

**Josh Mangelson 00:17**

Welcome to the Project Zion Podcast. This podcast explores the unique spiritual and theological gifts Community of Christ offers for today's world.

**Carla Long 00:33**

Hello, and welcome to the Project Zion Podcast. I'm your host, Carla Long, and today I'm very excited to introduce a good friend of mine, Mary Jacks. And she is going to be talking to us about, uh, and hopefully I get her name right, Hildegard of Bingen (Right.) and, very good, and she's going to be talking about her because we're learning a lot about mystics lately. Uh, on an earlier Percolating on Faith episode, Tony, Charmaine Chvala-Smith and I talked about, um, what a mystic is and we thought it might be a good idea here on Project Zion to tell you about a few mystics that have happened in the past and maybe because maybe you're interested in them. So, before we jump into that, I want to say Hello, Mary. (Hey, hi.) And I'm going to have Mary introduce herself.

**Mary Jacks 01:22**

So good to be with you tonight, Carla. I'm here in Redmond, Oregon, a little bit of snowflakes in the surrounding area. So, it's a little cooler than normal. But good to be with you tonight.

**Carla Long 01:41**

It's so good to have you, Mary. So tell us a little bit about what you're doing in Redmond, Oregon. What keeps you busy?

**Mary Jacks 01:47**

Well, what I'm gonna share tonight, I've been involved with Carolyn Brock and Dave and Lori Corden with some mystics. And I shared this in September about one of my favorite mystics, Hildegard of Bingen. So, I thought I'd share some of that. I do dream work. I'm involved with the spiritual formation team. Just a lot of things going on.

**Carla Long 02:23**

I know you keep very busy, Mary, for sure. Uh, we've had a few snowflakes here in Utah as well. So, it's been very exciting here. I'm very excited about this weather. (Yeah.) Okay, well, why don't we just jump in? Why don't you just tell us a little bit about Hildegard of Bingen. And if I have questions, I'm just going to ask them, but I just want to hear what you're all about her.

**Mary Jacks 02:41**

Okay. Well, I got started with Hildegard years ago when our two kids were still home heading out to Graceland. I went to a silent retreat in Portland, Oregon. I lived in Ridgefield, Washington, at the time. And this retreat was on the Enneagram nine types. And for each type, there was a person that they were going to share that exemplified that point. Chief Joseph for, for point 9. Teresa of Avila, point two. And I thought, Oh, good. I had just done a presentation and then a paper on Teresa. So, I was sure I was like her not knowing anything about the Enneagram. When I got to this retreat, no, it wasn't

Teresa. It was Hildegard of Bingen that I was most like. So, that got me to looking into her life for years now. She's such an amazing woman and a mystic. So, she is a sharer of God's living light. If you were to look at a jewel, you know that jewelers cut the jewels so the light will come in at different parts. And, so, we're gonna' look at all those different facets of this jewel that is Hildegard and see where her light shines through, a jewel of many facets. So, from the time she was a little girl, Hildegard experienced God's living light. From five years old, she started having visions. So, I want the listeners in this podcast as you listen to Hildegard, how are you a sharer, a reflector of God's living light? So, think about that as we go through this tonight. Most of all, I think Hildegard was a woman in the Middle Ages. Can you imagine a woman in the middle ages sharing her living light. So, that would be the most important facet, but many others, many others. She was a musician, 77 songs and an opera or a play, a theologian, a poet, a medical writer, a preacher, an iconographer, icons, Illuminations, we're gonna talk about them, innovator, loved nature and took an ecological stance in the Middle Ages. Can you imagine? She was a healer, holistic approach to treat physical and spiritual illnesses, use gemso, stones in treatments. And even for her nuns, she was a different abbess. She allowed them to wear jewels and to expose their hair because this reflected the beauty, the light, of God. She spoke to power, lots of letters, 300 survive, visits and talks with important people in her area. She was a visionary and a prophet, a founder of two convents, an administrator, an abbess, wrote an unknown language, lingua ignota, 500 words alphabet and 23 letters, but not yet decoded. I want to start with a little bit of a meditation. She's noted in her writings exemplifying herself as a feather. So, I want you, those that are listening, want you to think of yourself as a feather on the breath of God, just for a moment here. Hildegard never ceased to be amazed at how God showed her with so much grace and light. She realized that God was her source of novelty and creativity and sustains all life with inexhaustable energy. So, let's start with some short meditation, with a prayer from Psalms 145, "Great are you Yahweh and most worthy of praise. Your Greatness is beyond our understanding." Now, it seemed at 77 years old, there was a persistent Guibert from Belgium and he had heard about Hildegard. And he wrote to her, "Do these visions speak to you in Latin and German (He had heard about her visions.) and does your knowledge of the Bible come through study or only through the action of the Holy Spirit? He waited, waited. He never got a response. So, he wrote her again. He was pretty persistent. And then finally she responded, "God works where God wills for the honor of the Divine name and not for the honor of Earthbound mortals, but I am continuously filled with fear and trembling for I do not recognize in myself security through any kind of personal ability (taking her ego away) and yet, I've raised my hand aloft to God that I might be held by God just like a feather which has no weight from its own strength and lets itself be carried by the wind." So, let's pause just for a moment and reflect on the image of yourself as a feather and of God as the wind carrying you along. How is God carrying you? And it seems that Hildegard had a pretty rough life. She struggled, but life sustained Hildegard, with God, through her struggles and frequent bouts of physical illness. Hildegard derived strength from doing what she felt God was inviting her to do when she hesitated or resisted the storms of emotion of her physical illness through works. So, how are you like Hildegard? Think of a time when you felt God carry you gently along, times when your Spirit was weighed up by the awareness of God's care for you. I'm going to play just a little bit of her music. And I want you to think about you as the feather.

### **Mary Jacks 12:21**

I wish we had more time because her music is beautiful. And let's close this just little moment from Psalms and then her words. Oh, Yahweh, in your strength, I am glad you have granted me my heart's

desire for you made me a blessing forever. You gladden me with the joy of your presence from Psalms 21, 1 through 6. Help me remember that I, too, am like a feather carried on your breath. Amen.

### **Mary Jacks 13:15**

So, let's go into her life. A short chronology might be a little lengthy, but I think it's important because it covers all her 83 years of life. In 1098, she was born in Germany. Her father was a nobleman. Hildegard, the 10th, the last child. Now, this was common. She was promised to the church and given to the church. Many families did this. And when they gave her to the church, they also gave a dowry. Could be land, could be money, could be jewels. In 1106, at eight years old, she enters an enclosure attached to the recently founded Benedictine monastery in Disibodenberg with Jutta who becomes her teacher and later, her mother superior. So, they settled in a cell in this monastery, a little enclosure, and Jutta was an anchoress, a spiritual mystic, and the teacher of Hildegard. And later you'll see they also established a, a, a women's convent there. She takes her vows, receives the veil between 12 and 1511, 1215. The enclosure, where the cell was, the anchorite, becomes a convent. And then, in 1136, when she, Hildegard was 38 Jutta died. And the nuns elect Hildegard as their leader and abbess. In 1141, at 43 years old, Hildegard begins to write Skivias. That's her main book. Her friend, the Monk Volmar, and the nun Richardis of Stade act as her secretary. She becomes very, uh, involved with both Volmar and Richardis and loves Richardis. They become quite friends, quite good friends. She exchanges letters in 46 and 47, so, at 48, 49, with Bernard of Clairvaux, another mystic in the area, and she's wondering, What about what I'm encountering these, versions? Are they genuine? I need to check this out. And Bernard says, Yes. And sh, he connects with the Pope and sends parts of Skivias, her book, and at the ( . . . ), that's ( . . . ), he authorizes, the Pope authorizes Hildegard to continue her work. Hildegard begins to correspond then, as, as to her feeling affirmed with many people, distinguished people, and she's inspired by God in some of her visions to move from Disibodenberg, the convent there wasn't uncommon to have men and women, but separate parts. She's inspired to take women from Disibodenberg to Rupertsburg and establish her own convent, her own monastery. And she initiates this against the wishes of the monks. This goes on for years, because they didn't want to lose the dowry, the money, the land.

### **Mary Jacks 18:01**

Then in 1148, she is becoming more well known. Odo of Paris reveals that Hildegard songs are already well known, even in France, in Paris. So, she's, her name, what she's doing, is getting out in Germany, in Italy, in Paris, France, and so forth. Finally, after discussion with the monks and Disibodenberg, the convent where she started as an eight year old, she moves in 1150 to Rupertsburg with some 18, 20 nuns. Pretty hard move because she still doesn't have the dowry monies. She finishes Skivias; took 10 years. Richardis, her bosom buddy friend, accepts election as an abbess of a convent, um, far, not too far away. But Hildegard is pretty upset at this. Because it's a political move, she doesn't think this is worth doing. And so then she says goodbye to her friend. Then, in 1152, Frederick the First of Barbarossa is elected king. And she's okay about this, writes a letter in tribute. But that year, Richardis dies and she's devastated. Her best friend has died. Then, couple years later, Frederick and Hildegard meet. They're pretty friendly. Finally, 55, 1155, he finally persuades the monks of Disibodenberg to relinquish the lands given as part of the nun's dowry so she would have money to build her convent. Now, her health is not good. They're not sure what she has; migraines, other kinds of illnesses. She falls ill several times in 1158, she falls ill. But she undertakes her first preaching tour. For a woman to

be preaching in the Middle Ages? Not, not done. But she did. Then she begins this journey with Frederick in 1159. There's an 18 year old schism between the papacy and Frederick I and he appoints anti-Popes and she's getting pretty concerned. She continues on her second preaching tour and then another, third preaching tour in 61, 63. So, she's 63, 65 years old doing this in the Middle Ages. Then here, it comes another anti-Pope. And he writes to Frederick pretty critical. He's saying, You're going overboard, Frederick. She founds another community in 1165 across the river, the Rhine River at Eibingen, it's on the east bank of the Rhine, which she visits twice a week. She's still an abbess for both convents. She's writing a lot of letters. Henry II of England and to his wife, Queen Eleanor. Then she falls ill again at 69, 70 years old. Then there's a third anti-Pope. And she is just over the top with concern. And she warns Frederick of divine judgment.

### **Mary Jacks 22:50**

She heals a possessed woman ( . . . ) and receives her into her community at Rupertsberg. Then, in 1170, she composes a poem and then she puts it to music for the life of Disibod at the request of the abbot. So, Disibod is a Irish monk that moves to the area. So, you see a lot of Celtic influence in her life and in the convent's life, and in her writings, her vision. A fourth preaching tour comes about; amazing four tours. But in 1173, her secretary, her friend dies. She's devastated again. The monk Godfrey from Disibodenberg comes and he begins to write about her life, the first book. There'll be two more books about her life. Remember Guibert from Belgium? He begins this correspondence that we talked about with the feather meditation with Hildegard, and she sends him her book, her second nation book after Skivias, her book of life's merits and her songs. But Godfrey dies. Then Guibert becomes Hildegard's secretary and they become pretty good friends. At 80 years old, there's an interdict imposed on her convent at Rupertsberg ( . . . ) the archbishop. It seems that they excommunicated a man. He went to Rupertsberg. Hildegard talked to him and the nuns there, they heard his story. And today felt like he asked forgiveness. He was absolved from his censure, no longer excommunicated in their eyes. And then they offered him mass communion. Then he died. And he, they buried him in the cemetery in the cloister there at Rupertsberg. Because Hildegard refused to dig up this man because the diocese, the Archbishop had gone to Italy, but the bishop there in Mainz says, No, this is wrong. We're gonna' dig him up. But Hildegard said, No, you're not. Unruffled, she fights this. Writes a letter to the archbishop in Rome. Matthew Fox, that, uh, writes a lot about Hildegard and has a book about her for our 21st century, says, and I've seen this in the writings, she wrote to this bishop and, that had put this interdict on her, her convent. Interdict meant no singing. And he knows they sang the hours every three hours. That was how they worshipped God. Singing was their life, singing these songs that Hildegard had created and composed. No mass. There wasn't any life to them under this interdict. And she was very upset and wrote this letter to the bishop and said to him, You, when you die, you will not hear music.

### **Mary Jacks 27:28**

And Matthew Fox, as you know, at the time, the only place they would not hear music, they'd hear it in heaven, but they wouldn't hear it in hell. So, it was her way of saying you're going to hell. And, so, she, even at 80 years old, walked six miles over the terrain in the mountains in Germany to talk to this bishop. And she even went out to the cemetery and took away all the markers so if they should come and try to exhume this man, they wouldn't figure out where he was. So, at 80, she did this still responding to the light. This interdict was finally lifted by the Archbishop of Mainz when he came back

from Italy. And then she dies on the 17th of September. ( . . . ) completes books two and three of her life. Finally, in May in 2012, 2012, folks, she was declared a saint by the Pope. Now, I've read many times her name was put up for sainthood, but because of all the political goings on, nope, nope. The same year. In October, she was named the doctor of the church. It took years for this to happen.

### **Mary Jacks 29:35**

So, let's look at what she's noted for Viriditas, the greening power, is one of the things that she's known for. The greening of saints from within. The vital force that embraces creation. It has its source in God pouring all fruitfulness, freshness, novelty into creation. She says that all of creation, humanity in particular is showered with greening, refreshment, and vitality to bear fruit. So clearly creativity and greening power are intimately connected here. She says..greening, love hastens to the aid of all with a passion of heavenly yearning. People who breath this dew produce rich fruit. And she believes that Christ brings lush greenness to shriveled and wilted people and institution. She celebrates the divine word in this fashion. The Word is all verdant green, all creativity, and she calls God the pure of spring. So the Holy Spirit is a greening power in motion, making all things grow, expand, celebrate. So indeed, for Hildegard, salvation or healing is the return of greening power, and moistness. She celebrates this in her opera, or the play. In the beginning, all creatures were green and vital. They flourished as flowers. Later the Green figure itself came down. Who was that? That was Jesus. Jesus is called greenness incarnate. It is God's freshness that humans receive in their spiritual and physical life force. It's the power of Springtime. A germanating force, a fruitfulness that comes from God permeates all creation, and this powerful life force. Notice this is in the non-human as well as the human. The Earth sweats germinating power from its very pores, she said. And so instead of this body versus soul warring struggle as in Augustine, or Augustine, however you choose to pronounce it. Hildegard sees that the soul is the freshness of the flesh, for the body grows and thrives through it, just as the Earth becomes fruitful, through moisture. So the body is in the soul. The soul is the container of the body.

### **Mary Jacks 33:10**

And she recognized that there was an inherent connection between the divine presence, and the physical world. This co-creator, this creator to created connection, translate into inner energy, that is the soul, a seed of everything, an inner voice, calling us to become who you are. To become all that you are. This is our life wish, our whole-making instinct. Richard Rohr picks up on this in an Odessa 2020, meditation. So her cosmology, the way she looks at the world, it's an example of someone who lives safely inside an entirely integrated cosmology. In her holistic understanding of the universe, the inner shows itself in the outer, the outer reflects the inner. The individual reflects the cosmos, and the cosmos reflects the individual. All related. And she sings, "Oh, Holy Spirit, you are the mighty way in which everything that is in the heavens on Earth, and under the Earth is penetrated with connectedness." It's penetrated with relatedness. We're all connected she says. So, where did she get this greening power, this Viriditas? Three ways. First from scripture. Hosea 14:9 "Now, I'm a cypress evergreen. All your fruitfulness comes from me." Hildegard invokes Viriditas as a synonym of blessing, which is best signified to the Hebrew people as fruitfulness or creativity. And her use of Viriditas and its greening power stems from meditations, her meditation on the images of ourselves as vines and living branches. John 15, "You are the vine I am..." and so forth. "You are the branches I'm the vine. Remember that." Another source, her second source, is the land where she lived. The Rhineland in Germany, it's lush, green valley, deeply rich with rich soil, flourishing fruit and vineyards. The Nahe

Valley very near, near her place, where she spent her childhood ran through the forest up and down the hills. And this was the pathway where, remember that Irish monk came from Ireland. The Irish Bishop, established himself there, Disibod, that she wrote to song in [a biography]. So the first monastery were Hildegard land from the time she was eight, until she was about 52. You can just imagine, the green paths. It was here, she wrote her first book Scivias and her 35 visions, or illuminations. I'm going to share three of those with you later. And in her poem, in honor of St. Disibod which she put to music, Hildegard celebrates his green power. And this is really interesting. Scientists from the University of Munich, have done studies of Hildegard's cell, remember where she first went, as an eight year old. And they found there as high an electromagnetic energy source as exists anywhere in Europe. Lots of light, lots of energy. Disibodenberg monastery still is today. But it's pretty rundown from the Middle Ages. But you can go there. Rupertsberg in 1625 remember that was her first conovent. In 1150, Hildegard and 20 of her sisters made the day's journey down the river Nahe to the Rupertsberg site, and it was pretty hard. She didn't have money. They were in poverty. Finally, she established full independence. After talking, after writing, after getting her thoughts out. To this period, Hildegard's two scientific works belong, where she was here Living Natural History and Causes Cures. Now, it's noted that this convent had the the plumbing of the day. It was so much better than what they had to experience at Disibodenberg. And then her second visionary work came out her life's message. The second convent I mention, the Bendictiine monastary or convent on the Rhine, was established in 1165. And she'd go across the Rhine twice a week to visit and it was destroyed by Swedish invaders in the 17th century. So what they have now is a reconstruction. So scripture, where she lived/grew up, snd what's the third source of her greening power? Her own experience as a child in the Rhineland. So she contrasts geening power or wetness with the sin of drying up. A dried up person, a dried up culture, lose their ability create. This is why drying up is so grave a sin for Hildegard. It interferes with our exalted vocation to create. And so for her own resurrection, and awakening was so creative and unleashing of green energy. Energy from her 42nd year to her death at 83. In music, poetry, letter writing, preaching, healing, painting, organizing, founding, Hildegard was continually creating. So once she owned her own creation-centered spiritual experience. Remember, she asked Bernard de [Clairvaux], "Is this of God?" confirmed for me, that once she owned this she became powerful. She says we are to be co-creators with God. And so her book Scivias was, took 10 years to write. And she started at Disibodenberg and during her lifetime, it remained the best known of all her her works. It's divided into three books of unequal length. And it has several angles. It's prophetic, allegorical visions, her exegetical study, her theological Summa multimedia work, and arts of illumination, music, drama, many different things in this book. Now, the earliest manuscript of Scivias, her most important book, was in the scriptorium, in Rupertsberg. And she had these 35 remarkable miniatures, and I'm going to share three illuminations. These paintings were produced at great expense, using costly gold and silver leaf, as well as colors, as they were iconigraphically unique. And she had them in her mind as visions. Then she got other folks to put them on parchment and she trained them. And she shared her vision. And so they, put these down. But unfortunately, this scriptorium vanished in the bombing of Dresden in 1945. But a photocopy fortunately, had been providentially, made in 1927. So for seven years, the nuns at her second convent came and hand painted from this photocopy, a facsimile on parchment. And these miniatures were painted by (...). And it's only the surviving source of the original colors. And they did the best they could, it took seven years. And of course, discrepancy couldn't be noted. So let's share some of these these three. Her self partrait. "Behold," she says, "in the 43rd year of my earthly course, as I was gazing with great fear and trembling attention at a heavenly vision. I saw a great

splendor, in which a resounded, in which a resounded sound and voice from heaven, saying to me, say, and write what you see and hear. And again I heard the voice from heaven say to me speak therefore, of these wonders, and being so taught, write them and speak." And she says this was in her 42 years and seven months being old. So this vision, she was almost 43. And she could not conceal it anymore. This is the icon, we might say, or her illumination. Now, to describe it, it's like you're in a pavilion, tiled roof. There's a door where Hildegard is sitting. And she's sharing with the nuns to paint this, and in her lap, is the wax tablet, where she's writing, and from her head looks like octopus, but it's the fire, the fire. This is her Pentecostal moment. And they're at her side, as Volmore her secretary, and on each side or pillars, and they're kind of like corn stalks. And it comes from perhaps, the indigenous people from the Celtic influence. And there's the Earth and the Moon and the Sun. And there's in the middle, the ying and the yang of life. And first she thought of the universe as being a sphere, an egg-like sphere. But then she studied her latest scientific sources (and) she made it more a circle, more of a better sphere, unlike an egg. Then this one is just intriguing. I wish we could spend, we could spend a whole hour on this man, and his sapphire blue, a study of the compassionate, in compassion, the Divine Trinity. And so you see the cords, you see Christ, the blue Christ in the middle and out and around him is air. is opening, and in his head, opens to the cords of the Universe of life. And there's some Hindu influence. But this is the Trinity. It's God. And it's the Holy Spirit as it flows in and out. Beautiful.

### **Mary Jacks 47:36**

What about her music? You know, we could spend a whole time on her music to remember. They knew of her music and 1148 When Master Odo of Paris wrote her and he says, "You're you're bringing forth great writings, and new manners of song." And her writing, and collecting her musical compositions between 1151 and 58. These were composed by her, written by her for her sisters to be sung. This was their life. And when that edict (banned from singing) came, and they couldn't sing this was death, because she created this beautiful music for them. Even the Ordo Virtutum, and the play, the morality play. 69 musical compositions, each with its own original poetic texts survive. And at least four other texts are known through their musical notation has been lost. This is one of the largest repertoires among media composers. And even now, I can go on the website. I believe it's the alchemy musicians that play her music.. You can go on the website and see her play. So she is just wonderful with her compositions. One of the things that comes up and one of her CDs is called Ecstasy, Ectasy. And so I wanted to comment on that because Wilburt (of Gembloux) asks, "Tell me, is it an unconscious thing? When you have these visions, is it unconscious? What is Ecstasy to you." And Hildegard at 77 says, "I see these things, not with my external eyes, nor do I hear them with my external ears. I see them rather only in my soul with my bodily eyes wide open, so that I am never overcome by a static unconsciousness. But see these things when I am awake during the day and during the night." So no unconscious things for her. So, sequences responsories antiphones, hymns. monophaphonic, though. So there's just one melody line in her music. And they were freer, more wide ranging and elaborate than most of the songs in her time. And so this morality play, Ordofututim, or play of the virtue is quite interesting. You have the Anime, the human soul, and 16 virtues like love and peace, and so forth. And one speaking part for the devil, guess who had the speaking part, Volmore, her good friend, and all the rest parts were sung by the nuns, the Anime, the human soul, and the 16 virtues. You can go online and see them and see a representative. So Hildegard, I want to go just briefly into some other things that she's known for: herbal medicine. She gives it her work, this stance of the four elements system, air, fire, water, earth system for humor, blood, phlegm, color, black bile system, and dates back at least

to the time of the ancient Greeks. And it's an organic model. Her knowledge then can help the Western herbal medicine return itself to equal sophistication with the Eastern systems that are becoming popular today and has special import for this regeneration of her own natural healing tradition. So she integrates natural medicine, spiritual knowledge, it's a comprehensive system of healing for body, mind and spirit, a total healing system. And this integration of physical healing with psychological and spiritual healing. And this was taken up by two doctors in 1980, a doctor and then a researcher brought it back after 800 years. It was lost. She says we need to eat five to six almonds a day. She talks about it in Scripture, the rod blossoming from Aaron's rod from Numbers 17:8. "...bore ripe almonds." She said we should eat almond, sweet almonds 'cause it helps us strengthen nerves, provide a good complexion, drives away headaches, invigorate the lungs, heals the liver. She talks about fennel, fennel, however eaten fennel makes us happy, gives us a healthy skin color, produces a pleasant body odor, supports a good digestion. You know, eating on an empty stomach reduces mucus, rottenness, takes away halitosis. Now Carla, you and I don't have halitosis, right. It helps clear the eyes. Okay. She says it's like an antacid, neutralizing stomach acid. Whoever eats fried meat, fried fish or anything fried and suffers pain from it should eat fennel, fennel seeds, and it will relieve their pain. Lavender, very important, helps us. It's good for the liver, and lungs, she says.

### **Mary Jacks 54:51**

But she also talks about dreams. There's so much she deals with eyes, ears, teeth, colds, flu, skin, heart, digestion, diet, liver, gallbladder, nerves, rheumatism, cancer, fasting. And like I mentioned, her medicine was forgotten for 18 years, excuse me 800 years. But these two doctors, a doctor and researcher, brought it forth in West Germany in 1984. And it's still going strong. So, Hildegard had made sense of her place, in the great scheme of creation. We sense when we talk about her life, we are in the presence of a woman who was at peace with herself. She had this light, and it wasn't her light, not the ego, but the light would go through her, and she could become what God was asking her to become. There's no aspect of life, which did not interest Hildegard, and which did not come under scrutiny of her inner light. She thought constantly to integrate all aspects of life, the supernatural realm, the natural world around her, the human beings with their corporate existence, all were intimately related, and subject to the same loss. However, there's contradictions within her writing, She adopts a somewhat different style, when speaking as a theologian, when speaking as a medical practitioner, or natural scientist. But it's not surprising, given the scope of her works, that she did not achieve the synthesis which she had intended. So, importance for our time? Yes! Blinding beauty of the soul. And she let this light go through her. And she responded to the needs of her community, the people around her, and she said, everybody is beautiful. She had this sense of value within her and brought that value to everybody else. She had an impact on ecology, a forerunner. Women's leadership—yes, leadership for everyone. Shared a spirituality that people really love, even to this day. Exhorts, preaches, calls people to an awakening. So body conscious she was. Reintegration, integration of flesh and spirit. Just like we learn in our faith, the flesh and the spirit are one. Rediscovered how amazing we are. And all Creation calls humans to right relationships with all creation. A person ahead of her time? Yes! And yet, in her time, a person of political spirituality had to make a difference in society. A prophet, a political prophet. God as living light. God as living light in every respect. She died at 83. And it is said in the books that I've read, there was a beam of light that came into her room when she died and rested on her body. "I heard a voice from heaven saying," she says, "I am the Living Light, who illuminates the darkness." So how about you? How are you a sharer a reflector of God's living light?"



**Mary Jacks 59:49**

And she says to you, "God loves you so much that God has chosen you as a reminder of God's love for all creation." May it be so.

**Carla Long 1:00:10**

Oh my gosh, Mary! Oh my gosh. She was absolutely a reflector of God's light. I <Yeah>, I am astounded by this person who lived so long ago and what all she accomplished and all that she was. <Yeah.> What an astounding, incredible woman and I mean, it makes me think I probably watch too TV or I could do some more myself.

**Mary Jacks 1:00:43**

Yes, Matthew Fox has written one of his latest books, he says—and I've taken some classes from him on her—"Hildegard of Bingen a saint for our times, unleashing her power in the 21st century." So she takes some, he takes some of these gifts. And we're to learn from her. The divine feminine, divine masculine he says she incorporates both so important.

**Carla Long 1:01:22**

Yeah. And the fact that she was only made a Saint in 2012 just blows my mind. <Yes!> I, I mean, I cannot believe I can't believe she lived to be 83 years old way back when that's in itself. Incredible. And so there was definitely something to all of those, those things that she was doing to help her body for sure. And what she stood for, in her music and her art and, and I'm just I'm really blown away. Thank you so much, Mary, for sharing...

**Mary Jacks 1:01:57**

Oh, you're sure welcome.

**Carla Long 1:01:58**

...your, your knowledge about Hildegard of Bingen. I have heard her name before, but I had no idea the depth of her life, just an incredible person. And I'm so grateful that you were willing to share that with us.

**Mary Jacks 1:02:12**

Oh, my pleasure. Because I've learned so much. And she's my guide too. Yeah,

**Carla Long 1:02:20**

I, I can understand why. Like, I am deeply inspired by everything that she has done, and did, I mean, and what an incredible woman.

**Mary Jacks 1:02:33**

Yeah, yeah. Amazing. And her time. Yeah. And even now you go online and you can find many things about her. Yeah.

**Carla Long 1:02:46**

I mean, amazing in her time but amazing in our time! Like to do all things would just, would, in one lifetime would be... just blow your mind. Well, Mary, again, thank you so much for sharing. I really enjoyed it. I learned a lot. And I'm starting to appreciate mystics a lot more that's for sure.

**Mary Jacks** 1:03:06

Great. Great. I hope I wasn't too long.

**Carla Long** 1:03:12

You were great. You are wonderful. Thank you again.

**Mary Jacks** 1:03:15

You are so welcome. Blessing to all that hear his podcasts. ay they be carriers of light too. <Amen.> As you are Carla.

**Carla Long** 1:03:29

Thank you, Mary.

**Josh Mangelson** 1:03:38

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