

## Morning Prayer

Thursday, September 17



### Opening Sentence

The Lord is in his holy temple; let all the earth keep silence before him. *Habakkuk 2:20*

### Confession

Let us confess our sins against God and our neighbor.

Most merciful God,

we confess that we have sinned against you

in thought, word, and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,

to the glory of your Name. *Amen.*

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. *Amen.*

### Versicle and Response

Lord, open our lips.

And our mouth shall proclaim your praise.

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be forever. Amen. Alleluia.

The Spirit of the Lord renews the face of the Earth:

Come let us adore him.

### Venite

Come let us sing to the Lord;\*

let us shout for joy to the Rock of our salvation.

Let us come before his presence with thanksgiving\*

and raise a loud shout to him with psalms.

For the Lord is a great God,\*

and a great King above all gods.

In his hand are the caverns of the earth,\*

and the heights of the hills are his also.

The sea is his, for he made it,\*

and his hands have molded the dry land.

Come, let us bow down, and bend the knee,\*  
and kneel before the Lord our Maker.  
For he is our God,  
and we are the people of his pasture and the sheep of his hand.\*  
Oh, that today you would hearken to his voice!  
Glory be to the Father and to the Son,  
And to the Holy Spirit.  
As it was in the beginning, is now,  
And will be forever. *Amen.*

### **Antiphon**

The Spirit of the Lord renews the face of the Earth:  
Come let us adore him.

### **Psalm 71** *In te, Domine, speravi*

<sup>1</sup> In you, O Lord, have I taken refuge; \*  
let me never be ashamed.  
<sup>2</sup> In your righteousness, deliver me and set me free; \*  
incline your ear to me and save me.  
<sup>3</sup> Be my strong rock, a castle to keep me safe; \*  
you are my crag and my stronghold.  
<sup>4</sup> Deliver me, my God, from the hand of the wicked, \*  
from the clutches of the evildoer and the oppressor.  
<sup>5</sup> For you are my hope, O Lord God, \*  
my confidence since I was young.  
<sup>6</sup> I have been sustained by you ever since I was born;  
from my mother's womb you have been my strength; \*  
my praise shall be always of you.  
<sup>7</sup> I have become a portent to many; \*  
but you are my refuge and my strength.  
<sup>8</sup> Let my mouth be full of your praise \*  
and your glory all the day long.  
<sup>9</sup> Do not cast me off in my old age; \*  
forsake me not when my strength fails.  
<sup>10</sup> For my enemies are talking against me, \*  
and those who lie in wait for my life take counsel together.  
<sup>11</sup> They say, "God has forsaken him;  
go after him and seize him; \*  
because there is none who will save."  
<sup>12</sup> O God, be not far from me; \*  
come quickly to help me, O my God.  
<sup>13</sup> Let those who set themselves against me be put to shame and  
be disgraced; \*  
let those who seek to do me evil be covered with scorn  
and reproach.  
<sup>14</sup> But I shall always wait in patience, \*  
and shall praise you more and more.  
<sup>15</sup> My mouth shall recount your mighty acts  
and saving deeds all day long; \*  
though I cannot know the number of them.

16 I will begin with the mighty works of the Lord GOD; \*  
I will recall your righteousness, yours alone.  
17 O God, you have taught me since I was young, \*  
and to this day I tell of your wonderful works.  
18 And now that I am old and gray-headed, O God, do not  
forsake me, \*  
till I make known your strength to this generation  
and your power to all who are to come.  
19 Your righteousness, O God, reaches to the heavens; \*  
you have done great things;  
who is like you, O God?  
20 You have showed me great troubles and adversities, \*  
but you will restore my life  
and bring me up again from the deep places of the earth.  
21 You strengthen me more and more; \*  
you enfold and comfort me,  
22 Therefore I will praise you upon the lyre for your  
faithfulness, O my God; \*  
I will sing to you with the harp, O Holy One of Israel.  
23 My lips will sing with joy when I play to you, \*  
and so will my soul, which you have redeemed.  
24 My tongue will proclaim your righteousness all day long, \*  
for they are ashamed and disgraced who sought  
to do me harm.

### **Gloria Patri**

Glory to the Father, and to the Son,  
and to the Holy Spirit:  
as it was in the beginning, is now,  
and will be forever. Amen. *Amen.*

### **The Old Testament Lesson**

*Job 28:1-28*

1<sup>1</sup> Surely there is a mine for silver,  
and a place for gold to be refined.  
2<sup>2</sup> Iron is taken out of the earth,  
and copper is smelted from ore.  
3<sup>3</sup> Miners put an end to darkness,  
and search out to the farthest bound  
the ore in gloom and deep darkness.  
4<sup>4</sup> They open shafts in a valley away from human habitation;  
they are forgotten by travelers,  
they sway suspended, remote from people.  
5<sup>5</sup> As for the earth, out of it comes bread;  
but underneath it is turned up as by fire.  
6<sup>6</sup> Its stones are the place of sapphires,  
and its dust contains gold.  
7<sup>7</sup> That path no bird of prey knows,  
and the falcon's eye has not seen it.

<sup>8</sup> The proud wild animals have not trodden it;  
the lion has not passed over it.  
<sup>9</sup> “They put their hand to the flinty rock,  
and overturn mountains by the roots.  
<sup>10</sup> They cut out channels in the rocks,  
and their eyes see every precious thing.  
<sup>11</sup> The sources of the rivers they probe;  
hidden things they bring to light.  
<sup>12</sup> ‘But where shall wisdom be found?  
And where is the place of understanding?  
<sup>13</sup> Mortals do not know the way to it,  
and it is not found in the land of the living.  
<sup>14</sup> The deep says, “It is not in me”,  
and the sea says, “It is not with me.”  
<sup>15</sup> It cannot be bought for gold,  
and silver cannot be weighed out as its price.  
<sup>16</sup> It cannot be valued in the gold of Ophir,  
in precious onyx or sapphire.  
<sup>17</sup> Gold and glass cannot equal it,  
nor can it be exchanged for jewels of fine gold.  
<sup>18</sup> No mention shall be made of coral or of crystal;  
the price of wisdom is above pearls.  
<sup>19</sup> The chrysolite of Ethiopia cannot compare with it,  
nor can it be valued in pure gold.  
<sup>20</sup> ‘Where then does wisdom come from?  
And where is the place of understanding?  
<sup>21</sup> It is hidden from the eyes of all living,  
and concealed from the birds of the air.  
<sup>22</sup> Abaddon and Death say,  
“We have heard a rumor of it with our ears.”  
<sup>23</sup> ‘God understands the way to it,  
and he knows its place.  
<sup>24</sup> For he looks to the ends of the earth,  
and sees everything under the heavens.  
<sup>25</sup> When he gave to the wind its weight,  
and apportioned out the waters by measure;  
<sup>26</sup> when he made a decree for the rain,  
and a way for the thunderbolt;  
<sup>27</sup> then he saw it and declared it;  
he established it, and searched it out.  
<sup>28</sup> And he said to humankind,  
“Truly, the fear of the Lord, that is wisdom;  
and to depart from evil is understanding.”  
The Word of the Lord.  
*Thanks be to God.*

## **Canticle 8**

### **The Song of Moses**

*Cantemus Domino*

*Exodus 15:1-6, 11-13, 17-18*

I will sing to the Lord, for he is lofty and uplifted; \*

the horse and its rider has he hurled into the sea.

The Lord is my strength and my refuge; \*

the Lord has become my Savior.

This is my God and I will praise him, \*

the God of my people and I will exalt him.

The Lord is a mighty warrior; \*

Yahweh is his Name.

The chariots of Pharaoh and his army has he hurled into the sea; \*

the finest of those who bear armor have been

drowned in the Red Sea.

The fathomless deep has overwhelmed them; \*

they sank into the depths like a stone.

Your right hand, O Lord, is glorious in might; \*

your right hand, O Lord, has overthrown the enemy.

Who can be compared with you, O Lord, among the gods? \*

who is like you, glorious in holiness,

awesome in renown, and worker of wonders?

You stretched forth your right hand; \*

the earth swallowed them up.

With your constant love you led the people you redeemed; \*

with your might you brought them in safety to

your holy dwelling.

You will bring them in and plant them \*

on the mount of your possession,

The resting-place you have made for yourself, O Lord, \*

the sanctuary, O Lord, that your hand has established.

The Lord shall reign \*

forever and forever.

Glory to the Father, and to the Son, and to the Holy Spirit: \*

as it was in the beginning, is now, and will be forever. *Amen.*

## **The New Testament Lesson**

*Acts 16:25-40*

<sup>25</sup>About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.<sup>26</sup>Suddenly there was an earthquake, so violent that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were unfastened.<sup>27</sup>When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself, since he supposed that the prisoners had escaped.<sup>28</sup>But Paul shouted in a loud voice, 'Do not harm yourself, for we are all here.'<sup>29</sup>The jailer called for lights, and rushing in, he fell down trembling before Paul and Silas.<sup>30</sup>Then he brought them outside and said, 'Sirs, what must I do to be saved?'<sup>31</sup>They answered, 'Believe on the Lord Jesus, and you will be saved, you and your household.'<sup>32</sup>They spoke the word of the Lord to him and to all who were in his house.<sup>33</sup>At the same hour of the night he took them and washed their wounds; then he and his entire family were baptized without delay.<sup>34</sup>He

brought them up into the house and set food before them; and he and his entire household rejoiced that he had become a believer in God.

<sup>35</sup>When morning came, the magistrates sent the police, saying, 'Let those men go.'<sup>36</sup>And the jailer reported the message to Paul, saying, 'The magistrates sent word to let you go; therefore come out now and go in peace.'<sup>37</sup>But Paul replied, 'They have beaten us in public, uncondemned, men who are Roman citizens, and have thrown us into prison; and now are they going to discharge us in secret? Certainly not! Let them come and take us out themselves.'<sup>38</sup>The police reported these words to the magistrates, and they were afraid when they heard that they were Roman citizens;<sup>39</sup>so they came and apologized to them. And they took them out and asked them to leave the city.<sup>40</sup>After leaving the prison they went to Lydia's home; and when they had seen and encouraged the brothers and sisters there, they departed.  
The Word of the Lord.

*Thanks be to God.*

## **Canticle 19**

### **The Song of the Redeemed**

*Magna et mirabilia*

*Revelation 15:3-4*

O ruler of the universe, Lord God,  
great deeds are they that you have done, \*  
surpassing human understanding.  
Your ways are ways of righteousness and truth, \*  
O King of all the ages.  
Who can fail to do you homage, Lord,  
and sing the praises of your Name? \*  
for you only are the holy One.  
All nations will draw near and fall down before you, \*  
because your just and holy works have been revealed.  
Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be forever. *Amen.*

## **The Gospel**

*John 12:27-36*

<sup>27</sup>'Now my soul is troubled. And what should I say "Father, save me from this hour"? No, it is for this reason that I have come to this hour.<sup>28</sup>Father, glorify your name.' Then a voice came from heaven, 'I have glorified it, and I will glorify it again.'<sup>29</sup>The crowd standing there heard it and said that it was thunder. Others said, 'An angel has spoken to him.'<sup>30</sup>Jesus answered, 'This voice has come for your sake, not for mine.'<sup>31</sup>Now is the judgement of this world; now the ruler of this world will be driven out.<sup>32</sup>And I, when I am lifted up from the earth, will draw all people to myself.'<sup>33</sup>He said this to indicate the kind of death he was to die.<sup>34</sup>The crowd answered him, 'We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?''<sup>35</sup>Jesus said to them, 'The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going.'<sup>36</sup>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.

The Word of the Lord.

*Thanks be to God.*

### **The Apostle's Creed**

I believe in God, the Father almighty,  
creator of heaven and earth.  
I believe in Jesus Christ, his only son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.  
I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. *Amen.*

### **The Lord's Prayer**

Our Father in heaven,  
hallowed be your Name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those  
who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and forever. *Amen.*

### **Suffrages**

Show us your mercy, O Lord;  
And grant us your salvation.  
Clothe your ministers with righteousness;  
Let your people sing with joy.  
Give peace, O Lord, in all the world;  
For only in you can we live in safety.  
Lord, keep this nation under your care;  
And guide us in the way of justice and truth.  
Let your way be known upon earth;  
Your saving health among all nations.  
Let not the needy, O Lord, be forgotten;  
Nor the hope of the poor be taken away.

Create in us clean hearts, O God;  
And sustain us with your Holy Spirit.

### **Collect of the Day**

O God, because without you we are not able to please you, mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. *Amen.*

### **For Mission**

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Lord and Savior Jesus Christ. *Amen.*

### **Collect of Commemoration**

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, not only with our lips but in our lives; through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, one God, forever and ever. *Amen.*

### **Trinity Cycle of Prayer**

*Michelle Benedict*

Let us pray now for our own needs and those of others.

### **A Prayer of St. Chrysostom**

Almighty God, you have given us grace at this time with one accord to make our common supplication to you; and you have promised through your well-beloved Son that when two or three are gathered together in his Name you will be in the midst of them: Fulfill now, O Lord, our desires and petitions as may be best for us; granting us in this world knowledge of your truth, and in the age to come life everlasting. *Amen.*

### **Benediction**

Let us bless the Lord.

*Thanks be to God.*

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. *Amen. Romans 15:13*

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## **The Commemoration**

"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. "The Human Soul", an illumination of a manuscript of Hildegard's Visions

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 & her scribe 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.

written by James Kiefer

Much of her work is musical, and has been recorded by many, notably by the group Sequentia.