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[S. J. MCKENNA]

HILDA OF WHITBY, ST.

Foundress of Whitby; b. 614; d. 680. The daughter of Hereric and grandniece of King EDWIN OF NORTHUMBRIA, Hilda was baptized by PAULINUS OF YORK on Easter Day, 627. When 33 years old she dedicated herself to the monastic life under St. AIDAN's guidance. She became abbess of a monastery at Hartlepool and later founded the double monastery at WHITBY (657) where, at the famous Council of Whitby (664), the Northumbrian Celtic Church accepted the Roman discipline. She trained many young scholars, five of whom afterward became bishops. She was also responsible for recognizing and cultivating the gift of CAEDMON, the first English Christian poet. A woman of great devotion and ability, she exercised much influence in the Church until her death, which followed a long illness. She was succeeded by St. ELFLEDA. Her relics disappeared after the Vikings destroyed Whitby in 875. BEDE is the main authority for her life.

Feast: Nov. 17.

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[B. COLGRAVE]

HILDEBERT OF LAVARDIN

Archbishop and Latin author; b. Lavardin, France, c. 1056; d. Tours, Dec. 18, 1133. After being educated at the cathedral school at LE MANS, he became archdeacon there in 1091. He was elected bishop of Le Mans in 1096 and archbishop of TOURS in 1125. Although he is best known as an important literary figure, his ecclesiastical career was a significant and stormy one. Most notable was his quarrel with King WILLIAM II of England shortly after his election as bishop of Le Mans. The king accused Hildebert of using his cathedral to attack his royal castle at Le Mans and forced him to come to England as a virtual prisoner in 1099. Freed to return in 1100, he proved himself an able administrator and a courageous bishop. He successfully completed the rebuilding of the cathedral, preached with great success in his see, and had the popular but heretical HENRY OF LAUSANNE expelled from the diocese. As archbishop of Tours, he was harshly treat-

ed by King LOUIS VI of France, at the time under the influence of the notorious cleric-politician Stephen de Garlande (d. 1150). Hildebert presided at an important provincial synod at Nantes in 1127 and attended the First LATERAN COUNCIL of 1123.

Hildebert's reputation, however, rests in large part on his literary work, for he represents the very pinnacle of the literary achievement of the CATHEDRAL SCHOOLS, and his Latin style has been universally acclaimed by critics of his own day and after. PETER OF BLOIS records that he had to put to memory Hildebert's letters as models of style. He wrote on a variety of topics, both religious and secular, but the collection of his works (*Patrologia Latina* 171:1–1458) contains much that is spurious. Southern cites him as an early influence in the development of political theory.

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[H. MACKINNON]

HILDEBRAND, DIETRICH VON

Catholic philosopher and moral theologian, outspoken defender of traditional Catholic teaching, b. in Italy, 1889, d. New Rochelle, N.Y., Jan. 30, 1977. His father, Adolph (1847–1921), was a sculptor; his paternal grandfather, Bruno (1812–78), a political economist. Von Hildebrand received his doctorate in philosophy from the University of Göttingen, Germany (1912), was converted to Catholicism in 1914, and was a professor on the faculty of the University of Munich from 1924 to 1933. When Hitler came to power in 1933, von Hildebrand, known to be anti-Nazi, was forced to flee to Florence. Later he joined the faculty of the University of Vienna, but when Austria fell he escaped and joined the faculty of the Catholic University of Toulouse, France. With the fall of France he went to Spain and then to the U.S. where he

joined the Fordham University faculty in 1942. He was professor of philosophy there until his retirement in 1960. By the time he had become a professor emeritus he had already written 30 books and more than 100 articles on philosophy and morality. Among his main works *Christian Ethics* (1952) and *True Morality and Its Counterfeits* (1955) were especially praised. In the era of Vatican II in quick succession appeared his *The Sacred Heart* (1965) and *Man and Woman* (1966), as well as two books coauthored by his wife (the former Alice Jourdain), a philosophy teacher at Hunter College: *The Art of Living* (1965) and *Morality and Situation Ethics* (1966). Next came his strong summons to Catholic conservatives, *Trojan Horse in the City of God* (1967), a refutation of secularism and what he described as contemporary errors and horrors. Later he published his defense of Paul VI's encyclical *Humanae vitae* (1969) in his *In Defense of Purity* (1970) and *Celibacy and the Crisis of Faith* (1971).

Von Hildebrand's early writings reflect three dominant influences: the phenomenology of his professor E. HUSSERL, his own conversion to Catholicism, and the ethical approach of M. Schelers. Von Hildebrand's later writings were an attempt to respond to what he considered the most serious crisis in the entire history of the church. In an interview granted to E. Wakin (May 1969) he insisted there could be no change in the revealed doctrine of the church, only development, in Newman's sense of making explicit what was implicit. While von Hildebrand rejoiced over Vatican II's attempts to vivify mere convention and eliminate bureaucratic legalism, he deplored such other results as the loss of a sense of the supernatural and the eagerness to cater to the values of a desecralized, dehumanized, and depersonalized world. Progressives, he maintained, absolutize current views and relativize traditional orthodoxy. The greatest service the church can render the world is to help individual souls progress in sanctity. St. FRANCIS OF ASSISI is the model; he did not set out to change the world, but to follow Christ; by doing that, he did change the world. What is needed are a few great saints who would reverse all secularist and liberal trends and reinstate the true orthodox faith.

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[E. J. DILLON]

HILDEGARD OF BINGEN, ST.

Abbess of Rupertsberg, mystic, and writer; b. Böckelheim, Diocese of Mainz, Germany, 1098; d. Rupertsberg, Sept. 17, 1179. Though sickly from birth, at the age of eight Hildegard was entrusted to Bl. Jutta (d. 1136),

sister of Count Meginhard of Spanheim; at 15 she was clothed in the Benedictine habit and instructed in the religious life. At the death of Jutta, Hildegard, then 38, became abbess. In 1147, accompanied by 18 religious, she transferred the monastery to Rupertsberg, near Bingen, a site that had been revealed to her. She founded a daughter convent at Eibingen prior to 1162.

When the visions she had experienced since childhood increased in later life, she confided in her confessor, Godfrey, and authorized him to submit the matter to the abbot and, later, to the archbishop of Mainz. A committee of theologians gave a favorable verdict on the authenticity of her visions and assigned the monk Volmar to act as her secretary. EUGENE III appointed a committee to review her writings, and again a favorable report followed. Hildegard's principal work, *Scivias*, is an account of 26 visions treating the relations between God and man in creation, Redemption, and the Church. Other writings include: lives of St. Disibod and St. Rupert; two books of medicine and natural history; hymns and canticles of which she wrote both words and music; 50 allegorical homilies; a morality play; for diversion, a language of her own composed of 900 words and an alphabet of 23 letters; and letters to popes, cardinals, bishops, abbots, kings and emperors, monks and nuns, and men and women of varied levels of society, both in Germany and abroad.

Hildegard's influence extended beyond her monastery through her extensive correspondence and because of her travels throughout Germany and parts of Gaul. She spoke to people of all classes and walks of life, exhorting them to reform and to heed the prophecies and divine warnings entrusted to her. During her last years she was so ill that she had to be carried from place to place and was unable to stand upright. Nevertheless, she remained available to all who sought her, discussing perplexing questions, encouraging and exhorting her nuns, admonishing sinners, and writing continuously. Her earliest biographer, the monk Theodoric, declared her a saint; miracles, many recorded during her life, increased at her tomb. Twice the process to collect information for canonization was instituted but never completed. She is listed a saint in the Roman MARTYROLOGY, and her cult is honored in several German dioceses. In recent years a considerable literature has grown up dealing with this remarkable mystic and pioneer in science. All manuscripts from the convent of Eibingen have been transferred to the state library at Wiesbaden.

Feast: Sept. 17.

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