

Daily Meditation 12/3/2021

The Supreme Stench of the Supreme Court Addressing Abortion

Good morning.

This morning, we're addressing the event last night of the Supreme Court in session discussing abortion. And I call on the strong words from Justice Sotomayor, about the stench that will follow if the Supreme Court dares to so politicize itself as to ignore the 70 to 80% of Americans who want to maintain Roe versus Wade.

So she talked about a stench. And I talk about a supreme stench of the Supreme Court. At first, I thought I was kind of interfering with our daily meditations by taking up this immediate topic. But in clear reflection, I realized, well, this is exactly what we've been talking about for weeks.

And that is the role of the less than healthy masculine of those who want to control women, and control women's bodies. And course, the role of religious fanatics, whether they be from the evangelical wing of Protestantism, or from the Opus Dei wing of Roman Catholicism.

And in today's meditation, we offer a painting from St. Hildegard of Bingen, recently declared a saint and a doctor of the church, that is quite blunt and candid and stark. What I'm going to do for you in this meditation today, is to read to you her exegesis of her painting, because it is filled with a lot of images.

And frankly, to study them, to pray them, to meditate on them, it takes quite a strong constitution. This is tough stuff she's dealing with here, just as we are dealing with some tough stuff in American history at this time; January 6 was just part of it.

So here's what she says about that painting. And I hope you're staring at the painting as I speak.

First of all, it draws on the book of Apocalypse, the book of Revelation. And it is about a cosmic struggle that's going on. And she talks about the day of judgment that is implied in the End Times, such as the book of the Apocalypse, or the Revelation is all about.

So in the top picture, you see animals up on the left-hand corner, and they're coming from the north. And the North for Hildegard always represents evil or shadow. She says,

"Five beasts were there: a fiery dog that was not burning; a lion that was reddish brown; a pale horse; a black pig; and a grisly wolf. Each had a rope in its mouth because they were undoing the ropes of the universe."

She paints the universe in a wonderful mandala of hers as being bound together by ropes, and that everything is interconnected, but what evil does is to disconnect the ropes that bind everything together. It moves things from interconnectivity to a singularity and distance and separation. In other words, to chaos. We're moving from cosmic order to chaos, is what she's saying.

She says, "For the fiery dog stands for humans who bite at their own condition,"...bite at their own condition..."and who do not burn with Justice of God." The reddish lion stands for warlike men who waged wars without considering God's judgment. The pale horse stands for those who put luxury living and their own selfish pleasure before the performance of worthwhile acts.

I wonder if that includes billionaires who don't pay any taxes?

The black pig stands for rulers who create sadness and uncleanness in themselves and their subjects. And the wolf stands for those who robbed others. The black robe represents "the darkness that stretches out many injustices"... many injustices.

Hildegard's whole consciousness is about justice and injustice.

So that's some bad bad news on the left at the top of the picture.

On the right hand picture is better news. She says in the east -- the east represents new creation; the sun rises every day; creativity -- a youth clothed in a purple tunic. And he sits at a bright stone wall and a building. This youth is shining like the dawn, and holds a lyre in one hand and two fingers in the other that are raised, sort of our peace symbol in the West, but she'll explain later but those two fingers mean.

This wall is a symbol of protection -- a fact that was important in Hildegard's feudal times, of course, where walls surrounded the cities. And it's also a symbol of strength.

She says the youth is "The Son of Man who is the beginning of justice" --in other words, is Christ -- "who watches over the strength of the union of speculative knowledge and human work"...of knowledge and work.

And speculative knowledge does not mean speculating about things. Speculative knowledge for Hildegard...means being able to look at a mirror and see the divine there. It's about mirroring the divine, in our work and in our being.

The wall symbolizes unity and strength. Genesis talks about "the stone which I have set for a pillar shall become God's house." And the New Testament talks about "on this rock I will build the church," and Christ is the rejected cornerstone that has been elevated.

So all these are the images behind that image. She celebrates the Christ figure as the Bridegroom of the Church, "who reveals a shining of justice in the righteousness of those who worship Him devoutly." So that is her teaching there.

And I said about the Antichrist is being pictured here, and all the chaos that that brings. And if you look then at the bottom of the picture, of course, there is a very startling picture there of the church being invaded, a mother being invaded, by a very negative phallic figure.

"This is the Antichrist, the son of injustice, the cursed one of the cursed ones," she says. And this happens "because faith staggers in people and the Gospel limps in some people...The divine Scriptures have been rendered lukewarm."

She speaks to the monster: "O, you cave of injustice...your works seek the pit of hell," et cetera. "You are the worst of beasts and you lead people away."

Clearly this is a phallic symbol. You don't have to be a Freudian to recognize that. And Hildegard was painting 800 years before Freud.

She's talking about the patriarchal sins in society and in the church, and how demonic this is, and how dangerous it is.

Now the two fingers of Christ represent Elijah, who is a symbol of the prophets, and Enoch, who is said to return when the new age comes. And she calls Christ a "very strong warrior" who will break the head of injustice.

So this very, very blunt picture, I think, was absolutely appropriate for today's meditation and for what's going in our culture, the excess of patriarchy, the excess of triumph for the reptilian brain, and of course, the misogyny and the putting down of women that goes with it.

Thank you. We'll see you tomorrow.