

Our Lady, Star of the Sea and St. Drostan

73 Commerce Street
Fraserburgh AB43 9LR

Parish Priest: Fr. Bruno Murphy
Tel: 01346 518215 Email: peterfraser@rcda.scot
Parish Pastoral Council Chairpersons:
Peterhead: Currently Vacant
Fraserburgh: Bob Watson Tel: 01346 561357
Web Site: www.peterfraserparish.rcda.scot

St. Mary's

64 St Peter Street
Peterhead
AB42 1QB

Our Lady Star of the Sea & St. Drostan Church, Fraserburgh, and St. Mary's Church, Peterhead, are currently closed until further notice, due to Government regulations in connection with action taken to combat the spread of the Covid 19 coronavirus.

Sun 21 st Feb	1 st Sunday of Lent
Mon 22 nd Feb	The Chair of St. Peter, Apostle - Feast
Tue 23 rd Feb	Tuesday in the 1 st Week of Lent
Wed 24 th Feb	Wednesday in the 1 st Week of Lent
Thur 25 th Feb	Thursday in the 1 st Week of Lent
Fri 26 th Feb	Friday in the 1 st Week of Lent
Sat 27 th Feb	Saturday in the 1 st Week of Lent
Sun 28 th Feb	2 nd Sunday of Lent



The Spirit drove Jesus out into the wilderness and he remained there for forty days, and was tempted by Satan.

Doctors Strange



– Part 3

Notice: If you don't fancy reading this article, but would like to listen to some nice music instead, go to p. 2, and click on the links there. 😊 🎵

“For the Lord has created a new thing upon the earth: A woman shall compass a man” (Jeremiah 31:22). These poignant words of the old Latin Vulgate version of the Bible refer properly to the Church, which can be said to be a “woman” inasmuch as she is the bride of Christ in mystery, and which surrounds her Lord Jesus Christ in believers, in the Sacraments, and in her charitable works. They can certainly also be applied to the Blessed Virgin Mary, who truly “compassed” Jesus, the Word of God made man, in the mystery of His Incarnation. And they can also be applied in a loose way to the third and final Saint we are considering in this series of articles on newly-celebrated Doctors of the Church. St. Hildegard of Bingen (1098-1179; feast day 17th September), medieval abbess, visionary, theologian, preacher, composer, scientist and – just to throw it in for good measure – inventor of a new language, certainly “compassed” the man’s world in which she lived!

Born into a noble family in what is now the south-west of Germany, Hildegard was entrusted to the care of a community of Benedictine monks while still young. She professed religious vows in association with a growing group of women linked to the Abbey, and eventually became the Abbess of a new foundation of nuns at Rupertsberg (1150) and, later on, of a second monastery at nearby Eibingen (1165). The Benedictine way of life provided Hildegard with an opportunity to grow spiritually and intellectually, and to advance her deep appreciation of culture and humanity.

Making the most of every opportunity is one of the things that, in matters of human endeavour, separates those

distinguished for excellence from the averagely good. Hildegard did this. While diligently accomplishing her duties as Abbess, she wrote theological works, studied and wrote about medicine and natural sciences, composed liturgical music, wrote poems, and even – at the bidding of two Popes – embarked on apostolic journeys that involved preaching in public squares and cathedral churches in Germany and Belgium (something of a first for a woman of her day).



Hildegard von Bingen. Line engraving by William Marshall (between 1617-1650; note, the text is in English!) [Wellcome Collection](#)

She did all this despite episodes of poor health. “I am constantly fettered by sickness, and often in the grip of

pain so intense that it threatens to kill me,” she wrote.¹ And yet, “the charity of Christ presses us” (2Corinthians 5:14 – Vulgate). Hildegard, like St. Paul, was “pressed” or urged on by a **powerful experience of God’s presence and love in her life**. This, truly, was the source and substance of her activity and strength.

St. Bernardine of Siena once said with reference to St. Joseph that when God calls someone to accomplish some special task, He gives them the grace necessary to do so. In Hildegard’s case, a large part of this package of vocational grace (God was thinking: “Hmm... Future Doctor of the Church...”) involved a series of visions, which she began to experience in childhood. Thankfully, she dictated the essential content of these visions to her secretarial assistants. Hildegard’s three major theological works, the *Scivias* (“Know the ways”; 1142-1151), The Book of the Rewards of Life (1158-1163), and The Book of Divine Works (1163-1170), all present her visionary experiences. The latter, a true theological and spiritual *tour de force*, was the fruit of “an extraordinary mystical vision” that she had in about 1163.² Together they make incredible reading. “Hildegard’s language, characterized by an original and effective style, makes ample use of poetic expressions and is rich in symbols, dazzling intuitions, incisive comparisons and evocative metaphors.”³

Hildegard was profoundly convinced of the human person’s vocation to a **relationship with God**. God invites us into this by revealing Himself. The doorway to perceiving God’s light and love in our lives is faith, but knowledge of God is not something that happens in the sphere of reason alone: all the external and internal sense have a part to play.

Where does God speak? First of all, in **creation**: “through the whole range of creatures, divine love flows as a river.”⁴ And then, of course, He speaks to us in the inspired word of **Scripture**. We respond to God’s loving call with the voice of our mouth (*in voce oris*), that is, in the celebration of the **Liturgy**, and with that of our heart (*in voce cordis*), through a **virtuous and holy life**.

It is easy to see how Hildegard’s concept of creation and salvation history involves something like a **dance, a symphony of song**. This idea underpins her notion of liturgical music. Understood in the light of a dialogue between the human person, who gathers together in him- or herself the whole of the universe, and God, Hildegard’s musical compositions take one’s breath away, not only for their artistic beauty but also for the prayerful sentiments they express. **Have a listen to [this](#) and to [this](#).**

As Hildegard well knew, creation is fragile and bodily life is destined to fail. However, our bodies are not meant for this life so much as for the supreme transformation of the

resurrection of the just and for eternal life with Christ. Everything, even weakness, holds a seed of hope:

“The soul reveals her capabilities according to the capabilities of the body, so that in childhood she brings forth simplicity, in youth strength, and in the fullness of age, when all the veins of the human being are full, she brings forth her greatest strength in wisdom... But afterwards in old age when a human being’s bones and veins incline to weakness, then the soul reveals gentler strengths” (*Scivias* I, 4).

Youthful strength or that gentler something of advanced age, can all, with God’s grace, serve to express **charity** and open up the way to a heavenly inheritance. This, for Hildegard, is none other than the dignity that the rebel angels forfeited through disobedience:

“God caused another life, which He contained within a body, to arise, and this is humankind. To them He gave the place and the glory of the lost angel, to complete in the praise of God what the latter had refused to do” (Book of Divine Works, I, 1, 9).

What has Hildegard got to say to the Church of today? I think that she invites us above all to **listen attentively to God** who speaks a message of enduring love. And she encourages us to **open our hearts to the Spirit of God**, so that from the midst of creation, we might lift up a song of love for God and all that He loves. This is the only response worthy of Him.

Notices

Catechism resources

We have a number of copies of YouCat for Kids (7-11 year olds) and YouCat (12 upwards), which will be used to supplement catechism lessons in our parishes when we are able to start classes again. If any families with **children already registered for our catechism classes** would like a copy, [e-mail](#) Fr. Bruno. They are excellent, and free. 😊

Diocesan Station Masses in Lent

Join other members of our diocese throughout Lent at these special online Masses each Friday evening at 6:30 pm. See the poster below for details.

Items for the Newsletter, website and Facebook page should be sent to Bob Watson, email: r1ambwatson@gmail.com

For any safeguarding questions or concerns, our parish safeguarding coordinator at Fraserburgh is Mrs. Anne Reilly (01171 623029); or contact the Diocesan Office on 01224 319154.

God bless, stay safe, and keep in touch! 😊

¹ Letter 103R, to Guibert of Gembloux, written in 1175, quoted in [Hildegard of Bingen](#), Wikipedia (accessed 20.02.21).

² Wikipedia article cited.

³ Benedict XVI, [Apostolic Letter Proclaiming Saint Hildegard of Bingen, professed nun of the Order of Saint Benedict, a Doctor of the Universal Church](#) (07.10.2012).

⁴ Benedict XVI, op. cit.



Diocesan Station Masses with Stations of the Cross

Lent 2021

'Together in Christ'

Programme & Date & Location	Links to Live Streaming
6.30pm: Stations of the cross 7pm: Mass	Links to Live Streaming (they go live just before 6.30pm on the day)
19th February St. Mary's Cathedral, Aberdeen	https://youtu.be/zajG864dhT0
26th February Our Lady & St. John the Baptist, Ellon	https://www.youtube.com/channel/UCMRMPqRucadMUiETY91mpfg
5th March St. Margaret's, Huntly	https://youtu.be/zNjvRpte1Js
12th March St. Mary's, Beaulieu	https://www.youtube.com/channel/UCoil3nqucRiCPknKm07DC5A
19th March St. Joseph's, Aberdeen	https://youtu.be/gwMuiSn9Paw
26th March St. Peter's, Aberdeen	https://youtu.be/ekjihvIBTNQ

