

SPONSA CANTICORUM – Dialogo à 4
Symphonia

Sponsus

Filiae Jerusalem, surgite, ite in montes myrrhae, ubi me quaerit, ubi suspirat, ubi languet sponsa mea pulcherrima. Vos liliū et rosas et mella portate, et Sponsam formosam languentem stipate; in Libanum ite et Sponsam ful[ci]te.

Filiae Jerusalem

Vox dilecti sonuit in auribus meis: surgamus, eamus et descendamus in hortum nostrum, ut flores colligamus, et festinantes ibimus in montem myrrhae, ubi soror nostra suspirat, ubi languet, ubi quaerit dilectum suum.

Symphonia

Sponsus

Laboravit dilecta mea in desiderio cordis sui, et quaesivit me. Circuivit vicus et plateas, et ego habitavi in illa; sed quia abscondi faciem meam posuit dolorem in corde suo.

Filia Jerusalem (I)

Audivi dilectam tuam gementem et dolentem: "Ubi est absconditus pulcher dilectus meus, ubi est Sponsus meus, quo fugit? Oculi mei facti sunt quasi fontes lachrimarum, cupio flere, diligo lachrimas, desidero suspiria, crucior amore, nolo consolari donec dilectus meus in pulchritudine decoris sui benignus occurrat mihi". Veni, ergo, noli tardare, et dolentem consolare.

Filiae Jerusalem

Veni, veni gaudium amantium, veni jucunditas cordium, noli tardare, et dolentem consolare.

Symphonia

Filia Jerusalem (II)

Ecce, ad te clamat, ad te suspirat dilecta tua; ostende illi faciem tuam, ut videat lumen oculorum tuorum. Veni, ergo, noli tardare, et dolentem consolare.

Filiae Jerusalem

Veni, veni gaudium amantium, veni jucunditas cordium, noli tardare, et dolentem consolare.

Symphonia

Filia Jerusalem (III)

O quam amarum est a te, dilecte, separari, cui sponsa in charitate cor suum donavit. Veni, ergo, noli tardare et dolentem consolare.

Filiae Jerusalem

Veni, veni gaudium amantium, veni jucunditas cordium, noli tardare, et dolentem consolare

Symphonia

Sponsus

Quis cognoscat me et non diligat me?

SPONSA CANTICORUM
Symphony

Bridegroom

Arise, O ye daughters of Jerusalem, go to the mountain of myrrh, where my fairest spouse seeketh me, sigheth, and is sick of love. Bring lilies, and roses, and sweet honey, and comfort my beautiful spouse, sick of love: go to Lebanon and stay her.

Daughters of Jerusalem

I heard the voice of the beloved: let us rise, go down into our garden to gather flowers, and hastily go to the mountain of myrrh, where our sister sigheth, is sick of love, and seeketh her beloved.

Symphony

Bridegroom

My beloved was consumed by her heart's desire, and sought me. She went about the city in the streets, and in the broad ways where I was living; but I had hid my face, and she was grieved.

Daughter of Jerusalem (I)

I heard thy beloved grieving and sorrowing: "Where is my fair beloved, where is my spouse who fleeth? My eyes are like fountains of tears, and I long to weep, I seek Sighs, I am tormented by love, and I shall not be comforted until my kind beloved come to me with his comely countenance." Come, then, tarry not, and comfort her that grieveth

Daughters of Jerusalem

Come, come, O joy of lovers, come O delight of the hearts, tarry not, and comfort her that grieveth.

Symphony

Daughter of Jerusalem (II)

Behold, thy beloved crieth unto thee, sigheth for thee; shew her thy face, that she may see the light of thine eyes. Come then, tarry not, and comfort her that grieveth.

Daughters of Jerusalem

Come, O joy of lovers, come, O delight of the hearts; tarry not, and comfort her that grieveth.

Symphony

Daughter of Jerusalem (III)

How bitter it is to be separated from thee, my beloved, to whom the spouse gave her heart for love. Come, then, tarry not, and comfort her that grieveth.

Daughters of Jerusalem

Come, O joy of lovers, come, O delight of the hearts; tarry not, and comfort her that grieveth.

Symphony

Bridegroom

Who could know me, and love me not?

<p><i>Filiae Jerusalem</i> Quis cognoscat te et non diligat te?</p> <p><i>Sponsus</i> Quis cognoscat me et non diligat me?</p> <p><i>Filiae Jerusalem</i> Quis elongetur a te et non requirat te?</p> <p><i>Sponsus</i> Si fugero?</p> <p><i>Filia Jerusalem (III)</i> Quis non currat post te?</p> <p><i>Sponsus</i> Si faciem meam avertero?</p> <p><i>Filia Jerusalem (I)</i> Quis non desiderat vultum tuum aspicere?</p> <p><i>Sponsus</i> Si latuero?</p> <p><i>Filia Jerusalem (II)</i> Quis non te quaerat?</p> <p><i>Sponsus</i> Si locutus fuero? Sponsus et Filiae Jerusalem Quis non respiret?</p> <p><i>Symphonia</i></p> <p><i>Sponsus</i> Ite ergo cum floribus ad sponsam meam languentem, et di[c]te illi: "Consolare, dulce melos modulare: ecce venit dilectus tuus saliens in montibus, deliciis affluens, transiliens colles".</p> <p><i>Omnes</i> Eamus, eamus, ascendamus in montem festinantes, flares et mala portantes, et dicamus sorori nostrae: "Ecce venit dilectus ex millibus electus, per colies, per mantes accurrit festinus, ad campos, ad fontes te amor divinus invitat. Surgamus, eamus in montem"</p>	<p><i>Daughters of Jerusalem</i> Who could know thee, and love thee not?</p> <p><i>Bridegroom</i> Who could be far from me, and seek me not?</p> <p><i>Daughters of Jerusalem</i> Who could be far from thee, and seek thee not?</p> <p><i>Bridegroom</i> Were I to flee?</p> <p><i>Daughter of Jerusalem (III)</i> Who would not run after you?</p> <p><i>Bridegroom</i> Were I to avert my face?</p> <p><i>Daughter of Jerusalem (I)</i> Who would not wish to see thy face?</p> <p><i>Bridegroom</i> Were I to conceal myself?</p> <p><i>Daughter of Jerusalem (II)</i> Who would not seek thee?</p> <p><i>Bridegroom</i> Were I to speak? Bridegroom and Daughters of Jerusalem Who would not be refreshed?</p> <p><i>Symphony</i></p> <p><i>Bridegroom</i> Go then to my spouse sick of love with flowers, and say unto her; "Be comforted, and tune sweet songs; behold, here cometh thy beloved, full of delights, leaping upon the mountains, skipping upon the hills".</p> <p><i>All</i> Let us go, with quick steps, let us go up to the mountain; let us bring flowers and apples, and say unto our sister; "Behold, here cometh thy beloved, chosen among the thousands; he maketh haste upon hills and mountains; and divine love biddeth thee to the fields and the fountains. let us arise, let us go to the mountain"</p>
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VANITAS VANITATUM - Contemptus mundi

*Symphonia**Tenor et Chorus*

Proposui in mente mea quaerere et investigare sapientes de omnibus quae sunt super terram. Vidi omnia quae fiunt sub sole, et contemplatus sum quaecumque magis expetunt filii hominum, et ecce universa vanitas et afflictio spiritus. Vanitas vanitatum et omnia vanitas.

*Symphonia**Cantus I et Chorus*

Cogitavi transferre [animum] ad sapientiam, dedi cor meum ut scirem prudentiam atque doctrinam, ut stultitiam evitarem et viderem quod esset utile filiis hominum numero dierum vitae suae, et cognovi quod in his quoque esset labor et afflictio spiritus. Vanitas vanitatum et omnia vanitas.

*Symphonia**Altus et Chorus*

Dixi in corde meo: vadam, et affluentiam deliciis et fruar bonis. Magnificavi opera mea, aedificavi mihi domos, plantavi vineas, hortos et pomaria, et extruxi piscinas aquarum ad irrigandas silvas lignorum germinantium: et vidi quod essent omnia vanitas et afflictio spiritus. Vanitas vanitatum et omnia vanitas.

*Symphonia**Bassus et Chorus*

Coacervavi mihi argentum et aurum et substantias regum et provinciarum, possedi quoque et ancillas, multamque familiam habui, armenta quoque et magnos ovium greges comparavi, et supergressus sum opibus omnes qui fuerunt ante me: et vidi quod hoc quoque esset vanitas et afflictio spiritus. Vanitas vanitatum et omnia vanitas.

*Symphonia**Cantus II et Chorus*

Feci mihi cantores et cantatrices, et delicias filiorum hominum, nec prohibui cor meum quin omni voluptate frueretur, et oblectaret se in his quae praeparavera[m]. Cumque me convertissem ad omnia quae feceram, vidi in omnibus vanitatem et afflictionem spiritus, et nihil permanere sub sole. Vanitas vanitatum et omnia vanitas.

Cantus I et II

Hinc, mortales, ediscite quod vana mundi gaudia, inanes labores, fugaces honores, mendaces favores: omnia vanitas et umbra sunt.

Altus, tenor et bassus

Sceptra, coronae, purpurae, pompae, triumphus, laureae, decora, ornatus, gloriae, et lusus, et deliciae, et fastus, et divitiae: omnia vanitas et umbra sunt.

VANITAS VANITATUM - Contemptus mundi

*Symphony**Tenor and Chorus*

I gave my heart to seek and search out by wisdom concerning all things that are done upon the earth. I have seen all the works that are done under the sun, and have considered all the things that the sons of men most desire; and, behold, all is vanity and vexation of spirit. Vanity of vanities; all is vanity.

*Symphony**Canto I and Chorus*

I sought to acquaint mine heart with wisdom; I gave my heart to know wisdom, and to lay hold on folly, till I might see that which was good for the sons of men in all the days of their life; and I perceived that this also is sorrow and vexation of spirit. Vanity of vanities; all is vanity.

*Symphony**Alto and Chorus*

I said in mine heart: Go to now, I will prove thee with mirth, therefore enjoy pleasure. I made me great works; I builded me houses; I planted me vineyards, I made me gardens and orchards, and I made me pools of water, to water therewith the wood that bringeth forth trees: but I perceived that all this is vanity and vexation of spirit. Vanity of vanities; all is vanity.

*Symphony**Bass and Chorus*

I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I got me maidens, and had servants born in my house; also I had great possessions of great and small cattle, and increased more than all that were before me: but I perceived that this also was vanity and vexation of spirit. Vanity of vanities: all is vanity.

*Symphony**Canto I and Chorus*

I gat me men singers and women singers, and the delights of the sons of men; I withheld not my heart from any joy; for my heart rejoiced in all my labour. Then I looked on all the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. Vanity of vanities: all is vanity.

Canto I and II

Thus learn, o mortals, that vain are the delights, and void the labours of this world, that honours pass away, and false are favours: all is vanity and shadow.

Alto, Tenor and Bass

Sceptres, crowns, purple, triumphs, victories, honours, magnificence, glory, and games, and delights, and splendour, and riches: all is vanity and shadow.

Soli et Chorus

Omnia vanitas et umbra sunt.

Ubi sunt praeclari reges qui dederunt orbi
leges, ubi gentium ductores, civitatum conditores?
Pulvis sunt et cineres.

Ubi septem sapientes et scientias adolentes, ubi
retores discordes, ubi artifices experti? Pulvis
sunt et cineres.

Ubi fortes sunt gigantes, tanto robore praestantes,
ubi invicti bellatores, barbarorum domitores?
Pulvis sunt et cineres.

Ubi heroum inclita proles, ubi vastae urbium
moles, ubi [Athenae] ubi Carthago, veterisque
Thebae imago?

Solum nomen superest.

Ubi dictatorum gloriae, ubi consulum victoriae,
ubi laureae triumphales, ubi decus immortale
romanorum honorum?

Solum nomen superest.

Heu, nos miseros!

Sicut aquae dilabimur et sicut folium quod
vento rapitur, deficimus, eripimur.

Votis decipimur, tempore fallimur, morte
deludimur; quae nos anxii quaerimus, quae solliciti
petimus, omnia vanitas et umbra sunt.

Vanitas vanitatum et omnia vanitas

Soloists and Chorus

All is vanity and shadow.

Where are the noble kings that gave laws to the
world? where the leaders of nations, the founders of cities?
They are dust and ashes.

Where are the seven wise men, and they that honour wisdom?
where the quarrelsome masters of eloquence, and the able artists?
They are dust and ashes.

Where are the mighty giants famous for their strength?
where the invincible warriors that subdued the barbarians?
They are dust and ashes.

Where the generation of heroes?
where the imposing cities, where Athens, where Carthage,
and where the image of the ancient Thebes?

Only their names remain.

Where the dictators' glory,
where the consuls' victories,
where the triumphal laurels,
where the immortal dignity of the Roman honours?

Only their names remain.

Alas, woe to us!

We flow away like water, and end up
blown as leaves in the wind.

We are deceived by our wishes, beguiled by time,
deluded by death;
all things that we eagerly seek for are vanity and shadow.

Vanity of vanities: all is vanity.