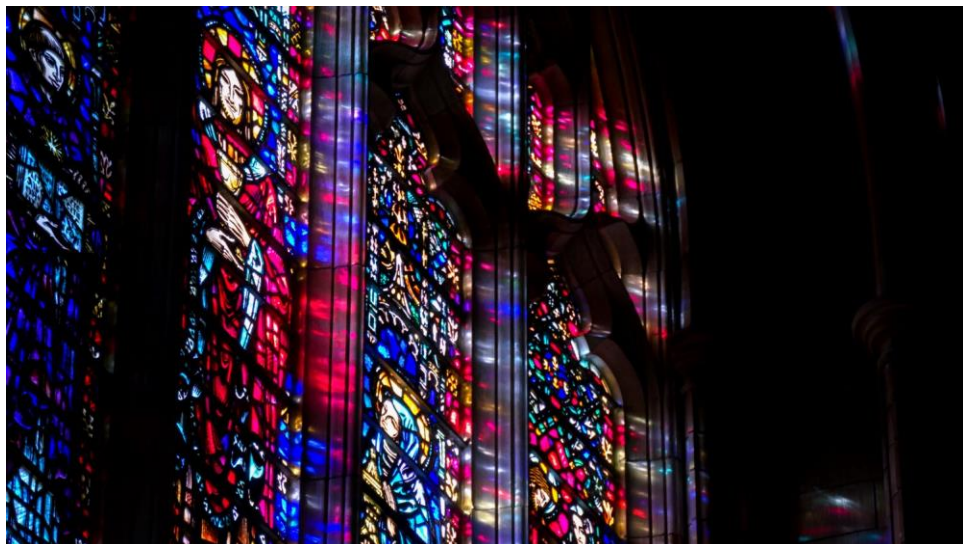


CONCERTS *at* SAINT THOMAS

PRESENTS

HOLY WEEK MUSICAL MEDITATIONS



THE LIVING WORD:

MUSIC BY, AND INSPIRED BY HILDEGARD VON BINGEN

MODERNMEDIEVAL VOICES

TUESDAY, MARCH 26, 2024

6:45 P.M.

SAINT THOMAS CHURCH FIFTH AVENUE



STC
200

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As this concert is a meditational offering, please withhold applause and exit the church quietly at the conclusion of the performance.

CONCERTS *at* SAINT THOMAS

SAINT THOMAS CHURCH FIFTH AVENUE

The Reverend Canon Carl F. Turner, *Rector*

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Mr. Christopher Seeley, *Head of School*

The Saint Thomas Choir School

PROGRAM

MARCH 26, 2024
6:45 P.M.

O Presul vere Civitatis	<i>Hildegard von Bingen</i> (1098-1179)
Three-Winged Wisdom*	<i>Daniel Thomas Davis</i>
O Virtus Sapientiae	<i>Hildegard von Bingen</i>
Meditation*	<i>Jacqueline Horner-Kwiatek</i>
Spiritus Sanctus Vivificans	<i>Hildegard von Bingen</i>
Karitas Habundat	<i>Hildegard von Bingen</i>
Caritas Abundat*	<i>Caroline Shaw</i> (b. 1982)
O Viridissima Virga	<i>Hildegard von Bingen</i>
We Cannot Live*	<i>Caleb Burbans</i> (b. 1980)
O Jerusalem	<i>Hildegard von Bingen</i>

MODERNMEDIEVAL VOICES

JACQUELINE HORNER-KWIATEK
CHLOE HOLGATE
MARTHA CLUVER

*Commissioned by ModernMedieval

PROGRAM NOTES

ModernMedieval Voices presents a program of chants by Hildegard of Bingen paired with new works inspired by her music, her life, and her message. The title *The Living Word* is a reference to the act that Hildegard was a pioneer, a woman ahead of her time, and her words, music, and achievements continue to be relevant today.

Hildegard of Bingen (1098-1179) is revered as a mystic, a poetess, a composer and a visionary. Her music consists of over 70 chants collectively known as *Symphonia armonie celestium revelationum*, (Symphony of the Harmony of Celestial Revelations) and a morality play *Ordo virtutum*, (Play of the Virtues) which includes more than 80 songs.

Given to the monastery at Disibodenberg when she was a child, she was placed under the care of the anchoress Jutta of Sponheim, a woman who devoted herself to the teachings of God and to the education of young girls. Over the years the community of women grew under Hildegard and Jutta's guidance, and upon Jutta's death in 1136 Hildegard took over as magistra, or leader, of the community. In 1150, after leaving Disibodenberg, Hildegard and her nuns moved to Bingen and re-founded the monastery of Saint Rupert on the Rhine.

Hildegard wrote two large-scale chants to commemorate both Saint Disibode and Saint Rupert, *O Presul vere Civitatis* and *O Jerusalem*, which begin and end our program. These chants are examples of a *sequence*, a form of composition common in the twelfth century consisting of versicles, that is, a verse divided into two parts. Usually both parts of a verse were set to the same melody, with each subsequent verse having a different melody, producing the melodic structure of AA, BB, CC and so on. Hildegard frequently departed from this format, and frequently the second part of each versicle is an elaboration of the material in the first, becoming increasingly inventive as the piece progresses and the poetic stanzas become longer.

The three short chants, *Karitas Abundat*, *O Virtus Sapientiae*, and *Spiritus Sanctus Vivificans*, portray Hildegard's vision of the Holy Spirit as the Divine Feminine, a being representing Love (*Karitas*) and Wisdom (*Sapientia*) who protects and inspires humanity. *O Viridissima Virga* is a rapturous hymn portraying the Virgin Mary as the bringer of new life through poetic images of nature's renewal.

The four pieces by Daniel Thomas Davis, Jacqueline Horner-Kwiatek, Caroline Shaw, and Caleb Burhans were all commissioned by ModernMedieval, and represent each composer's unique approach to interpreting and reinventing Hildegard's musical language and philosophy.

Three-Winged Wisdom, by Daniel Thomas Davis, expands on the melody of *O Virtus Sapientiae* underpinned with a pulsing rhythmic figure that uses text from Hildegard's *Lingua Ignota*, an invented, secret language she devised for reasons that still remain unclear. The result is two fundamentally separate musical layers, each informing the other but each with its own distinct language and personality.

Jacqueline Horner-Kwiatek's *Meditation* is inspired by Hildegard's vision of wisdom and love as embodiments of the Divine Feminine and is a meditation on the nature and beauty of Wisdom, using drones and melodic motives that are hallmarks of Hildegard's compositional style.

Caroline Shaw's *Caritas Habundat* deconstructs the text of the Hildegard chant, allowing the voices to contemplate the words, and their meaning, through repetition and soaring melodic lines.

We Cannot Live, by Caleb Burhans, is a setting of an excerpt from an article written by Elaine Bellezza entitled "Hildegard of Bingen, Warrior of Light" - the text has frequently been attributed to Hildegard herself. The piece uses cyclical melodic and rhythmic figures to create an hypnotic examination of the text and it's message.

Jacqueline Horner-Kwiatek.

ABOUT MODERNMEDIEVAL VOICES

"They sang exquisitely together, their voices so tightly intertwined that they often sounded as one clear strand....an evening of gloriously clear voices singing exquisitely wrought music spanning centuries." (Steven Pisano, *Feast of Music*)

ModernMedieval was created by Dr. Jacqueline Horner-Kwiatek, a member of the world-renowned vocal quartet Anonymous 4, to explore the worlds of early and new music through lectures, workshops, masterclasses and performances. **ModernMedieval Voices** is a project based all-female ensemble directed by Jacqueline. She is joined by early and new music specialists for concerts and special projects that combine medieval chant and polyphony with music from later eras and new commissions influenced by the poetry and sonorities of music from the Middle Ages.

ModernMedieval Voices takes the vocal techniques developed by Anonymous 4 for singing this repertoire and combines them with a fresh approach to programming that introduces this wonderful music to new audiences.

The ensemble gave a triumphant debut performance at the Metropolitan Museum of Art in NYC performing the Hildegard chant *O Jerusalem* as part of the *Al-Quds:Jerusalem* concert with MetLive Arts, described by Heidi Waleson of *The Wall Street Journal* as "exquisitely sung." **MMV** has given performances at The National Museum for Women in the Arts in D.C., The Virginia Arts Festival, VA and the Ecstatic Music Festival in NYC, which was broadcast live on WNYC NewSounds Live, hosted by John Schaefer. The ensemble has also given residencies and performances at Notre Dame University, East Carolina University NewMusic Initiative, University of Tampa, FL, Binghamton University, Pittsburgh Dance Project, Liquid Music in Saint Paul, MN, Princeton University Sound Kitchen, Electric Earth Concerts in NH, Dumbarton Oaks, and The Cloisters in NYC as part of the Metropolitan Museum of Art's MetLiveArts series. They are featured on Grammy award-winning composer Christopher Tin's recording of *To Shiver the Sky* on the Decca label, and a recording of their signature program *The Living Word* is available via digital download on Amazon and iTunes, as well as streaming on Spotify.

"Although more than eight centuries separate us from this music, ModernMedieval's approach to Hildegard is above all natural, emphasizing her fluent expressivity in perfect medieval Latin. Hildegard is always a good listen, and juxtaposed with sympathetic contemporary works, her beauties were especially resplendent." (Patrick Rucker, *The Washington Post*)

TEXTS AND TRANSLATIONS

O PRESUL VERE CIVITATIS

Hildegard von Bingen

O Presul vere civitatis
qui in templo angularis lapidis
ascendens in celum
in terra prostrates fuisti
propter Deum.

*O dance-leader of the true city,
who in the temple with the finial-stone
soaring Heavenwards
was prostrate on the earth
for God.*

Tu, peregrinus a semine mundi,
desiderasti exul fieri
propter amorem Christi.

*You, wanderer of the seed of Man,
longed to be an exile
for the love of Christ.*

O mons clause mentis
tu assidue pulcrum faciem aperuisti
in speculo columbe.

*O summit of the cloistered mind
you tirelessly showed a beautiful face
in the mirror of the dove.*

Tu in absconso latuisti,
inebriatus odore florum,
per cancellos sanctorum
emicans Deo.

*You lived hidden in a secluded place,
intoxicated with the aroma of flowers,
reaching forth to God
through the lattices of the saints.*

O culmen in clavibus celi,
quod propter perspicuam vitam
mundum vendidisti
hoc certamen, alme confessor,
semper habes in Domino.

*O gable on the cloisters of Heaven,
because you have bartered the world
for an unclouded life
you will always, nourishing witness,
have this prize in the Lord.*

In tua enim mente
fons vivus clarissima luce
purissimos rivulos eduxit
per viam salutis.

*For in your mind
the living fountain in clearest light
courses purest rills
through the channel of salvation.*

Tu magna turris
ante altare summi Dei
et huius turris culmen obumbrasti
per fumum aromatum.

*You are an immense tower
before the altar of God
and you cloud the roof of this tower
with the smoke of perfumes.*

O Disibod, in tuo lumine,
per exempla puri soni
membra mirifice laudis edificasti
in duabus partibus
per Filium Hominis.

*O Disibod, by your light,
with examples of pure sound,
you have wondrously built aisles of praise
with two parts
through the Son of Man.*

In alto stas
non erubescens ante Deum vivum,
et protegis viridi rore
laudantes Deum ista voce:

‘O Dulcis vita,
et O beata perseverantia,
que in hoc beato Disibodo
gloriosum lumen
semper edificasti in celesti Jerusalem.’

Nunc sit laus Deo
in forma pulcre tonsure
viriliter operante.

Et superni cives
gaudeant de his qui eos
hoc modo imitantur.

*You stand on high
not blushing before the living God,
and you cover all with refreshing dew
praising God with these words:*

*‘O sweet life,
and O blessed constancy,
which in this blessed Disibod
a glorious light
has always been built in heavenly Jerusalem.’*

*Now praise be to God
in the form of the beautiful tonsure.*

*And let the Heavenly citizens
rejoice in those
who have imitated them in this way.*

THREE-WINGED WISDOM

Daniel Thomas Davis

First Layer (Latin Text from O virtus Sapientiae)

Second Layer (From Hildegard von Bingen’s invented language, the *Lingua Ignota*)

Bizarmol, Bumbirich, Bagaziz, Scaliziz,
Gluuiz, Bitrianz, Bauschuz, Pomziaz,
Pamzimbu, Orschibuz, Perschil,
Pransiz, Pischir, Wagiziaz, Pulicha,
Pursiaz, Pixiz, Guskaibuz, Gunizla,
Gulizbaz, Lamischiz, Laschinbuz,
Ginzia, Gimeldia, Gulgia, Gisgiaz,
Laufrica, Lanischa, Hamischa, Felischa,
Scoica, Scoiaz, Scukuriz, Culgeia,
Fluischa, Zaschibuz, Zaimzabuz, Ziztria,
Zugezia, Zusguel, Zirunzibuz,
Baiezinzia, Culmendiabuz, Graxia,
Gaexuurinz, Sparinichibuz, Spiriz,
Schalnihilbuz, Gausia, Gauriz, Iuziz,
Izziroz, Ornalzibuz, Sizia, Ausiz, Inbiz

*Ash, Hazel, Sage, Feverfew, Reed,
Horebound, Maple, Apple, Medlar,
Oak, Periwinkle, Parsley, Celery, Sallow,
Lungwort, Pea, Winter Oak, Shrub,
Birch, Fir, Mountain Ash, Pimpernel,
Galingale, Caltrop, Coltsfoot, Christmas
Rose, Alder, Chervil, Hornbeam, Willow,
Celandine, Lily of the Valley, Water Mint,
Mastic, Quince, Cinnamon, Dill,
Pepper, Pear, Southernwood, Dogwood,
Violet, Hellebore, Peach, Spurge, Juniper,
Horseradish, Ivy, Leek, Thorn Tree,
Spurrey, Beetroot, Hemlock, Burr*

Laschiz, Luschia, Aschia, Scarus,
 Ualueria, Mosiz, Ermosiz, Urchio,
 Gazun, Guguruz, Wiuia, Ualueria,
 Diezo, Bozibo, Zamzil, Drozima,
 Luxzima, Loginz, Roischo, Prinscho,
 Wiuia, Ualueria, Diezo, Wiuia, Bazima,
 Agrizia, Zamzil, Wiuia, Ualueria, Birizo,
 Bozibo, Zamzil, Drozima, Roischo,
 Alixia, Laschiz, Luschia, Aschia, Scarus,
 Ninixia, Duscho, Ligeschia, Wiuia,
 Wilischio, Schuwil, Asgriz, Ariz, Asgriz,
 Ariz, Flauriz, Brauz, Ariz, Cauiz,
 Waschiz, Cauiz, Waschiz, Hauscuz,
 Waschiz, Boiz, Balfciz, Bachiz, Virenz,
 Loginz, Balbunz, Loginz, Balbunz,
 Zirunz, Virenz, Raiza, Bauscha,
 Haischa, Bauscha, Haischa, Galscha,
 Raiza, Cruza, Raiza, Bauscha, Haischa,
 Noisca, Haischa, Raiza, Haischa, Raiza,
 Haischa, Bauscha, Haischa, Bauscha,
 Haischa, Bauscha, Haischa, Raiza,
 Haischa, Raiza, Haischa, Brauz

*Eagle, Duck, Starling, Swan, Bat, Finch,
 Goldfinch, Stork, Pullet, Ostrich, Titmouse,
 Bat, Hornet, Peregrine, Beech, Thrush,
 Butterfly, Jackdaw, Wren, Kite, Titmouse,
 Bat, Hornet, Titmouse, Black Grouse,
 Wagtail, Beech, Titmouse, Bat, Chicken,
 Peregrine, Beech, Thrush, Wren, Magpie,
 Eagle, Duck, Starling, Swan, Crow, Gull,
 Wood Dove, Titmouse, Hoopoe, Pelican,
 Kingfisher, Butterfly, Kingfisher, Butterfly,
 Pelican, Thrush, Butterfly, Cricket, Robin,
 Cricket, Robin, Hawk, Robin, Grasshopper,
 Woodpecker, Rook, Locust, Jackdaw, Horned
 Owl, Jackdaw, Horned Owl, Kestrel, Locust,
 Partridge, Snipe, Turtle Dove, Snipe, Turtle
 Dove, Germander, Partridge, Grasshopper,
 Partridge, Snipe, Turtle Dove, Nightingale,
 Turtle Dove, Partridge, Turtle Dove,
 Partridge, Turtle Dove, Snipe, Turtle Dove,
 Snipe, Turtle Dove, Snipe, Turtle Dove,
 Partridge, Turtle Dove, Partridge, Turtle
 Dove, Thrush*

O VIRTUS SAPIENTIAE

Hildegard von Bingen

O virtus Sapientie,
 que circuiens circuiisti,
 comprehendendo omnia
 in una via que habet vitam,
 tres alas habens,
 quarum una in altum volat
 et altera de terra sudat
 et tertia undique volat.
 Laus tibi sit, sicut te decet, O Sapientia.

*O Wisdom's energy!
 Whirling, you encircle
 and everything embrace
 in the single way of life.
 Three wings you have:
 one soars above into the heights,
 one from the earth exudes,
 and all about now flies the third.
 Praise be to you, as is your due, O Wisdom.*

MEDITATION

Jacqueline Horner-Kwiatek

So Bright, so Glorious for splendor.
 Virtue shone.
 Fear, Love.
 So Glorious.

SPIRITUS SANCTUS VIVIFICANS

Hildegard von Bingen

Spiritus sanctus vivificans
vita movens omnia,
et radix est in omni creatura
ac omnia de inmunditia abluit,
tergens criminal ac ungit vulnera,
et sic est fulgens ac laudabilis vita,
suscitans et resuscitans omnia.

*The Holy Spirit: living and life-giving,
the life that's all things moving,
the root in all created being:
of filth and muck it washes away all things clean –
out-scrubbing guilty staining,
its balm our wounds constraining –
And so its life with praise is shining.*

KARITAS HABUNDAT/CARITAS ABUNDAT

Hildegard von Bingen/Caroline Shaw

Karitas
Habundat in omnia,
de imis excellentissima
super sidera
atque amantissima
in omnia,
quia summo regi osculum pacis
dedit.

*Love
abounds in all,
from the depths exalted and excelling
over every star,
and most beloved
of all,
for to the highest King the kiss of peace
she gave.*

O VIRIDISSIMA VIRGA

Hildegard von Bingen

O viridissima virga, ave,
que in ventoso flabro sciscitationis
sanctorum prodisti.

*O branch of freshest green, hail,
that blooms within the airy breezes
of the prayers of saints.*

Cum venit tempus
quod tu floruisti in ramis tuis,
ave, ave fuit tibi,
quia calor solis in te sudavit
sicut odor balsami.

*When it was time
you blossomed in your boughs
hail, hail to thee,
for in you seeped the sunlight's warmth
like balsam's sweet perfume.*

Nam in te floruit pulcher flos
qui odorem dedit
omnibus aromatis que arida errant.

*For in you bloomed a beautiful flow'r,
whose fragrance awakened
all the aromas from their arid state.*

Et illa apparuerunt omnia in viriditate plena.

They all appeared in full bloom.

Unde celi dederunt rorem super gramen
et omnis terra leta facta est,
quoniam viscera ipsius frumentum
protulerunt et quoniam volucres celi
nidos in ipsa haberunt.

Deinde facta est esca hominibus
et gaudium magnum epulantium
unde, Osuavis Virgo,
in te non deficit ullum gaudium.
Hec omnia Eva contempsit.
Nunc autem laus sit Altissimo.

*Then rained the heavens dew upon the grass
and all the earth was made joyful,
for from her womb she brought forth fruit
and for the birds in the sky
have nests in her.*

*Then was prepared that food for humankind
and tidings of great joy for the feast-takers.
Then, O sweet Virgin,
in you joy can never fail.
All these things Eve chose to scorn.
Now let praise ring forth unto the Highest.*

WE CANNOT LIVE

Caleb Burhans

We cannot live in a world that is interpreted for us by others.
An interpreted world is not a home.
Part of the terror is to take back our own listening.
To use our own voice, to see our own light.

O JERUSALEM

Hildegard von Bingen

O Jerusalem, aurea civitas,
ornate Regis purpura.
O edificatio summe bonitatis,
que es lux numquam obscurata.

Tu enim es ornate in aurora
et in calore solis.

O beata pureritia,
que rutilas in aurora,
et o laudabilis adolescentia,
que ardes in sole.

Nam tu, O nobilis Ruperte,
in his sicut gemma fulsisti,
unde non potes abscondi
stultis hominibus,
sicut nec mons valli celatur.

Fenestre tue, Jerusalem,
cum topazio et saphiro
specialiter sunt decorate.

*O Jerusalem, golden city,
adorned in royal purple;
O edifice of highest excellence,
who are a light never darkened.*

*You are resplendent in the dawn
and in the heat of the sun.*

*O blessed childhood
which glimmers in the dawn,
and O wonderful time of youth,
that burns in the sunlight.*

*For you, O noble Rupert,
glittering like a jewel,
You cannot be hidden by foolish humans,
just as a mountain
cannot be hidden by a valley.*

*Your windows, Jerusalem,
are wondrously decorated
with topaz and sapphire.*

In quibus dum fulges, O Ruperte,
non potes abscondi tepidis moribus,
sicut nec mons valli, coronatus rosis,
liliis et purpura in vera ostensione.

O tener flos campi,
et a dulcis viriditas pomi,
et o sarcina sine medulla,
que non flectit pectora in criminal.

O vas nobile,
quod non est pollutum nec devoratum
in saltatione antike spelunce,
et quod non est maceratum
in vulneribus antike perditoris.

In te symphonizat Spiritus Sanctus,
quia angelicus choris associaris,
et quoniam in Filio Dei ornaris,
cum nullam maculam habes.

Quod vas decorum tu es, O Ruperte,
qui in pueritia et in adolescentia tua
ad Deum anhelasti in timore Dei
et in amplexione caritatis
et in suavissimo odore bonorum operum.

O Jerusalem, fundamentum tuum
positum est cum torrentibus lapidibus,
quod est cum publicanis et peccatoribus,
qui perdit oves errant,
sed per Filium Dei invente ad te cucurrerunt
et in te positi sunt.

Deinde muri tui fulmant vivis lapidibus,
qui per summum stadium bone voluntatis
quasi nubes in celo volaverunt.

Et ita turre tue, O Jerusalem
rutilant et candent per ruborem
et per candorem sanctorum
et per omnia ornamenta Dei
que tibi non desunt, O Jerusalem.

Unde evos, o ornate et o coronati,
qui habitatis in Jerusalem, et o tu Ruperte,
qui es socius eorum in hac habitatione,
succurrite nobis famulantibus
et in exilio laborantibus.

*In these windows you blaze, O Rupert,
and cannot be obscured by the apathy of mortals,
just as a mountain cannot be hidden by the valley,
crowned with roses, lilies and purple, in a true
revelation.*

*O tender flower of the field, sweet green of the apple
and burden without bitterness,
let none stoop to evil.*

*O noble vessel
which was not polluted nor drained in the dance
in the ancient cave,
and is not made vulnerable
by attacks from the ancient destroyer.*

*The Holy Spirit sings in you,
for you belong with the angelic choir, through whom
are honored in the Son of God,
having no stain.*

*What a pure chalice you are, O Rupert,
for in your childhood and youth
you sighed after God in fear of God,
in the embrace of Love,
and in the sweetest odor of good works.*

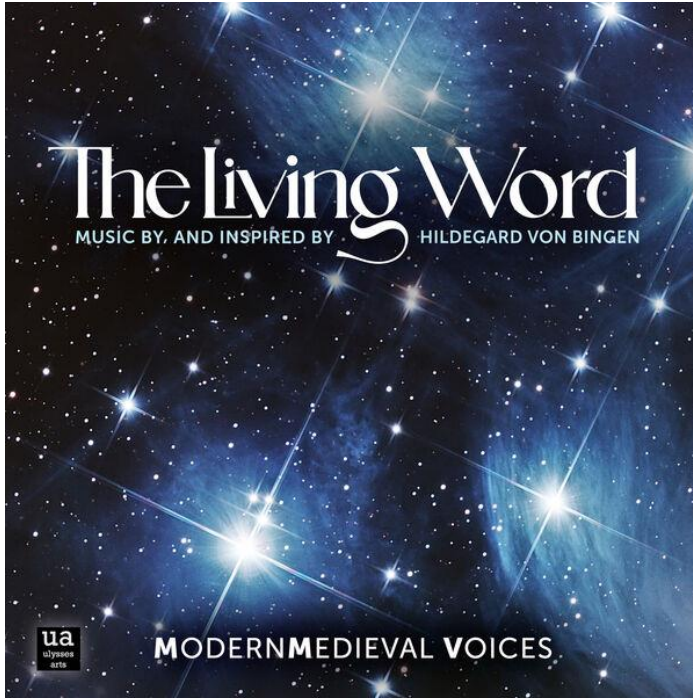
*O Jerusalem, your foundation is laid with fiery stones
being the tax-gatherers and sinners who were lost sheep,
but found by the Son of God
they ran to you, and were placed in you.*

*Thus your walls blaze with living stones,
who by a great effort of good will
have flown like clouds into the heavens.*

*And so your towers, O Jerusalem,
glow and gleam with the redness of dawn and with the
incandescence of the saints and with all the treasures
of God in which you are not lacking, O Jerusalem.*

*Whence you, O adorned and crowned ones
who live in Jerusalem,
and you, O Rupert,
who are their companion in that dwelling,
help us, who are serving and laboring in exile.*

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THE LIVING WORD
MUSIC BY, AND INSPIRED BY HILDEGARD VON BINGEN

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