

## 'MAGNIFICAT'

BY

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WE may contemplate in this Mystery how our Lady was carried up body and soul into heaven, to the great joy of the heavenly court. And as we contemplate the mystery we may allow the phrases of our Lady's own song, the *Magnificat*, to pass through our minds.

*My soul doth magnify the Lord*—soon after the death of God's Mother that soul of hers which had ever magnified him was re-united to the body which had given a body to him through whom 'all honour and glory' is given to the Father.

*And my spirit hath rejoiced in God my Saviour*—Mary was pre-redeemed by Jesus. From this fact we understand her Immaculate Conception, her sinless life and her Assumption into glory where her rejoicing is fulfilled.

*Because he hath regarded the humility of his handmaid*—it is the humble of heart whom God raises on high—he that humbleth himself shall be exalted.

*For behold from henceforth all generations shall call me blessed*—Mary simply spoke the truth, and humility lies in truth. She was a true prophet, as nearly two thousand year of blessing her have proved; and to crown these blessings comes the definition of the Assumption. *Laus tibi Christe*.

*For he that is mighty hath done great things to me*—is not Mary the Mother of God? To be Queen of heaven even is far less than that.

*And holy is his name*—at whose holy name she upon whom incredible honours have been poured, bows in lowly adoration.

*And his mercy is from generation to generation*—Not the least of God's mercies to us is our heavenly Mother, she who, borne aloft body and soul, looks upon us with a mother's love.

*God's mercy is unto them that fear him*. She who most feared him with a loving filial fear was Mary, daughter of the eternal Father, Mother of the eternal Son, Spouse of the Eternal Spirit. No wonder the most holy Trinity receives her, soul and body, into the high courts of heaven.

*He hath showed the might of his arm*—he the strong one, who has made her strong as an army in battle array, so that no more can anything sever her flesh from her spirit.

*He hath scattered the proud in the conceit of their heart*. He has

put the devil under the feet of his Mother.

*He hath put down the mighty from their seat—men and devils.*

*And hath exalted the humble.* He has lifted up a Handmaid, his Immaculate Mother, and here now in heaven enthroned she reigns. He could not let that most pure body see corruption, from which body he had himself taken flesh.

*He hath filled the hungry with good things—Mary always hungered for grace and yet was ever full of grace.*

*And the rich he hath sent empty away.* They never hungered, nor thirsted for righteousness, therefore, though rich, they are utterly destitute.

*He hath received Israel his servant.* He has received into glory the fairest daughter of Israel.

*Being mindful of his mercy.* God who never forgets to be merciful has now granted us sure faith in the doctrine of the Assumption that we may believe on the firm foundation of infallible dogma.

*As he spoke unto our fathers, to Abraham and his seed for ever.* Mercy, Truth, Holiness—his word is accomplished in Mary, and Jesus the fruit of her womb.

Bearing these things in mind we may say once the *Our Father*, ten times the *Hail Mary*, and once the *Glory be to the Father*.



## A DEVOUTE MEDITACYON

### UPON THE ANTEME 'SALVE REGINA MISERICORDIÆ'

[From MS. Bodl. 480, Hilton's version of the *Stimulus Amoris*, the meditations added at the end, abridged and spelling modernised.

—C.K.]



**I**F thou wilt devoutly hail this glorious virgin, first consider her worthy muchness: what she is; she is God's Mother, worthier might she not be, and therefore with mirth and with wondering raise up worthyness to God's Mother and say to her here with reverence thus: *Salve—Hail*; and with that word stint<sup>1</sup> into beholding and say: Lady! though I vilest and unworthiest of all creatures presume for to come to thy presence and to greet thee, thou art queen of heaven, lady of angels, mother of God, nevertheless I trust on thine unmeasurable meekness that thou wilt suffer me. And therefore thou, thou that be God's ark, without comparison worthier and holier than the ark of the Old Testament that Moses made, and I am much worse and uncleaner than Oza was, nevertheless Lady I trow that if I touch thee with devotion of heart, and greet thee with

<sup>1</sup> cease! and behold.