

# **MORNING MEDITATION**

## **Assumption of the Blessed Virgin Mary**

**Simplicity is not about deprivation.  
Simplicity is about a greater appreciation for things that really matter.**

### **Revelation 11:19; 12:1-6 & 10**

John had an amazing vision like a tableau in the sky...the woman clothed with the sun, with the moon as her footstool and she has a crown of twelve stars. This woman is in labor to bear a child who is undoubtedly the Messiah, Christ, destined to rule the world with a rod of iron. The woman is the mother of the Messiah.

### **Psalm 45**

**Hear, O daughter and see; turn your ear,  
Forget your people and your father's house.  
So shall the king desire your beauty;  
For he is lord.**

### **I Corinthians 15:20-27**

Paul assured his Corinthian readers that Christ had conquered sin and death by his death and resurrection and that he now is Shepherd King. Unlike other (earthly) kings who gloat in their victories and enjoy the loot, the victory of Jesus is shared by all. Paul says, "we too shall share in Christ's victory over death and sin".

Paul goes on to say that Christ is the "first-fruits" of what will happen to all his followers. For the Jews, the "first-fruits" were a sign of the harvest to come. The resurrection of Jesus was the sign of the resurrection of all believers, which was yet to come.

Just as the new barley could not be used until the first fruits have been duly offered, so the new harvest of life could not come until Christ had been raised from the dead.

The Jews believed that no man existed by himself and for himself. Every individual existed in a web of connections.... "no man is an island" as Thomas Merton says. Each person lives in connection with other persons around him, before him and after him. With this understanding of man, the Jews had come to believe that all had sinned in Adam. When Adam sinned all sinned and all were under the penalty of death. Paul says, in Christ all are conquered from the power of sin and death. The effects of sin and death are overcome in the death and resurrection of Christ. Christ has conquered death and sin and liberated us and fulfilled his Father's will.

## **Luke 1:39-56**

**The Magnificat is definitely revolutionary in its content and spirit. It speaks of four types of revolution:**

**(1)A Spiritual Revolution** - Greatness comes to the humble spirit. The spirit rejoices because God has been gracious to the humble state of being - all generations to come will speak wonderful things (call me blessed - speak well of me).

**(2)A Moral Revolution** - Chaos comes to Pride - the proud will be scattered. The plans of the proud will break down - renting of heart will happen.

**(3)A Social Revolution** - The mighty and the powerful will come down - the humble will be raised up. The world's standards will be turned upside down.

**(4)An Economic Revolution** - The hungry will be filled - the rich will go empty. A Christian society is where no one dares to have too much while others have too little.

**The Magnificat is a beautiful song. It is a song of praise. It is also a song that calls forth radical change - a conversion of individual and community - calls forth spiritual, moral, social and economic changes. The heart of the Gospel message carries a call to Conversion and transformation of individuals, communities, societies and the world. This is what Magnificat sings about.**

**Saint of the day, August 15 - The Assumption of the Blessed Virgin Mary and 6 other saints are remembered this day.**

The feast of the Assumption is the greatest of the many feasts of Mary. It is her "Passover" feast. After the horrors of the Second World War, after death camps and after the first use of nuclear weapons, we needed to remind ourselves of the dignity of man and the holiness of all creation. In 1951, Pope Pius XII declared that God raised Mary, after her death and she lives with God for ever. On Assumption day, we rejoice, and we hope that our broken world will be made whole again. The Gospel excerpt (Luke 1:39-56) on the feast of Assumption is the Magnificat, the song of Mary which is one of the greatest hymns of the Church. This Gospel canticle is prayed at the evening prayer of the Church every day.

The Magnificat is revolutionary in its content and spirit. Mary sings her dream of a time when the barren, the poor, the unloved, the marginalized and the dead will be raised to glory. This beautiful song speaks of an economic, social, moral and spiritual revolution that will create a truly just and peace-filled world. This song carries the vision of a society where the hungry are filled, where no one dares to have too much while others have too little, where the world's standards are turned upside down, where the humble are raised up, where the proud and the arrogant are confused and scattered, where the mighty are going to come down and the humble raised up, where real change of heart will take

place and greatness will come to the humble spirit. This song is truly a song of conversion and transformation of the world as we know it.

Just a few days ago, on August 6, we celebrated the feast of the transfiguration of the Lord. On the same day, we remembered the destruction of Hiroshima and on August 9, the destruction of Nagasaki. We remembered transfigured glory on the mountain and the destruction down below. The disciples of Jesus wanted to stay on the mountain where they found glory, peace, freedom and security. Jesus told them that they had to go down the mountain where real life happens. We live in a world where there is life and death, creation and destruction, war and peace, harmony and conflict and many other similar paradoxes. It is up to us to choose where we want to live and how we want our world to be transformed.

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