



THE FEAST OF HILDEGARD OF BINGEN
THE LITURGY OF THE WORD
SEPTEMBER 16TH, 2020 | 10:00 AM

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ORDER OF SERVICE

OPENING ACCLAMATION

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People *And blessed be his kingdom, now and for ever. Amen.*

COLLECT FOR PURITY

Celebrant
Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. *Amen.*

OPENING ANTHEM

Celebrant Lord, have mercy.
People *Christ, have mercy.*
Celebrant Lord, have mercy.

COLLECT OF THE DAY

Celebrant The Lord be with you.
People *And also with you.*
Celebrant Let us pray.
God of all times and seasons: Give us grace that we, after the example of your servant Hildegard, may both know and make known the joy and jubilation of being part of your creation, and show forth your glory in the world; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

LESSON

Reader A Reading from the Book of Sirach.

Ecclesiasticus 43:1-12

The pride of the higher realms is the clear vault of the sky,
as glorious to behold as the sight of the heavens.
The sun, when it appears, proclaims as it rises
what a marvelous instrument it is, the work of the Most High.
At noon it parches the land,
and who can withstand its burning heat?
A man tending a furnace works in burning heat,
but three times as hot is the sun scorching the mountains;
it breathes out fiery vapors,
and its bright rays blind the eyes.
Great is the Lord who made it;
at his orders it hurries on its course.

It is the moon that marks the changing seasons,
governing the times, their everlasting sign.
From the moon comes the sign for festal days,
a light that wanes when it completes its course.

The new moon, as its name suggests, renews itself;
how marvelous it is in this change,
a beacon to the hosts on high,
shining in the vault of the heavens!

The glory of the stars is the beauty of heaven,
a glittering array in the heights of the Lord.
On the orders of the Holy One they stand in their appointed places;
they never relax in their watches.
Look at the rainbow, and praise him who made it;
it is exceedingly beautiful in its brightness.
It encircles the sky with its glorious arc;
the hands of the Most High have stretched it out.

Reader The Word of the Lord.
People *Thanks be to God.*

GOSPEL

Gospeller The Holy Gospel of our Lord Jesus Christ according to John.
People *Glory to you, Lord Christ.*

John 12:36-43

While you have the light, believe in the light, so that you may become children of light.’
After Jesus had said this, he departed and hid from them. Although he had performed so many signs in their presence, they did not believe in him. This was to fulfil the word spoken by the prophet Isaiah:
‘Lord, who has believed our message,
and to whom has the arm of the Lord been revealed?’
And so they could not believe, because Isaiah also said,
‘He has blinded their eyes
and hardened their heart,
so that they might not look with their eyes,
and understand with their heart and turn—
and I would heal them.’

Isaiah said this because he saw his glory and spoke about him. Nevertheless many, even of the authorities, believed in him. But because of the Pharisees they did not confess it, for fear that they would be put out of the synagogue; for they loved human glory more than the glory that comes from God.

Gospeller The Gospel of the Lord.
People *Praise to you, Lord Christ.*

SERMON **THE REV. JOHN CAMPBELL, CURATE**

PRAYERS OF THE PEOPLE

Reader The Lord be with you.
People *And also with you.*
Reader Let us pray.

I ask your prayers for God's people throughout the world; for our Bishop(s); for this gathering; and for all ministers and people. Pray for the Church. *Silence*

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people, especially those suffering from COVID-19, those caring for them, and those working on treatments. Pray for justice and peace. *Silence*

I ask your prayers for the poor, the sick, the hungry, the oppressed, those on the prayer list of our parish, and those in prison. Pray for those in any need or trouble, especially victims of Hurricane Laura. *Silence*

I ask your prayers for all who seek God, or a deeper knowledge of him. Pray that they may find and be found by him. *Silence*

I ask your prayers for the departed. Pray for those who have died, especially Dr. Tom Blair, husband of Joan Blair; and Nick Karas, brother of Ellen Karas. *Silence*

Praise God for those in every generation in whom Christ has been honored. Pray that we may have grace to glorify Christ in our own day. *Silence*

O Lord our God, accept the fervent prayers of your people; in the multitude of your mercies, look with compassion upon us and all who turn to you for help; for you are gracious, O lover of souls, and to you we give glory, Father, Son, and Holy Spirit, now and for ever. **Amen.**

WELCOME AND ANNOUNCEMENTS

OFFERTORY

Celebrant

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

We are grateful for your tax-deductible contributions, which enable us to continue our work.
Click [here](#) to give on-line; or text a dollar amount followed by the word “pledge” to 833-948-2161;
or mail a check to: St. Luke’s on the Lake Episcopal Church | 5600 RR 620 N | Austin, TX 78732

OFFERTORY SONG

The gifts are presented and placed on the Altar.

DOXOLOGY

Celebrant And now as our Savior Christ has taught us, we are bold to say,

Celebrant and People say together

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those

who trespass against us.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen.

A GENERAL THANKSGIVING

Celebrant and People say together

Accept, O Lord, our thanks and praise for all that you have done for us. We thank you for the splendor of the whole creation, for the beauty of this world, for the wonder of life, and for the mystery of love.

We thank you for the blessing of family and friends, and for the loving care which surrounds us on every side.

We thank you for setting us at tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us.

We thank you also for those disappointments and failures that lead us to acknowledge our dependence on you alone.

Above all, we thank you for your Son Jesus Christ; for the truth of his Word and the example of his life; for his steadfast obedience, by which he overcame temptation; for his dying, through which he overcame death; and for his rising to life again, in which we are raised to the life of your kingdom.

Grant us the gift of your Spirit, that we may know him and make him known; and through him, at all times and in all places, may give thanks to you in all things. Amen.

BLESSING

Celebrant

The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you this day and remain with you for ever. *Amen.*

DISMISSAL

Celebrant Go in peace to love and serve the Lord.

People *Thanks be to God.*

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WORSHIP MINISTERS

Preacher & Celebrant: *The Rev. John Campbell, Curate* | Reader: *Patti Peacock* | Technology Support: *Brad Powell*

PARISH PRAYER LIST

Contact office@stlukesonthelake.org to add yourself or a loved one to this list.

Names remain on this list for four weeks unless otherwise requested.

Names of those who have died are read during Prayers of the People for two weeks.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation, especially:

These Members and Loved Ones Serving Our Country: Amos, Brian, Christine F., Christine M., Christopher, Isabelle, Jacob, Jason, Mark, Marshall, Phillip, Raymond, Russell, Scott, Travis, Trev, Weston.

These Members and Loved Ones Who Are COVID-19 Heroes: Anna, April, Aurelia, Bethany, Beau, Brenda, Brett, Christine, Daryl, Dennis, Dustin, Elizabeth, Jason, Jenny, Jim, Laura, Lucia, Michelle, Niki, Noël, Pito, Rick & Wendy, Riley, Ryan, Sherry, Sterling, Tamara.

Those Whose Needs Have Been Made Known To Us: Beverly, Breese, Caitlin, Chris G., Chris M., Corinne, Craig, Dana, Deborah, Elizabeth, George, Janet, Joan, JoAnne, John F., John H., Karen, Kristi, LoriAnn, Marilyn, Margaret, Mark, Mary, Nelle, Pat, Peg, Rachel, Sarah-Nelle, Shana, the Sevilla Family, Scott Grant & Family.

All St. Luke's Ministry and Mission Partners, including our St. Luke's workers in the field: K & K & children, V.B..

Those Who Have Died: Dr. Tom Blair, husband of Joan Blair; Nick Karas, brother of Ellen Karas.

The Staff of These Local Medical Practices:

Austin Children's Clinic

Austin Family Practice Clinic

Cedar Park Pediatrics

Eric F. O'Neill, MD

Hector Colon, MD, PA

Hill Country Direct Care

Jeff L. Johnson, MD PA

Leonor B. Frierson-Stroud, MD PA

Mahesh R Dave and Nalini M Dave and Associates

McBroom Clinic, PA

Sacred Heart Community Clinic

Shana Josephs, MD PA

WrinkleFree MD Med Spa

The Leadership Team at St. David's Georgetown Hospital: Barbi, Christina, Cindi, Consuelo, Darrell, Deborah, Doug, Ella, Emma, Felicia, Gabi, Gary, Giselle, Hugh, Jennifer, Jim, Julie, Kari, Kelly, Lisa, Loretta, Patricia, Paul B., Paul H., Ray, Robert H., Robert M., Ron, Shane, Sheila, Shelby, Steven, Suzy, Tracy.

The Staff of Dell Children's Hospital, especially those serving patients in PICU, Mental Health, and 3-Central.

ABOUT HILDEGARD OF BINGEN VISIONARY (17 SEP 1179)

"Listen: there was once a king sitting on his throne. Around him stood great and wonderfully beautiful columns ornamented with ivory, bearing the banners of the king with great honor. Then it pleased the king to raise a small feather from the ground, and he commanded it to fly. The feather flew, not because of anything in itself but because the air bore it along. Thus am I, a feather on the breath of God."

Hildegard of Bingen has been called by her admirers "one of the most important figures in the history of the Middle Ages," and "the greatest woman of her time." Her time was the 1100's (she was born in 1098), the century of Eleanor of Aquitaine, of Peter Abelard and Bernard of Clairvaux, of the rise of the great universities and the building of Chartres cathedral. She was the daughter of a knight, and when she was eight years old she went to the Benedictine monastery at Mount St Disibode to be educated. The monastery was in the Celtic tradition, and housed both men and women (in separate quarters). When Hildegard was eighteen, she became a nun. Twenty years later, she was made the head of the female community at the monastery. Within the next four years, she had a series of visions, and devoted the ten years from 1140 to 1150 to writing them down, describing them (this included drawing pictures of what she had seen), and commenting on their interpretation and significance. During this period, Pope Eugenius III sent a commission to inquire into her work. The commission found her teaching orthodox and her insights authentic, and reported so to the Pope, who sent her a letter of approval. (He was probably encouraged to do so by his friend and former teacher, Bernard of Clairvaux.) She wrote back urging the Pope to work harder for reform of the Church. The community of nuns at Mount St. Disibode was growing rapidly, and they did not have adequate room. Hildegard accordingly moved her nuns to a location near Bingen, and founded a monastery for them completely independent of the double monastery they had left. She oversaw its construction, which included such features (not routine in her day) as water pumped in through pipes. The abbot they had left opposed their departure, and the resulting tensions took a long time to heal.



Hildegard travelled throughout southern Germany and into Switzerland and as far as Paris, preaching. Her sermons deeply moved the hearers, and she was asked to provide written copies. In the last year of her life, she was briefly in trouble because she provided Christian burial for a young man who had been excommunicated. Her defense was that he had repented on his deathbed, and received the sacraments. Her convent was subjected to an interdict, but she protested eloquently, and the interdict was revoked. She died on 17 September 1179. Her surviving works include more than a hundred letters to emperors and popes, bishops, nuns, and nobility. (Many persons of all classes wrote to her, asking for advice, and one biographer calls her "the Dear Abby of the twelfth century.") She wrote 72 songs including a play set to music. Musical notation had only shortly before developed to the point where her music was recorded in a way that we can read today. Accordingly, some of her work is now available on compact disk, and presumably sounds the way she intended. My former roommate, a non-Christian and a professional musician, is an enthusiastic admirer of her work and considers her a musical genius. Certainly her compositional style is like nothing else we have from the twelfth century. The play set to music is called the [*Ordo Virtutum*](#) and show us a human soul who listens to the Virtues, turns aside to follow the Devil, and finally returns to the Virtues, having found that following the Devil does not make one happy.

She left us about seventy poems and nine books. Two of them are books of medical and pharmaceutical advice, dealing with the workings of the human body and the properties of various herbs. (These books are based on her observations and those of others, not on her visions.) I am told that some modern researchers are now checking her statements in the hope of finding some medicinal properties of some plant that has been overlooked till now by modern medicine. She also wrote a commentary on the Gospels and another on the Athanasian Creed. Much of her work has recently been translated into English, part in series like *Classics of Western Spirituality*, and part in other collections or separately. If your university library or bookstore cannot help you, try a Christian bookstore. If they do not have it, try a trendy (feminist, New Age, ecology) bookstore.

But her major works are three books on theology: *Scivias* ("Know the paths!"), *Liber Vitae Meritorum* (on ethics), and *De Operatione Dei*. They deal (or at least the first and third do) with the material of her visions. The visions, as she describes them, are often enigmatic but deeply moving, and many who have studied them believe that they have learned something from the visions that is not easily put into words. On the other hand, we have the recent best-seller, *The Man Who Mistook His Wife for a Hat*, by Oliver Sacks, Professor of Clinical Neurology at Albert Einstein College of Medicine, and author of *Migraine* and various other books. Professor Sacks is concerned with the relation of the brain to the mind, and ways in which the physical state of the nervous system can affect our ways of perceiving reality. He views the pictures in Hildegard's books of what she saw in her visions, and says, "The style of the pictures is a clear indication that the seer suffered regularly from migraine attacks. Migraine sufferers tend to see things in this manner." And indeed, it is true that Hildegard suffered throughout her life from painful attacks of what may have been migraine. Professor Sacks hastens to add that this has nothing to do with whether her visions are authentic insights into the nature of God and His relation to the Universe.



Hildegard has undergone a remarkable rise in popularity in the last thirty years, since many readers have found in her visions, or read into them, themes that seem to speak to many modern concerns. For example:

Although she would have rejected much of the rhetoric of women's liberation, she never hesitated to say what she thought needed to be said, or to do what she thought needed to be done, simply because she was a woman. When Pope or Emperor needed a rebuke, she rebuked them.

Her writings bring science, art, and religion together. She is deeply involved in all three, and looks to each for insights that will enrich her understanding of the others.

Her use of parable and metaphor, of symbols, visual imagery, and non-verbal means to communicate makes her work reach out to many who are totally deaf to more standard approaches. In particular, non-Western peoples are often accustomed to expressing their views of the world in visionary language, and find that Hildegard's use of similar language to express a Christian view of reality produces instant rapport, if not necessarily instant agreement.



Hildegard wrote and spoke extensively about social justice, about freeing the downtrodden, about the duty of seeing to it that every human being, made in the image of God, has the opportunity to develop and use the talents that God has given him, and to realize his God-given potential. This strikes a chord today.

Hildegard wrote explicitly about the natural world as God's creation, charged through and through with His beauty and His energy; entrusted to our care, to be used by us for our benefit, but not to be mangled or destroyed.

Source: http://www.satucket.com/lectionary/Hildegard_Bingen.htm