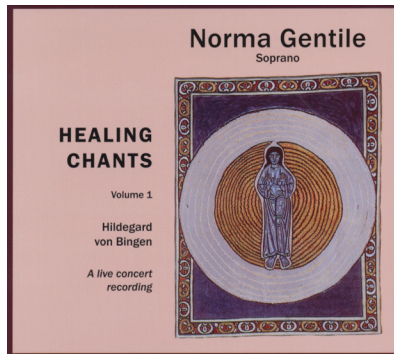


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HEALING CHANTS

Volume 1 ~ Chants of Hildegard von Bingen (1098-1179)

A live concert recording

Sung by Norma Gentile

Anne Rutherford, reader
Belle Voci Women's Vocal Choir,
Margaret Green, Director

This CD is the culmination of four years of Meditation Concerts sung throughout the United States and Canada. I dedicate it to all who have sung, meditated and listened with me in Spirit, opening our hearts to Divine Creation.



The Heart of Light is a symbol of the Sacred Masculine and Divine Feminine united, creating Active Compassion.

Known in Sacred Geometry as a stellated icosahedron, it also represents the union of Water and Christ Consciousness.

Members of Belle Voci Women's Vocal Ensemble (left to right); Margaret Green; director, Carleen Erickson, Deanne Cathcart, Megan Moran, Pam Pond, with Norma Gentile, Anne Rutherford.



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HEALING CHANTS – vol. 1 Hildegard of Bingen (1098-1179)

Each chant invites our connection with spirit to be made more personal and more intimate.

- 1 Introduction (0:30)
- 2 O quam mirabilis / O what a miracle (2:59)
- 3 Hildegard's Life Story (2:00)
Poetry: O quam mirabilis – Caritas abundat
- 4 Caritas abundant / Loving Tenderness Abounds (2:36)
- 5 Poetry: O Shepherd of Souls (0:20)
- 6 O Pastor animarum / O Shepherd of Souls (1:24)
- 7 Poetry: O Bloodshed (0:24)
- 8 O cruor sanguinis / O Bloodshed (1:32)
- 9 O dulcissime amator / O sweetest lover (7:08)
- 10 Cum processit factura / From the finger of God (1:54)
- 11 Vos flores rosarum / You who are rose blossoms (5:35)
- 12 Poetry: O Greatness of All / O magna res (1:05)
- 13 O magna res / O Greatness of All* (4:56)
- 14 O vos imitatores / O you who mirror the most eminent One (3:43)
- 15-22 Eight Antiphons for St. Ursula (4:43)
- 23 Introduction: O vis eternitatis (1:17)
- 24 O vis eternitatis / O Strength of Eternity (5:08)
- 25 Poetry: O Creation of God (0:31)
- 26 O factura Dei* / O Creation of God* (2:46)
- 27 Blessing (0:38)

Total Time: 58:49

Music and Texts by Hildegard of Bingen
*Music by Norma Gentile, text by Hildegard

NOTES on the MUSIC

by Noma Gentile

“O sweetest lover, O sweetest comforter...O most beautiful figure, O sweetest aroma of desired delight...We are in the world, and you are in our minds, and we enfold you in our hearts, as if we had you present.” (*O dulcissime amator*, 9)

As with all of Hildegard's music the *Eight antiphons* (15-22) were meant to be sung as part of a worship service. These were most likely to have been sung during the sunrise service, one each day or each week. I have included the Gloria Patri as it would have been sung, after each antiphon. Here it acts as a commentary or chorus for each verse. These short chants tell the story of Saint Ursula.

According to the legend as Hildegard knew it, Ursula was a British princess who lived in 400 or 500 AD. She, along with 11,000 women she was leading on a sacred pilgrimage, chose to die rather than serve the army of Attila the Hun.

For Hildegard, St. Ursula's leadership and valor became a mainstay of personal inspiration. The texts include a reference to the ether of Heaven supporting the air, and the air in turn supporting the flying birds. This is used as a metaphor for how the Sacred Masculine holds and provides support for women and men here on earth.

O vis eternitatis (24) portrays this support as the text evokes the Sacred Masculine while the music draws out the Sacred Feminine. The current of energy which flows through this song is one of the refined feminine, which is surrounded, held, and protected by a caring, loving masculine. This song is important in terms of bringing forward the energies we are transforming now in the Middle East.

A NOTE on this LIVE CONCERT PERFORMANCE

Unlike traditional 'classical' music, I believe that Hildegard's songs come from a meditative tradition. They are meant to be heard during a time of communion with spirit.

Originally the word 'concert' meant to act together, or literally, 'to bring into agreement'. For me, part of facilitating this process of agreement is inviting the audience to hum gently and provide simple tones of harmonic underpinning called drones' for some of the songs.

The humming vibrates through the physical bodies of those singing, and moves out into the room. Eventually the space itself sings with overtones and colors. You may find yourself gently transported to a safe and secure haven where you can relax, close your eyes and meditate or pray. In this way Hildegard's music is the medium upon which spirit moves, bringing us together into a sacred space of stillness and ease

HILDEGARD and the DIVINE CONCERT of MUSIC

Through a series of mystical visions, a woman with little formal education grew to understand the relationship of Biblical texts to the world of nature and humanity's care-taking role in it. At first she dared not follow the full urgings of the angels who populated her visions when they commanded her to write down her insights for others. She resisted primarily because she knew of no other woman to author a book.

Nine hundred years ago this remarkable woman, Hildegard, was born into a noble family near Bingen, in Germany's Rhineland. As a child she saw and spoke with angelic messengers regularly. As an adult she founded and led two Benedictine monasteries for women, traveled and spoke publicly to great crowds, and was a renowned healer using herbs, diet, gemstones and prayer. Her counsel was sought by the church hierarchy and kings alike, while her writings received the blessing of the Pope.

She completed seven books, as well as a play set to her own music (arguably the first known opera out of Western Europe) and composed over seventy songs, all with her own sacred Latin texts. The poetry for an additional four songs survives, and I have composed music for two of them, *O magna res* (13) and *O factura Dei* (26). The latter bears a deep resemblance to *O quam mirabilis* (1) in texture which I have imitated musically.

Hildegard spoke of her music as being a translation of the “Cosmic Symphony” which she heard during her visions. As she wrote: “Sometimes when we hear a song we breathe deeply and sigh. This reminds the prophet that the soul arises from heavenly harmony.” I believe that the soul itself lives in this music of the spheres, and so it creates a desire in the body to express its sacredness through audible music.

Her songs are internal invocations of the many faces of divinity. *Caritas abundat* (4) evokes the Sacred Feminine, and *O Pastor animarum* (6) the Sacred Masculine. *Vos flores rosarum* (11) and *O vos imitators* (14) are dedicated to those who served spirit in both life and death.

TRANSLATIONS OF CHANTS

Translated into English by Norma Gentile, from Hildegard’s own texts written in Latin

2. O quam mirabilis

O what a miracle is the presence of a Divine Heart
which foretells all creation.

With God’s gaze upon the faces of those whom He formed,
God saw Her entire works reflected in that same human form.

O what a miracle was this inspiration by which humanity is awakened.

4. Caritas abundat

Loving tenderness abounds for All,
from the darkest to the most eminent one beyond the stars.
Exquisitely loving All,
she bequeaths the kiss of peace upon the ultimate King.

6. O Pastor animarum

O Shepherd of souls and O first voice
through whom all creation was summoned.

Now to You,
to You may it give pleasure and dignity
to liberate us from our miseries and languishing.

8. O cruor sanguinis

O bloodshed with which the heights resounded;
as all the elements enfolded themselves in wailing voices,
trembling,

as the Creator’s own blood touched them.

Sooth our ills, relieve our distress.

9. O dulcissime amator

O sweetest lover, O sweetest comforter,
Help us care for our holiness.
We were born from dust, alas,
and from the guilt of Adam.
It is quite hard to renounce
that which tastes of the apple.
You elevate us, Savior, Christ.
We ardently desire to follow You.
O how we recognize our lowliness
when we try to imitate You,
the immaculate and innocent King of Angels.
Yet we trust in you,
for You desire to seek the gem amidst putridity.
Now we call upon You, Bridegroom and Consoler,
who redeemed us on the cross.
In Your blood we are wed to You
with a pledge of betrothal,
rejecting men and choosing You,
the Son of God.
O most beautiful figure,
o sweetest aroma of desired delight,
we sigh for You always from tearful exile.
When may we see You and remain with You?
We are in the world, and You are in our minds,
and we enfold you in our hearts,
as if we had you present.
You, the strongest Lion, broke forth from heaven,
descending into the Virgin's palace, and destroying death.
You built life in the dawn-struck city.
Grant us communion with her, that we may abide in You,
Sweetest Bridegroom,
who tore us away from the jaws of the devil
that seduced our first parent.

10. Cum processit factura

Proceeding from the finger of God,
Made in the image of God,
this creation was held within a womb of mixed blood
because of Adam's exiled wanderings.
Yet the elements responded with joy,
O praiseworthy Mary,
As the heavens shimmered and sounded praise to you.

11. Vos flores rosarum

You, who are rose blossoms,
who in the flowing of blood are blessed,
exuding the greatest scent of joy
and giving off the grace which flows
from the knowing of the inner mind,
enduring from before eternity,
through that One who has no beginning.
In your companionship may there be honor,
you who are instruments of the sacred gathering.
And through whose wounds life-blood streams with that One,
Who has no beginning.

13. O magna res

O greatness of All which lies outside of All,
that which is neither made nor created,
but which exists within itself.
O life, awakening in the dawn,
revealing the great wisdom of the ancient King.
This knowledge of humanity was compassionately revealed
because a woman entered into death's ancient portal.
O sorrow! Such grief!
Here is that tender quality which is a part of woman.
O dawn, you washed this clean in the form of the first rib.
O feminine form, sister of Wisdom,
How glorious you are,
You in whom the strongest life has awakened,
a life which death can never touch.

14. O vos imitatores

O you who mirror the most eminent One
in precious and glorious deeds.
O how your raiment shines
when someone proceeds to release
and draw together in God
those who are slow or wandering,
while adorning both the shining ones and those yet asleep,
and releasing great burdens.
For both may attend to the duties of angels
and foresee the firmest foundations,
wherever they may be drawn together,
therefore your honor is great.
For you adorn both the shining ones
and those yet asleep,
while releasing great burdens.

15 – 22 Eight Antiphons for St. Ursula

1. Divine devotion bestowed the kiss of Peace upon the Virgin Ursula, with her flock, and before all people.
2. And thus, wherever they went they were welcomed, for the joy of the celestial paradise, which they received, was the honor of their religious life, made manifest.
3. From their homeland and from other lands, religious men and sages joined them, keeping them in holy care, and ministering to them in all ways.
4. Therefore God in the first woman foretold that woman by man is protected and so nourished.
5. Even as the air flies, attending to all creatures, so too does the firmament of heaven sustain it, and the air is nourished through this enfoldment.
6. And for that reason these young women were sustained by the supreme man for their holy nature is the standard of royal descent.
7. For truly God showered them in a dew, from which grew many aspects of fame, thus all people partook of this honorable fame as nourishment.
8. But the devil, in his envy, mocked that of the Divine, thus none of God's works remained complete.

24. O vis eternitatis

O strength of eternity,
who ordains all through your heart,
by your word all were created,
according to your desire,
and Your very Word dressed itself in flesh,
that same flesh from which Adam was drawn.
And so these garments are cleansed of the greatest suffering.
O how great is the Savior's compassion,
which with a Divine exhalation into perfect form, liberates all.
For He cleansed His garments of the greatest suffering.
Glory to Heaven and Earth,
to those blessed ones upon Her,
and to the Holy Spirit,
encompassing all.
And so our garments are cleansed of the greatest suffering.

26. O factura Dei

O creation of God which is human,
in the greatest of sacredness you were brought forth,
when in humility, sacred divinity penetrated the heavens.
O what great compassion allows divine brilliance in earthly mire,
so that those angels ministering with God
might see God in humanity.

Norma Gentile is a professional singer (Master of Music – Voice Performance at the University of Michigan) and trained intuitive Energy Healer. Her many recordings of Hildegard's music have garnered acclaim from both spiritual and classical music reviewers for the intimacy and clarity her singing reveals in the music.

Her website offers her podcasts and Meditation CDs, along with information on her concert and workshop schedule. She is also the author of numerous articles on healing, spirituality, and music which can be found on her website, <http://www.HealingChants.com>

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