

“Conversations Between Baby Jesus and His Blessed Mother.” (Mary of Agreda)

577. From His very Birth the infant Jesus spoke to His sweetest Mother in audible words; for immediately after his Birth (as mentioned in chapter the ten), He said to Her: “Imitate Me, My Spouse, make Yourself like unto Me.”

As King David built Jerusalem, which is also called Zion, in the same way Jesus “built” His Mother into a most powerful Saint. Thus Mary is called Zion. And those that call upon Her for spiritual help will be called “daughter Zion”.

Jesus spoke to Her when they were alone, and although He always spoke to Her most plainly, Saint Joseph never heard His words until the Child was one year of age, when He also spoke to him. Nor did the heavenly Lady reveal this secret, for She understood, that it was only for Her. The conversations of the infant God were such as were worthy of the greatness of His majesty and His infinite power. Sometimes He said: “My Dove, My chosen One, My dearest Mother.”

^{Sg 2:10} My beloved speaks and says to me: “Arise, my love, my fair one, and come away;

In such caressing words as were contained in the Songs of Solomon and other continual interior conversations the most holy Son and Mother passed their

time. The Holy Mary received so many conversations with Her Son so sweet and loving, as exceed those of the Songs of Solomon; and greater ones than all the just and holy souls enjoyed from the beginning to the end of the world. Many times, during these mysteries of His love, the Infant Jesus repeated these words already mentioned; “Make Yourself like unto Me, My Mother and My Dove.” As they were words of life and infinite power, and at the same time She was furnished with the infused knowledge of all the interior operations of the Soul of Her Son Jesus. No tongue can declare nor thought comprehend the effects brought into the most inflamed heart of His Mother.

578. The privileges of most pure Mary,

- 1) *The chief one is that She is Mother of God, which is the foundation of all the rest.*
- 2) *The second is, that She was conceived without sin.*
- 3) *The third, that She enjoyed many times the beatific vision (Seeing God's glory.) in this mortal life,*
- 4) *And the fourth is that She continually saw clearly the most Holy Soul of Her Son and all its operations for Her imitation.*

She had the soul of Jesus present to Her eyes, as a most clear and pure mirror.

Mary adorned Herself with most precious gems of virtue, *made in imitation of those seen in that most Holy Soul*. There She saw Jesus united with the divine Word. She exercised Her humility in seeing how much Her own human nature was inferior to that of Christ. She perceived with the clearest insight the acts of gratitude and praise, with which the soul of Christ praised the Almighty for having been created out of nothing as the rest of the souls, and for the graces and gifts, with which it was endowed above others as a human; and especially, for having been elevated and made godlike by the union of the human nature with the Divinity. *She pondered over His petitions, prayers and supplications to His eternal Father for the human race;* and how in all His other activity He prepared Himself for its Redemption and instruction, as the sole Redeemer and Teacher of man for eternal life.

579. All these works of the most holy humanity of Christ, *His most pure Mother continually sought to imitate*. There is much to say concerning this great mystery of Her imitation in this history; for She had His example and model continually before Her eyes. And according to the actions of Jesus She regulated Her own activity and behavior. Like a busy bee She continually built up the sweetest honeycomb of delights for the Divine Word Jesus. Jesus wished that His most holy Mother, of whom formed His human existence, should participate in a most exalted and singular manner in the fruits of the Redemption. She should be the chosen and selected Disciple, *in whom His teaching should be vividly stamped and whom He wished to make*

as similar to Himself as possible. In the light of these intentions and blessed purposes of the Jesus we must judge of the greatness of Mary's deeds, and of the delights, which He enjoyed while resting upon Her arms and reclining upon Her breast.

Sg 1:15 Behold, you are beautiful, my love; behold, you are beautiful; your eyes are doves.

1:16 Behold, you are beautiful, my beloved, truly lovely. Our couch is green; 1:17 the beams of our house are cedar, our rafters are pine.

580. During the days in which the most holy Queen lived with the old women at the wall of Bethlehem before the purification, some of the people came to see and speak with Her. Almost all of them were of the poorest class. Some of them came because of the alms which She distributed, others, because they had heard of the Kings, who had visited the cave. All of them spoke of this visit and of the coming of the Redeemer; for in those days, because of God's Divine will, God made the poor and humble people believe that the birth of the Messiah was at hand. This was very widespread among the Jews, and the talk about it was very frequent. This gave the most prudent Mother repeated occasion to exercise Herself in virtuous works, not only by guarding the secret of Her birth but also by directing many souls toward the knowledge of God. She confirmed them in the faith, instructing them in the practice of virtues, enlightening them in the mysteries of the Messiah whom they were expecting, and dispelling the

ignorance, in which they were cast as a low-minded people, little versed in the things of God. Sometimes their talk about these matters was so full of error that the simple Saint Joseph smiled in secret. He wondered at the heavenly wisdom and force of the answers, with which the great Lady met their gossip and instructed them. Her patience and gentleness lead them to the truth and to the perception of the light. Her profound humility and yet patient reserve, consoled, rejoiced and furnished them all that was good for them to know. She spoke to them words of eternal life, which penetrated, inflamed and strengthened their hearts.

Words of enlightenment from Mary.

581. My daughter, by the divine light I knew better than all other men, at what a low value God values earthly wealth. Therefore, I felt myself troubled by the possession of the treasures of the kings offered to My most Holy Son. As in all My deeds I was to shine in humility and obedience, I did not wish to appropriate them to Myself, nor dispose of them according to My own will, but according to the wishes of My spouse Joseph. I managed to act as if I were his handmaid and as if none of these gifts concerned Me in any way. Wealth is very dangerous; for all this cannot be done without covetousness, ambition and vain ostentation.

582. I wished to tell you all this, My dearest, in order that you may know how to refuse riches or honor as due to you, and not give yourself any of them; especially not if you receive them from

persons of influence and exalted station. Preserve your interior liberty and make no show of a thing which is worth nothing and which cannot justify you before God. If anything is brought to you, never say: "This is given to me, or is presented to me;" but "This the Lord sends to our convent; pray to God for those, whom His Majesty has sent as the instruments of His mercies." And mention the name of the giver, in order that they may pray particularly for him and that he may not be disappointed in the purpose of His gift. Also do not receive it personally, lest you raise a suspicion of covetousness, but let those appointed for this duty receive it. And, if in your office as superior, you must make distribution of things within the convent, let it be with detachment and without any show of personal rights of possession in them. At the same time, as one who knows that she does not deserve any favors, do not forget to thank the Most High and the giver. That which is brought to the other religious you must acknowledge thankfully as the superior and immediately see that you apply it for the community, without reserving any part of it for your own use. Do not inquire curiously about the incomes of the convent, in order that you may not take a sensible pleasure therein and that you may not seek delight in the reception of such favors.

<p>Mary of Agreda was nun with the Order of the Immaculate Conception. She was the superior of the convent in Agreda Spain. She was born in 1602 and died 1665.</p>

Nothing can be trusted to human nature; for it always seeks after more than it possesses, and it never says enough, and the more it receives the greater thirst it has for more.

583. But it is to the intimate and frequent prayer I wish you to attend most of all. In this I wish, My daughter, that you work with all your strength, and that you apply your faculties and powers incessantly with great watchfulness and care. Without this the inferior parts will inevitably weigh down your soul, derange and upset it, divert and cast it down, causing it to lose the vision of the highest Good. From the Book of Wisdom it says:

Wis 9:5 For I am your slave and the son of your maidservant, a man who is weak and short-lived, with little understanding of judgment and laws;

This loving conversation with the Lord is so delicate, that even by listening or attending to the deceits of the enemy, the soul loses it. On this account the enemy makes great efforts to draw your attention toward himself. From the Book of Songs of Songs it says:

Sg 5:6 I opened to my beloved, but my beloved had turned and gone. My soul failed me when he spoke. I sought him, but found him not; I called him, but he gave no answer.

As soon as it carelessly ignores the beauty of the Lord, it enters upon the byways of neglect and is deprived of God's divine sweetness.

Sg 1:7 Tell me, you whom my soul loves, where you pasture your flock, where you make it lie down at noon; for why should I be like one who wanders beside the flocks of your companions?

When afterwards the soul, having with sorrow experienced the evils, but wishes to return to seek God, it does not always find or recover Him. From the Book of Songs of Songs it says:

Sg 3:1 Upon my bed by night I sought him whom my soul loves; I sought him, but found him not; I called him, but he gave no answer.

3:2 "I will rise now and go about the city, in the streets and in the squares; I will seek him whom my soul loves." I sought him, but found him not.

As the demon, who deceived it, then presents other delights so vile and unlike those to which the soul has been accustomed interiorly, new cause of sadness, disturbance, dejection, lukewarmness and dissatisfaction arises and its whole interior is filled with dangerous confusion.

584. Of this truth, my dearest, you yourself have some experience, wherein you couldst notice the effects of neglect and tardiness in believing the favors of the Lord. It is time that you are prudent in your sincerity and constant in keeping up the fire of the sanctuary. From the Book of Leviticus it says:

Lev 6:12 The fire on the altar shall be kept burning on it, it shall not go out; the priest shall burn wood on it every morning, and he shall lay the burnt

offering in order upon it, and shall burn on it the fat of the peace offerings.

^{6:13} Fire shall be kept burning upon the altar continually; it shall not go out.

Although you can not enjoy the supreme Good so unreservedly as I, nor live in the same condition as I; yet, since I instruct and show you what I did to assimilate Myself to My most holy Son, you can imitate Me according to your strength using My doings as a mirror. I saw Him in the mirror of His humanity. If the Almighty calls and invites all men to the highest perfection by following Him, consider what you are obliged to do, since you have been drawn toward the Most High by such a generous and powerful influence of His right hand. From the Gospel of Mathew it says:

^{Mt 11:28} Come to me, all who labor and are heavy laden, and I will give you rest.

^{11:29} Take my yoke upon you, and learn from Me; for I am gentle and lowly in heart, and you will find rest for your souls.

^{11:30} For My yoke is easy, and My burden is light.”

From the Book of Songs of Songs it says:

^{Sg 1:2} O that you would kiss me with the kisses of your mouth! For your love is better than wine,

^{1:3} your anointing oils are fragrant, your name is oil poured out; therefore the maidens love you.

^{1:4} Draw me after you, let us make haste. The king has brought me into his chambers. We will exult and rejoice in you; we will extol your love more than wine; rightly do they love you.