

**James Wood**

***Hildegard***

***2006 version***

**Text**

2006 version is complete except for the omission of **Vision 3 - The Devil** (Act I - Scene 9), which is only appropriate in a fully staged version.

**Notes:**

Texts in CAPS: from the *Lingua Ignota (Unbekannte Sprache, or Unknown Language)*  
(the language in which Hildegard claimed to have received her visions)

Source: *Wörterbuch der unbekanntten Sprache (Lingua Ignota)*, translated into latin, Mittelhochdeutsch and Hochdeutsch by Dr. Marie-Louise Portmann and Alois Odermatt.

Latin texts in the Visions: from Hildegard's first book of Visions, *Scivias*, or "*Know the Way*"

*Ordo Virtutum* texts from Hildegard's *Ordo Virtutum*

Texts from the Letters to and from Hildegard:

Source: *Hildegardis Bingensis epistolarium* (L. Van Acker):  
English translations by the composer

Biblical texts from:

*The Order of the Burial of the Dead* (Act 1 - scenes 1 - 3)

*The Order for the consecration of a church* (Act 2 - scenes 1)

*Psalms of David*

*The Revelation of St. John*

Other latin texts:

*Veni ceator Spiritus*: Anon (9th Century)

*O Jerusalem*: Sequence by Hildegard (Act 1 - scene 11 and Act 2 - scene 1)

*Ave Generosa*: Sequence by Hildegard (Vision 5 - *Virginitas*)

*Veni ad nos!* (Vision 4 - *Edifice of Salvation*) by the James Wood; latin translation by Peter Brown.

*Locus iste* (Gradual for the Dedication of a Church)

James Wood

## Admission of Hildegard

Act 1 - scene 1

### Bishop Otto:

Ego sum resurrectio et vita: qui credit in me, etiam mortuus fuerit, vivet: et omnis qui vivit et credit in me, non morietur in aeternum. (John:11:25)

### Choir:

Veni, creator Spiritus,  
Mentes tuorum visita,  
Imple superna gratia  
Quae tu creasti pectora:

### Hildegard:

Suscipe me, domine, secundum eloquium tuum, et vivam,  
et non confundas me ab exspectatione mea.  
(Ps. 119 (118): 116)

### Choir:

In paradisum deducant angeli, in tuo adventu suscipiant te martyres et perducant te in civitatem sanctam Jerusalem.

### Hildegard:

Haec requies mea in saeculum saeculi;  
Hic habitabo, quoniam elegi eam. (Ps. 132(131):14)

### Bishop Otto:

I am the resurrection and the life: whoever believes in me, though he were dead, will live: and all who live and believe in me shall never die.

### Choir:

Come, creator spirit,  
visit the souls of your devoted;  
with your divine grace fill  
the hearts which you have created.

### Hildegard:

Sustain me according to your word, so that I may live; and do not confound my expectations.

### Choir:

May angels lead you to paradise, may martyrs sustain you in your coming and lead you to the Holy City of Jerusalem.

### Hildegard:

Here will I stay forever;  
this is the home I have chosen.

## Hildegard contemplates alone in her cell

Act 1 - scene 2

### Ordo virtutum

### Bishop Otto:

Populus qui ambulabat in tenebris, vidit lucem magnam; habitantibus in regione umbrae mortis, lux orta est eis. (Is 9:2)

### 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 illa:

Deus creavit mundum: non facio illi iniuriam sed volo uti illo!

### Streptus 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, [...] Luge, luge ergo in his, Innocentia, que in pudore bono integritatem non amisisti, et que avaritiam gutturis antiqui serpentis ibi non devorasti.

### Bishop Otto:

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them has the light shined.

### Virtues:

Unhappy state of mind, oh poor Anima, why do you hide your face in the presence of your Creator?

### Knowledge of God:

You do not know or see or taste the One who has set you here.

### Soul: (female soloist from choir)

God created the world: I'm doing him no injury - I only want to enjoy it!

### Devil, shouting at Soul:

What use to you is toiling foolishly? Look to the world: it will embrace you with great honour.

### Virtues:

Is this not a plangent voice of the greatest sorrow?  
Ah, [...] Mourn for this, mourn, Innocence, you who lost no perfection in your fair modesty, who did not devour greedily, with the belly of the serpent of old.

# Admission of Richardis and Hiltrud

Act 1 - scene 3

**Bishop Otto:**

Vade, populus meus, intra in cubicula tua;  
claudia ostia tua super te,  
abscondere modicum ad momentum,  
donec pertranseat indignatio. (Is.26:20)

**Choir:**

Qui Paraclitus diceris,  
Donum Dei altissimi,  
Fons vivus, ignis, caritas,  
Et spiritualis unctio.

**Richardis and Hildtrud:**

Suscipe me secundum eloquium tuum, et vivam,  
et non confundas me ab exspectatione mea.  
(Ps. 119 (118): 116)

**Choir:**

In paradisum deducant angeli;

**Hildegard:**

Quo ibo a spiritu tuo?  
Et quo a facie tua refugiam?

**Richardis and Hiltrud:**

Haec requies mea in saeculum saeculi;

**Hildegard:**

Si ascendero in caelum, tu illic es;  
Si descendero in infernum, ades.

**Richardis and Hiltrud:**

Hic habitabo, quoniam elegi eam. (Ps 132 (131):14)

**Bishop Otto:**

Vivent mortui tui, interfecti mei resurgent.

**Choir:**

Domine, probasti me, et cognovisti me;  
tu cognovisti sessionem meam et resurrectionem  
meam.  
Intellexisti cogitationes meas de longe;  
semitam meam et funiculum meum investigasti;  
Et omnes vias meas praevidisti,  
Quia non est sermo in lingua mea.  
Ecce, Domine, tu cognovisti omnia, novissima et  
antigua. (Ps 139 (138):1)

**Bishop Otto:**

Expergiscimini, et laudate,  
qui habitatis in pulvere,  
quia ros lucis ros tuus,  
et terram gigantum detrahes in ruinam.

**Hildegard and other voices:**

Quo ibo a spiritu tuo?  
Et quo a facie tua refugiam?  
Si ascendero in caelum, tu illic es;  
Si descendero in infernum, ades.  
Si sumpsero pennas meas diluculo,  
Et habitavero in extremis maris, etenim, illuc manus  
tua deducet me, et tenebit me dextera tua.

**Bishop Otto:**

Come, my people, enter your chamber,  
close the door on yourselves:  
hide yourselves as it were for a little moment,  
until the indignation is past.

**Choir:**

You are called Comforter,  
gift of the highest God,  
found of life, fire, love,  
and spiritual unction.

**Richardis and Hildtrud:**

Sustain me according to your word, so that I may  
live; and do not confound my expectations.

**Choir:**

May angels lead you to paradise...

**Hildegard:**

How can I go from your spirit?  
Where can I hide from your presence?

**Richardis and Hiltrud:**

Here will I stay forever;

**Hildegard:**

If I go up into heaven you are there;  
If I go down to hell, you are there also.

**Richardis and Hiltrud:**

this is the home I have chosen.

**Bishop Otto:**

Your dead men shall live, together with my dead  
body they shall arise.

**Choir:**

O Lord, you have searched me out, and known me;  
you know my sitting down and my rising up,  
  
you understand my thoughts long before;  
you investigate all my comings and goings;  
you foresee all my ways, even those not spoken about  
with my tongue.  
For behold, O Lord, you know everything, the newest  
and the oldest,

**Bishop Otto:**

Awake and sing praises,  
you that dwell in the dust:  
for your dew is the dew of light,  
and the earth shall cast out the dead. (Is. 26.19)

**Hildegard and other voices:**

How can I go from your spirit?  
Where can I hide from your presence?  
If I go up into heaven you are there;  
If I go down to hell, you are there also.  
If I grow my own wings and go to dwell in the  
remotest parts of the sea; even there shall your hand  
shall lead me, and your right hand shall hold me.

## The One Enthroned

### VISION 1

Act 1 - scene 4

#### Choir:

Vidi quasi montem magnum ferreum colorem...  
super ipsum quendam tantae claritatis sedentem,  
...claritas ipsius visum meum reverberaret...

LIMIX Light  
ZUZIL Soft  
TONZIZ Shadow

De quo ab utraque parte sui lenis umbra velut ala  
latitudinis et longitudinis extendebatur.

LIMIX Light  
ZAINZ Child  
LUZEIA Eyes  
TONZIZ Shadow

Et ante ipsum ad radicem eiusdem montis quaedam  
imago undique plena oculis stabat, cuius nullam  
humanam formam prae ipsis oculis discernere valebam,

ZIMZIAL *youngster*

#### Voice of Hildegard:

Et ante istam imago alia puerilis aetatis, pallida tunica  
sed albis calceamentis induta, super cuius caput  
tanta claritas de eodem super montem ipsum sedente  
descendit ut faciem eius intueri non possem.

Choir:  
ZAINZ *child*  
ZIMZIAL *youngster*  
DULSIELZ *face*  
MILIZAMIZ *image*  
HOIL *head*  
INIMOIS *man*  
TIZZIA *alb*

#### Choir:

I saw a great mountain the color of iron...  
enthroned on it One of such great glory that it blinded  
my sight.

On each side of him there extended a soft shadow,  
like a wing of wondrous breadth and length.

Before him, at the front of the mountain, stood an  
image full of eyes on all sides, in which, because of  
those eyes, I could discern no human form.

#### Voice of Hildegard:

In front of this image stood another, a child wearing a  
tunic of subdued color but white shoes, upon whose  
head such glory descended from the One enthroned  
upon that mountain that I could not look at its face.

Sed ab eodem qui super montem illum sedebat multae  
videntes scintillae exierunt, quae easdem imagines  
magna suavitate circumvolabant. In ipso autem monte  
quasi plurimae fenestellae videbantur, in quibus velut  
capita hominum quaedam pallida et quaedam alba  
apparuerunt.

But from the One who sat enthroned upon that  
mountain many living sparks sprang forth, which flew  
very sweetly around the images. Also I perceived in  
this mountain many little windows, in which appeared  
human heads, some of subdued colors and some  
white.

Et ecce idem qui super montem illum sedebat fortissima  
et acutissima voce clamabat dicens:

And behold, He who was enthroned upon that  
mountain cried out in a strong, loud voice saying,

*'O homo, quae fragilis es de pulvere terrae et cinis de  
cinere, clama et dic de introitu incorruptae salvationis,  
quatenus hi erudiantur qui medullam litterarum videntes  
eam nec dicere nec praedicare volunt, quia tepidi et  
hebetes ad conservandam iustitiam Dei sunt, quibus  
clausuram mysticorum resera quam ipsi timidi in  
abscondito agro sine fructu celant. Ergo in fontem  
abundantiae ita dilatare et ita in mystica eruditione  
efflue, ut illi ab effusione irrigationis tuae concutiantur qui  
te propter praevaricationem Evae volunt contemptibilem  
esse. Nam tu acumen huius profunditatis ab homine non  
capis, sed a superno et tremendo iudice illud desuper*

*"O human, who are fragile dust of the earth and  
ashes of ashes! Cry out and speak of the origin  
of pure salvation until those people are instructed,  
who, though they see the inmost contents of the  
Scriptures, do not wish to tell them or preach them,  
because they are luke-warm or sluggish in serving  
God's justice. Unlock for them the enclosure of  
myteries that they, timid as they are, conceal in a  
hidden or fruitless field. Burst forth into a fountain of  
abundance and overflow with mystical knowledge,  
until they who now think you contemptible because  
of Eve's transgression are stirred up by the flood of*

*accipis, ubi praeclara luce haec serenitas inter  
lucentes fortiter lucebit.*

*Surge ergo, clama et dic quae tibi fortissima virtute  
divini auxilii manifestantur,*

*FRENS*

*quoniam ille qui omnii creaturae suae potenter  
et benigne imperat, ipsum timentes et ipsi suavi  
dilectione in spiritu humilitatis famulantes claritate  
supernae illustrationis perfundit et ad gaudia  
aeternae visionis in via iustitiae perseverantes  
perducit.'*

*your irrigation. For you have received your profound  
insight not from humans, but from the lofty and  
tremendous Judge on high, where this calmness will  
shine strongly with glorious light among the shining  
ones.*

*"Arise therefore, cry out and tell what is shown to you  
by the strong power of God's help,*

*whirlwind*

*for He Who rules every creature in might and  
kindness floods those who fear Him and serve Him  
in sweet love and humility with the glory of heavenly  
enlightenment and leads those who persevere in the  
way of justice to the joys of the Eternal Vision."*

## Hildegard suffers illnesses from fear of revealing visions

Act 1 - scene 5

### Ordo virtutum

**Virtutes:**

O Timor...

**Diabolus:**

Euge! euge! quis est tantus timor?  
et quis est tantus amor?

**Virtutes:**

valde utilis es nobis:

**Diabolus:**

Ubi est pugnator, et ubi est remunerator?  
Vos nescitis quid colitis.

**Virtutes:** (ad Spes)

O serena, speculata...

**Spes:**

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

**Timor Dei:**

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

**Fides:**

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

**Obedientia:**

Ego lucida Obedientia - venite ad me, pulcherrime  
filie, et reducam vos ad patriam et ad osculum regis.

**Virtutes:**

O Timor, valde utilis es nobis:  
O vivens vita, et O suavis consolatrix, tu mortifera  
mortis vincis et vidente oculo clausuram celi aperis.

**Virtutes:**

O Fear...

**Devil:**

Bravo! Bravo! What is this great fear?  
and what is this great love?

**Virtues:**

you can help us greatly:

**Devil:**

Where is the champion? Where the prize-giver?  
You don't know what you are worshipping!

**Virtues** (to Spes):

Oh serene one, mirror-like...

**Hope:**

I am the sweet beholder of the living eye, I whom  
no dissembling torpor can deceive. Darkness, you  
cannot cloud my gaze!

**Fear-of-God:**

I, Fear-of-God, can prepare blissful daughters to  
gaze upon the living God and not die of it.

**Faith:**

I am Faith, the mirror of life: worthy daughters, come  
to me and I shall show you the leaping fountain.

**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:**

Oh Fear, you can help us greatly:  
Living life, gentle, consoling one, you overcome the  
deadly shafts of death and with your seeing eye lay  
heaven's gate open.

## Hildegard seeks guidance

Act 1 - scene 6

### Hildegard, to Pope Eugenius

O pater, Eugeni.

Prepara scripturam hanc  
ad auditum me  
suscipientium,  
et fac illam viridem  
in suco suavis ...  
et radicem ramorum  
et volans folium ...  
et vives in eternum.

*O father, Eugenius.*

*prepare this writing for  
the hearing of those who  
support me;  
make it vigorous with the  
juice of sweet fruits,  
a root for the branches  
and a leaf to fly...  
and you will have eternal  
life.*

### Voice of Hildegard, to Pope Eugenius

O gentle father Eugenius, poor little creature that I am, I write to you here about a true, mystically inspired vision, which God has seen fit to reveal to me.

O illustrious father, through your delegates you have come to me, as God has preordained; you have seen some of my descriptions of true visions shown to me by the Living Light, and in your wisdom have embraced them.

Although much of this writing is finished, that same fire has never deserted me – it burns in my soul just as it has always done since my childhood. Therefore I send you these writings with all the true encouragement of God.

And my spirit desires that the Light of Light shine in you, so that your eyes may be purified and your spirit awakened to the work of this scripture; thereby your soul will be crowned, as is pleasing to God. For there are many people, wise in worldly matters but lacking in their own conviction, who disparage these writings and dismiss me, poor little creature formed from a rib and unversed in philosophical matters.

...

So He who is the Living Light says again to you: prepare this writing for the hearing of those who support me; make it vigorous with the juice of sweet fruits, a root for the branches and a leaf to fly in the face of the devil, and you will have eternal life. Beware of spurning these holy mysteries, whose destiny is inevitable - they lie hidden and have not yet been revealed. May the fragrance be sweet in you, and may you not grow weary on the straight way.

## The Armies of Angels

### VISION 2

Act 1 - scene 7

#### Pope Eugenius (reading aloud):

Deinde vidi in altitudine caelestium secretorum duas  
acies supernorum spirituum multa claritate fulgentes,

#### Choir:

una acie...

*GLOSINZ*

#### Pope Eugenius:

...ita ut qui in una acie erant velut pennas in  
pectoribus suis habebant et facies ut facies hominum  
in se praetendebant, in quibus et vultus hominum  
quasi in pura aqua apparebant;

#### Choir:

una acie...

*AUIZEL, GLOSINZ*

*LIMIX*

*LIMIX, BANZIAZ, BURBEISCAL, DULSIELZ,  
INIMOIS, AIEGANZ, ISPARIZ*

#### Pope Eugenius:

et qui in acie alia fuerunt etiam in pectoribus suis  
quasi pennas habuerunt ...

#### Choir:

*BURBEISCAL, BANZIAZ*

#### Pope Eugenius:

...et facies ut facies hominum in se ostenderunt,...

#### Choir:

*DULSIELZ, INIMOIS*

#### Pope Eugenius:

...in quibus etiam imago Filii hominis velut in speculo  
fulgebat.

#### Choir:

acie alia...

*MILIZAMIZ, SCIRIZIN, AIGONZ, GLOSINZ*

*MILIZAMIZ, AIGONZ*

*INIMOIS*

*MILIZAMIZ, SCIRIZIN, AIEGANZ*

#### Pope Eugenius and men from the Choir:

Hae autem acies alias quinque acies secundum  
modum coronae circumcinxerant.

#### Choir:

*DULSIELZ, INIMOIS, LIMIX, GLOSINZ*

*LIMIX*

*DULSIELZ*

*INIMOIS*

#### Pope Eugenius (reading aloud):

Then I saw in the secret places in the heights of  
Heaven two armies of heavenly spirits who shone  
with great brightness.

#### Choir:

one army

*army*

#### Pope Eugenius:

Those in one of the armies had on their breasts  
wings, with forms like human forms in front of them,  
on which human features showed as if in clear water.

#### Choir:

one army

*water, army*

*light*

*light, feather, breast, face,  
man, angel, spirit*

#### Pope Eugenius:

Those in the second army also had wings on their  
breasts,...

#### Choir:

*breast, feather*

#### Pope Eugenius:

...which displayed forms like human forms,...

#### Choir:

*face, man*

#### Pope Eugenius:

...in which the image of the Son of Man shone as if in  
a mirror.

#### Choir:

in the other army...

*image, son, God, army*

*image, God*

*man*

*image, son, angel*

#### Pope Eugenius and men from the Choir:

These armies were arrayed in the shape of a crown  
around five other armies.

#### Choir:

*face, man, light, army*

*light*

*face*

*man*



**Men from the Choir:**  
qui vero in alia erant,...

**Choir:**  
*BURIZINDIZ, FLAGUR, SCURINZ, GLOSINZ  
LIMIX, BURIZINDIZ  
SCURINZ*

**Men from the Choir:**  
...et qui in alia ut album marmor ...

**Choir:**  
*HOIL, GLOSINZ  
BURIZINDIZ, KINCHZIA, KINCHSCALIS  
HOIL  
PHAMZIOLAZ  
KINCHZIA, KINCHSCALIS  
LIMIX*

**Men from the Choir:**  
...et qui in alia ...

**Choir:**  
*DULSIELZ, INIMOIS, FUSCAL, SCATIL, GLOSINZ  
HOIL, GALIZIMA  
FUSCAL  
INIMOIS  
SCATIL*

**Men from the Choir:**  
et qui in alia ... velut aurora rubebant.

**Choir:**  
*LIMIX, MUMIZANZ, GLOSINZ  
MUMIZANZ  
LIMIX  
MUMIZAINZ*

**Men from the Choir:**  
Sed et acies istae alias duas etiam in modum  
coronae circumdederant.

una acie...

**Choir:**  
*LUZEIA, DULSIELZ, INIMOIS  
BANZIAZ, AIEGANZ, GLOSINZ  
LUZEIA  
BANZIAZ, AIEGANZ  
DULSIELZ, INIMOIS*

**Men from the Choir:**  
...et qui in alia...

**Choir:**  
*BURIZINDIZ  
SCURINZ, BANZIAZ, GLOSINZ, CRIZIA  
BURIZINDIZ, SCURINZ*

**Men from the Choir:**  
Those in the first of these five armies seemed to  
have...

**Choir:**  
*fire, flame, flame, army  
light, fire  
flame*

**Men from the Choir:**  
...those in the third had the appearance of white  
marble...

**Choir:**  
*head, army  
fire, candle, candle-holder  
head  
candle  
candle, candle-holder  
light*

**Men from the Choir:**  
...those in the fourth...

**Choir:**  
*face, man, foot, tunic, army  
head, helmet  
foot  
man  
tunic*

**Men from the Choir:**  
and those in the fifth ... shone red like the dawn.

**Choir:**  
*light, morning, army  
morning  
light  
morning*

**Men from the Choir:**  
But these armies were also arrayed like a crown  
around two others.

Those in the first...

**Choir:**  
*eyes, face, man  
feather, angel, army  
eyes  
feather, angel  
face, man*

**Men from the Choir:**  
...and those in the second...

**Choir:**  
*fire  
flame, feather, army, church  
fire, flame*

**Men from the Choir:**

Et hae acies omnes in omni genere musicorum  
 mirabilibus vocibus miracula illa resonabant quae  
 Deus in beatis animabus operatur,....

**Choir:**  
*AIGONZ, CRIZIA*

**Men from the Choir:**

...per quae Deum magnifice glorificabant.

**Choir:**  
*LIMIX*  
*BANZIAZ, AIEGANZ*  
*LUZEIA*

**Men from the Choir:**

And all these armies were singing with marvellous  
 voices all kinds of music about the wonders that God  
 works in blessed souls,...

**Choir:**  
*God, church*

**Men from the Choir:**

...and by this God was magnificently glorified.

**Choir:**  
*light*  
*feather, angel*  
*eyes*

## Hildegard defends herself against accusations of unorthodox practices

Act 1 - scene 8

**Voice of Mistress Tengswich, to Hildegard:**

To Hildegard, leader of the brides of Christ, from Tengswich, elected Superior of the sisters at Andernach, praying that she may one day be joined with the highest order of heavenly spirits.

Word of your highly esteemed saintliness has spread far and wide, and we have heard wondrous tales of your extraordinary piety. Indeed we have also learned from a number of people that an angel from above reveals arcane, heavenly secrets for you to set down in writing and interpret.

On the other hand we have also become aware of some unusual customs that you practice. They say that on feast days your virgins stand in church singing and playing the cithara with unbound hair, and decked out with dazzling white silk robes, so long that they touch the ground. Furthermore we hear that they wear on their heads crowns of gold filigree, with crosses inserted on the sides and back, and a figure of the Lamb fetchingly woven on the front, and that their fingers are adorned with gold rings. All this they do despite the express prohibition of that first shepherd of the Church who warns us in his letters: *"let women carry themselves with modesty, not with plaited hair, nor gold, nor pearls, nor precious clothes"*. Moreover, what seems to us no less remarkable is that you admit into your community only those of noble birth, and that any who are descended from ordinary or less wealthy families you utterly reject.

Truly indeed, O most worthy bride of Christ, the unorthodox nature of your customs strikes us with no little amazement, and far exceeds our comprehension. Accordingly, we poor little creatures heartily rejoice for you; but with all the respect that is due to your saintly ambition, we nevertheless deeply and earnestly beseech you, with all the authority that such piety upholds, to write back to us with an explanation as soon as possible.

Farewell, and may you remember us in your prayers.

**Hildegard, to a congregation of nuns:**

Fons vivus dicit: *The living fountain says:*

O quam mira  
res es... *O, woman, what a  
wonderful thing you are!...*

Terra sudat viriditatem  
graminis.. *The earth sweats with the  
very greenness of the grass..*

O quam mira  
res es,  
que in sole  
fundamentum posuisti  
et inde terram  
superastil!.. *O, woman, what a  
wonderful thing you are!  
You have placed your  
foundations in the sun,  
and from there have  
conquered the world!*

Audi. *Hear me!*

**Voice of Hildegard, to a congregation of nuns:**

The living fountain says: let a woman lie hidden within her chamber, shrouded in modesty, for the serpent breathed on her great danger of dreadful wantonness. But why? The form of woman shone and glowed in that primal root, in which she was formed, and from which all creatures were born.

O, woman, what a wonderful thing you are! You have placed your foundations in the sun, and from there have conquered the world!

The earth sweats with the very greenness of the grass, until winter conquers it. And as winter ravages the earth and carries off the beauty of its blossom, the earth covers over that greenness, thereby disguising any sign of drought. In a similar way, a married woman should not indulge in vanity, adorning her hair with crowns or other golden ornaments, unless her husband so wishes, and even then, only with due modesty.

But these rules do not extend to a virgin; for she stands within the simplicity and integrity of paradise in all its beauty, never appearing to wither, and always remaining in the full vitality of a young flower. A virgin is not required to conceal the freshness of her hair – she covers herself only of her own free will and through great humility, just as a person naturally hides the beauty of their soul, lest the arrogant hawk snatch it away.

Virgins are joined together in the sanctity of the Holy Spirit and in the dawn of virginity, and so it is fitting that they be brought before the high priest like an offering to God. It is for this reason that it is proper, through this license and through the revelation of the mystical breath of the finger of God, that a virgin decks herself in clothes of dazzling white, as a shining symbol of her betrothal to Christ.

Furthermore God keeps all people under close scrutiny, lest a lower order rise above a higher one, as Satan and the first man did when they tried to fly higher than they had been placed. And what rational person would bring together all his animals – oxen, asses, sheep and young goats – haphazardly into a single stable?

For the same reason let there be discrimination in these matters, lest diverse people, all herded together, become divided whether through pride or disgrace, and especially lest those of honest character become defiled, as higher orders fall, lower orders rise, and one by one they tear each apart through hatred.

It is clear to see that God distinguishes between people on earth just as he does in heaven between angels, archangels, thrones, dominations, cherubim and seraphim. All are loved by God, but they are not equal in rank.

These words come from the Living Light, and not from any man. Whoever hears them, may they see, and may they believe where they come from.

## Edifice of Salvation

### VISION 4

Act 1 - scene 10

**Choir:**

Veni ad nos!

**Hildegard:**

Heu, heu!

Demonstratus est mihi per spiritum locus, ubi Naha fluvius Rheno confluit, videlicet collis a priscis diebus sancto Roberto confessori ex nomine adtitulatus.

(adapted from Vita S. Hildegardis, by Peter Brown)

**Choir:**

Veni ad nos!

Inspira nos!

**Hildegard:**

Hunc locum ego pauperula forma elegi, quem non corporalibus oculis, verum intima visione cognovi

(adapted from Vita S. Hildegardis, by Peter Brown)

Deinde vidi intra ambitum circuli quasi montem magnum.

Et super ipsum montem stabat velut quoddam aedificium quadrangulum, ad similitudinem urbis quadrangulae factum, aliquantulumque in obliquum positum, ita quod eius angulus unus respiciebat ad orientem et alius ad occidentem, et unus ad septemtrionem et alius ad meridiem. (Scivias)

**Choir:**

Veni ad nos,

Tange nos,

Inspira nos,

Dirige nos

**Hildegard:**

Idem autem aedificium in circuitu suo murum unum duorum generum habebat, quorum genus unum erat quasi splendor lucidus ut lux diei est, et alterum quasi compaginatio lapidum (...)

Latitudo autem inter ipsum aedificium et splendorem ex praedicto circulo se in profundum abyssi extendentem erat in vertice orientalis anguli unius palmi, alibi autem, id est in septemtrionali et in occidentali atque in meridiana parte, tanta undique erat latitudo inter idem aedificium et eundem splendorem, ut eius amplitudinem nullo modo comprehendere possem.

**Choir:**

Come to us!

**Hildegard:**

Heu, heu!

**Voice of Hildegard:**

I have been shown by the Holy Spirit that place where the Nahe flows into the Rhine, namely the hill which earlier received its name from Blessed Confessor Rupert.

**Choir:**

Come to us,

Inspire us!

**Hildegard:**

I, poor little woman that I am, have chosen this place; I have not seen it with bodily eyes but in an inner vision.

Then I saw within the circumference of the circle a great mountain.

And on that mountain stood a four-sided building, formed in the likeness of a four-walled city; it was placed at an angle, so that one of its corners faced the East, one faced the West, one the North and one the South. (...) (Scivias)

**Choir:**

Come to us,

Touch us,

Inspire us,

Guide us,

**Hildegard:**

The building had one wall around it, but made of two materials: One was a shining light like the light of the sky, and the other was stones joined together.(...)

And between the building and the light of the circle, which extended from the height to the abyss, at the top of the east corner there was only a palm's breadth; but at the north and west and south corners, the breadth of separation between the building and the light was so great that I could not grasp its extent.

**Monk Arnold:**

Quid facis, aut quo vadis? Tu amplexata es me ...  
sed nunc in reversione tua confundis me. Ego autem  
pugna mea delectam reducam te.

(Adapted from *Ordo virtutum*, #40, by Peter Brown)

**Choir:**

O beatissima Hildegardis, a Deo electa,  
Veni ad nos,  
Tange nos,  
Inspira nos,  
Dirige nos,  
Incende nos,  
Succurre nobis,  
Veni, edificium strue ad salutem nostram, ut gloriam  
sanctitatis tue per quattuor terre angulos hymnis  
celestibus resonemus.

(James Wood, translated to Latin by Peter Brown)

**Monk Arnold: (alias Devil)**

What are you doing and where are you going? You  
were in my embrace... yet now you are going back,  
defying me - but I shall fight you and bring you back.

(Adapted from *Ordo virtutum*, #40, by Peter Brown)

**Choir:**

O most blessed Hildegard, chosen woman of God,  
Come to us,  
Touch us,  
Inspire us,  
Guide us,  
Enflame us;  
Help us;  
Come; build us an edifice for our salvation so that  
we may evermore resonate the glory of your divine  
estate in celestial hymns throughout all four corners  
of the earth.

## Arrival in Rupertsberg

Act 1 - scene 11

### Men from the choir:

O Jerusalem, aurea civitas,  
ornata regis purpura;

### Women from the choir:

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

### Men from the choir:

o edificatio summe bonitatis  
que es lux numquam obscurata.  
Tu enim es ornata  
in aurora et in calore solis.

### Women from the choir:

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

### Men from the choir:

Fenestre tue Jerusalem  
cum topazio et saphiro  
specialiter sunt decorate.

### Women from the choir:

Unde vos, o ornati,  
et o coronati,  
qui habitatis in Jerusalem,...  
succurrite nobis famulantibus  
et in exilio laborantibus.

### Men from the choir:

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

### Men from the choir:

O Jerusalem, city of gold,  
adorned with kingly purple;

### Women from the choir:

O blessed boyhood  
glimmering in the dawn,  
and O wonderful time of youth  
aflame in the sun.

### Men from the choir:

O building of highest excellence  
who are a light never darkened.  
Truly, you are resplendent  
in the dawn and the heat of the sun.

### Women from the choir:

For you, O noble Rupert,  
shimmer in these like a jewel,  
whence you cannot be hidden to fools  
just as the mountain cannot be hidden from the  
valley.

### Men from the choir:

Your windows, Jerusalem,  
are wondrously adorned  
with topaz and sapphire.

### Women from the choir:

You, O adorned ones,  
and O crowned ones,  
who dwell in Jerusalem,...  
help us, servants  
labouring in exile.

### Men from the choir:

As you blaze in the windows,  
O Rupert, you are revealed even to those whose  
faith is lukewarm  
- just as the mountain cannot be hidden from the  
valley -  
crowned with roses, lilies and purple  
in a true revelation.

(...)

End of Act 1

# Consecration of St. Rupertsberg Monastery

Act 2 - scene 1

## Choir:

O Jerusalem  
fundamentum tuum positum est  
cum torrentibus lapidibus...

(Hildegard - *O Jerusalem*)

## Archbishop Heinrich of Mainz:

Ecce tabernaculum Dei cum hominibus, et habitabit cum eis. Et ipsi populus eius erunt, et ipse Deus cum eis erit eorum Deus. (Rev:21:3)

Ergo iam non estis hospites, et advenae: sed estis cives sanctorum, et domestici Dei: supraedificati super fundamentum apostolorum, et prophetarum, ipso summo angulari lapide Christo Jesu: in quo omnis aedificatio constructa crescit in templum sanctum in Domino, in quo et vos coaedificamini in habitaculum Dei in Spiritu. (Eph:2:19-22)

Et ipsi tanquam lapides vivi supraedificamini, domus spiritualis, sacerdotium sanctum, offerre spirituales hostias, acceptabiles Deo per Jesum Christum. Ecce pono in Sion lapidem summum angularem, electum, pretiosum: et qui crediderit in eum, non confundetur. (1:Peter:2:5-6)

## Choir:

Miserere mei, Deus, secundum magnam misericordiam tuam;  
Amplius lava me ab iniquitate mea, et a peccato meo munda me.  
Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.  
Domine, labia mea aperies, et os meum annuntiabit laudem tuam. (*Miserere* - Ps.51(50):1,2,7,15)

## Richardis:

Locus iste a Deo factus est,  
inaestimabile sacramentum;  
irreprehensibilis est.  
Deus, cui adstat angelorum chorus,  
exaudi preces servorum tuorum.  
(*Locus iste* - Gradual for the Dedication of a Church)

## Hildegard:

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

In te symphonizat Spiritus Sanctus  
quia angelicis choris associaris,  
et quoniam in filio Dei ornaris  
cum nullam maculam habes.  
(Hildegard - *O Jerusalem*)

## Choir:

O Jerusalem,  
your foundation is laid  
with showering stones...

## Archbishop Heinrich of Mainz:

Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Now therefore you are no longer strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom the entire fabric of the building grows into a holy temple in the Lord; in whom you also are built together as a habitation of God through the spirit.

You also, as living stones, are built up as a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Behold, I lay in Sion a chief corner stone, elect, precious: and whoever believes in him shall not be confounded.

## Choir:

Have mercy upon me, O God, according to your loving kindness;  
Wash me thoroughly from my iniquity, and cleanse me from my sin.  
Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.  
O Lord open thou my lips; and my mouth shall show forth thy praise.

## Richardis:

This place was made by God,  
a priceless sacrament;  
beyond reproach.  
O God, before whom a choir of angels stands,  
answer the prayers of your servants.

MAIZ!

MOTHER!

LIMIX!

LIGHT!

O sublime and unpolluted vessel,  
not drained  
in the dance in the old cave  
and not running  
with sores inflicted by the Ancient Enemy.

The Holy Spirit rings in you,  
for you are numbered among the singers of Heaven,  
and because you are honoured in Christ  
since you have no stain.



**Voice of Hildegard:**

Post haec vidi quod praefatam muliebre  
imaginem quidam splendor albus ut nix et tamquam  
crystallus perlucidus a vertice usque ad guttur eius  
circumfulserat. Sed a gutture usque ad umbilicum  
eius quidam alius splendor rubei coloris eam  
circumdederat, qui de gutture usque ad ubera illius  
velut aurora rutilabat, sed ab uberibus usque ad  
umbilicum illius quasi purpura hyacintho intermixta  
fulgebat. Et ubi ipse velut aurora rutilabat, claritatem  
suam sursum ad secreta caeli extendit; in qua  
pulcherrima et puellaris imago nudo capite et  
subnigris capillis et rubra tunica quae circa pedes  
eius diffluebat induta apparuit.

**Men from the choir:**

Haec est floriditatis in superna Sion, mater et  
flos rosarum et liliium convallium. O floriditas,  
filio potentissimi regis desponsaberis, cui et  
nominatissimam prolem gignes, cum in tempore tuo  
confortaberis.

**Women from the choir:**

Ave, generosa, gloriosa  
et intacta puella;  
tu, pupilla castitatis,  
tu, materia sanctitatis,  
que Deo placuit!

Nam hec superna infusio  
in te fuit,  
quod supernum verbum  
in te carnem induit,

**Men from the choir:**

Isti sunt filiae Sion, et cum eis sunt citharae  
citharoedorum et omne genus musicorum ac vox  
totius laetitiae et gaudium gaudiorum.

**Women from the choir:**

Tu, candidum liliium,  
quod Deus ante omnem creaturam inspexit.

O pulcherrima  
et dulcissima;  
quam valde Deus in te delectabatur!  
cum amplexione caloris sui  
in te posuit ita quod filius eius  
de te lactatus est.

Venter enim tuus  
gaudium habuit,  
cum omnis celestis symphonia  
de te sonuit,  
quia, virgo, filium Dei portasti,  
ubi castitas tua in Deo claruit.

**Voice of Hildegard:**

After this I saw that a splendor white as snow and  
translucent as crystal had shone around the image  
of that woman from the top of her head to her throat.  
And from her throat to her navel another splendor,  
red in color, had encircled her, glowing like the dawn  
from her throat to her breasts and shining from her  
breasts to her navel mixed with purple and blue. And  
where it glowed like the dawn, its brightness shone  
forth as high as the secret places of Heaven; and in  
this brightness appeared a most beautiful image of a  
maiden, with bare head and black hair, wearing a red  
tunic, which flowed down about her feet.

**Men from the choir:**

This is the blossom of the celestial Zion, the mother  
and flower of roses and lilies of the valley. O  
blossom, when in your time you are strengthened,  
you shall bring forth a most renowned posterity.

**Women from the choir:**

Hail, girl of a noble house,  
shimmering and unpolluted,  
you, pupil in the eye of chastity,  
you, essence of sanctity,  
who were pleasing to God!

For the Heavenly potion  
was poured into you,  
in that Heavenly word  
received a raiment of flesh in you,

**Men from the choir :**

These are the daughters of Zion, and with them  
the harps of the harpers and all sorts of musical  
instruments, and the voice of all gladness, and the  
joy of joys.

**Women from the choir:**

You, the lily that dazzles,  
whom God knew before all his other creatures.

O most beautiful  
and delectable one;  
how greatly God delighted in you!  
in the clasp of His fire  
He implanted in you so that His Son  
might be suckled by you.

Thus your womb held joy,  
when all the Heavenly harmony  
chimed out for you,  
because, O virgin, you bore the Son of God  
whence your chastity blazed in God.



**Men from the choir:**

Si Filius Dei in cruce passus non esset, istae  
tenebrae nullo modo permetterent hominem ad  
supernam claritatem pervenire.

**Women from the choir:**

Viscera tua gaudium habuerunt,  
sicut gramen super quod ros cadit  
cum ei viriditatem infudit;  
ut et in te factum est,  
o mater omnis gaudii.

Nunc omnis Ecclesia  
in gaudio rutilat  
ac in symphonia sonat  
propter dulcissimam virginem  
et laudabilem Mariam  
Dei genitricem. Amen.

**Men from the choir:**

Magna mysteria sunt haec.  
(Hildegard - *Ave generosa*)

**Men from the choir:**

If the Son of God had not suffered on the cross, this  
darkness would mean that no person could attain  
celestial glory.

**Women from the choir:**

Your womb knew delight  
like the grassland touched by dew  
and drenched in its freshness;  
so it was done in you,  
O mother of all joy.

Now let all Ecclesia glimmer  
with the dawn of joy  
and let it resound in music  
for the sweetest virgin,  
Mary compelling all praise,  
mother of God. Amen

**Men from the choir:**

These are great mysteries.

## The Richardis Affair

Act 2 - scene 3

### Voice of Heinrich, Archbishop of Mainz, to Hildegard:

Heinrich, who by the grace of God is elected archbishop of Mainz, extends his friendship with fatherly affection to Hildegard, cherished Abbess at Mount St. Rupert the Confessor.

To come straight to the reason for our letter, we are obliged to inform you that monks from a certain noble church have come to us with a petition; they request that a certain nun in your establishment be given up to them following her appointment to their community as Abbess. In our capacity as both prelate and father we join them in commanding you to release this sister immediately to those who are requesting her. If you comply with this order you will know our thanks in even greater abundance than ever before; but if not, we will continue to command you to do so with ever greater vehemence until our order has been obeyed.

### Hildegard, to Heinrich:

Perspicuus fons,  
non fallax... sed iustus...

*The clear fountain,  
never lying... but just...*

He cause...  
apud Deum inutiles sunt...

*These decrees..  
are of no consequence  
before God,*

O plangite et lugete,  
O pastores,  
qui negligis  
in multis scrutiniis...

*Weep and mourn,  
O my people,  
as you ignorantly cast  
aside the duties constituted  
by God...*

Tu vero surge,  
et maledictionem relinque  
illam fugiendo.

*but you, rise up now:  
desert and flee from your  
abusiveness!*

### Voice of Hildegard, to Heinrich:

The clear fountain, that never lies and is always just, says:

The decrees which have been issued on this girl are of no consequence before God, for I, who am amply qualified to shed light on the matter, neither laid them down nor proposed them. They have been conceived only by the conniving audacity of ignorant hearts. May all the faithful bear witness to these things with the acutest ears of their hearts, and not just the outward ears of an animal, that grasps only the sound of the word without understanding its meaning. The Spirit of God has said again and again: O my people, weep and mourn over our time, as you ignorantly cast aside the duties constituted by God and turn instead to the pursuit of wealth and the foolishness of depraved, godless men.

And so your slanderous, malicious and threatening words are to be ignored. Your sticks are raised high, not towards God, but only to further the shameful presumptuousness of your own desires.

He who is, says: You have been found wanting, but I tell you: the heavens have been opened through the Lord's vengeance, and now the ropes have been lowered against his enemies. You, however, rise up, because your days are numbered, and remember that Nebuchadnezzar fell and his kingdom perished. Indeed there are many others who have fallen as they tried, profanely, to raise themselves up to heaven.

Ach! You are nothing but a charred ember; are you not ashamed of mingling among the eminent when you ought to be down, rotting on a heap? Let raving madmen blush; but you, rise up now: desert and flee from your abusiveness!

## Hildegard, to Richardis:

Audi me, filia,  
matrem tuam...

Dolor meus ascendit.  
Heu me, mater,  
heu me, filia,  
quare me dereliquisti  
sicut orphanam?  
Nunc plangant mecum  
omnes qui habent dolorem  
similem dolori meo...

*Daughter, listen to me,  
your mother...*

*my grief has welled up,  
mother!  
daughter!  
why have you forsaken me  
like an orphan?  
may they lament with me,  
all those who have felt  
sorrow like my sorrow...*

## Voice of Hildegard, to Richardis:

Daughter, listen to me – it is I, your mother who is speaking to you through the Spirit: my grief has welled up, and my anguish is destroying the great trust and belief that I have always had in mankind.

A man should be able to look directly into the living heights without the obstruction of any earthly love or faltering faith, like the clouds and mists that pass over the earth. It is in this way that my own judgement has been clouded as a result of my love for a certain individual.

But as often as I have sinned in this way, God has always found a way to reveal that sin to me, whether through some sort of grievance or difficulty, just as he has done in this case concerning you, as I think you know.

For I cry out again and again: mother! daughter! why have you forsaken me like an orphan? For I have so loved the nobility of your character, your wisdom and your chastity, your soul and all your inner vitality, that many people have wondered what has come over me.

All those who have felt sorrow like my sorrow, may they lament with me, and all those who, through the love of God, have had such affection in their heart and mind for someone as I have had for you, only to have them suddenly snatched away as you have been, let them wail aloud and grieve with me. But may the angel of God go before you, and the Son of God protect you and his Mother preserve you. Remember your poor, wretched mother, Hildegard, so that your happiness may never desert you.

## Death of Richardis

Act 2 - scene 4

### Voice of Hartwig, archbishop of Bremen, to Hildegard:

Archbishop Hartwig of Bremen hereby offers Hildegard, mistress of the sisters of St Rupert in Christ, something not only in place of a sister but more than a sister – obedience.

I write to inform you that she who is both my sister in body and yours in spirit has gone the way of all flesh. Indeed, even as I was on my way to see our earthly king, whilst assuming little of the honour I had bestowed upon her, she gave herself up to her lord, the King of heaven. She made a full and devout confession, after which she was anointed with consecrated oil; and with her usual christian modesty, she tearfully displayed a whole-hearted longing for your cloister. Having committed herself to the Lord through his mother and St John, she then three times made the sign of the cross, acknowledging the Trinity and Unity of God; and in perfect faith, hope and love, she finally gave up her spirit on the 29th day of October.

If I am worthy, I therefore most earnestly implore you to love her as deeply as she loved you, and that if you ever found any fault in her, (which fault was entirely mine and not hers), you have regard for the tears she shed for your cloister, which were witnessed by many.

May God, who is the repayer of all good deeds, reward you now and for always – for you, even more than all her family and friends, showed such goodness towards her, in which, before God and before me, she rejoiced. Please convey my thanks to your sisters for all their kindness.

### Hildegard, to Hartwig:

O quam magnum  
miraculum est  
in salvatione...

animarum illarum,  
quas Deus ita inspexit,  
quod gloria eius...  
non obumbratur!

"O virginitas,  
in regali thalamo stas".

*O how great  
a miracle there is  
in the salvation...*

*of those souls  
which God regards so highly,  
that even his glory does not  
overshadow them.*

*"O virginity, you stand firm  
within the royal chamber".*

### Voice of Hildegard, to Hartwig:

Oh, how so great a miracle there is in the salvation of those souls which God regards so highly that even his glory does not overshadow them. But God works through these souls, just as a mighty warrior strives not merely to avoid defeat but to be sure of victory.

O my dear friend, listen to me; it was just so with my daughter Richardis, who to me was both daughter and mother, because I poured out the full, divine affection of my soul to her, as indeed the Living Light had so instructed me in a most powerful vision.

Truly, God had such pride in her, that the pleasures of this world had no power over her; for she always fought against them, even though she appeared just like a flower in all its beauty and elegance, in harmony with the world. And yet, whilst she still remained with us in the flesh, she appeared to me in a true vision, and a voice said of her: *O virginity, you stand firm within the royal chamber.*

Indeed this girl, while still a mere tender bud of virginity, has now been ordained into that most holy fellowship, over which the daughters of Sion rejoice.

But now you, O dear Hartwig, who preside in the name of Christ, fulfill the wishes of your sister's soul, as obedience requires. Just as she was devoted to you, remember her soul and do all those good things she so strove for. As for me, I cast out of my heart that grief which you have brought me concerning my daughter. In the full concord of the saints, may God grant you the dew of his grace, and blessed reward in the life of the world to come.

## Ordo virtutum

### **Hildegard (Castitas):**

O quam dulciter ardes in amplexibus regis, cum te sol perfulget ita quod nobilis flos tuus numquam cadet.

### **Virtutes**

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

### **Spirit of Richardis (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 gloriosa coronata, nos libenter militamus tecum contra illusorem hunc.

### **Hildegard (Chastity):**

How sweetly you burn in the King's embraces, when the Sun blazes through you, never letting your noble flower fall. Gentle maiden, you will never know the shadow over the falling flower!

### **Virtues:**

The flower of the fields falls in the wind, the rain splashes it. But you, Virginitas, remain in the symphonies of heavenly habitants: you are the tender flower that will never grow dry.

### **Spirit of Richardis (Heavenly Love):**

I am the golden gate fixed in heaven: whoever passes through me will never taste bitter rebelliousness in her mind.

### **Virtues:**

Royal daughter, you are held fast in the embraces the world shuns.  
Glorious, crowned one, how gladly we will fight against that deceiver, at your side!

# The Last Days and the Fall of the Antichrist

## VISION 6

Act 2 - scene 5

**Devil:**  
JUR  
ISPARIZ  
DIUUELIZ  
STALTICHOLZ

**Devil:**  
*man*  
*spirit*  
*devil*  
*altar*

**Men from the choir:**  
FLAGUR, SCURINZ, GARAZIN  
DIUUELIZ, SCATIL  
DARIZ, CIRZIEL  
SCORINZ, VIPERIZ, BUIANZ, CREUENIZ, UIRLAIZ,  
MUMIZANZ, TONZIZ, FUSCAL

**Men from the choir:**  
*flame, fire, swineherd*  
*devil, tunic*  
*gut, kidneys*  
*liver, spleen, bladder, male organ, genitals*  
*dawn, shadow, feet*

**Devil:**  
JUR  
ISPARIZ  
DIUUELIZ  
STALTICHOLZ

**Devil:**  
*man*  
*spirit*  
*devil*  
*altar*

**Women from the choir:**  
VANIX, STALTICHOLZ, LUZEIA  
AIGONZ, VERISZOIL  
CIRZIEL  
SCURINZ, OIR, HASCUTIL  
HOIL  
LUZEIA, HOIL  
MONIZ, MAIAZ, OZONZ, MALETINOSINZ  
VIMZIAL  
MALSKIR, HOIL, BOIL  
CROUIZ, RUBIANZ, SUINZ, HOIL  
BOIL

**Men from the choir:**  
*woman, altar, eyes*  
*God, stomach*  
*kidneys*  
*fire, ears, nose*  
*head*  
*eyes, head*  
*mouth, jaws, jaws, jaws*  
*gums*  
*teeth, head, knee*  
*heel, blood, sweat, head*  
*knee*

**Women from the choir:**  
Heu, heu, quid est hoc?  
Quid videtur vobis hoc fuisse?  
Ach nos miseros, quis nos iuvabit?  
Aut quis nos liberabit?  
Nescimus enim quomodo decepti sumus.

**Women from the choir:**  
Alas, alas! What is this?  
What do you think this was?  
Alas, wretches that we are!  
Who will help us, and who will deliver us?  
For we know not how we were deceived.

**Men from the choir:**  
FLAGUR, SCURINZ, GARAZIN  
DIUUELIZ, SCATIL  
DARIZ, CIRZIEL  
SCORINZ, VIPERIZ, BUIANZ, CREUENIZ, UIRLAIZ,  
MUMIZANZ, TONZIZ, FUSCAL  
UIRLAIZ, SCORINZ, MALSKIR

**Men from the choir:**  
*flame, fire, swineherd*  
*devil, tunic*  
*gut, kidneys*  
*liver, spleen, bladder, male organ, genitals*  
*dawn, shadow, feet*  
*genitals, liver, teeth*

**Devil:**  
JUR  
ISPARIZ  
DIUUELIZ  
STALTICHOLZ

**Devil:**  
*man*  
*spirit*  
*devil*  
*altar*

**Men from the choir:**

VANIX, STALTICHOLZ, LUZEIA  
AIGONZ, VERISZOIL  
CIRZIEL  
SCURINZ, OIR, HASCUTIL  
HOIL  
LUZEIA, CIRZIEL  
MONIZ, MAIAZ, OZONZ, MALETINOSINZ  
VIMZIAL  
MALSKIR, HOIL, BOIL  
OZONZ, MAIAZ  
CROUIZ, RUBIANZ, SUINZ, HOIL  
BOIL, MAIAZ  
ZIERZER, MEGINZ, FLUANZ  
HOIL  
VANIX, GALICH, DORNIEL  
HOIL, BOIL, CIRZIEL  
ISPARIZ  
MAIAZ  
FLAGUR, SCURINZ, GARAZIN  
DIUUELIZ, SCATIL  
DARIZ CIRZIEL  
VIPERIZ  
BUIANZ  
UIRLAIZ  
MUMIZANZ  
MAIAZ

**Men from the choir:**

woman, altar, eyes  
God, stomach  
kidneys  
fire, ears, nose  
head  
eyes, kidneys  
mouth, jaws, jaws, jaws  
gums  
teeth, head, knee  
jaws, jaws  
heel, blood, sweat, head  
knee, jaws  
anus, excrement, urine  
head  
woman, limb, anus  
head, knee, kidneys  
spirit  
jaws  
flame, fire, swineherd  
devil, tunic  
gut, kidneys  
spleen  
bladder  
genitals  
dawn  
jaws

**Women from the choir:**

Heu, heu, quid est hoc?  
Quid videtur vobis hoc fuisse?  
Ach nos miseros, quis nos iuvabit?  
Aut quis nos liberabit?

O omnipotens Deus, miserere nobis.  
Revertamur, revertamur igitur propere in  
testamentum evangelii Christi:  
quoniam, ach, ach, ach, amare decepti sumus.

**Women from the choir:**

Alas, alas! What is this?  
What do you think this was?  
Alas, wretches that we are!  
Who will help us, and who will deliver us?

O Almighty God, have mercy on us!  
Let us return, let us return; let us hasten to the  
covenant of Christ's Gospel;  
for ah, ah, ah! we have been bitterly deceived!

## Hildegard attacks Pope Anastasius and speaks out against heresy

Act 2 - scene 6

### Hildegard, to Pope Anastasius:

O persona, que es  
precellens armatura  
et mons magistrationis  
valde ornate civitatis...  
audi illum,  
qui non incepit vivere  
et qui non lassatur  
in defectione.

O homo,  
cur non revocas  
nafragos?  
Et quare non abscidis  
radicem mali?  
Filiam regis ...  
negligis.

Tu enim permittis hanc  
filiam regis  
super terram prosterni.

Cur pravos mores in  
hominibus suffers...  
ad se queque nociva  
colligentes,  
sicut gallina,  
que in nocte clamans  
sibimet terrorem incutit?

Audi ergo, o homo,  
pastor,  
surge,  
et curre citius ad iustitiam.

O tu homo,  
sta in recto itinere,  
et in eternum vives.

*You, who are  
the esteemed defense  
and pillar of that most  
lavishly adorned city...  
hear Him who  
never ceases to be alive,  
and who does not lapse  
into failure.*

*O man,  
why do you not recall the  
shipwrecked?  
And why do you not cut off  
the root of wickedness?  
The king's daughter,  
you neglect.*

*You are allowing the  
king's daughter  
to be thrown to the ground.*

*Why do you put up with such  
depraved people,...  
bent on causing  
harm,  
like a hen  
which cackles in the night  
and terrifies itself?*

*Listen, therefore, O man,  
our shepherd,  
rise up and run quickly  
towards justice.*

*O man,  
stand firm on the strait path,  
and you will have eternal life.*

### Voice of Hildegard, to Pope Anastasius:

You, O man, who are elected to sit on the highest throne, and who have knowingly become weak in preventing the arrogant pomposity among those placed in your care - why do you not recall the shipwrecked, who are incapable of rising from the depths without help?

And why do you not cut off the root of wickedness, which is suffocating those good and medicinal plants which have such sweet taste and pleasant aroma? For you are neglecting the king's daughter, Justice herself, who is embraced by heaven and who was entrusted to you.

You are allowing her to be thrown to the ground, her fine crown and tunic torn away by the crudeness of hostile men who bark like dogs and crow like cockerels, as they raise up their pathetic little voices during the night. These people are fakes – they preach false peace with their voices whilst in their hearts they gnash their teeth, like a dog that wags its tail among those it knows but bites the hand of the king's trusted knight. Why do you put up with such depraved people, blinded by their foolishness and bent on causing harm, like a hen which cackles in the night and terrifies itself? Such people are rotten to the core.

Listen, therefore, O man, to Him who treasures the power of discernment, thereby establishing that great instrument of honour to combat the devil. You are not doing this, when you fail to stamp out the evil which desires to suffocate the good. Rather you are permitting that evil to raise up its arrogant head, thus exposing your fear of those worst of enemies who plot treason during the night, and who prefer the riches of death to the king's beautiful daughter, Justice.

But now, He who is without blemish has touched our humble abode, in order that we may witness a miracle, and form unknown letters to resonate in an unknown language. And a voice said to us: these things which are being revealed to you not in any human form but in a language from above, let him who is able not fail to interpret them for mankind to understand.

You however, who have apparently been elected as our shepherd, rise up and run quickly towards justice, so that you are not accused, before that great



physician, of failing to wipe away the grime from his sheepfold or anoint his flock with oil. When a man is ignorant of criminal wrongdoing, and when he does not actively desire it, he will not be condemned utterly, for the flaw of his ignorance can be corrected by the whip.

Therefore, O man, stand firm on the strait path, and God will save you and bring you back into the sanctity of his elected council, and you will have eternal life.

## Hildegard suffers strain from increasing popularity - Volmar speaks out

Act 2 - scene 7

### **Voice of Philip and the clerics of Cologne, to Hildegard:**

Philip, unworthy dean, and all the clerics of the cathedral of Cologne, send greetings to Hildegard of St Rupert in Bingen, who, in this world sees God through the purity of her heart, and in the world to come will see him face to face.

### **Voice of a community of Brothers, to Hildegard:**

We have heard from honest men that in your writings you have spoken out about the deluded ways of the Cathars, just as you have revealed the secrets of heaven through your visions. We devoutly implore you to send us these writings, since we are more inclined to believe in responses from God made manifest through divine revelation, than those coming from man.

### **Voice of Philip and the clerics of Cologne (continued):**

We heartily prevail upon your holiness to commend these our desires most earnestly to God, since they concern the welfare of our souls. Since your soul is so closely bound to God, we ask that you inform us in a letter of anything you see in your visions that concerns us. Furthermore we ask that you put into writing and send us all that through your living voice you said to us before, since, given our weakness for the pursuit of carnal pleasures, we all too easily neglect spiritual matters as we fail to notice them.

### **Voice of Werner, to Hildegard:**

Since we are unduly exposed to earthly and secular concerns, we wish to have your words always before our eyes, lest they fade from our memory, and since transitory words can so easily get cast negligently into the wind.

### **Voice of Abbot Gedolphus, to Hildegard:**

A certain noble lady, possessed for many years now by a demon, has been brought to us by her friends to be freed from this menace through the intercession of our patron, Saint Nicholas. But the evil deceit in this most cunning and wicked enemy has deluded so many thousands into doubt and sinful ways, that we are fearful for the very establishment of the Holy Church.

### **Voice of a Dean, to Hildegard:**

From the day that we were informed that you had managed to rescue our sister, or rather our dear daughter, the lady Sigewize, and bring her back into your blessed fold, not only we, but the entire population of the city of Cologne has been transported by the will of God into an intense love of piety.

### **Voice of an Abbess, to Hildegard:**

Indeed I write to you, daring to presume on our friendship, asking that you consider my devotion to you, and diligently intercede for my sins in the face of the Lord.

### **Voice of Abbot Gedolphus (continued):**

For three months now we, along with many others, have tried every conceivable way to exorcize the demon from this woman, but I am sorry to report that, because of our own sins, we have made no progress whatsoever. Now all our hope, as well as our trust in God, rest with you.

**Voice of five Abbots, to Hildegard:**

The woman who presents herself to you through this letter is a noble lady, and wife of an adoring husband. This then is the reason she has come running to you, friend and handmaiden of Christ, having faith that, through your prayers and good standing with God, she may once again be made fertile, and be able thereafter to present the blessed fruit of her womb to Christ.

**Voice of a Dean** *(continued)*:

Furthermore we have recently heard that the famed apparition which is our most ancient of enemies has been cast out through your prayers. If this is true, we earnestly implore you to write to us, informing us as to the type of ritual that was used in this exorcism, so that together we may rejoice and ceaselessly offer devotional praises to God.

**Voice of Werner** *(continued)*:

For now we presume to direct to you one further request: we ask that you, mother of all piety, write down and do not fail to send us a clear account of what you said to so many of us, when you were here in Kircheim, about the negligence of certain priests in their divine service.

**Voice of Abbess Hazzecha, to Hildegard:**

I humbly beseech you once again, imploring you in the fullness of your mercy, to appeal to God on my behalf, asking what I should do to fulfill the many obligations of my title, which have placed such a heavy burden on me;

**Voice of an Abbot, to Hildegard:**

...for, overwhelmed as I have become, in my pastoral capacity, by the turbulence of worldly affairs, I come running to the embrace of your sanctity and prayers for help, so that in the midst of it all I do not inadvertently fall into sin.

**Voice of Abbess Hazzecha** *(continued)*:

...and that if through any other transgressions I am found wanting, I pray as earnestly as ever that you may find it in your heart to be kind to me; for I am afraid...

**Voice of an Abbess** *(continued)*:

In truth I pray that through the bond of love you remember me, and that through the bearer of this letter you gladden me with a written response according to the gifts bestowed on you by the Holy Spirit.

**Voice of Abbot Gedolphus** *(continued)*:

For, having been invoked in accordance with the letter you sent us through the inspiration of the Holy Spirit, the demon did indeed abandon the body of the woman, but only for a short time.

**Voice of an Abbot** *(continued)*:

...However, I did manage to send a messenger to you with a letter, but since then I have received no response. In case something happened to that message, I herewith set out the contents of that letter again.

**Voice of Abbot Gedolphus** *(continued)*:

...For alas he has returned, we cannot imagine by what divine judgement, and now tortures her more cruelly than ever before.

**Voice of Abbess Hazzecha** *(continued)*:

...for I am afraid, indeed terrified of incurring God's displeasure. Farewell.

**Voice of Abbot Gedolphus** *(continued)*:

...We then invoked him again, and assaulted him with all our strength...

**Voice of an Abbot** *(continued)*:

...but because of the terrific storms that were raging at the time...

**Voice of Abbot Gedolphus** *(continued)*:

...he declared that would not abandon the possessed woman unless you were with her in person.

**Volmar, to Hildegard:**

Hildigardi,  
domine reverende,  
matri dulcissime,  
magistre sanctissime et  
symmiste Dei in cenobio  
beati Ruperti veracissime et  
probatissime...

Quamuis,  
O mater dulcissima,  
cotidie carnis oculis te  
videamus,  
absentium tuam -  
quod sine lacrimis proferre  
non possumus -  
aliquando tamen  
prout Deo placuerit nos  
incumbere non dubitamus,  
cum te iam amoto  
carnalibus oculis non  
videbimus -  
*non est homo qui vivet,  
et non videat mortem.*

*To Hildegard,  
reverend lady,  
sweetest mother,  
most holy mistress and  
confidante of God in the  
holy convent of the most  
righteous and glorious St  
Rupert...*

*Although,  
O dearest mother,  
every day with our bodily  
eyes we see you,  
your absence -  
which without tears coming  
to the eyes is unthinkable -  
is something that we have  
no doubt that the Lord will  
be pleased to inflict on us,  
and we know that from that  
moment we will no longer  
see you in the flesh -  
for there is no man alive  
who shall not see death.*

**Voice of Volmar, to Hildegard:**

To Hildegard, reverend lady, sweetest mother, most holy mistress and confidante of God in the holy convent of the most righteous and glorious St Rupert, from her unworthy son, Volmar, along with her entire community of sisters and all those who cling to her in the service of God and St Rupert.  
O dearest mother, although we see and hear you every day in the flesh, and although we cling to you every day with proper devotion, and understand the Holy Spirit who speaks to us through you, we are in no doubt that there will come a time when the Lord will be pleased to take you away from us – something that is impossible to contemplate without tears coming to our eyes. We know that from that moment we will no longer see you in the flesh, for *there is no man alive who shall not see death.*

When that time comes our grief and sorrow will truly exceed the joy that we feel now. For who will give answers to those asking for guidance? Who will offer new interpretations of the Scriptures? Who will sing those unheard songs and give voice to that unknown language? Who, on feast days, will deliver those unheard sermons? Who will bring forth the souls of the departed? Who will make manifest things past, present and future and who will expound the great diversity of the natural world? For we are constantly reminded that you have been born with all these gifts, along with a most gentle and humble character, as well as the divine gift of grace which flows with maternal affection through all those around you.

And so we give thanks to God who gave you to us and enlightened you through his Spirit for the glory of his name and for the well-being of many. We humbly and steadfastly pray that he will continue to bestow you with complete health of body and mind, so that this divine gift that flows through you may be distributed in abundance for the edification of the whole Church.

## Death of Volmar

Act 2 - scene 8

**Hildegard, to Abbot Ludwig:**

Deo etiam et tibi,  
mitis pater Ludovice...

adjutor meus,  
mihi ablatu est.

*I give thanks to God,  
and to you,  
dear gentle father Ludwig...*

*my helper has been  
taken away from me.*

**Voice of Hildegard, to Abbot Ludwig:**

Dear gentle father Ludwig, poor little creature that I am in my frailty and anguish, I give thanks to God, and to you, because you have considered me worthy of your sympathy. Now, like an orphan I have been left to labour on God's work all alone, because, as has been pleasing to God, my helper has been taken away from me. The book, which, through the grace of the Holy Spirit according to a true vision, I have written with his help, is not yet finished; but as soon as the writing is complete I will submit it to you for correction.

## Final crisis and victory over the devil

Act 2 - scene 9

**Hildegard, to the prelates at Mainz:**

Ad verum lumen ut soleo  
aspexi, et vigilantibus oculis  
in anima mea vidi quod, si  
iuxta preceptum ipsorum  
corpus eiusdem mortui  
efferretur, eiection illa in  
modum magne nigredinis  
ingens periculum loco nostro  
minaretur...  
et in similitudine atre nubis...  
nos circumvallaret.

Unde et corpus eiusdem  
defuncti...  
nec efferre presumpsimus...

ingenti tristitia...

et audivi vocem  
a vivente luce...

procedentem...  
de diversis generibus laudum

de quibus David  
in psalmo dicit ...

*I turned to the True Light  
for guidance; and with  
open eyes in my soul I  
could see quite clearly that  
if this demand were carried  
out and the dead man's  
body were disinterred, we  
would be placed in mortal  
danger and would soon be  
enshrouded in an ominous  
black cloud.*

*We have therefore decided  
not to remove the dead  
man's body...*

*an overwhelming sadness..*

*I then heard a voice  
from the Living Light*

*speaking about the  
different kinds of praises,*

*of which David  
in the Psalms says...*

**Voice of Hildegard, to the prelates at Mainz:**

Following a vision implanted in my soul by God my creator before I was born, I have been compelled to write these things because of an injunction that our authorities have brought against us concerning a certain dead man who was quite properly buried here by his own priest. Soon after this burial, the authorities demanded that the man's body be removed from our cemetery. Filled with terror I turned to the True Light for guidance; and with open eyes in my soul I could see quite clearly that if this demand were carried out and the dead man's body were disinterred, we would be placed in mortal danger and would soon be enshrouded in an ominous black cloud.

We have therefore decided not to remove the dead man's body, since not only had he made his confession, but had also received both extreme unction and communion, and was buried without objection. But lest we should appear totally disobedient, in accordance with this injunction, we have so far ceased from our usual monthly practice of singing the divine offices and from receiving communion.

As a result, my sisters and I have been struck down by a sense of deep bitterness and overwhelming sadness. In a state of deep depression, I then heard these words in a vision: 'you must never heed the words of humans ordering you to abandon the holy sacraments, since these emanate from the Virgin Mary, and thus provide you with your very health.'

I then heard a voice from the Living Light speaking about the different kinds of praises, as David says in the Psalms: *'Praise him with the sound of the trumpet; praise him with the psaltery and harp'...* and so forth, until the words *'let every spirit praise the Lord'*. From these words about material things we can learn about spiritual things, since clearly it is the very material fabric and quality of these worldly instruments that gives our innermost being the best chance to offer the very highest praises in our Offices.

...

Indeed, the holy prophets were inspired not only to compose psalms and canticles (the singing of which would set alight the hearts of all that heard them) but also to construct instruments of different kinds, thus creating polyphony. Hence, through both the form and quality of the instruments and the meaning of the words they accompany, the listeners, so stirred up and excited by these outward things, would become enlightened within.

In such a way, the holy prophets delighted the soul through their mastery of both celestial singing and earthly instrumental music, as they sang and played together, recalling the music of Adam before his Fall which, though conceived by the Holy Spirit, used all aspects of the art of music to achieve a sweet and harmonious resonance.

You prelates must therefore exercise the greatest vigilance, informed by thorough discussion of all the facts, before brandishing injunctions over a church community forbidding them from singing praises to God, or from administering the holy sacraments. You must also take care, in your ardent desire to execute God's justice, that you do not incite each other to hatred or resentment, or provoke any desire for revenge; and you must always be wary of being tricked in your judgements by Satan, who banished man from celestial harmony and the delights of paradise.

This time is a time for womankind, because the justice of God is weak. But the full strength of God's justice is now to be deployed, as this warrior woman rises up against injustice, so that it might fall defeated.

## *Ordo virtutum*

**Humilitas**

Ligate ergo istum, O Virtutes preclare!

**Virtutes**

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

**Diabolus**

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

**Humility:**

Bind him then, you shining Virtues!

**Virtues:**

Queen of us all, we obey you - we shall carry out your orders to the full.

**Devil:**

You don't know what you are nurturing, for your belly is devoid of the beautiful form that woman receives from man; in this you transgress the command that God enjoined in the sweet act of love; so you don't even know what you are!

**Voice of Christian, Archbishop of Mainz, to Hildegard:**

Christian, who by the grace of God is elected archbishop of Mainz, to Hildegard, venerable and beloved mistress in Christ, and the whole community of brides in Christ who serve God with her, praying that she may rise from virtue unto virtue to meet the God of gods in Sion.

Dearest lady in Christ, the astonishing evidence as to the truth of the manifestation of your holy discourse requires that our soul pay special heed to your demands, lest they themselves bring retribution on us. And so we are happy to endorse what has been granted you in your holy prayers, inclining towards you all the very best intentions of our heart....

Furthermore, we find that the evidence of your innocence in this matter is so strong, that we offer you our most heartfelt condolences for the grief and tribulation you have suffered through the suspension of holy offices.

Accordingly and properly, and with sympathy from our innermost heart, we have written back to the church in Mainz in the following terms: if indeed it is clear that the absolution of the dead man in question has been asserted by qualified men, we order that you resume the normal celebration of your divine offices. Indeed, if through our fault or ignorance we have caused you any annoyance in this matter, we ask you to grant us the full extent of your forgiveness, and that you do not retract your mercy from him who comes asking for it; furthermore, if you consider us worthy, we ask that you prevail upon the Father of all mercies, presenting us as healthy and unblemished before you and the church of Mainz, to the glory of God and your church, and for the well-being of our soul.

## *Ordo virtutum*

**Virtutes:**

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 Jerusalem.

**Virtues:**

Almighty Father, from you flowed a fountain in fiery love: guide your children into a fair wind, sailing the waters, so that we too may steer them in this way into the heavenly Jerusalem.



# Symphony of the Blessed

## VISION 7

Act 2 - scene 10

### Introduction

**Hildegard:**

*Deinde vidi lucidissimum aerem, in quo audivi in omnibus praedictis significationibus mirabili modo diversum genus musicorum in laudibus civium supernorum gaudiorum in via veritatis fortiter perseverantium, ac in querelis revocatorum ad laudes eorundem gaudiorum, et in exhortatione virtutum se exhortantium ad salutem populorum quibus diabolicae insidiae repugnant; sed ipsae virtutes eas opprimunt, ita tamen quod sic fideles homines tandem a peccatis ad superna per paenitentiam transeunt.*

**Hildegard:**

*Then I saw the lucent sky, in which I heard different kinds of music, marvellously embodying all the meanings I had heard before. I heard the praises of the joyous citizens of Heaven, steadfastly persevering in the ways of Truth; and the laments calling people back to those praises and joys; and the exhortations of the virtues, spurring one another on to secure the salvation of the peoples ensnared by the Devil. And the virtues destroyed his snares, so that the faithful at last through repentance passed out of their sins and into Heaven.*

**Choir:**

*RANZGIA!*

**Choir:**

*Voices!*

**Hildegard:**

*Et sonus ille, ut vox multitudinis in laudibus de supernis gradibus in harmonia symphonizans, sic dicebat:*

**Hildegard:**

*And their song, like the voice of a multitude, making music in harmony praising the ranks of Heaven, had these words:*

### Exhortation of the Virtues

**Virtutes:**

*Unde gaude, filia Sion,  
Deus tibi multos reddit  
quos serpens de te abscidere voluit;  
qui nunc in maiori luce fulgent quam prius illorum  
causa fuisset.*

**Virtues:**

*O daughter of Zion, rejoice that God restores you  
So many cut off from you by the ancient serpent,  
Who now shine brighter than ever they shone before.*

**Choir:**

*RANZGIA!*

**Choir:**

*Voices!*

**Hildegard:**

*Itemque sonus ille, ut vox multitudinis, in exhortatione virtutum in adiutorium hominum et in contradictione repugnantium diabolicarum artium clamabat:*

**Hildegard:**

*And again a song resounded, like the voice of a  
multitude, exhorting the virtues to help humanity and  
oppose the inimical arts of the Devil.*

**Victoria:**

*Gaudete, o socii,  
quia antiquus serpens ligatus est.*

**Victory:**

*Rejoice, comrades! The ancient serpent is bound!*

**Virtutes:**

*Laus tibi Christe, rex angelorum!*

**Virtues:**

*Praise be to you, O Christ, King of the angels!*

**Choir:**

*RANZGIA!*

**Choir:**

*Voices!*

**Hildegard:**

*Et voces istae erant ut vox multitudinis, cum multitudo voces suas in altum extollit. Et sonus earum ita pertransivit me, quod eas absque difficultate tarditatis intellexi.*

**Hildegard:**

*And these voices were like the voices of a multitude lifting up its sound on high. And their song went through me, so that I understood them perfectly.*

**Songs of unity and concord**
**Choir:**

Quapropter et sonus ille ut vox multitudinis in laudibus de supernis gradibus in harmonia symphonizat:

quia symphonia in unanimitate et in concordia gloriam et honorem caelestium civium ruminat, ita quod et ipsa hoc sursum tollit quod verbum palam profert.

...quia laudes iubilationum in simplicitate unanimitatis et caritatis prolatae fideles ad unanimitatem illam,

ubi nulla discordia est, perducunt, cum eos in terris positos corde et ore ad supernam remunerationem suspirare faciunt.

Quapropter quisquis Deum fideliter intellegit, laudes indefessas ei fideliter offerat eique fideli devotione incessanter iubilet,

Quemadmodum et David servus meus spiritu profunditatis et altitudinis perfusus de me hortatur dicens.

**Choir:**

And so that song, like the voice of a multitude, makes music of praise and harmony among the ranks of Heaven.

For the song of rejoicing, sung in consonance and in concord, tells of the glory and honour of the citizens of Heaven, and lifts on high what the Word has shown...

...for jubilant praises, offered in like-minded simplicity and charity, lead the faithful to that consonance

in which there is no discord, and make those who still live on earth sigh with heart and voice for the heavenly reward.

Therefore, let everyone who understands God by faith faithfully offer Him tireless praises, and with joyful devotion sing to Him without ceasing.

As my servant David, filled with the spirit of lofty profundity, exhorts on My behalf, saying:

**Words of David**

*Laudate eum in sono tubae;  
laudate eum in psalterio et cithara.  
Laudate eum in cymbalis bene sonantibus;  
laudate eum in cymbalis iubilationis.  
Omnis spiritus laudet Dominum.*

*Praise Him with the sound of the trumpet;  
praise Him with the psaltery and cithara.  
Praise Him on well-sounding cymbals;  
praise Him on cymbals of jubilation;  
let every spirit praise the Lord.*

**Death of Hildegard**

Act 2 - scene 11

**Women from the choir:**

*LIMIX, LIMX, LIMIX*

**Women from the choir:**

*Light, light, light...*

**End of Act 2**