

God. Her coming was the spring. And His coming to her, the summer of His love.

The holy prophets all anticipated the virginal maternity, waiting for the child in the womb of Anna. They knew her birth unsullied by sin would be pure as the morning dew. Solomon prophesies she is to be amid the daughters of Juda like a lily among the thorns. He tells us her eyes will be like those of a dove, and her lips, "red as a fillet of scarlet."

Solomon promises that Mary's beauty will be radiant as that of the rising morn. Her tastes will be simple and poetical. She will love "to wander in the fresh valleys when the vines are in blossom and the figs hang in clusters of emeralds from the leafless branches." Her looks will seek out the red roses of the pomegranate, the tree of Paradise. Silent and collected, she will shrink from the gaze of eyes. She will conceal herself within her dwelling like the dove which makes her nest in the cleft of the rock. But, as Queen of the Nations, a crown is promised her, by Him whom already, in infant tenderness, her soul loves.

Mary in the womb of Anna will bear in her own chaste womb Him whose tent is the sun, and whose steps are over the highest heavens.

Immaculate in soul and in heart from sheerest infancy, Mary is the woman expected from the beginning of the world and revealed by God even in Paradise.



The memory of Mary, from her slightest beginnings, is unto everlasting generations. They who explain her shall have life everlasting. Anyone who is not for her is against her. She is beautiful above all the children of men. As soon as Mary is conceived in the womb of Anna, grace has begun to be poured upon her little dawning eyes, her little

budding lips, her little infant-folded hands and limbs. God has already blessed her forever.

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The Birth of the Blessed Virgin Mary

September 8



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Mary, the Mother of God, was born five thousand one hundred and eighty-four years after the creation of the world.

Mary, was the child of Joachim and Anna. They were a husband and wife of noble birth, and had wealth and possessions. They lived in various places—in Sepphoris, in Nazareth, in Jerusalem. Anna had married Joachim—called also Eli, or Eliachim—when she was young. For twenty years her constant prayers for a child had been left unanswered. And then she conceived Mary, of whom King Solomon had foretold nearly a thousand years before in his Canticle of Canticles: "She is the only one of her mother, the chosen one..."

Mary, the Mother of God, was conceived and born in the town of Nazareth in Galilee, the northern province of Palestine. The date of Mary's conception was December 8. Her birthday was the following September 8. These are two most important days which no one ever can or should forget, who really loves Mary, the Mother of God.

The Mother of God is so exalted that we cannot let her rest in her mother's womb for nine months unhonored by our devotions and our prayers. A child is gendered from the moment of its conception, and so, from the moment of her conception, Our Lady was, in the affectionate sense, a girl; in the admirational sense, a woman. She was the woman spoken of in the Book of Genesis, when God declared to the devil, "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." Lucifer began to fear Mary the moment she was conceived.

Mary, in her tiny frailty in the womb of Anna, is God's masterpiece in flesh and blood. The moment she begins to be, we have given Heaven its Mistress, God His Mother, and the angels their Queen. To her alone has God outdone Himself in greeting when He says, "Thou art all fair, O my love, and there is not a spot in thee." (Cant. 4: 7).

Mary is, in the mind of God, the first-born and the first-conceived of all creatures. God possessed her in the beginning of His ways. He was thinking of no one but her from the very dawn of creation. The reason He made winds and seas and mountains and flowers and lights and stars and birds is so that they might contribute in symbol to her praise.

The Lord chose Mary to be the one and only daughter of life. She was molded so as to minister salvation to us all. As Eve was the mother of death, so Mary is the Mother of life. She is the reconciler of the whole world. She was prefigured in the Ark of the Covenant before which the Israelites prayed, and in the Morning Star, which called them to prayer.

Mary, even in the womb of Anna, is a mother-to-be, fitting and becoming to God. She is, by reason of her Immaculate Conception, all innocent, undefiled, separated from sinners. She is a chosen vessel, exceeding all men and angels in purity. Before her, in the hidden foldings of her mother's womb, the angels veil their faces. She surpasses the Cherubim and Seraphim in majesty, beauty and meaning.

Mary was set up before eternity, and of old before the earth was made. The depths were not as yet, and she was already conceived in God's mind. The mountains with their huge bulk had not been established, and she was already planned. Before the hills, she was brought forth.

At Mary's conception, God cries out, "Arise, make haste, my love, my dove, my beautiful one, and come. The winter is now past, the rain is over and gone... Arise, my love, my beautiful one, and come." Before the coming of Mary, the whole world was a winter to