

Silence of the Heart – Remaining & Receiving

Talk 6, Oct 21, 202

Prayer

Our most holy Mother of Silence, of peace, of joy, of sorrows, we thank you, our Queen Mother, for obtaining an abundance of graces for us. We thank you for being our Mother Superior who teaches us with tenderness, holiness, patience, kindness, strength, courage, and wisdom.

Blessed Mother, we open our hearts wide as your maidens, your Mothers of the Cross, so that your spouse, the Holy Spirit, can inflame us and grant us in our great limitedness the grace to listen, to receive, and to respond.

We thank you, our beloved Spouse, for bringing us all here as one heart; even those who are not physically present but in Love crucified are one.

We thank you, Abba Father, for choosing us as the maidens of the cloister of the Immaculate Heart of Mary. We thank you for choosing to give us your formation manual for the saints of these end times, entrusting to our hearts these gifts from heaven and granting us the grace to enter with Mary, the joy of knowing that we are chosen. We trust that You will give us all the graces we need to become your saints of these end times for your glory and the salvation of souls. Amen.

I will continue where I left off in the document, Holy Silence.

Message of February 5th, 2023

Remain in the desolation of the solitude I am blessing you with. Remain in My sorrows, forgetting yourself so that your purification can be completed for God's glory. It is in and through this desolation that you will receive the power of the Holy Spirit to complete My Path.

The silence of remaining

Our flesh rejects desolation. When we enter chapter four of the *Simple Path*, In the Sacred Heart of Jesus, the first and the second nail of crucifixion¹, and grow in the deep levels of silence, we enter a continuous interior battle against our flesh, self-love, and attachments to comforts. We must battle to remain in the sorrows and embrace the desolation. We must battle to shift our gaze from ourselves to the Lord and suffer everything with Him. In this battle, we grow in holiness, and if we persevere, we become saints on earth. Therefore, we must always ask our Blessed Mother, St. Joseph, our angels, and saints to help us in this continuous battle.

We are the white linen that soaks up the Blood of Jesus

In the book *The Dolorous Passion*, pg. 225, Blessed Catherine Emmerich writes:

I saw Mary and Mary Magdalene approach the pillar where Jesus had been scourged. They knelt down on the ground near the pillar and wiped up the sacred blood with the linen

¹ First and second nail: *The Simple Path*, 4-B-1, p. 187 & 4-B-2, pg. 209. Also, <https://www.lovecrucified.com/first-nail-of-our-interior-crucifix>

that Claudia Procles² had sent. John was not with the holy women, who were about twenty in number.

The moment I read that, I was amazed that the Lord did not have John present in this event. It was a work for the women with Mary; about 20 of them were soaking up the Blood of Jesus on the ground. So significant!

Before I go on, I'd like to share a personal story again for those newer in the community. One of the early experiences many years ago that the Lord and the Blessed Mother gave me in prayer as they were forming me as a Mother of the Cross was during adoration. Interiorly, I saw Mary kneeling on the ground soaking up the Blood of Christ, and I was watching her as she was teaching me, but suddenly, in an instant, I found myself with my body prostrated over the Blood of Christ on the ground. I remember that my body couldn't move, as if it were bricks. My head lay sideways on the ground, and I could see Jesus lying on the ground after being scourged, but I couldn't get to Him. Suddenly, Mary knelt between us, took His hand, and put it on top of my stretched hand.

Years later, I learned that placing the hand on top of the other hand was, in the Jewish faith, part of the ceremony of a spousal union. The Lord has used that experience to teach me and many women how to become the white cloth as Jesus' spouses.

Becoming the white cloth is essential for the Mothers of the Cross, and that is why when our Blessed Mother explains the significance of the icon of Our Lady of Silence in which her head and body are covered with a red mantle, she is showing us that her life, all of her, is that white cloth soaked in the Blood of Christ.

After years of growth in the knowledge and understanding of this mission, I wrote:

5/13/2021 –Feast of Our Lady of Fatima

The Blood of Christ is His life poured out for every soul. Yet, so many souls do not receive His Blood into their hearts through gratitude and longing for the Eucharist, His Body, Blood, Soul, and Divinity. Therefore, His Blood spills out on the ground; it represents all the souls who have not received the gift of redemption through Christ, with Christ, and in Christ.

The feminine maternal heart is the receptor, the sensitivity of the Heart of God. Therefore, Mary, with the women willing to learn from her, soak up Christ's Blood on the ground—the hardened hearts unwilling and incapable of receiving the Blood of Christ. God gives the woman's heart the receptivity and sensitivity to receive these broken and wounded souls into their feminine hearts as reparation for them and honor and consolation to God.

To receive His Blood is reparation, consolation, and the work of a victim soul for love. Many in our territory of souls, especially men, cannot enter their hearts for whatever reason. We see their wounds, but many of them can't go there. In my work with women throughout the years, I've come to understand that God, in His infinite mercy and goodness, chooses and prepares women who are receptive to do this work of soaking up to be that "helper (Gen.2:18)" for our men, including our priests.

² Claudia is the wife on Pontius Pilate.

When someone can't receive the Precious Blood due to their brokenness and inability to open their hearts so that Christ's Blood can "pierce until it divides soul from spirit, joints from marrow (Heb.4:12)", it falls to the ground. But you and I can soak it up by receiving their brokenness into our feminine hearts, by allowing, my sisters, their brokenness to pierce us. When we receive their brokenness in our hearts, we receive their wounds, and we have to work through a lot of garbage that comes up from inside of us: a lot of resentment, anger, frustration, repulsion, disappointment, and a litany of emotions and feelings. That's the work of love needed to remain solely with the pure sorrow that can be suffered as one with Christ's sorrows for our broken men. This is what it means to be the white cloth.

The message continues,

God the Father will not permit the Blood of His Beloved Son to be trampled. Therefore, Mary unites her maidens for this special task of passionate love.

We become the white linen cloth representing the purity of the pierced Hearts of Jesus and Mary and receive the ungratefulness, rejection, harshness, arrogance... of souls into our hearts to suffer, intercede for them, and to give God all honor and praise due Him. We live as this white cloth as one with our Mother of Sorrows in the silence of remaining in the pain of our sorrows as one with Christ.

In the Gospel story of the rich young man, Jesus suffers, but He doesn't insist nor push. He gazes at the young man with mercy, compassion, and kindness and lets him walk away. This is how I, too, must love my territory of souls.

Maidens assist, not insist. We cannot treat our husbands as children. We need to suffer; we need to learn also to speak when the time is right. There is a balance that we need to learn because women who are wounded can have the tendency to use the white cloth to become doormats, and that is a dysfunctional woman because it is not love.

A doormat thinks of holiness like this: "I'm the victim; I have to take all this on and just suffer and say or do nothing." But what our Lord and our Blessed Mother teach us is the opposite. That's why we must work hard and continuously to heal our wounds.

As our wounds are healed in Christ, we enter with Mary in our true dignity as women; we enter the strength and power of women as receptors, and we can do this work not as broken, needy doormats but as strong women warriors like Mary. In our community, we go through a long and continuous process of healing our wounds to live the dignity God wants us to have so that we can become His warrior women!

This does not mean that men are not called also to live the silence of receiving, for Jesus Christ, fully God and Man, receives all our brokenness into Himself and suffers with us and for us. He remains in the silence of His Eucharistic life, receiving our sins and brokenness. Men become fathers through Christ, with Christ, and in Christ as one with Abba, when they can live the silence of receiving and remaining in the sorrows of God as one with Christ. Then manhood is restored in Christ as one with Christ, the Bridegroom. They, too, can lay down their lives daily for their bride. Therefore, women are called to do this work, many times first, to help restore holy manhood for the Church and world capable of this interior work.

The silence of receiving

We have worked on the silence of remaining and the silence of desolation; now we go to the silence of receiving, which is very united to living as the “white cloth.” During the ‘Our Father’ prayer, the Mothers of the Cross cup their hands to represent our hearts as chalices receiving the Blood of Christ.

This devotion came from an experience of my formation as a victim soul during our pilgrimage to the Sanctuary of Notre Dame du Laus, France, in 2010. Following the steps of the shepherdess, Benoite, we first went to where Mary appeared to her. Mary then guided her to another place where Jesus appeared hanging on the Cross and asked her to be a victim soul. Today, the Chapel of the Precious Blood stands there, and the Cross remains. As I was praying the ‘Our Father,’ with my hands cupped in front of the Cross in this chapel, I felt a drop of blood fall into my hands. I was transfixed and taken to Calvary, at the foot of Jesus crucified, and I could feel and see drops of blood falling into my cupped hands, and, suddenly, it was a gush. I have no words to describe the grief, the agony I felt.

This spiritual experience in my life served to form me as the type of victim soul Christ wants. It was significant that it happened during the prayer of the Our Father. We are called to be like Mary, living chalices being emptied more and more to be filled with the Blood of Christ. Then we pour this Blood in sorrows, love, patience, and tenderness upon our husbands, children, and many souls. We receive the thorns of their brokenness, and we bless them with the roses of our sacrifice of love. At every consecration of the Mass, we unite our tears with the Blood of Christ and present them to the Father through the chalice of Mary’s Heart to be poured upon the Church and world, bringing forth new life.

The woman has to be restored in the tenderness of God.

We were created as women to radiate to the world that attribute of God: His tenderness. Many of us, if not all, have lost some of that tenderness due to our wounds. We have become hardened women. The tenderness that we see in Mary has to be restored in us.

Jesus taught us that His tenderness in mercy is what heals, so as we receive the brokenness of others, especially of our men, and we become the tenderness of God, we assist God in the work of healing. We do it for love of God and love of them. We will sometimes have the temptation to reject this work, to say, “The heck with you,” but as we work through the temptations and choose to REMAIN and RECEIVE, we console God and bring His blessing to souls. With Mary, we are co-redeemers, and they didn’t have to do the work; we did it as God’s hidden victim souls.

You can say, “That’s not fair,” but that’s what Christ did for us. He did all the work, and He invites us as one with Mary, Co-Redemptrix, as Church, as His Bride, to participate in this work of redemption for love. But, at the same time, this work of love transforms us and brings us freedom, happiness, and joy. Satan tries to keep us from this work of love with fear of being a victim soul. If he succeeds, we will not reach the fullness of what God wants to give us. So, the ones who end up getting everything are the victim souls who share with Mary the work of co-redemption.

When you ponder these things, you can’t help but be women, like Mary, full of immense gratitude and joy. Every breath becomes a hallelujah.

The Silence of receiving,

The Lord began forming us with Mary as a preparation to enter her cloister:

Journal entry, July 17th, 2023:

Living cloistered in Mary's Heart is a state of the soul who has entered union with God and no longer belongs to this world. She now lives in Mary's silence in her interior crucifixion with Christ. The gift of the soul's "long-suffering" continues to purify her of all resentments, frustrations, repulsions, disappointments, and anger so that she is left in the union of sorrows with God. This state of union with God's pure sorrows lived with Mary, and in Mary is finally the union of Love.

You might think or expect that to enter this state of union with God, you experience ecstasies. And yet, the grace of this union may come without those consolations. Union with God is perceived as a growing awareness of Him and inner transformation. We no longer think nor act in the same way; we see and hear in a new way; our desires have become the desires of Christ. We have changed; we are being transformed! As women, attentive to our hearts, we begin to see, understand, and feel as one with God. We can even be surprised by the words that come from our mouths when we share with others. We may realize, "What did I just say? That wasn't me, that was the Holy Spirit." That's God alive in us, working through us. We have become His empty chalices filled with His life, His Blood.

July 17th continues,

The soul enters the SILENCE OF RECEIVING. She can receive the good, as well as the brokenness, sins, and oppressions of the other without feeling any resentment, anger, frustration, or disappointment. No human desire exists to agree, disagree, react, explain, or justify. The soul solely RECEIVES the other as the other is and chooses only pure, undefiled love, God's fire of divine love. The soul now only desires to REMAIN in Christ's agony of love with Him—consumed with the fire of divine Love and in the groans of His excruciating sorrows. There are no more words but only the SILENCE OF LOVE.

We get to the point where we stop arguing and insisting; we stop trying to explain. We begin to receive others as they are and to suffer them as they are. The hardest, a grace from God that we must beg for, is to love them as they are. We must meditate on how God loves us as we are and the patience He has with us. He has not pushed us and insisted. He shows us tenderness and waits.

July 17th continues,

When Jesus's agony began, there were no more words from Jesus and Mary regarding conversations, preaching, and teaching. Jesus entered the SILENCE OF RECEIVING all our brokenness into His Sacred Heart to GIVE us the outpouring of His precious Blood, the Sacrament of the Holy Spirit. As Jesus hung on the wood of the Cross in the silence of His agony of love, He spoke His few last words.

In the cloister of Mary's Heart, in her "Soledad," the soul enters the silence of God. The soul lives in God's grief, generosity, and waiting with expectant faith and hope. Love is transmitted through the silence of the gaze of "tenderness in mercy," and our words, too, become few.

She lives now in the silence of having become Abba's "living white cloth" in Mary and with Mary, soaking up Jesus's Blood discarded by souls. This is perfect love, heaven on earth.

This is the prayer God gave us in the 'Our Father': "Thy kingdom come, thy will be done, on earth as it is in heaven." God provides us with the grace to complete this prayer and live this perfect love in Christ and through Him in Abba in the fire of divine love of the Holy Spirit, in the cloister of Mary's Heart.

The Silence of listening and receiving.

September 12th, 2023

I share my experience because it has been an excellent teaching for me.

I asked Mary, "What is the one thing I need to work on right now to help me live as your maiden?"

Mary showed me how I can become impervious to the sins of my family. I was also aware of my sins as she spoke. She gave me the example of last night when I asked one of my family members to pray the rosary with me, and he said, "No." She let me know that she was asking him through me to pray the rosary. He said "no" to the Mother of God. Mary received that piercing because the Heart of God received the sorrow of that "no."

I understood how I have become used to these attitudes in my family to the point where I can be unfazed by them as I go along with my life.

Mary said, "You need to live the silence of receiving. This requires great attentiveness to each moment."

This **silence is a continuous listening and receiving** united to the Heart of God as one with Mary. Nothing passes unnoticed, unperceived, nor unaffected in God. Therefore, that simple "No" response to pray the rosary must pierce my heart with sorrow in Mary. Hidden in her cloister, I repair and intercede for my family before the throne of Abba.

Silence of attentiveness

Silence is so important in the cloister, my sisters, so that we can be attentive to Mary and the present moment. Attentiveness is required to live this interior work. God will show us the things we must continue to let go of, the busyness that takes us away from the silence needed to be present in every moment and remark. It's something that we'll spend our lifetime working on. In this community, the identity and mission given now to the Mothers of the Cross in the cloister requires a life of greater prayer, a slower rhythm of life, and deep attentiveness to do the interior work.

This was a huge lesson for me because, until Mary made me aware of my lack of silence and attentiveness, I did not realize that I remained unfazed by many things that went on in my family.

Let this example of my life help you look into your life. Be aware that, in the Heart of God, nothing goes unfazed. Nothing. As we learned in the silence of our words, every word we speak is heard and received by God. The silence of this union, of this interior life, is so vibrant, so rich that it allows us to enter into every aspect, every crevice of our interior being.