

SILENCE

*The Embrace of Love Between a
Soul and God*



Lourdes Pinto

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Between a Soul and God*



Silence: The Embrace of Love Between a Soul and God
A spiritual formation manual of the
Love Crucified Community.

Lourdes Pinto

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ISBN: 978-0-9972664-6-7

To purchase this book or for more information:

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Spanish: www.AmorCrucificado.com

Cover: Our Lady of Silence Icon

First printing: August 1, 2024 — Feast of Our Lady of Silence

Second printing: September 27, 2024 — Feast of Notre-Dame du Laus

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ACKNOWLEDGEMENTS

With my deepest gratitude, I thank Elena Gutierrez, a mother of the cross in our Love Crucified Community, and my sister. She inspired me with her many insights and suggestions and worked countless hours editing and revising this work to help complete it.

I thank Zilkia Jimenez, a mother of the cross, for the teaching she gave to our Love Crucified Community, *Hope and the Mind*, which I used in chapter four of the silence manual.

I thank Fr. Jordi Rivero for the time and detail he has given to preparing this manual for publication.

I thank Maria Hickein for the many hours of detail and love she devoted to translating this manual into Spanish, and I thank Ana Maria Prada for assisting Maria to complete this work.

I thank my husband, Peter, for his love, support, and encouragement during the many hours I spent writing.

I thank all the artists we were able to locate for their beautiful images that help bring to life the written words.

I especially thank my Love Crucified Community, whose prayers and sacrifice of life have been God's "hidden force" for this work!

REGARDING PRIVATE REVELATIONS

Pope Benedict XVI, in his Apostolic Exhortation *Verbum Domini*, summarizes the essential criterion needed to discern private revelations:

Consequently the Synod pointed to the need to “help the faithful to distinguish the word of God from private revelations” whose role “is not to ‘complete’ Christ’s definitive revelation, but to help live more fully by it in a certain period of history”... If it leads us away from him, then it certainly does not come from the Holy Spirit, who guides us more deeply into the Gospel, and not away from it. Private revelation is an aid to this faith, and it demonstrates its credibility precisely because it refers back to the one public revelation... A private revelation can introduce new emphases, give rise to new forms of piety, or deepen older ones. It can have a certain prophetic character (cf. 1 Th 5:19-21) and can be a valuable aid for better understanding and living the Gospel at a certain time; consequently, it should not be treated lightly. It is a help which is proffered, but its use is not obligatory. In any event, it must be a matter of nourishing faith, hope, and love, which are, for everyone, the permanent path of salvation.¹

Silence: The Embrace of Love Between a Soul and God is a work led by the Holy Spirit to draw us into an “ever deeper understanding” of Love, the mystery of the Cross and suffering. The Spirit guides us through the journey of holy silence into the depth of our hearts to die to self, live in His holy Will, become one with Jesus crucified, and enter the Heart of the Father—an interior journey into the embrace of the Holy Trinity.

The notable gift contained in the private revelations in this silence manual and the *Simple Path to Union with God* is that they “help us live more fully Christ’s definitive revelation” of the mystery of the Cross in this “period of history.” St. John Paul II wrote in *Evangelium Vitae* about the conflicts we are living in these times. He said, “We are facing

¹ Benedict XVI, Apostolic Exhortation *Verbum Domini*, (2010), 14.

an enormous and dramatic clash between good and evil, death and life, the ‘culture of death’ and the ‘culture of life.’”² The Holy Spirit, through John Paul II, called the Church back to its center, the Cross. He wrote, “The glory of the Cross is not overcome by this darkness; rather, it shines forth ever more radiantly and brightly and is revealed as the center, meaning and goal of all history and of every human life.”³

Jesus “attains on the Cross the heights of love... In this way, Jesus proclaims that life finds its center, its meaning, and its fulfillment when it is given up.”⁴ We, too, are called by God to become a total gift of self, back to the Father, through the Son, consumed by the Holy Spirit, in the cloister of Mary’s Heart. This is the work of the Spirit through this silence manual—to bring us back to the center, the Cross, by guiding us to become one with the Crucified and thus transform us in Love.

² *Evangelium Vitae*, #28.

³ *Ibid.*, #50.

⁴ *Ibid.*, #51.

INTRODUCTION

Every soul must come to understand that without silence, it is impossible to enter intimacy with Christ, and without intimacy with Christ, it is impossible to come to know and love our Father and enter into His embrace of love.



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Mastering silence is like climbing a ladder. There are many steps or levels of silence to reach the summit—the silence of the embrace of love with the Father, Son, and Holy Spirit.

Thirst for Jesus is the initial disposition needed to mortify the soul in silence. Then, little by little, step by step, the soul begins to ascend the ladder to reach heaven on earth—the Kingdom of God.

This silence manual was inspired in part by Fr. Basil Nortz's book, *Holy Silence*,⁵ in which he elaborates on the different forms of silence according to Sr. Marie-Aimee de Jesus, a French Carmelite nun. As I read this book, I saw a clear correlation between the levels of silence and what the Lord has been teaching our community of Love Crucified in *The Simple Path to Union with God*.⁶ In the process of planning the annual retreat on silence for the women of the Love Crucified community, I felt compelled to incorporate these

⁵ Fr. Basil Nortz ORC, *Holy Silence, A Practical Guide to Recollection in God*, (New Hampshire, Sophia Institute Press, 2023).

⁶ *The Simple Path to Union with God* is a practical, how-to-manual inspired by God to lead all people—priest, consecrated, and lay faithful—to a true transformation of heart and into a more intimate union with Christ crucified. His desire is for us to be no longer two but one in His sacrifice of love to enter the ecstasy of the love of the Father, Son, and Holy Spirit. www.lovecrucified.com/simple-path-to-union-with-god

levels of silence from Fr. Nortz's book with the teachings we have received over the years from Our Lord and Blessed Mother. This silence manual is the fruit of that retreat.

This is an interior journey into the embrace of the Most Holy Trinity. This journey requires a complete transformation of heart, mind, and soul. *The Simple Path to Union with God* is the formation manual for God's victims of love, the saints of the end times, called to usher in the Triumph of Mary with the New Pentecost. Growth in holy silence is essential to attain this union—this special grace of God's infinite love and mercy.

In this book, I have compiled ten levels of growth in silence needed to reach the transforming grace of union with the Trinity on earth. I have included messages from Jesus and Mary in each chapter because it is their voices that have guided us through the silence of ascent to God Trinity. These messages can be found in the book *God's Hidden Victim Souls*⁷—a compilation of the messages given to me and the Love Crucified Community for the Church. For a soul to enter the depth of silence in these chapters, the soul must move beyond just “reading” the chapters and begin to “live” them through contemplation and prayer.

May the voice of God, through the power of the Holy Spirit, guide each humble and docile heart reading this book. We pray that this silence manual fills you with the Holy Spirit's zeal to climb the levels of silence to reach the summit of Love—union with the Trinity!

Lourdes Pinto & the Love Crucified Community

⁷ *God's Hidden Victim Souls: His Army for the Great Battle that Has Begun*, Love Crucified Community, 2024, www.lovecrucified.com.

OUR LADY OF SILENCE ICON

The icon on the cover of this book was made by the sisters of the Benedictine Abbey, Mater Ecclesia, on the island of San Giulio, Italy. When I first came across this icon in Mexico, I immediately saw that it revealed the identity of the women and men of our Love Crucified Community. I felt we were called to have it. After contacting the sisters and telling them about our charism, they agreed to make us the icon, or as Sr. Maria Maura explained, “pray the icon.” At its completion after nine months, Sister wrote to us and said, “Yesterday, on the solemnity of the Immaculate Conception, I held it for a long time before my eyes and brush filled with so much joy because this work is not a job.”

In April of 2022, Mary spoke to us regarding the meaning of the icon of Our Lady of Silence:



I am covered in the Blood of my Son, representing that His Blood is my redemption. Now I am clothed in His precious Blood, representing my Heart as His living chalice filled with His Blood, His life. Through the power of the Holy Spirit, I am one with Love crucified. As one with Christ crucified with the Holy Spirit, I am one in the life of the Most Holy Trinity. In this union with God Trinity, I lived on Earth in silence and stillness of heart. I lived in continuous praise of God through good times and difficult times.

The green represents [that] I am the Mother of all on earth as the Mother of God. Green represents new life on Earth. Through me, with me, and in me, I give you new life in Christ, my Son.

To live in the refuge of my Immaculate Heart is to live being cleansed with the Blood of Christ, emptied of self, to also become with me His living chalice of His most precious Blood, one with my Son crucified bringing new life to countless souls in silence and prayer.

The brilliant gold around me represents the light of God. Through me, with me, and in me, as you live the Simple Path to Union with God Trinity, you become the light of God on earth. In this icon is contained the entire path to union with God.

The blue semicircle represents heaven. Mary is the gate that brings us into Jesus crucified to heaven.

Our Mother invites us to stop—to stop all frivolous activity, to stop talking, to be still and quiet so that we can enter her Immaculate Heart and be consumed by her Spouse, the Holy Spirit. With Mary, we enter the Cross to become one with Love crucified. This deep process of healing and purification requires silence. As Mother, one with the Holy Spirit, she forms us in silence as God's saints, the new Adams and new Eves.



Mother Teresa. By Juan Carlos López Meza
magdalashop.com

LISTENING

This is my Son, the Beloved; with him, I am well pleased.

Listen to him! Matt. 17:5

Our capacity to listen well is contingent on our growth in silence. A person who listens is attentive to the heart of the person speaking. Listening is an act of love towards the other. It requires the silencing of the heart. St. Teresa of Calcutta said, “Listen in silence because if your heart is full of other things, you cannot hear the voice of God.”

Pope Benedict XVI encourages the Church to rediscover silence:

The Word, in fact, can only be spoken and heard in silence, outward and inward. Ours is not an age which fosters recollection; at times one has the impression that people are afraid of detaching themselves, even for a moment, from the mass media. For this reason, it is

necessary nowadays that the People of God be educated in the value of silence. Rediscovering the centrality of God's Word in the life of the Church also means rediscovering a sense of recollection and inner repose. The great patristic tradition teaches us that the mysteries of Christ all involve silence. Only in silence can the Word of God find a home in us, as it did in Mary, Woman of the Word and, inseparably, Woman of silence.⁸

Henri Nouwen, in his book *Bread for the Journey*, writes about difficulties encountered in listening:

To listen is very hard, because it asks of us so much interior stability that we no longer need to prove ourselves by speeches, arguments, statements, or declarations. True listeners no longer have an inner need to make their presence known. They are free to receive, to welcome, to accept.

Listening is much more than allowing another to talk while waiting for a chance to respond. Listening is paying full attention to others and welcoming them into our very beings. The beauty of listening is that those who are listened to start feeling accepted, start taking their words more seriously and discovering their own true selves.

The Scriptures continuously exhort us to listen to the voice of God:

O that today you would listen to his voice! Ps. 95:7

Be attentive to him and listen to his voice; do not rebel against him.

Exodus 23:21

The beginning step of true silence is learning to listen to the voice of God which speaks to us continuously through Scripture, in nature, through the voices of others, and in the interior of our hearts and minds.

⁸ Benedict XVI, *Verbum Domini*, #66.

Jesus said to us:

I promise you, My little one, if you remain attentive in prayer, obedient to My voice guiding you (and the few little souls also listening to My voice), you will remain faithful when the tribulation knocks at your door. 3/1/22

The Lord explains that silence is not necessarily not speaking. He spent his days on earth teaching, preaching, and conversing. “God is silence,” as Cardinal Sarah explains:

At the heart of man there is an innate silence, for God abides in the innermost part of every person. God is silence, and this divine silence dwells in man...⁹ It is not enough to be quiet, either. It is necessary to become silence.¹⁰

Silence requires three elements:

1. Listening
2. Receiving
3. Responding

God will bless our perseverance in listening at the beginning levels by eventually bringing us to listen to the groans of His Sacred Heart. This depth of listening will have a profound and transforming effect on our hearts, and as we receive it, it will pierce through our hard hearts and grant us the grace of desiring to respond to Christ with all our hearts, souls, minds, and strength!

Can you hear My groans that come forth from the depth of My crucified Heart? The groans of My agony of love. Listen to My groans of love. 3/11/12

⁹ Robert Cardinal Sarah with Nicolas Diat, *The Power of Silence, Against the Dictatorship of Noise*, chap.1, p.22.

¹⁰ Ibid., p.23.

Pope Francis, in his catechesis on St. Joseph, encourages us to enter the contemplative life through silence:

How good it would be if each one of us, following the example of Saint Joseph, were able to recover this contemplative dimension of life, opened wide in silence. But we all know from experience that it is not easy: silence frightens us a little because it asks us to delve into ourselves and confront the part of us that is true. Many people are afraid of silence; they have to speak, and speak, and speak, or listen to radio or television... but they cannot accept silence because they are afraid. The philosopher Pascal observed that “all the unhappiness of men arises from one single fact, that they cannot stay quietly in their own chamber.”¹¹



Let us begin the ascent of silence with St Joseph as our model and guide.

¹¹ Pope Francis, General Audience, *Catechesis on St. Joseph—Man of Silence*, Dec. 15, 2021.



WHAT IS SILENCE?

Silence is a virtue. Silence is a prayer. Silence is misunderstood by many. There are cloistered souls who practice silence but are not silent because, interiorly, they are distracted, anxious, and chattering. Silence is your soul in communion with God. It is in silence that you come to hear the voice of God. It is in silence that you come to see the face of God. It is in silence that you come to feel the touch of God. Silence is the embrace of love between a soul and God. Learn to enter the prayer of silence. The Holy Spirit and My Mother will teach you. Silence is not necessarily not talking. I spent My days on earth preaching, teaching, and conversing with My friends and community... But I entered the prayer of silence daily with My Father. It is the gift and grace of the Holy Spirit that will bring you to live in this communion of silence with Me amidst exterior noise. On your part, enter daily the prayer of silence in the church or your home. Ask My Mother to guide you and help you in this practice of silence most beneficial for your soul. 7/21/10

Silence is the realm of God. Silence is a state of being in union with God. Silence is as if ascending a ladder. You must begin on the lower steps to reach the highest. A human soul must begin to enter silence

through the mortification of the tongue, thoughts, and internal noise. Daily periods of silent prayer help the soul come to know silence. The beginning steps of entering and living in silence are the most difficult and tedious. If a soul perseveres in mortifying her senses, the Father will bless her with experiences of coming in contact with the Divine. The human heart and flesh will experience Me. These divine visitations will serve to awaken the human heart to a greater desire for Me. These visitations will encourage her weak human nature to continue climbing the steps of silence, mainly through perseverance in prayer. The journey can be very hard depending on the strength of will of the soul, and at times, she might find herself descending the steps, but her thirst for My love and visits will be the fuel that keeps her ascending. My Spirit is the One that is her companion at each step. My Spirit is her help, guide, and inner strength, but as of yet, she does not know Him. His life and light are growing in her being, and with her ascent, through the abandonment of her will, the life of the Spirit is strengthening in her. But it is in the fire of My Sacred Heart that you come to know personally the Holy Spirit. It is now that you have ascended into the silence of the Trinity. In the Holy Spirit, you possess Me and the Father as One. The Spirit now lives in you, and you in Him. You are ONE. This Divine dimension is SILENCE.

When you enter this Divine union in silence, the soul must be careful to nurture it; careless speech and careless activity can bring the soul out of this Divine dimension of silence. My little one, you have ascended the ladder, and you possess the life of the Trinity in you but protect and nurture this life in the interior silence of continuous prayer of love, praise, and thanksgiving. Teach many what I am teaching you, for the time is short. 7/22/11

As you will learn through the ten levels of silence introduced in this manual, silence is the love response of a soul that seeks to reciprocate God's love. It is a journey into our hearts to be purified of all that is not God's image and likeness, for God created us and then redeemed us through His Son to become His image and likeness. Therefore, silence seeks to imitate Christ to become one with Love.



1

SILENCE OF SPEECH

*When words are many, transgression is not lacking,
but he who restrains his lips is prudent. Proverbs 10:19*

The Holy Spirit teaches us to mortify ourselves through silence:

Mortify yourself in silence...Allow silence to become your most treasured companion. In this way, it is I who will become your closest companion. You will learn to discern My voice immediately. 8/8/09.

A human soul must begin to enter silence through the mortification of the tongue, thoughts, and internal noise. Daily periods of silent prayer help the soul come to know silence. The beginning steps of entering and living in silence are the most difficult and tedious. If a soul perseveres in mortifying her senses, the Father will bless her with experiences of coming in contact with the Divine. 7/22/11

1– Silence of Speech

The first step we must take to grow in silence is learning to mortify our conversations. St. Isaac the Syrian says we must “**force** ourselves to be silent.” He understands that this is not something that comes naturally to us. It is something we often need to force ourselves to do. If we do not advance in this first step of mortifying our speech, we cannot ascend the ladder that leads to holiness and an interior life of silence. Careless and hurtful speech is the cause of many of our sins. We need to be very attentive to how we use our words, for they are powerful tools that have the power to yield great riches when spoken in the love of God or can be tools for the enemy to reap evil and hate.

Fr. Nortz gives us a clear explanation:

Speech is a great dignity, and like all great dignities, it carries a great responsibility. It must be used well, in accord with the will of God. Words can edify, encourage, and empower. They can serve to unite and create a community of love in the eternal love of the Word. Our words are among our greatest talents. Invested correctly, they yield eternal riches. But when our words are not united with Jesus Christ, the Incarnate Word, when our words are divorced from Him, they are exposed to the influence of the diabolic. The enemy is the one who tears apart, who rips asunder. Words of unconstructive criticism; insults, which are meant to cut down and humiliate; lies, which mislead, separating us or others from our eternal goal, are abuses of speech for which we will have to render accounts. Christ warned His disciples:¹²

I tell you, on the day of judgment, you will have to give account for every careless word you utter, for by your words, you will be justified, and by your words, you will be condemned. Matt. 12:36–37

¹² Nortz, *Holy Silence*, p.13.

1– Silence of Speech

Idle speech

The saints often emphasize the importance of mortifying the tongue if we are to grow in sanctity.

St. Teresa of Avila wrote:

A perfect mortification is to avoid speaking without having to, for that is a great fault in a Christian soul. We must fear, we must avoid useless conversations because of the sins we commit in them and the time we waste in them.



Jesus told St. Faustina that a talkative soul will never enter the interior life:

There are souls with whom I can do nothing. They are souls who are continuously observing others but know nothing of what is going on within their own selves. They talk about others continually, even during times of grand silence, which is reserved for speaking only with Me. Poor souls, they do not hear My words; their interior remains empty. They do not look for Me within their own hearts, but in idle talk, where I am never to be found.¹³

Avoid such godless chatter, for it will lead people into more and more ungodliness, and their talk will eat its way like gangrene.

2 Timothy 2:16-17

To have a relationship with Christ, silence is of the essence. Idle talk or excessive speaking becomes a blockage to developing a soul's interior capacity to hear and listen to God, who always speaks in the silence of the heart. Idle talk is always a loud gong oppressing the voice of God.

¹³ *Diary of Saint Maria Faustina Kowalska*, #1717.

1– Silence of Speech

St. Alphonsus Maria de Liguori, Doctor of the Church, in *The True Spouse of Jesus Christ*, writes concerning overspeaking and the many sins that arise from this practice:

Immense evils flow from speaking too much. First, as devotion is preserved by silence, so it is lost by a multitude of words. However recollected the soul may have been in prayer, if it afterward indulges in long discourses, it will find the mind as distracted and dissipated as if it had not done meditation.¹⁴

Silencing our speech makes us more attentive to what we say. The purity of our lips is necessary to be attentive to God.



*I live in you. I have come to remain in you as My living tabernacle. In this way, I am not alone. You can feel Me, see Me, touch Me, and I can hear your words of love and tenderness towards Me, your God and Spouse. I can feel your touch and receive your kiss of love and purity. I desire to remain with you as one with you in this embrace of love. For your part, **protect this union through the purity of your lips.** Remain and live in the embrace of the silence of the Holy*

Spirit. My little one, love Me and be attentive to Me. 7/17/12

He who guards his mouth preserves his life; he who opens wide his lips comes to ruin. Proverbs 13:3.

¹⁴ St. Alphonsus Maria Liguori, *The True Spouse of Jesus Christ*, chap. 16, I. Silence. www.ecatholic2000.com/cts/untitled-562.shtml

1– Silence of Speech

Silence of Interior Conversations

We must learn not only to practice silence in our exterior conversations but also to be attentive to silencing the interior conversations within our minds. How often do we catch ourselves mulling over what we want to say to someone through a conversation in our interior thoughts and imaginations? These, often frivolous interior conversations become a distraction to prayer, hindering our ability to elevate our minds to God. Jesus speaks to us about this:

*Your hearts purified, emptied, and formed as My victims of pure love, one with My Mother of Sorrows, is the power of God to cast into hell the principalities of death. Give yourselves to prayer and silence as My warriors preparing and saving souls, for the moment of judgment is upon the world. **Do not waste time with any frivolity**, for the decisive battle has begun. **Pray, pray, pray, pray unceasingly**, for your prayers, as one with My Mother's, have great power before the throne of our Father. He hears the cry of the poor. 6/6/20*

In that same message, Mary tells us:

*Remain little, innocent, pure, simple, **recollected, silent**, and in continuous prayer with me. Do not be afraid, for I am with you. Pray with me for the salvation of the world. 6/6/20*

How do we avoid falling into this trap of living frivolously? First, we must be attentive when these interior conversations seep into our minds and learn to redirect these discourses away from ourselves to Our Lord. We do this by simply speaking directly to Him, entrusting ourselves, our needs, and the situations we find ourselves in to His help and intercession, giving God our praise and worship, and acknowledging His presence and authority over our lives. We must learn to pray unceasingly by speaking with our Lord throughout our day—in our work, leisure time, and home life—so all our labors can become opportunities to turn our hearts toward God and serve Him in all we do. This is the foundation of recollection that draws our awareness to God's presence within us.

1– Silence of Speech

St. Alphonsus Maria de Liguori states, "There are three means of acquiring the habit of continual prayer, namely, silence, solitude, and the presence of God." He writes concerning silence:

In the first place, silence is a great means of acquiring the spirit of prayer, and of disposing the soul to converse continually with God. We rarely find a spiritual soul that speaks much. All souls of prayer are lovers of silence that is called the guardian of innocence, the shield against temptations, and the fountain of prayer... The prophet says that silence shall cultivate justice in the soul; (Isaias 32:17) for, on the one hand, it saves us from a multitude of sins by destroying the root of disputes, of detractions, of resentments, and of curiosity; and on the other, it makes us acquire many virtues...¹⁵

Jesus has formed the Love Crucified Community in the practice of holy silence in our domestic monasteries—our homes. Holy silence requires



By Piotr Stachiewicz (1858-1938)

resisting temptations to vent our pains and sufferings to others. It teaches us to be quiet, to know when to speak, and to share what we should.

Below is a reflection on how to live holy silence:

I saw the gaze of my Jesus interiorly. How can I describe this gaze? It is impossible, but this is my attempt: In His eyes, I see through His tears an intense pain, but a completely pure pain beyond anything in this world.

This pain IS the love of Christ. He shows me that my home is a temple, the domestic Church. I, too, enter my home daily and receive the sin, oppression, and disorders in my family. I must continue

¹⁵Ibid.

1– Silence of Speech

suffering in silence and prayer with Jesus in His agony of love. This is a unique and intimate union with my Beloved. This work, my interior martyrdom, is meant to be lived between Jesus and me. I must learn to live this intimacy with Him, **resisting the temptation to share with others**. As the Spirit moves me, I must also **wait** for the right time to confront the disorders and sins of those He has entrusted me. Then, I must speak with love, tenderness, and patience. Finally, as Jesus teaches us in the Gospel, I must detach and let go of all control, believing that God's miracle WILL come.¹⁶

Mortification of the tongue

Mary kept all these things, pondering them in her heart. Luke 2:19

Mary was of few words, for she lived in a constant state of awe with God in holy silence. Every word that Mary spoke was moved by the Holy Spirit and served God's purpose. To live in this silence as Mary, in the cloister of her heart, we must first learn to listen, receive, and ponder everything before speaking. Guarding our tongue requires self-discipline to resist reacting to one's initial emotions and rash judgments and speak only about what is pleasing to God.

Remain in the Immaculate Heart of Mary in silence and prayer, pondering the words I have spoken to you, and you (plural) will have the purity of heart to persevere till the end. 1/4/22

St. Alphonsus provided his religious with some practical guidelines on how to discern when to speak. His advice can benefit all, religious and lay people alike. He said one should first determine if what we intend to say is charitable and modest. Secondly, he recommends examining the motive behind what we wish to speak. At times, what a person says may be good, but the intentions of the heart may be bad. For example, is our speech meant to build ourselves up to impress others or to praise or edify another? And thirdly, one should consider to whom one is

¹⁶ Excerpt from the diary of Lourdes Pinto, a mother of the cross.

1– Silence of Speech

speaking, be it a superior, companion, or inferior, and treat all with due respect.¹⁷

The prayer of praise

The prayer of praise and gratitude is a holy and perfect form of speech. The Lord teaches us how to make our life a prayer:

When I say your life is a prayer, your life is an offering. To offer Me your life is the perfect prayer. Your thoughts directed to Me, directed to love, is a prayer. Your desire to know Me, love Me, and serve Me is a prayer. Your touch is a most beautiful prayer. Your words of encouragement and love to others are a prayer. Your efforts to bring peace and unity to your families is a prayer. Your smile is a prayer... He ends the message with these words: ...***The prayer of gratitude and thanksgiving should be your every breath.*** 8/23/10



Pay close attention to how Jesus teaches us to practice holy silence—by thanking God with our every breath. It is so simple, yet difficult because it requires great discipline and self-control. To make the habit of gratitude and praise our continuous prayer, we must begin to silence the exterior and interior chatter of our minds.

¹⁷ Ibid.

1– Silence of Speech

Jesus goes on to teach us how to protect our interior life with Christ:

*...you have ascended the ladder, and you possess the life of the Trinity in you, but protect and **nurture this life in the interior silence of continuous prayer of love, praise, and thanksgiving.*** 7/22/11

Our Beloved Mother also forms us with these words:

...as God's beloved ones, you can pray in thanksgiving and praise as one heart with me to the Father, Son, and Holy Spirit. 12/8/21

St. Ambrose expresses the beauty and power of the Psalms of praise:

What is more pleasing than a psalm? David expresses it well: Praise the Lord, for a song of praise is good: let there be praise of our God with gladness and grace. Yes, a psalm is a blessing on the lips of the people, a hymn in praise of God, the assembly's homage, a general acclamation, a word that speaks for all, the voice of the church, a confession of faith in song.¹⁸

Continuous gratitude and thanksgiving need to become our inner speech. Persevering in this practice will help us grow in holy silence.

Prayer of the heart

St. Paul teaches us that even if we speak in angelic tongues but have not love, we are a noisy gong (1 Cor. 13:1). Many times, in our attempt to recite all our prayers and meet our obligation of attending Mass, we rush through the words without giving God our full attention and the love within our hearts. Our prayers and attendance at Mass become more of a checklist of “good” things we must do. This type of prayer is more like a “noisy gong” than a sweet song of love to the Lord. Our Blessed Mother of Medjugorje has asked us to pray from the heart. Praying from the heart means we pray with great attention to every word in a spirit of

¹⁸ St. Ambrose, bishop, *Explanations of the Psalms, Liturgy of the Hours*, week 10 Ordinary Time.

1– Silence of Speech

love. It is better to pray one decade of the rosary, attentive and reflective, immersed in the silence of love, than to rush through it.

Unholy forms of silence

Silence is not always a virtue. It, too, can be used in the wrong way. In dealing with conflictive situations, we can engage in the “silent treatment” and impose silence by refusing to speak. This is an unholy form of silence with which we are all familiar. This form of silence is often rooted in anger, resentment, and fear. This form of silence is not pleasing to the Lord and can be more likened to noise because it does not proceed from love. It is offensive, wounds others, and creates division and misunderstandings.

In an article by Pedro Gabriel,¹⁹ we find Pope Francis’s teachings from his Apostolic Exhortations about this type of unholy silence:

Crises need to be faced together. This is hard since persons sometimes withdraw in order to avoid saying what they feel; they retreat into a craven silence. At these times, it becomes all the more important to create opportunities for speaking heart to heart.²⁰

It is not healthy to love silence while fleeing interaction with others, to want peace and quiet while avoiding activity, to seek prayer while disdaining service.²¹

The author Gabriel states, “This kind of unholy silence becomes a form of spiritual pride or sloth, by using silence as a refuge, an excuse.” He quotes Pope Francis’ advice on how to best combat this with “the antidote of holy silence.”

This means being ready to listen patiently and attentively to everything the other person wants to say. It requires self-discipline to

¹⁹ Pedro Gabriel, *Silence according to Pope Francis*. (December 5, 2018).

<https://wherepeteris.com/silence-according-to-pope-francis/>

²⁰ *Amoris Laetitia* (AL) #234.

²¹ *Gaudete et Exsultate* (GE) #26.

1– Silence of Speech

not speak until the time is right. Instead of offering an opinion or advice, we need to be sure that we have heard everything the other person has to say. **This means cultivating an interior silence that makes it possible to listen to the other person without mental or emotional distractions.**²²

He also proposes the Pope’s antidote of “tempering one’s tongue against speaking ill of others within the family:”

Married couples joined by love speak well of each other; they try to show their spouse’s good side, not their weakness and faults. In any event, they keep silent rather than speak ill of them.²³



²² AL, #137.

²³ AL, #113.



Immaculate Heart of Mary by C B Chambers

2

SILENCE OF THE BODY

Do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore, glorify God in your body.

1 Corinthians 6:19–20

Incarnational Spirituality

Silence ought also to be observed in the external, physical rhythm of our actions to assist our souls in interior recollection. Our pursuit of holiness and living the Faith in recollection of soul must be “incarnational.” Because our nature is a substantial union of body and soul, our internal state is linked with our external behavior.

Fr. Nortz.²⁴

²⁴ Nortz, *Holy Silence*, p.19.

2– Silence of the Body

Christ will be magnified in my body. Phil 1:20

The Lord taught us in 2011 how to grow in silence with the image of climbing a ladder. We must start from the bottom at the foot of the Cross with the mortification of our senses. In 2012, the Lord showed us how the condition of our hearts is made manifest through our faculties. He said:

Tenderness is the virtue in which the love in your heart is manifested through your faculties of touch, sight, and speech. God is love; therefore, here on earth, My love was experienced by many through the touch of My hands, through the gaze of My eyes, and through My words. I am a living torrent of grace, which is the love of God flowing through Me. When you come to possess Me, through the power of the Holy Spirit, My love flows through you. You become My living vessel; you become My hands; you become My gaze; you speak My words. This is what it means to be My living chalices and living hosts. This love is manifested concretely, tangibly, through your tenderness. By being attentive to how you use your hands or fail to use your hands, how you gaze at others, and the words that flow from your lips, you will come to know the sin that remains in your hearts. My Mother is forming each of you to be My living chalices. 1/2/12

Our Blessed Mother teaches us this through the icon of silence. There was not a word, gaze, or action in Mary that was not in total union with God. We need to, therefore, first purify our exterior to see what remains to be purified in the interior of our hearts.

The use of our hands

First, the Lord drew our attention to how we use or fail to use our hands. Becoming attentive to our hands brings us to self-knowledge of our wounds and the harshness within our hearts. For example, some women and men in our community discovered that they seldom caress their children. Their hands were not instruments of blessing. This, in turn, led them to discover that they were not touched in tenderness by a mother, father, or both. They had to begin to consciously use their hands to hug, bless, and caress not only their children but others as well.

2– Silence of the Body

Others discovered that their hands were being used mainly to push, hit, or slap. Seeing the hardness of our hearts was not easy, but this self-discovery brought healing and the awareness into our lives that God desires us to be His hands to bless and heal many.

The tenderness of God was manifested through My hands. The healing grace of God was transmitted through My hands. I need you to be My hands and to transmit the healing grace of God to your spouses, children, and many. It is My tenderness that heals the harshness and hardness of hearts. Radiate My tenderness through your hands.

3/1/11



"Blessing" by Eva Koleva Timothy
evatimothy.com

Rhythm of life

Regardless of our state of life, silence helps us live a healthy rhythm of life. Yet, "busyness" seems to be the norm in many people's lives. It is a source of anxiety that makes us feel exhausted and overwhelmed. We can wonder why the vast majority of people live in the "rat race." It is because one can feel important, needed, and productive. When we slow down, we can feel very uncomfortable, not knowing what to do with ourselves, and become restless seeing the reality of our ordinary, insignificant lives. The busyness makes us feel as if we are in control and powerful and keeps us from having the time to reflect interiorly, which can be very frightening for many people.

2– Silence of the Body

Jesus reveals to us that busyness is an obstacle that keeps us from gazing at Him:

My Heart is sorrowful at seeing the condition of the hearts of our people. My daughter, I give every soul countless opportunities to turn their gaze toward Me, yet in their busyness, they don't stop to look. My gaze is upon you, My little one. I see your pain and sorrows of heart. 2/12/21

The Lord gives us countless opportunities to see Him every day, but when busyness consumes us, we lose sight of Him. Many people, within a short time of entering the Love Crucified Community, begin to feel called by God to let go of the many “activities,” even some of the good works and apostolates, that consume their time. As they devote more time to prayer and adoration, they desire a slower pace of life. Since the *Simple Path to Union with God* requires deep contemplation and brings us to live a vibrant interior life involving recollection, “doing” becomes less desired, and “being” becomes the focus.

Acedia

According to the Catechism of the Catholic Church, “Two frequent temptations threaten prayer: lack of faith and acedia—a form of depression stemming from lax ascetical practice that leads to discouragement (2755).” Acedia is a spiritual sloth that often manifests as boredom, aversion, or laziness toward spiritual things. Workaholism, excessive activism, and busy work keep the person avoiding Godly things because, subconsciously, this would involve changes, and many fear having to change.

Modesty

A culture of chaos, hecticness, noise, and fast pace influences how we use our bodies to dance, walk, and move. All our bodily movements should be to glorify God. This includes how we dance, how we dress, what we say, our tone of voice, and how we carry ourselves.

2– Silence of the Body

The Catechism of the Catholic Church teaches us about the silence of our bodies lived through modesty:

Modesty protects the intimate center of the person. It means refusing to unveil what should remain hidden. It guides how one looks at others and behaves toward them in conformity with their dignity. Modesty protects the mystery of persons and their love. It encourages patience and moderation in loving relationships. Modesty is decency. It inspires one's choice of clothing. It keeps silence or reserve where there is evident risk of unhealthy curiosity. It is discreet. There is a modesty of the feelings as well as of the body. Modesty inspires a way of life that makes it possible to resist the allurements of improper fashion and the pressures of prevailing ideologies. Modesty exists as an intuition of the spiritual dignity proper to man. Teaching modesty to children and adolescents means awakening respect for the human person (CCC 2521-2524).

God created our bodies beautiful, male and female, and therefore, we should carry ourselves, like Mary and St Joseph, with the dignity God has given us as His children made in His image and likeness.

Daily Prayer

Choosing to enter the silence of prayer daily grants us the grace to slow down. Disciplining our bodies to enter the silence of prayer makes us attentive to the presence of God, who is always with us. The more we pray, the more our rhythm of life becomes peaceful regardless of our activities.

St. Ambrose expresses the power of praying the psalms to silence our passions:

David thus taught us that we must sing an interior song of praise, like St. Paul, who tells us: I shall pray in spirit, and also with understanding; I shall sing in spirit, and also with understanding. We must fashion our lives and shape our actions in the light of the things that are above. We must not allow pleasure to awaken bodily

2– Silence of the Body

passions, which weigh our soul down instead of freeing it. The holy prophet told us that his songs of praise were to celebrate the freeing of his soul, when he said: I shall sing to you, God, on the lyre, holy one of Israel; my lips will rejoice when I have sung to you, and my soul also, which you have set free.²⁵

Dedication to a life of prayer always empties us of self and our many attachments to the world. God begins to strip us of all our masks until we stand before God naked in our misery. Then, the soul begins to be clothed in God's holiness.

*...My daughter, you see yourself fully unveiled before your Spouse and My gaze of passionate love for you moves your soul not to hide but to plunge your misery in My infinite love and goodness. I, your God, receive all your misery, and for you, a human soul, it is more than receiving the seed of your Spouse-God, it is being consumed in your Spouse-God. A particle of nothing becomes consumed in Love and becomes one with Love, enjoying the ecstasy of Divine Love on earth. Then you begin to love Me as I love you, with patience, tenderness, respect, self-control, attention, passionate desire and longing, waiting, delight, and immense joy. This is the fruit of allowing the Holy Spirit to unveil you of all the falsehood that covers your misery. **When you live naked before your God in the truth of your misery, you are open to receive Love and become one with Love, lost in God.** 8/2/22*



²⁵ St. Ambrose, bishop, *Explanation of the Psalms, Liturgy of the Hours*, week 10 of Ordinary Time.



Maria Advocata, c. 6th century

3

SILENCE OF THE SENSES

But solid food is for the mature, for those whose faculties have been trained by practice to distinguish good from evil. Hebrews 5:14

Through the mortification of our senses—sight, hearing, smell, taste, and touch—a soul begins to gain the self-control needed to avoid the inclination to sin and grow deeper in holiness.

Custody of the eyes

The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light; but if your eye is unhealthy, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! Matt. 6:22–23

The Lord speaks to us of the importance of a tender gaze:

I need you. I need each of you to bring My tenderness in mercy to the world. It is love manifested through the tenderness of God that has the power to touch the hardened hearts of many souls. My little ones,

3– Silence of the Senses

learn from Mary, the Mother of God, and your Mother. Her tenderness is manifested in Her silence as the love and mercy of God radiate from her gaze. Her gaze is the gaze of God, and her gaze has the power to penetrate the darkness of Satan. God the Father desires that each of you become the gaze of Mary upon the earth.

(How, my Lord, do we become Mary's gaze?)

By learning to live My tenderness through silence. My little ones, the eyes are the window of the heart, and it is I who dwell in your hearts. You must believe that through your fiats to be My victim souls, I have taken My abode in your hearts. Allow My merciful love to radiate through your gaze through the power of silence. The power of God radiated through Mary through the power of her silence. Remember what I taught you about silence. 8/4/18

The Lord explained that tenderness in mercy is communicated through our gaze, words, and touch. We can communicate much, and not always in a good way, without speaking a word with a single penetrating gaze. Our children, spouses, and those close to us know this gaze well— “the look”—a gaze of anger, frustration, resentment, agitation, and/or revenge.

God the Father desires that we become the gaze of Mary upon the earth. Mary, in her silence, penetrates the darkness of Satan with her gaze of love. One look at our spouses, children, or the most challenging person in our lives to love, with the gaze of God's tenderness in mercy, as Jesus Christ looked at us from the Cross, has the power to pierce the darkness in others. He did not look with revenge or anger at those who were killing Him, or at the man crucified next to Him who was mocking Him, or at the Pharisees. He gazed at everyone with tenderness in mercy.

Silence allows us to be attentive to the darkness within us. We need to give it to the Lord immediately when we discover it in any form, such as resentment, frustration, or agitation. We must enter silence in prayer to process what is happening in our hearts.

3— Silence of the Senses

Therefore, we must be attentive to how we gaze at others and what we choose to watch. In a seductive world like ours, we must be hypervigilant, for everything we look at enters our hearts and affects our souls. It either blesses or contaminates us. We must avoid watching anything that is not chaste. Television is inundated with soap operas, “series,” and movies full of both subtle and explicit forms of violence and sexuality. We must guard our hearts and souls and be proactive in choosing what to watch.

As we become aware of the level of purity God is calling us to, we must not judge or impose the standards we hold to ourselves on our spouses or adult loved ones, who may not have the same understanding. All we can do is share with love the importance of purity that we have received as witnesses of the light and pray that one day, our loved ones may also receive this grace of understanding. St. Peter offers wives advice in this regard:

Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives, when they see your reverent and chaste behavior... let it be the hidden person of the heart with the imperishable jewel of a gentle and quiet spirit, which in God's sight is very precious. 1 Peter 3:1–2,4

The Catholic Church warns of the devastating effects of viewing pornography and violence:

While no one can consider himself or herself immune to the corrupting effects of pornography and violence or safe from injury at the hands of those acting under their influence, the young and the immature are especially vulnerable and the most likely to be victimized. Pornography and sadistic violence debase sexuality, corrode human relationships, exploit individuals—especially women

3– Silence of the Senses

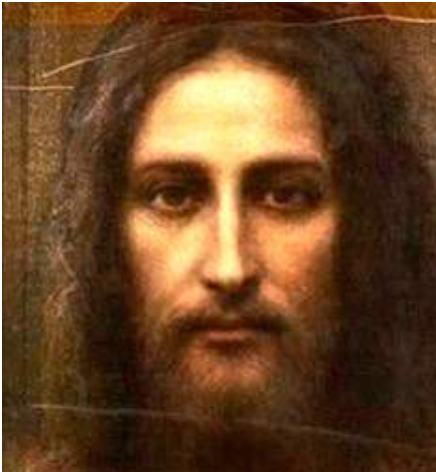
and young people, undermine marriage and family life, foster anti-social behaviour and weaken the moral fibre of society itself.²⁶

St. Dominic Savio, who died at the young age of 15, spoke these words to classmates who were looking at a magazine with objectionable pictures:

You know well enough that one look at offensive, degrading pictures is enough to stain your soul, yet you go feasting your eyes on such things... It might be momentarily fascinating—though actually enslaving. Your eyes were actually created to behold a much more satisfying feast—the very face of God.

Fixing our gaze on Jesus

The Lord has formed the Love Crucified Community and many souls through the *Simple Path* to keep our gaze on Him, especially when we are suffering. Below are some examples of what Jesus says:



Watch Me. Gaze into the Eyes of Love, and I will be your strength to persevere in love. 3/2/13

Allow My gaze to immerse you in My pain and agony of love for souls (participating with your beloved Spouse so that He is not alone). The hour has come; remain with Me. I bless you, My little one, with My gaze of Divine Love. 6/24/16

God is always gazing at us. The silencing of the eyes, body, and heart will allow us to gaze continuously back at Him.

²⁶ Pontifical council for Social Communications, *Pornography and Violence in the Communications Media: A Pastoral Response*, May 7, 1989.

3– Silence of the Senses

Words from Mary as the Mother of Sorrows:

It is a time of mourning, mourning for Jerusalem and the entire world. My Son has not been contemplated hanging on the wood of the Cross; His gaze of love and His cry for Jerusalem has been ignored. 11/3/17

Excessive television, computers, and phones have taken the eyes and attention of an entire world to constant images and away from Christ. Silence is required to keep our eyes on Jesus.

Jesus taught us that the practice of gazing at Him continuously is what eventually grants us the grace to love as Christ has loved us:

*You are feeling the weight of My sorrows for humanity. Love is not known. Love is not loved. I am the way to learn how to love according to God's Will. **If every soul kept their gaze on Me as they suffer,** they would learn how to love the way I have loved them. 4/27/21*

In every suffering God permits in our lives, whatever it may be, if we turn our gaze to the suffering of Jesus, He will transform us from being self-centered to Christ-centered. We persevere in love by learning to discipline our eyes to gaze back at Him and see Him in our suffering. The Lord promises that we will enter union with Him if we suffer ALL with Him.



By continuously disciplining our eyes to gaze at Jesus, He begins to transform our gaze so that we see into the hearts of people. By seeing only the exterior, we are deceived, but when we gaze into the heart and see the wounds and pain in the hearts of our brothers and sisters, we are moved to compassion. This will help our gaze become the gaze of love

3– Silence of the Senses

and not judgment. Our perception of a person is easily distorted when we see only the exterior, but when we see into the heart, we are moved to love.

The Scriptures speak to us of how God looks into our hearts. For example, the Lord summoned Samuel to anoint the next king from one of Jesse's sons. Samuel thought it would be his eldest, Eliab, but the Lord said to Samuel, *Do not look on his appearance or the height of his stature, because I have rejected him; for the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart.* 1 Samuel 16:7

Inner eyes

Besides our exterior eyes, we have the inner eyes of our souls. With our souls' eyes, we can see beyond the physical world; we can see the glory of God before us. The practice of silencing our physical eyes will lead us to pay attention to our inner eyes.

Jesus revealed to us that our inner eyes are covered with veils which represent our sins and disorders. Repentance removes these veils and opens our souls' eyes to experience God's beauty continuously before us.

*Mary immediately turns your gaze to My crucified Love, but many cannot see Me because the darkness of sin covers their eyes. Mary, your advocate, and Spouse of the Holy Spirit, immediately calls upon My Spirit to come to the aid of your soul. The planks of pride, self-love, vanity, and sins of all kinds are revealed to you by the Holy Spirit. It is here at My feet through the gift of repentance that you begin to see. Grace builds upon grace, but **also each grace removes a veil that keeps the eyes of your soul from seeing the glory of God before you and the darkness that keeps you from hearing the whisper of God within you.** 12/12/11*

3– Silence of the Senses

*Eyes have not seen, nor ears heard what your God has prepared for you in heaven. I invite you to come and see. **I will remove the veil that covers the eyes of your soul so that you can see what few are able to see.** You will see the new Jerusalem in all her glory. She, more precious than gold or diamonds, will be yours to possess. Allow Me to remove the plank from your eyes that keeps you from contemplating the glory of God before you.*



By Daniel Gerhartz / danielgerhartz.com

Come, My daughter, and bring many to the foot of the Cross. Prostrate yourselves before the foot of My Cross and kiss the holy ground. Rise and embrace My precious feet and kiss My wounded feet. It is here, through this gesture of humility and love, that the plank of pride and self-love is removed from blinding your sight. Touch My feet, bless My feet with your kisses, and cleanse them with your tears. The Holy Spirit drew Mary Magdalene to this act of love in preparation for My crucifixion, and it is My Mother who

completed this act of love and reparation at My crucifixion. It is here at My precious feet that you receive the gold of precious repentance. I desire for you to bring My sons to the foot of My Cross. 11/16/10

Custody of the ears

First, we must ask ourselves, “What do I spend most of my time listening to?” Is it television, radio, talk shows, music, podcasts, internet...? If we desire to be spiritually balanced, then the voice of God needs to be at the center of our lives.

O that today you would listen to his voice! Do not harden your hearts.

Psalm 95:7-8

3– Silence of the Senses

Therefore, we should live attuned to the Word of God. *Whoever is from God hears the words of God* (Jn 8:47). His Word is living and effective because the power of the Holy Spirit moves it. We should attend Mass daily, but if we cannot, we still should meditate on the Scriptures of the daily Mass.

Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart.
Heb. 4:12

Robert Cardinal Sarah, in his book *The Power of Silence*, explains *lectio divina*:

In order to learn to keep silence and to nourish it with the presence of God, we should develop the practice of *lectio divina*, which is a moment of silent listening, contemplation and profound recollection in the light of the Spirit. *Lectio divina* is a great river that carries all the riches accumulated over the course of Church history by the fervent readers of God's Word.²⁷

In chapter four of *The Simple Path*, we become aware of **the lies that reside in our infected wounds**. The lies are the voice of Satan. Silence is crucial for us to come to recognize the lies that remain in our hearts. Eve listened to Satan tempt her, and she fell. As we come to know the lies, we can distinguish who is speaking to us. We listen with our ears to the exterior world, but with our inner ear, we listen to our mind and heart. And it is here that we learn to distinguish between the voice of God and Satan's. We need silence to recognize and discern who is speaking.

Custody of the sense of taste

In our culture, physical pleasure is the highest good, and therefore, overeating is the norm. Fasting, or the intentional abstinence of food for

²⁷ Conclusion, p.240.

3— Silence of the Senses

a period of time, is extremely important so that the body can focus on spiritual things that are even more important.

Fasting is the support of our soul: it gives us wings to ascend on high, and to enjoy the highest contemplation! —Saint John Chrysostom

Temperance is the virtue that moderates our desire for pleasure — especially the pleasure attached to food, drink, and sexuality. Temperance also moderates the sorrow and frustration we might experience without those pleasures, leaving our appetites unsatisfied. Temperance is the virtue that helps us persevere when our bodies react to being denied what they want. Temperance keeps us from becoming slaves to our appetites and doing the good we ought to do.

An important question to help us gain self-knowledge in this area is, “Do I eat more than I need? Am I able to leave the table without filling my stomach?” If we always have to eat all our meals and feel full, chances are we are over-attached to food.

St. Josemaría Escrivá wisely counseled:

The day you leave the table without having done some small mortification, you have eaten like a pagan. You generally eat more than you need. And that fullness, which often causes you physical heaviness and discomfort, benumbs your mind and renders you unfit to taste supernatural treasures.²⁸

The more we eat, the more we want to eat. The more we splurge on ourselves, the more we feel we lack; the more we have, the more we want to have. To silence our senses, we must mortify the desires of our fallen nature.

Self-discipline is essential for the athlete and the Christian. St. Paul compared the spiritual life to the self-discipline of an athlete. *Every*

²⁸ Cited by Nortz, *Holy Silence*, p.29.

3– Silence of the Senses

athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable one (1 Cor. 9:25). Fasting helps free us from the slavery to our appetites and strengthens our self-discipline, which is needed for growth in the spiritual life. Our Blessed Mother has asked for fasting. Fasting has been an essential practice in the Church from the beginning, as seen throughout the Old Testament, beginning with God instructing Adam and Eve in the Garden of Eden not to eat of the tree of knowledge of good and evil.

Saint Catherine of Siena wrote:

Without mortifying the taste, it is impossible to preserve innocence since it was by the indulgence of his appetite that Adam fell.

Fasting can take many forms, but abstaining from food is especially important. Father Hezekias Carnazzo explains why:

The reason 2,000 years of Christianity has stressed food (for fasting) is because food is like air. It's like water, its most fundamental... and that's where the Church says stop right here, at this fundamental level, and gain control there. It is the first step in the spiritual life.²⁹

Father Carnazzo further explains the whole purpose of fasting:

The whole purpose of fasting is to put the created order and our spiritual life in proper balance. As bodily creatures in a post-fallen state, it is easier to let our 'lower passions for physical goods supersede our higher intellect... We take good things for granted and reach for them whenever we feel like it, without thinking, without reference to the question of whether it is good for us or not.

St Thomas Aquinas linked fasting to growth in the virtues of innocence, purity, and clarity of mind. The Blessed Mother invites us to live a

²⁹ Matt Hadrian, "What's the Point of Fasting Anyway?" Catholic News Agency, 2/16/24.

3— Silence of the Senses

lifestyle of fasting as a means of mortifying our appetites to come to greater union with God.

Fasting cleanses the soul, raises the mind, subjects one's flesh to the spirit, renders the heart contrite and humble, scatters the clouds of concupiscence, quenches the fire of lust, and kindles the true light of chastity. Enter again into yourself. —St Augustine.





By Nichole Lanthier
[Etsy.com/shop/NicholeLanthier](https://etsy.com/shop/NicholeLanthier)

4

SILENCE OF THE MIND

“...take every thought captive to obey Christ.”

2 Corinthians 10:5

All human knowledge comes through the senses and is recalled through the imagination. This is why imagination is such a key faculty and is very much fought over by both the good angels and the bad angels. By and large, this is the battleground where spiritual combat takes place between these two opposing forces that fight over the affections of our hearts. –Fr. Basil Nortz.³⁰

This chapter is based on a teaching given by a mother of the cross, Zilkia Jimenez, to the Love Crucified community entitled *Hope and the*

³⁰ Nortz, *Holy Silence*, p. 33.

4— Silence of the Mind

Mind.³¹ She explains the importance of surrendering our imaginations and thoughts to God:

Surrendering our secret place, our imaginations and thought life, is quite difficult. This is the place where we feel we can control our situations and outcomes because it is our very own space in which we can think up anything we desire. We can ruminate over past situations, dwell on what could have been different, or worry about future possible scenarios of a particular situation. But in reality, when we live in our imaginations and thoughts, it is really our minds controlling our will. We act and move according to what we are thinking.

We must ask ourselves: **Have we given our thoughts and imaginations over to God? Do we want to give up control of this secret place?** If you find that you do not want to surrender your mind, thoughts, and imagination, you are not alone. However, this is precisely what needs to be done if we want to be people of hope. Our prayer must become one of complete surrender. Our prayer must be to hand over our minds, thoughts, imaginations, memories, and our free will in choosing the thoughts we allow in our secret place. This is not an easy process, but it is an absolutely essential process in order for us to be transformed and renewed. It is also a process that must be repeated as often as necessary, especially when we find ourselves wanting to hide in our minds from God.

St. Paul speaks of the renewal of our minds:

Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect. Romans 12:2

³¹ www.lovecrucified.com/post/hope-and-the-mind-1

4– Silence of the Mind

Saint Gregory of Nyssa writes concerning our thoughts and how they affect our words and deeds, and gives the Church advice on how to harmonize our faculties:

The life of the Christian has three distinguishing aspects: deeds, words, and thought. Thought comes first, then words, since our words express openly the interior conclusions of the mind. Finally, after thoughts and words, comes action, for our deeds carry out what the mind has conceived. So when one of these results in our acting or speaking or thinking, we must make sure that all our thoughts, words, and deeds are controlled by the divine ideal, the revelation of Christ. For then our thoughts, words and deeds will not fall short of the nobility of their implications.

What then must we do, we who have been found worthy of the name of Christ? Each of us must examine his thoughts, words, and deeds to see whether they are directed toward Christ or are turned away from him. This examination is carried out in various ways. Our deeds or our thoughts or our words are not in harmony with Christ if they issue from passion. They then bear the mark of the enemy who smears the pearl of the heart with the slime of passion, dimming and even destroying the luster of the precious stone.

On the other hand, if they are free from and untainted by every passionate inclination, they are directed toward Christ, the author and source of peace. He is like a pure, untainted stream. If you draw from him the thoughts in your mind and the inclinations of your heart, you will show a likeness to Christ, your source and origin, as the gleaming water in a jar resembles the flowing water from which it was obtained.

For the purity of Christ and the purity that is manifest in our hearts are identical. Christ's purity, however, is the fountainhead; ours has its source in him and flows out of him. Our life is stamped with the beauty of his thought. **The inner and the outer man are harmonized in a kind of music. The mind of Christ is the controlling influence that inspires us to moderation and goodness**

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in our behavior. As I see it, Christian perfection consists in this: sharing the titles which express the meaning of Christ's name, we bring out this meaning in our minds, our prayers and our way of life.³²

Hope: virtue needed to silence the mind

The virtue of hope is needed to silence our imagination and thoughts. Let us ponder the definition and meaning of hope:

Hope is the confident desire of obtaining a future good that is difficult to attain. It is therefore a desire, which implies seeking and pursuing; some future good that is not yet possessed but wanted, unlike fear that shrinks from a future evil. This future good draws out a person's volition (the faculty or power to use one's will). Hope is confident that what is desired will certainly be attained. It is the opposite of despair. Yet it recognizes that the object wanted is not easily obtained and that it requires effort to overcome whatever obstacles stand in the way.³³

Zilkia taught us that the transformation of the mind requires much work and a bit of knowledge:

Our unconscious is where 90 to 99% of brain activity occurs. We make decisions based on what is in our unconscious. When our unconscious is toxic, that is, filled with negative thoughts, memories, imaginations, we are then unable to control our emotions, and, therefore, it affects our choices, our emotions, and even our health.

In chapter three of *The Simple Path to Union with God*, we begin the process of healing our wounds by bringing them into the light of our conscience. God the Father taught St. Catherine of Siena that we must work hard to bring to the "throne of conscience" what is hidden in our subconscious. Silencing our imagination and taking captive our thoughts

³² Gregory of Nyssa, bishop, *A Treatise on Christian Perfection*, Office of Readings, Tuesday, week XII Ordinary Time.

³³ www.catholicculture.org/culture/library/dictionary/index.cfm

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require the interior process of the Holy Spirit of bringing into the light of our conscience what is hidden in our subconscious.

The purification of our emotions begins with the purification of the mind. Zilkia explains:

We cannot live in hope if our minds are running off with all kinds of rogue and negative thoughts because they lead to emotions of anxiety, worry, and anger. In essence, our will is controlled by our thought life. Hope is a gift, and we have to CHOOSE to receive it. We have to exercise our free will and CHOOSE to hope, CHOOSE to go against thoughts that plague the mind and do not allow us to live in hope. When we fall into fear, worry, anger... we must choose to receive hope. And at the same time, hope will allow us to choose.

The purification of our emotions must be preceded with the purification of our minds. Our emotions and desires must be purified through our minds. It is impossible to become the new men and women God is calling us to be, His victims of love, if we are not transformed: *It is impossible to be My witnesses if you have not been transformed into Me by the Spirit so that we are ONE, no longer two (Good Friday message 4/7/23)*. When hope is destroyed, man loses his sense of who he is. We must live in hope, and from that hope, we must then make choices that further lead to hope and demonstrate trust and faith in God.

We can “renew our minds” by what we think about, what images we look at, and what we read. Meditating on the Passion of Christ inspires us to holiness and renews our minds in Christ. While on pilgrimage to the Holy Land before the Holy Sepulcher, our Blessed Mother spoke these words:

Remain with me and pray the Stations of the Cross so that many hearts will be open, will see, and be converted. 11/3/17

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When praying, it is helpful to engage the imagination on the passion of Christ, as reflected in the contemplation below:

Interiorly, I have been contemplating Jesus' Eucharistic face. I see Him, as in the scene of *The Passion of the Christ* when Jesus is sitting alone, crowned with thorns after being mocked by the soldiers. I seem to enter His silence. In His silence, I can touch His sorrow and pain. His gaze draws me into His SILENT CRY for me and all souls.³⁴



The mind is a battlefield

Our imaginations and thoughts are the battleground between good and evil, God and Satan. God has given us the ability to enter silence, be attentive, and capture our thoughts before they enter and control our minds. These faculties must be exercised. As discussed in previous chapters, this also requires attention to what information and images enter our minds. Satan will attack our imagination through television, movies, the internet, and bad literature, and God and His angels will also use these means to bless us and draw us closer to Him. It is up to us to be attentive and choose what is pleasing to God.

Zilkia explained in her teaching that the Holy Spirit needs to become the “filter” of what enters our minds and imaginations:

As we have been reading, all the information we receive in our unconscious comes through our five senses... our faculties. Now, if

³⁴ Excerpt from the diary of Lourdes Pinto, a mother of the cross.

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the Holy Spirit truly possesses our minds, hearts, and faculties, then not only does He speak, gaze, and touch through each one of us, but He also serves as a filter as we receive all the information that enters our minds through our faculties. This is the meaning of being no longer two but ONE. Thus, our prayer now must become not only one of surrender but also one of petition in which we ask the Holy Spirit to act as a filter in our minds. We must ask the Holy Spirit to filter out all thoughts that do not glorify our Lord. He ought to be the only One allowed in the secret place of our imaginations. We must beg Him to keep out any thoughts that do not please Him, that do not glorify Him, and beg for the grace for us to only allow hope to enter our minds and hearts. Our prayer must be the prayer of surrender from St. Ignatius of Loyola:

Take Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. You have given all to me. To You, Lord, I return it. All is Yours, dispose of it wholly according to Your will. Give me Your love and Your grace, for that is enough for me.

The *Simple Path* explains how Satan attacks us through our minds by poisoning our wounds with lies about ourselves and others. Since these lies are now part of our unconscious, we have a distorted view of who we are—we have become someone we are not—and due to this distortion, we have a distorted view of God and the world.

Yet, God has given us the Holy Spirit to bring to our consciences all the lies of the devil. This work is essential for the renewal of our minds and the transformation of our hearts. Chapter four of *The Simple Path to Union with God* explains this inner battle and the importance of silence:

Through the Path up to this point, we have been growing in trust through the knowledge that we are the beloved of God, and He desires for us to live in His embrace. **Now, we need to exercise this trust through the discipline of our will to crush the lies and choose to live in the truth.** The lies MUST come to light in our consciences as

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we embrace the TRUTH of who we are in Christ. The truth is the power that casts out the lies into the “refiner's fire” (Mal 3:1-4).

Because this inner struggle requires great spiritual energy, the Lord tells us **we need to enter silence and stillness of heart**. This part of the process of purification through the Cross transforms us little by little into a new creation, pure and radiant in the image and likeness of God, forming our new identity.³⁵

The following exercise can help equip us in the process of uncovering the lies to discover the truth:

An important exercise at this point is to journal on the wounds that you have discovered in yourself and the lies from these wounds that you have come to believe about yourself. Next to each lie, write the truth. Practice speaking the truth out loud to yourself. Satan cannot create anything; he can only twist the truth. Therefore, once we identify the lies, they can give us clues about the truth about ourselves, and we can praise and thank God for the truth.³⁶

Zilkia goes on to say, “When we hope... when we intentionally choose to capture negative thoughts and choose to hope instead, our thinking changes direction. We are redirecting our thoughts, discarding those which do not please Him, to thoughts of Him.”

The Lord teaches us in this message another way to practice silence to renew our minds. He instructs us how to redirect our thoughts to “think ONLY of Him:”

*Begin to forget about yourself, and try **to think only of Me and My passion of love**. As I continue to suffer present in the Eucharist, I think only of souls and pleasing My Father. My gaze never leaves you,*

³⁵ *The Simple Path*, p. 190.

³⁶ *Ibid* p.190.

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My little one. Try to mortify your flesh so that, more and more, you think only of Me and pleasing our Father as one with Me in the cloister of Mary's Heart. This practice will help you greatly during the time of great suffering that approaches quickly. 11/2/23

Silent contemplation in the imagination

The prayer of contemplation helps our imaginations be a source of inspiration, not a distraction. In his Exercises, St. Ignatius of Loyola teaches two primary forms of praying: meditation and contemplation. In meditation, the mind is used. Basic principles that guide our lives are pondered. You speak to Jesus about the details of your life and ask Him for His help. The practice of praying over words, images, and ideas is used.

St. Ignatius used contemplation to stir the emotions and enkindle deep desires. He used the imagination to enter a setting from the Gospels in which all the senses are to be used.

St. Romuald, in his rule for the monastic life, teaches the importance of watching our thoughts and using the prayer of the Psalms as a means to enter into the silence of God:

Sit in your cell as in paradise. Put the whole world behind you and forget it. Watch your thoughts like a good fisherman watching for fish. The path you must follow is in the Psalms—never leave it. If you have just come to the monastery, and in spite of your good will you cannot accomplish what you want, take every opportunity you can to sing the Psalms in your heart and to understand them with your mind. And if your mind wanders as you read, do not give up; hurry back and apply your mind to the words once more. Realize above all that you are in God's presence, and stand there with the attitude of one who stands before the emperor. Empty yourself completely and sit waiting, content with the grace of God, like the chick who tastes

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nothing and eats nothing but what his mother brings him. ~Brief Rule of Saint Romuald.³⁷

All these holy practices in the spiritual life take us to the silence of resting in God in which there are no longer any images; the silence of the imagination is reached.

Contemplation is defined as the loving gaze of the soul on Divine truth already known and apprehended by the intellect assisted and enlightened by Divine grace. This, according to St. Bernard is:

The highest form of human worship, as it is essentially an act of adoration and of utter self-surrender of man's whole being. The soul in contemplation is a soul lying prostrate before God, convinced of and confessing its own nothingness and His worthiness to receive all love and glory and honor and blessings from those He has created. It is a soul lost in admiration and love of the Eternal Beauty, the sight of which, though but a feeble reflection, fills it with a joy naught else in the world can give—a joy which, far more eloquently than speech, testifies that the soul rates that Beauty above all other beauties, and finds in It the completion of all its desires. It is the jubilant worship of the whole heart, mind, and soul, the worship “in spirit and in truth” of the “true adorers”, such as the Father seeks to adore Him (John 4: 23).³⁸

In the message below, the Holy Spirit made known to us that it is He who consumes us in Love through silence:

The Holy Spirit is the consuming embrace in your soul of the love of the Father and the Son. I Am the embrace of the love of the Father and Son that is consuming your being. Remain in the silence of My embrace so that I can penetrate your entire being. Be still. Be quiet. Allow Me to consume you in Love. 2/17/12

³⁷ <https://divineoffice.org/topic/edenj-on-office-of-readings-for-monday-in-the-11th-week-of-ordinary-time-or-st-romuald-ab-on-june-19th-2023-at-827/>

³⁸ Catholic Answers, www.catholic.com/encyclopedia/contemplative-life



5

SILENCE OF REMEMBERING

Remember the wonderful works that he has done, the wonders he wrought. 1 Chronicles 16:12

Our memories make up who we are and our identity. Memory is embodied; it is not just a recollection. Our ideas and how we look at the world are formed from the memories of our experiences, both good and bad, in our conscious or unconscious awareness. St. Augustine teaches that memory is a vast interior space, revealing that people are much larger on the inside than they appear from the outside.

Fr. Basil Nortz explains how memory defines our identity:

The memory, considered in natural terms, is what defines and distinguishes every individual. The recollection of past relations with family and friends; our moral and intellectual formation; the decisions we have made, whether for good or for bad; the experiences we have had, both pleasant and painful—all come together to form

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the unique identity of each of us. It is not only the capacity to recall past information but also the faculty itself that tells us who we are. By it, we form our “personal tradition,” which determines our self-awareness. To lose our memory would mean losing our sense of self-identity; we would need to begin anew in defining who we are by forming a new collection of memories.³⁹

Archbishop Charles J. Chaput, in his keynote address at the Eucharistic Symposium,⁴⁰ spoke of the importance of the faculty of memory:

Human memory is unique and acute. It’s one of the defining gifts of our creaturehood. When we forget the past, we steal something precious from our own humanity because the past created and informs the present. The people we are—in large measure—is the work of those who came before us. We add to the human story with our own lives, but we never start from an empty page. Scripture itself is simply the recorded memory of God’s work over time, carried out through his Chosen People.

Our memory needs to be purified

How do we misuse our memory? By either living attached to the past or the future and not attending to the Holy Spirit in the present moment.

Jean Pierre de Cassade called this **“the sacrament of the present moment.”**

From the beginning of *The Simple Path*, the Lord brings us into our wounds to enter the healing process. If we do not enter this process, we become stuck in the wounds of our past and overly focused on the future, unable to live the joy of the present moment. Forgetting our painful memories and remembering only happy events leads to unhealthy and unfulfilled human beings. Our memory is purified when we begin to remember our painful memories and relive them in the present with Christ. The King and Ruler of the universe resurrected with

³⁹ Nortz, Chap.5, “Silence of the Memory,” in *Holy Silence*.

⁴⁰ Cathedral of Saint Thomas More in Arlington, VA, October 22, 2022.

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a wounded Body. God did not make His Cross unhappen, and so it is with us. He integrates our wounds into His wounds to make us whole. This process purifies our memory and transforms the evil done to us into the glory for which God created us. The *Simple Path* is filled with testimonies of this powerful transformation.

Roberto Zanini, in the book *Bakhita: From Slave to Saint*, explains this process lived by St. Bakhita:⁴¹

Our memory is purified when we are actively able to give a new meaning even to what is negative, to evil inflicted and received—to



Saint Josephine Bakhita

By Tianna Williams sacredartbytianna.com

sin—transfiguring it so that it may be accepted and lived in a positive way... Bakhita could have emerged with a disintegrated personality, with a heart full of resentment and despair, with the temptation to repress or ignore wounds that were still raw, still open... Bakhita does much, much more with the help of grace: she succeeds in fully integrating the evil that was done to her. She gives it a new meaning, transforms and transfigures it, and goes so far as to live it as a blessing.

The healing of our memory brings us to encounter the truth that God has created us, loves us, and has always been present in our lives.

⁴¹ Painting of St Bakhita: sacredartbytianna.com/product/saint-josephine-bakhita-ascension/

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Remembering

We silence our memory not by forgetting but by remembering the good along with the bad and how God has always been present to us. He transforms the evil in our lives into good so that we can become His “wounded healers” who bring His light of love into the darkness of this world.

Archbishop Chaput went on to stress the importance of memory. He said:

Memory matters. The Jewish people survive because they remember who they are. But more importantly, they remember who God is and what God did and does for them...As Christians, we need to think and live in exactly the same way. We need to remember the saving work God has done for us, and continues to do for us, in Jesus Christ.⁴²

Remembering who God is and all He has done for us brings us into His peace and the silence of His embrace. Remembering, especially during difficult moments, helps us remain in calm dignity, like our Blessed Mother. The discipline of our will is necessary to choose every day to remember.

At a celebration gathering of the Love Crucified Community, Jesus gave us a message urging us to rejoice and REMEMBER:

*God has brought you each to celebrate, united to the saints in heaven, the glory of God, for He loves you as your ABBA. **Rejoice these days and remember them when the time of the great lamentation begins. Remember how present I am in each of your lives. Remember My words** which have come to you because I Am Love. I have come to prepare you, for I love you. Rejoice and give thanks to your God.*
5/19/23

⁴² Archbishop Charles J. Chaput, keynote address at the Eucharistic Symposium, Cathedral of Saint Thomas More in Arlington, VA, October 22, 2022.

The Eucharist

Do this in remembrance of me, Lk 22:19

The Holy Spirit is the Church's living memory.⁴³ The Holy Spirit guides the Church and its members to remember Jesus' sacrifice of love and believe that Jesus is present physically in every Eucharistic celebration.

We carry out this command of the Lord by celebrating the memorial of his sacrifice. In so doing, we offer to the Father what he has himself given us: the gifts of his creation, bread and wine which, by the power of the Holy Spirit and by the words of Christ, have become the body and blood of Christ. **Christ is thus really and mysteriously made present.**⁴⁴

The Church teaches that this *memorial is not just a recollection of past events*:

In the sense of Sacred Scripture the memorial is not merely the recollection of past events but the proclamation of the mighty works wrought by God for men. In the liturgical celebration of these events, they **become in a certain way present and real**. This is how Israel understands its liberation from Egypt: every time Passover is celebrated, the Exodus events are made present to the memory of believers so that they may conform their lives to them.⁴⁵

Archbishop Chaput clearly states:

Jesus is not a dead memory. Jesus is a living presence physically among them in their Eucharistic celebrations. And this foundational belief has been the driving force of Christian identity, survival, and mission ever since.⁴⁶

⁴³ CCC, #1099.

⁴⁴ Ibid., #1357.

⁴⁵ Ibid., #1363.

⁴⁶ Chaput, keynote address at the Eucharistic Symposium, October 22, 2022.

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As Catholics, not only are we called to remember and believe in Christ's real presence in the Eucharist, but our human memory prepares us to make ourselves present to the sacrificial Victim present to us. Through the memory of our faith, the Holy Spirit works to make us one with Jesus' sacrifice of love by transforming us into "living hosts."

My daughter, I am alive and present in the world in My Eucharist, but My living presence takes on human form in My living hosts. When I become alive in you, through the power of the Holy Spirit, it is no



longer you but I who lives and takes My being in you. I am able to speak through your lips; My voice becomes audible through you; My hands touch and heal through your hands... I move outside the tabernacle through you, thus reaching out to the four corners of the world. 7/9/11.

There are some who are imprisoned in jails for Love and with Love. These are My red martyrs of love. They love to the extreme of enduring great physical pains as one with Me. Yet, few souls realize that I continue to be

imprisoned in the tabernacles of the world. I continue to suffer in the Eucharist the martyrdom of My Heart. My Heart is consumed with the fire of love, which is the Holy Spirit. My Heart bursts in pain and agony, not being able to release this fire of the Holy Spirit into docile hearts, open and receptive. This is My agony of love lived as a prisoner of love in the tabernacles of the world. 5/14/13

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We live the silence of memory by living the present moment of our ordinary and hidden lives as one with our Eucharistic Lord by participating in His sacrifice of love.

The Eucharist is the power of God in the world. The love of God is the Eucharist and is transmitted through the Eucharist. Learn about the hidden life by contemplating My Eucharistic life. I am hidden from your human eye but completely present. I am verbally silent, yet My soul speaks to your soul. I am humble, pure, simple, silent, generous, forgiving, merciful, patient, tender. I give Myself fully to the good and the bad, to the deserving and the undeserving, to those that love Me and to those that persecute Me, for when one is not obedient to the precepts of My Church, I am persecuted. I continue to love those that do not love Me. I continue to love those that use Me. I continue to love the unfaithful. I continue to love those indifferent to My love. I am left alone in the Tabernacles of the world with few that come to be with Me, to adore Me, and to give Me thanks. I cry, but My tears are hidden. I intercede continuously before the throne of our Father for all. My hidden life in the Eucharist is seen by Abba and blessed by Him, Who sees all.



Your ordinary and hidden life through the Cross becomes united to My Eucharistic life. Your hidden life takes on the same power as My hidden life because we are no longer two but ONE. These are My

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living hosts. In this union of love, you enter and live in the realm of God. Through Me, with Me, and in Me, your most ordinary life is the power of God. Your thoughts, words, deeds, but most especially your tears and sorrows of heart, possess the power of God to bless the world. Your hidden life not seen by anyone is seen by God, and through Me, with Me and in Me, He blesses many. Your life as ONE with My Eucharistic life moves beyond time and space.

Ponder My Eucharistic life with the Holy Spirit and Mary. I desire for you to help Me form many living hosts to shine the light of God and to pierce the darkness. You grow in holiness as your hidden life is lived to greater perfection in My hidden life. 7/5/12

The Catechism of the Catholic Church teaches us this truth:

The Eucharist is also the sacrifice of the Church. The Church, which is the Body of Christ, participates in the offering of her Head. With him, she herself is offered whole and entire. She unites herself to his intercession with the Father for all men. In the Eucharist, the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer, and work, are united with those of Christ and with his total offering, and so acquire a new value. **Christ's sacrifice present on the altar makes it possible for all generations of Christians to be united with his offering.**⁴⁷

Living continuously remembering Jesus' sacrifice present in the Eucharist grants us the grace to die to our selfish tendencies and live for others. St. Paul writes, *He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised* (2 Cor. 5:15).

Living in the present moment in the memory of Jesus' sacrifice of love affects our way of thinking, which then affects our way of being. St.

⁴⁷ CCC #1368.

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Irenaeus wrote, “Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking.”⁴⁸

Below is a reflection on how to live the sacrament of the moment through participation in Jesus’ Eucharistic life, which has the power to change the world:

As I adored Jesus in the Blessed Sacrament, He allowed me to see Him crying. I was moved to a profound sorrow of heart as I gazed at His tears. “Why, my Lord, are you crying?” I asked. He cries for the sin of indifference to His presence in the Eucharist. He explained that there is an even greater darkness than the darkness of all the evil of the terrorists, and that is the darkness of the indifference to Jesus alive and present in the Eucharist. This darkness leads and opens the way for the darkness of evil to spread and grow. Because of this sin of indifference to His Eucharistic life, we will live a time when we will not have Jesus in the Eucharist.

I then entered the sorrows of my Beloved, and I cried with Him as one with my suffering Jesus. My Lord and my God is not known nor loved... I cried in repentance for myself, for I, too, have been indifferent in the past to my Lord in the Eucharist. It is pure grace and gift to know Him, adore Him, and love Him as my one and all in the Eucharist. I cried for this grace to be given to many.⁴⁹

To come to the altar of sacrifice in the Mass without having lived our daily sacrifice at the altar of our home or work is a sterile sacrifice to the Father. The words of the Mass —through Him, with Him, and in Him— must be lived daily in the ordinary and tediousness of our lives, in the sacrament of the moment. It is only in this way that our memory is purified and carries the fullness of the power of Jesus’ sacrifice present in the Eucharist to transform the world.

⁴⁸ CCC #1327.

⁴⁹ Excerpt from the diary of Lourdes Pinto, a mother of the cross.

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Why did I choose to remain on Earth in a Host? In this way, I am present to all, for you to contemplate and to receive Me as living Bread. I remained with you to nourish your life with Divine life. To prepare you, to strengthen you, and to become one with you as you journey the path to eternal life in God. I remain in this hidden and ordinary way so that your hidden and ordinary life can be transformed into Divinity and thus participate here on earth in the unity and Divine life of the Most Holy Trinity. The Eucharist is the life of God that has the power to heal and to transform you from within. In the smallness of the Host is revealed the grandeur, majesty, and greatness of God. The Eucharist is the greatest miracle of God for humanity. The Eucharist reveals God's faithfulness to His people. The Eucharist reveals what each of you is called to become. 7/12/12



Becoming “Living Hosts”—one with the sufferings of Jesus’ Eucharistic life— requires trust; a trust rooted in believing God’s love for us, that He is walking with us through the desert of our lives – providing, guiding, blessing, and protecting us. A trust that moves us to complete abandonment. A trust in which we can live the difficult storms of life, REMEMBERING God’s providence for us in the past and live the present difficult situation with hope and love, knowing that God is with us and working to glorify us in Him!

The practice of silence of memory is the constant awareness that in every moment, in good times and in bad times, in sickness and in health, the

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Holy Spirit is present to us, enabling us to recognize the wonder of God's love revealed in the present moment.

Most souls desire to receive something from Jesus, but very few live solely to remember and thank Him for His sacrifice of love that continues in the Eucharist. We should aim to live every moment of our lives, recognizing and appreciating the love of the Father, Son, and Holy Spirit. I had the following reflection after having given a Love Crucified retreat to a group of men and women:

As I listened to all the testimonies in our recent retreats, I entered a profound and intense sorrow. In both groups, very few mentioned the hidden martyrdom of our community. I realized that they all received many graces, and they were very happy to leave with these blessings, yet we, Love Crucified, would be forgotten. Our hidden lives as God's victim souls will not be remembered and appreciated by these men and women.

I realized that this is how I, too, have lived my life with Christ and His sacrifice of Victim Love. I have lived receiving graces from Him and forgetting His sacrifice of love for me. **I have not lived SOLELY to appreciate and REMEMBER with my every breath God's martyrdom lived for me.** The intense sorrow of seeing how my community's victim lives will be forgotten moved me to know this sorrow in the Sacred Heart of Jesus. Most souls desire to receive something from Jesus, but very few souls live solely to remember and thank Him for His sacrifice of love that continues in the Eucharist. I touched and encountered this "suffering of solitude" in the Heart of my Lord. This was my gift!

My purpose in life is to live every moment of my life remembering and appreciating the love of the Father, Son, and Holy Spirit! This is how I live as His COMPANION OF LOVE!⁵⁰

⁵⁰ Excerpt from the diary of Lourdes Pinto, a mother of the cross.

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When we are before Jesus in the Blessed Sacrament, the moment of Jesus' passion is alive and present before our eyes. Living in the silence of our memory means constantly taking our attention to the center, to Christ. How often, while Adoring before the Blessed Sacrament, we think of what we did not do or what we have to do. When confronted with our feebleness, we need to recognize our weakness and misery and approach Jesus in our littleness and nothingness and beg Him, "My Lord, I give you all these distractions; focus me, have mercy on my misery." With childlike innocence, we turn our attention and gaze back to Him.

Christ continuously teaches us to use our faculty of memory to remember the many ways that He has loved us, is present to us, and what He has taught us.



"Holding My Father's Hand"

By Nora Almazan

<https://nowhabershams.com/author/nora-almazan-2/>

*...Accept all that befalls you as a gift from the Heart of our Father. All suffering lived united to Me, the perfect sacrificial Lamb, receives the power of God to bless the world with an abundance of grace. **Remember, you are held in the palm of Abbas's hand.** Your life is being broken and given as My living host, one with The Living Host. This mission, alive in your heart, as God's fire of love, is already reaching the four corners of the world. Believe and trust, for God will renew the face of the earth through His holy remnant victim souls. My little one, this suffering you are about to enter will purify you in God's radiant Light and transform you in Love. Abandon yourself in the embrace of your Beloved Spouse, and I will take care of you. 8/22/23*

5– Silence of Remembering

In the message below, Jesus stresses the words “must remember” so that our faith and hope can be steadfast during times of great suffering and darkness. Our remembering is crucial to remaining faithful to God.

*The time has come in which the principalities of darkness will consume the earth: the terrible day of the Lord. The demons have no power over you or My followers. **My mothers (MOC) must remember that during these dark times, your prayers lived with perfect trust in Me have the power to aid in the protection and salvation of many souls otherwise destined for hell...** 6/6/20*





6

SILENCE OF THE HEART

Circumcise therefore the foreskin of your heart

Deuteronomy 10:16

My little one, I want you to understand what takes place for a soul that enters the fire of My Sacred Heart. My fire, the fire of the Holy Spirit, purifies all hardness from your heart, making it soft and pliable; I then am able to form you and make of you a new creation, the creation you were meant to be from the beginning of time, pure and radiant in the image and likeness of God. The fire of My love, the Holy Spirit, is making you (LC) pure, radiant chalices of gold. 9/2/11

Purifications of the emotions

The silence of the heart requires the purification of our emotions and integrates our emotions into Christ so that we no longer live reacting from our emotions, but we live our emotions according to His Will.

The Catechism of the Catholic Church states that our emotions “form the passageway and **ensure the connection** between the life of the senses and the life of the mind. Our Lord called man's heart the source from which the emotions spring.”⁵¹ Being connected with our emotions enables us to be connected with our hearts, which is the essence of being connected with ourselves. If we are NOT connected with our emotions, we live DISCONNECTED from ourselves and others.

As we have learned from *The Simple Path to Union with God*, we live disconnected from our emotions when we live in our woundedness, and our minds and senses are not in harmony. The expression, *the great disconnect*, describes a person who lives from their mind but is disconnected from their heart. This is learned by many in childhood. When children do not know what to do with the intense emotions of sadness, anger, fear, or shame, their coping mechanism represses their emotions and creates a disconnect between the senses and the mind. Boys, in particular, have been raised with the lie “boys do not cry,” causing many men to live disconnected from their emotions, especially sadness and fear. The end result is that our emotions control us and drive us to vice and sin, not virtue.

Our emotions are connected to our self-will. We can choose to direct our emotions to please God or allow our passions free rein. The Catechism of the Catholic Church states:

In themselves, passions (emotions) are neither good nor evil. They are morally qualified only to the extent that they effectively engage reason and will. Passions are said to be voluntary, "either because they are commanded by the will or because the will does not place obstacles in their way." (St. Thomas Aquinas) **It belongs to the perfection of the moral or human good that the passions be governed by reason.** (Cf. St Thomas Aquinas).⁵²

⁵¹ CCC #1764, Mark 7:21.

⁵² CCC #1767.

6– Silence of the Heart

St. Paul teaches about disciplining our will to live according to God's Will, which produces the fruits of the Spirit.

*By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things. And **those who belong to Christ Jesus have crucified the flesh with its passions and desires.** Let us also be guided by the Spirit if we live by the Spirit. Let us not become conceited, competing against one another, envying one another.*
Gal. 5:22-26

The Lord taught us how to grow in the silence of the heart by choosing not to react from our emotions but to seek to live our emotions according to His Will:

*At the core of every human person are their feelings and emotions. At the core of every wound, desire, and expectation are feelings and emotions. Every sin is brought about by reacting to one's feelings and emotions. The purification of a soul's emotions is the deepest purification of a soul, the purification of the essence of your being. **As you choose to no longer react, nor even act, from your feelings and emotions, your interior gaze is focused on Me, on seeking only God's Will.*** 12/28/21

Every time we experience a strong emotion, we must choose not to react immediately and instead allow it to surface so we can process the emotion as we turn our gaze to the Lord and pray, "My Lord, I am feeling so angry right now, or agitated, frustrated... Why am I feeling angry? What triggered this anger? What is Your Will with these emotions? Grant me the grace to silence them." And when we fall, we ask forgiveness from the Lord and from those we hurt and go to confession. In this way, little by little, we advance in the silence of the heart. It is a continuous work that requires perseverance.

The message continues:

It requires a profound interior attentiveness to the deepest stirrings within your being. This deep interior contemplation can only be lived by souls who have entered a life of silence and prayer. You now begin to know yourself in God. You come to understand that nothing good can come from you but only from God.

(My Lord, how do we die to all our feelings and emotions; they are part of all men?)

*Your feelings and emotions do not die, but your will discerns them according to God's Will and for His glory. **You choose**, for love of Me, to allow the Spirit to align your feelings and emotions to please Me in all things and to aid in the salvation of countless souls. You are no longer driven by your feelings and emotions. You choose to deny yourself solely to please Me in all things.*

The purification of our emotions is very difficult. This is where many souls either stop ascending the ladder to union with God or regress in the ascent. Great perseverance is needed. Without a life of silence and prayer, it becomes impossible.

In the following message, Jesus makes it clear that our emotions, especially sorrow, are meant to be suffered with Him as a means of consolation to Him.

The purification of the human heart can only be accomplished through divine grace obtained through My death and resurrection. It requires a soul to allow My grace to unveil her many patterns of sin clothed in false piety and goodness. The stripping away of all darkness, which is anything that is not pure love, is a long



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and difficult process for the human soul. It requires a continuous Fiat from the soul, "Let it be done unto me according to your will."

The purification of your emotions is the final level of purification in the fire of My Sacred Heart. You allow My Spirit to possess your human emotions so that they serve to please Me according to My desires.

...They (emotions) are integrated into Me so that through your denial of self, that is, reacting from them, they are lived solely to please Me, your beloved Spouse. This is when you live to great perfection My words, "My followers deny themselves, pick up their cross, and follow Me." Your emotions serve only to suffer with Me and to console Me. Our union is now consummated in My Cross. We have become one. The soul lives abandoned in Me and solely to please Me. You now live in the ecstasy of Divine Love, and you become a total gift of self to Me. This level of purification requires a constant state of silence and stillness in Me as one in the Immaculate Heart of Mary with the Holy Spirit. 1/20/22

The Holy Spirit transforms our emotions in God so that we can love God as He has loved us through the silence of the heart. Jesus tells us:



"Healing a Crippled Woman" by Chas Hathaway
[Etsy.com/shop/ChristianArtExpo](https://www.etsy.com/shop/ChristianArtExpo)

Love, I Am. I am begotten, not created; I am one with Abba Father. We, as One, are pure, undefiled Love. Love is always fecund; therefore, the Holy Spirit is conceived. All of creation was created from this Trinitarian Love. Each human being was created by God in His image and likeness, conceived in the Heart of God to be consumed in Love (God) and to give all glory to God through this same Love. But sin entered

each human being through original sin, and I, God's Begotten Son, came to restore each person. I came to reveal God (Love) and to receive man's sin upon Myself so that man again could come to know God and choose to love Him and serve Him through a life of virtue, God's image and likeness. I am now purifying your emotions of love by elevating them into Me, your Beloved Spouse. Your human emotions of love will be transformed in Love (God) so that you can love Him as He has loved you. This is the deepest transformation a soul can reach on earth, for it constitutes the soul's redemption.
7/27/22

Living in the Union of Sorrow with God

Jesus tells His friends Peter, James, and John in the Garden of Gethsemane, *My soul is very sorrowful, even to death; remain here, and watch with me* (Matt. 26:38). He invites His friends to enter His sorrows and to remain suffering with Him. Jesus' sorrows and love are one. Jesus explains to us:

My sorrows lived in My human heart reveal the love of God. My sorrows and My love are one. 11/5/22

The union of sorrow is the perfect union with God on earth. Jesus, as the God-Man, lives all the emotions, and **His sorrow is the emotion that most perfectly reveals the love of God.** Our transformation requires the purification of our emotions so that our sorrows become so pure that they reveal God's love for our spouses, children, the world, the Church, and those most difficult to love.

The above message of the Lord continues:

*As I purify your emotions in Me, I am drawing you into the depth of My Sacred Heart to live as one in My sorrows. **The union of sorrows is the perfect union of love with God on earth.** The sorrows you live are My sorrows for souls. This union of sorrows is where I'm bringing each of you, for it is the perfect union of love and, therefore, the*

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*perfect prayer to aid in the redemption of countless souls. Remain in My sorrows as one with Mary, My Mother of Sorrows, to obtain many graces for souls during these decisive times. **Enter the silence of this most perfect union**, which is the fruit of living the second nail*

of crucifixion with Me. I seal your mind, body, and soul with My kiss of love and gratitude. Go in peace.

This requires docility of the heart. Our union with Jesus Christ is in His sorrows. We cannot be one with Him outside of His sorrows.

Silence of the heart

Without silence, it is impossible to enter our sorrows and allow the Holy Spirit to bring them into the Sacred Heart of Jesus to live them as one with His sorrows. This interior work of holy silence accomplished by the Holy Spirit in our hearts draws us into a profound intimacy in the Heart of God.

The *Simple Path to Union with God* explains it this way:

Silence allows us to get in touch with our sorrows so that we can enter them and unite them with the sorrows of Jesus. Then our sufferings are no longer obstacles in our path to God but actually become the path to union with Him. When Mary embraced her Son as in the Pieta, she embraced and received the brokenness of all of humanity. When we join her in this embrace of her Son, we, too, receive in our hearts the wounds of many souls through Jesus, with

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Him, and in Him. In this way, we live the Holy Sacrifice of the Mass in our ordinary lives.⁵³

Many people are not able to enter the depths of their hearts. This is especially challenging for men, who often resist entering their wounds and, as a result, never come to understand the root of their disorders. Jesus calls us to receive the piercings of their wounds and disorders and to suffer them as one with Him. This is how we are called to participate with Mary in living the Pieta.



Silence allows you to embrace fully the sorrow of your heart. Silence allows you to enter fully the sorrow I am permitting in your heart. As you embrace this pain and suffering, you are embracing Me. You are embracing My pain and suffering and thus entering My Heart, for My Heart is all pain and love. This is My Mercy. To come to know the love of your Beloved is to come to experience My sorrow. This is why My

Mother is the Queen of Sorrows, for it is she who lived most perfectly consumed in My Heart. My little one, this union of sorrows must move your heart to love all by suffering with silence, peace, and abandonment for all your brothers and sisters, My sons and daughters. Exteriorly smile and tend to the duties of your vocation with detail and love, but interiorly, through the arms of silence, live embracing your sorrows. In this way, you are embracing My crucified Body and soothing My wounds. This is the life of love. This is the life

⁵³ *Simple Path*, p. 284

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of a Mother of the Cross, for it is the life of My Mother. The Holy Spirit will help you, consecrate yourself to Him this morning. Go in peace, My daughter; I live in you as you live in Me. 8/8/11

Mary, as Co-Redemptrix, participates in our redemption through this interior work of silence. This interior work has always been present in the Church as its hidden force, and yet, this treasure, this way of life, is still known by very few souls and practiced by even fewer, including cloistered souls. This is the interior work of a victim of love.

The exercise below helps us live the silence of the heart in the sorrows of Christ:

Close your eyes and see Mary as in the image of the Pieta with the Body of her Son embraced in her arms. That broken Body represents our spouses, children, coworkers, parents, priests, and all our territory of souls. Use your imagination to see yourself embracing the most difficult person in your life. They are the crucified Body of Christ. As we embrace with Mary Jesus's broken Body and draw Him into our hearts, we embrace all those broken souls and enter the silence of sorrows. We receive into our hearts, with Jesus crucified, the brokenness of each member of our territory of souls, and we feel the sorrow of their brokenness. We do the work of suffering their brokenness as victims of love, united with the sorrows of Mary gazing at Jesus. It is a work of silence. This is the interior work of the cloister of the heart, and it is how we save souls.

Suffer with patient endurance

Patience is the capacity to endure suffering for love. God the Father encourages us to suffer with "patient endurance:"

Believe in the power of your sorrows immersed in the Sacred Heart of My Son. Suffer all with perfect faith in the power of Christ's crucified love. Suffer with patient endurance. The Kingdom of God is at hand... My victim intercessors need to be purified in the fire of many sufferings. 8/2/13

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The reflections below show how to live the silence of remaining in the sorrows of Christ:

I have entered a fuller awareness of my vocation as a mother of the cross—to accompany my Beloved Spouse in His sorrows of Heart for souls. This is my call to perfect love—to remain immersed in the pains of the Sacred and Immaculate Hearts. *My heart is overwhelmed, my pity is stirred.* The Heart of my God is overwhelmed with sorrows, for His Bride has defiled herself and turned away from her God. Jesus says to me, *The Lord of heaven and earth cries tears.* Love moves me to remain with Him, gazing into His eyes filled with tears. These past



two weeks, I have lived in a union of sorrows with my Jesus, a union that can only be lived in the silence of the Holy Spirit with Mary, a bond of love so strong that it does not permit sharing this experience with others, for then the bond is somewhat weakened. I feel more and more like the life of a cloistered. I have found my vocation! My life has truly become the white towel Mary used to soak up the Blood of her Son.

I, too, seem to receive the sins, wounds, brokenness, and oppressions of souls all around me. They bring me into this profound intimacy of suffering my Lord's sorrows with Him. Sometimes, I question my vocation—Is this God's will for me to feel constant sorrow in my heart? Exteriorly, I seem to function well in my state of life, with a smile on my face, even though, at times, the pain is so intense that it becomes difficult. Am I deceiving myself? Yet, I don't think so; I feel I have finally entered the life of a victim

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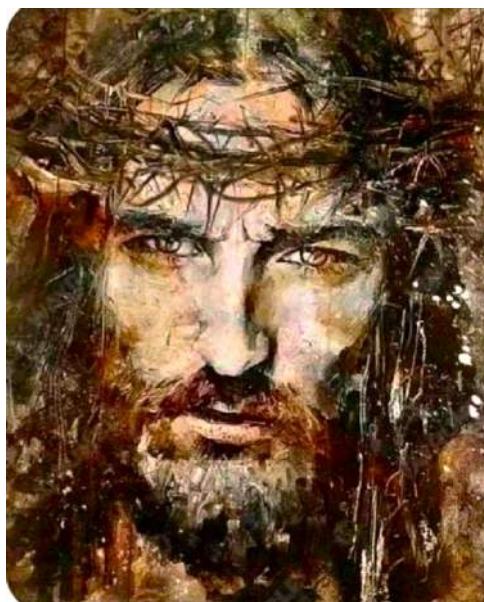
of love. Love moves me to remain with my Beloved, to accompany Him in His agony of love.

I feel called to greater stillness of heart and recollection, to live in the cloister of my heart, the temple of my Bridegroom, suffering with Him His sorrows for a humanity that has gone astray. God permits me to enter His sorrows through my own family. Because of my humanity, I need to suffer in the flesh the sorrows of the Two Hearts; therefore, I receive the intense piercing through the condition of the hearts closest to me. Silence is of the essence to allow the piercings to enter the depth of my heart, which is where my Lord dwells. These violent piercings thrust my heart into the Heart of my Lord, and it is in the union of sorrows that I live true marital intimacy with my Spouse.

Our vocation is to SUFFER WITH HIM, to REMAIN WITH HIM, accompanying Him in His agony. This is our vocation to LOVE! Interiorly, we must live more and more sowing in tears as our hearts receive the thorns, but exteriorly revealing the smile of a beautiful blossom.

“Man of Sorrows”

Interiorly, I have been contemplating Jesus’ Eucharistic face. I see Him, as in the scene of *The Passion of the Christ* when Jesus is sitting alone, crowned with thorns after having been mocked by the soldiers. I seem to enter His silence. In His silence, I can touch His sorrow and pain. His gaze draws me into His SILENT CRY for me and all souls.



"Yeshua" By johnnyssandart

6— Silence of the Heart

Jesus placed in my heart to ponder Isaiah 53. I ponder my Beloved—the Man of Sorrows, *despised and rejected*. He voluntarily receives God's Will to be *bruised for our transgressions* and *grieved*, He accepts the Will of the Father for love, as one with Love. God promises that He will see the *fruit of the travail of his soul*.

Our Lord, God's anointed Son, redeemed me as the Man of Sorrows through His pain and grief. He remains on earth in the Eucharist as the Man of Sorrows, fully present in silence. Only in silence can I encounter the Man of Sorrows. Only in the silence of Eucharistic Adoration can I choose to REMAIN with Him as His spouse—to adore, thank, bless, caress, embrace, console, and love Him.⁵⁴

Participation in Divine Love can only be lived in the silence and hiddenness of the heart. Jesus said:

Receive My outpouring of love and joy, my little one, for you have received into your heart the mystery of God's suffering for humanity. To receive the mystery of My suffering for love is to receive the mystery of who God is. The perfect communion of the Father, Son, and Holy Spirit is love; the mystery of a love that sacrifices all for love; the mystery of a love that suffers all for love. My suffering on earth was silent and hidden - in the stable in Bethlehem, in the hidden journey to Egypt, in the hidden years living in Egypt, in the hidden years in Nazareth, in My hidden suffering for 40 days in the desert, in the hidden suffering of My Heart during My public life, in My hidden sufferings in the Mount of Olives, in My hidden agony in the prison dungeon. The Mystery of the Cross is revealed in My Sacred Heart. The mystery of God's suffering for love can only be found in My Heart; it can only be known in the communion of hearts as revealed in the Two Hearts- the Heart of Mary and Mine. Participation in the Mystery of Divine Love can only be lived in the silence and hiddenness of your heart, love in sorrow unknown to the

⁵⁴ Excerpts from the diary of Lourdes Pinto, a mother of the cross.

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world and only known by God. The mystery of My Death and Resurrection is reserved for those who journey into the deep of their own hearts to encounter My Heart. 11/20/20

Jesus explained His agony of love to us and asked His victims of love to remain with Him:

*The ways of God are not the ways of men. I redeemed the world through My love lived in My sorrows. I chose to **REMAIN in this interior agony, an agony that is both a fire of consuming divine love***



Sacred Heart of Jesus by Michael Corsini.
www.michaelcorsini.com

***and the groans of excruciating sorrows.** This was, and is in the Eucharist, My life for souls—love and pain as one.*

There are very few souls that come to know My Sacred Heart and fewer souls that enter My Sacred Heart as one with Mary to live and remain, in silence and prayer, in My continuous agony for souls. The world is being made new through the few souls who, for love of Me, have chosen to remain with Me in My hidden life of love for souls.

It is through God's Simple Path to Union with God that God desires to lead many souls to this

perfect state of union with Me for God's glory and the triumph of God Trinity on earth.

Persevere, My little one, contemplating all that I teach you with perfect faith and hope. I, as one with My victim souls, am making all things new. 2/14/23

6— Silence of the Heart

Jesus challenges us to BELIEVE in the power of our sorrows united to His:

My little one, I have heard the cry of your soul, and I, your Beloved, come to bless and strengthen you. I have received your sorrows. My little one they are a participation in the sorrows of God, who loves you (pl). Remain immersed in the sorrows of your heart with perfect faith and hope in the God who loves you. 8/8/23



Silence of Receiving

In the book *The Dolorous Passion of Our Lord Jesus Christ*, Blessed Anne Catherine Emmerich describes Mary and the holy women soaking up the Blood of Christ. She writes:

I saw Mary and Mary Magdalen 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 which Claudia Procles had sent. John was not with the holy women, who were about 20 in number.⁵⁵

⁵⁵ *The Dolorous Passion of Our Lord Jesus Christ*, p.225.

6– Silence of the Heart

The Blood of Christ is His life poured out for every soul. His Blood spilled out on the ground represents all the souls who have not received the gift of His Redemption.

Women as silent receptors

The feminine maternal heart is the receptor. That is why, Mary, with the women willing to learn from her, soaked 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 in order to bring reparation, honor, and consolation to God.

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. They receive the ingratitude, rejection, harshness, and arrogance of those souls into their hearts to suffer and intercede for them. **They live their sorrow as one with the Mother of Sorrows in silence**, collecting the precious Blood of Jesus.

Mary has formed the women of our community, the mothers of the cross, by teaching us the significance of the *veil*. The veil we see her clothed with in the icon of our Lady of Silence is the Blood of her Son. She tells us:

Now I am clothed in His precious Blood, representing my Heart as His living chalice filled with His Blood, His life. April 2022

This white cloth that Mary used, soaked in the Precious Blood of Jesus, represents our mystical veil. We, too, are consecrated to God, whether religious or laywomen, pure, silent, consolers of the Sacred Heart of Jesus. We suffer hidden in our hearts the hardness of hearts of many souls. We are covered, anointed, by the precious Blood rejected by hardened souls. We, with Mary, live consumed in these hidden sorrows, which are the groans of the Sacred Heart of Jesus. We gaze at Abba as He gazes at His daughters consecrated in the rejected Blood of His Son,

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and we supplicate in Christ's groans for grace for the most hardened souls.

Below is a reflection on living “veiled” in the Blood of Christ:

I have entered the hidden life, no longer within my home but now within my heart. I am now living the vision of my body as a living cloth prostrated on the floor absorbing the Blood of Jesus. My heart has become that simple, insignificant cloth that has now wrapped itself around the crucified Body of my Lord. In the hidden cloister of my heart, I live absorbing His Blood and suffering my sins and the sins of humanity as I receive His wounds. I feel total silence and stillness. My only desire is to live in Jesus' crucified love, adoring, thanking, and suffering with Mary the sins of many. Who can understand this hidden life so beautiful, so powerful, and so hidden? I feel I am living profoundly in the hidden force of God's love.⁵⁶

This work of “soaking up” the Blood of Christ is often very difficult for most men, even priests, who have difficulty entering into the sorrows of their wounded hearts. God, in His infinite mercy and goodness, chooses and prepares us as women to become the “helpers” (Gen. 2:18) for these men. We receive the brokenness and wounds of these souls into our feminine hearts, allowing ourselves to be pierced. The women then must begin to work through their own sin that surfaces from within—resentment, anger, frustration, repulsion, and disappointment. This work of love is needed to remain solely with pure sorrow as one with Christ. This is what it means to be the white cloth.

As our wounds are healed in Christ, we enter with Mary in our true dignity as women; we enter the strength and power as women of silence, not as broken, needy doormats but as strong warriors like Mary. The women of the Love Crucified Community go through a long and continuous process of healing our wounds to live in the dignity God desires of His warrior women!

⁵⁶ Excerpt from the diary of Lourdes Pinto, a mother of the cross.

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

Jesus taught us that His tenderness in mercy heals. As we receive the brokenness of others, especially of our men, and we become God's tenderness, we assist God in the work of healing. We do it for the love of God and the love of souls. At times, we will face the temptation to reject this work. We must persevere and work through the temptation, choosing to REMAIN and RECEIVE and bring consolation to the Heart of God.

The Lord seeks warrior women who are holy to remain with the Mother of Sorrows as grace for the world. He said:

My beloved, it is I, your Beloved, alive in you. It is My gaze of love that I am allowing you to contemplate. It is My love in sorrow pouring into your being, for I desire for you and all the MOC to become one heart with My Mother of Sorrows. Remain in My sorrows for a humanity that no longer seeks Me. They seek their self-satisfaction in the pleasures of the flesh. I desire for the MOC to remain in silence and prayer, contemplating My agony, for My Body, the Church, has begun her passion. Tell the women to remain gazing at the God who loves them and to desire with all their hearts, united to the Immaculate Heart of Mary, to accompany Me in the passion of My Body. 11/11/22



“The Exaltation of Joan of Arc”
by Dani Lachuk



Men, too, must live the silence of receiving.

Men are also called 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.

In the example below, our Blessed Mother teaches us the importance of being attentive to living in Christ's sorrows:

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 referenced a recent incident in my family in which I asked one of my family members to pray the rosary with me, and he said, "No." She told me she was asking him to pray the rosary through me. 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 unfazed by these attitudes in my family to the point where I fail to recognize and acknowledge how these offenses against Jesus and Mary bring great sorrow to their hearts.

6– Silence of the Heart

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. I must live hidden in her cloister as I make reparation and intercede for my family before the throne of Abba.

Becoming a Living Chalice

This work of holy silence transforms us through the Holy Spirit into God’s *living chalices*. The Lord explains:



You are My living chalice of My most precious Blood. (I had an interior vision of me united to Jesus crucified as ONE Body.) As I allowed My Body to be pierced so that My Precious Blood could be poured out on many, I desire you to allow Me to penetrate your heart open so that My precious Blood can flow from you to countless souls.

“My Lord, I do not understand how to be a living chalice of your precious Blood?”

BY LOVE IN SUFFERING

4/8/10

Mary soaked up the precious Blood of her Son. She did not allow a drop to be wasted. She knelt at the foot of the Cross, absorbing every drop of Blood that flowed from Jesus' wounds. At the moment of the piercing with the sword, Jesus was dead, but Mary was alive, and mystically, her Heart was pierced. She desired to die with Jesus and enter His glory in

Heaven with Him, but the Father chose for her to remain on earth as the *living chalice* of Jesus' Precious Blood. Through the piercing of her Immaculate Heart, she became the *living chalice* in which her Son's Blood was being poured out on the Apostles and nascent Church.

As victim intercessors, we are one with Mary, living chalices of Jesus' Precious Blood on earth. Like Mary, we, both men and women, must allow our hearts to be pierced and be abandoned to the Father's Will. We must accept all trials, tribulations, persecutions, and sufferings with patience and trust, thus allowing our Beloved to pierce open our hearts. Like Jesus and Mary, we are perfected in suffering. We become *living chalices* in which our Lord's Precious Blood can be poured out to others through our pierced hearts in Jesus crucified.

Desolation—The Dark Night

The Mystical Journey to Divine Union gives a clear definition of the word “darkness” as it pertains to the purification of the dark night:

The “darkness” means that the soul’s former ways of understanding, imagining, thinking, feeling, experiencing, enjoying, etc., come to an end. Its former understanding of God and life disappears. Its ability to reflect on and ponder the truths of God becomes impossible. Its former feelings of consolation and delight in God end. The soul is now in darkness to all former ways of thinking, feeling and experiencing life and God. Nothing natural is capable of engaging God in His pure form. Thus, God darkens everything natural so as to communicate to you in a new language! The “new language” is infused faith, hope and charity. These virtues are directly communicated to your soul, now in the most secure way, so that you will come to know God, hope in God, and love God in a way you could never do by yourself. You begin to securely share in the divine life of God in God’s way, by God’s ability, and through God’s power alone!⁵⁷

⁵⁷ John Paul Thomas, “Chapter Four, The Passive Night of the Spirit,” in *The Mystical Journey to Divine Union, Spiritual Wisdom from St. John of the Cross*.

6– Silence of the Heart

In chapter four⁵⁸ of the *Simple Path*, the Lord shows us how to live three types of purifications in His Sacred Heart. These represent the three nails that crucified Jesus. He tells us that through the gift of each nail, we begin to be crucified with Him to be no longer two but ONE. In the first nail, the Lord begins to prepare us for a time of desolation, which is glorious because, in desolation, we are given the opportunity to show Jesus how much we truly love Him. It is easy to love when we are in consolation, but when He hides from us and leaves us in the darkness of faith, it is our opportunity to say, “This is how much I truly love you, my Lord.” Desolation allows us to forget ourselves and become faithful spouses of Christ, perfect our love for Him, and be a consolation to Him.

The purification of your desires is the first stage of purification in My Sacred Heart. You begin to move only according to My desires and not yours. You no longer do what you want to do nor go where you want to go, but now, you go only where I take you. You choose to live each day according to what is most difficult, not what is easiest. This will require a greater discipline of your will, greater silence, and stillness of soul in Me.

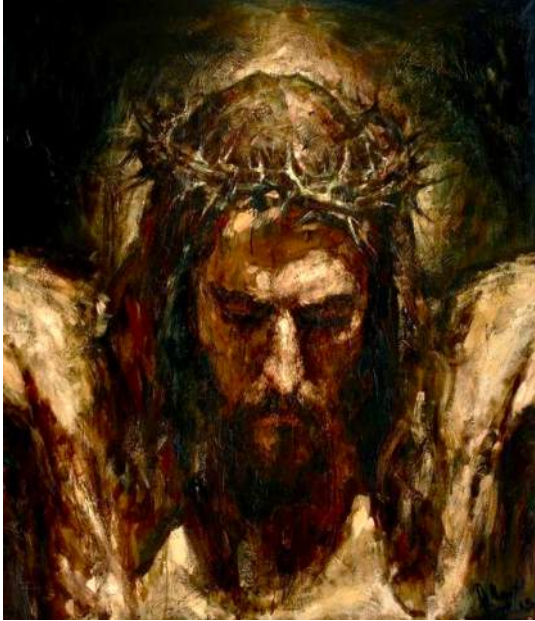
You have come to recognize My voice and the promptings of My Divine Spirit. At times, God requires immediate obedience; at others, your obedience is lived as you wait upon the Lord. The latter obedience requires greater abandonment and trust, and, therefore, is more pleasing to Abba, Our Father. This is a complete dying to moving in your will. 1/16/14

It is through My crucified gaze that you will desire to be One with The Victim of Love, in which you will desire solely the Cross, in which you will desire the salvation of all your brothers and sisters and forget yourself, in which you will receive the power of the Holy Spirit to lay down your life as My sacrifice of love for the salvation of many. 3/1/11

⁵⁸ Chap, 4 “The First Nail that Pierced Jesus’ Feet, in *The Simple Path*, p.187.

6— Silence of the Heart

When desolation knocks at the door of our hearts, we should be ready with arms and hearts wide open to prove our love to Jesus. The Lord taught us about the silence of desolation and why we should be grateful when it comes:



By Anatoly Shumkin / Saatchiart.com

In desolation, your life has the greatest power and is most fecund. In My desolation on the Cross, My life shown most brilliantly the love of God the Father. My desolation made My faith in My Father radiate its perfection. Through My desolation, I gave birth to My Church and all Her sacraments. Through My desolation, I gave birth to all My sons, My priests. Through My desolation, the Holy Spirit expanded the maternal Heart of My Mother to embrace all of humanity.

It is in your times of desolation that the Holy Spirit and My Mother wish to unite you more intimately to Me. It is in your times of desolation that you are given the opportunity and grace to suffer with Me. It is through your desolation that you can come to know the pain,

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suffering, and love of My Heart. It is through your desolation united to Mine that your life will also be most fecund.

My desolation was so important for the salvation of the world that the Father willed for My Mother to continue suffering My desolation on earth. Her suffering of solitude was her continuation of My desolation, and it produced and continues to produce a shower of graces for the world. 3/2/11

The desolations and consolations of our life are like the rhythm of waves upon the shore. In the Gospel of John,⁵⁹ Jesus describes the desolation as a woman in labor, in which the painful contractions bring forth the child's birth. The consolation comes from the mother's love and willingness to endure the pain that brings forth new life. This also applies to the spiritual life; it is mainly in times of desolation that we are purified, grow in virtue, come to know the goodness of God, come to self-knowledge, and grow in dependence and trust in God. The desolations lived in union with Christ, in trust and hope, bring forth a new creation in us and new life to others.

The Lord says that His desolation was so important that God chose for His Mother to remain on earth after Jesus' Ascension in the desolation of Christ crucified so that her maternity would be most fecund for the Church. Every Christian is called to enter with Mary in Jesus' desolation on the Cross, thus obtaining immense graces for the Church.

The message ends:

I desire the souls that love Me to live their times of desolation united to Me and completely abandoned to the Holy Spirit. In this way, My hidden force will acquire the power of God to overcome the darkness in the world. My Cross is not My Cross without the power of desolations lived with perfect faith. 3/2/11

⁵⁹ Jn 16:21.

In desolation, we, too, radiate who we are to God and others. It is in desolation when our spouses, children, and family members can see and witness what true faith, hope, and love look like.

The Lord tells us that through His desolation, He gave birth to the Church and His priests and expanded Mary's maternal Heart. In our times of desolation, lived in the cloister of Mary's Heart as one with her, the feminine and masculine heart matures, and we bring new life to our families, souls, priests, the Church, and the world. Therefore, to live in the Will of God is to live expecting trials, challenges, storms, and sufferings as part of life and as opportunities for growth in holiness. Our desire moved by love leads us to willingly participate with Christ in the labor pains necessary to bring forth new life in us and others.



The interior battles of the heart

When we enter the first and second nails of crucifixion,⁶⁰ we enter an interior battle against our flesh and its attachment to self-love, comforts, and consolation. Remaining in the sorrows and embracing the desolation becomes a continuous battle, as the flesh tends to reject desolation. To win this battle, we must shift our gaze from ourselves to the Lord and suffer everything with Him. If we persevere in this battle, we grow in holiness.

The Lord prepares us for this struggle with these encouraging words:

My little one, living in total abandonment and peace in the desolation, elevates the soul out of her ego into the ecstasy of Divine Love.

⁶⁰ *The Simple Path to Union with God*, Chap. 4, "In the Sacred Heart of Jesus," p.187.

6– Silence of the Heart

Initially, a continuous struggle with self takes place in the soul. Learning to give Me your emotions, and live detached from them, allowing them to serve My purpose, is difficult for every person. Yet, perseverance in this practice for love of Me brings forth the death of self. Persevere, My little one, abandoned in your solitude and sorrows in peace and stillness gazing at Me, your Love crucified. 2/8/22

As warriors of God, Christ, our Commander in Chief, teaches us how to conquer death and Satan by suffering all for love in silence. Christ's victory was not in the miracles or preaching but in the silence of His desolation on the Cross.

Pope Benedict XVI teaches the Church how to journey into the silence of Love crucified:

As the cross of Christ demonstrates, God also speaks by his silence. The silence of God, the experience of the distance of the almighty Father, is a decisive stage in the earthly journey of the Son of God, the incarnate Word. Hanging from the wood of the cross, he lamented the suffering caused by that silence: "My God, my God, why have you forsaken me?" (Mk 15:34; Mt 27:46). Advancing in obedience to his very last breath, in the obscurity of death, Jesus called upon the Father. He commended himself to him at the moment of passage, through death, to eternal life: "Father, into your hands I commend my spirit" (Lk 23:46).

This experience of Jesus reflects the situation of all those who, having heard and acknowledged God's word, must also confront his silence. This has been the experience of countless saints and mystics, and even today is part of the journey of many believers. God's silence prolongs his earlier words. In these moments of darkness, he speaks through the mystery of his silence. Hence, in the dynamic of Christian revelation, silence appears as an important expression of the word of God.⁶¹

⁶¹ Benedict XVI, Apostolic Exhortation, *Verbum Domini*, #21.

Fr. Walter Ciszek, a Jesuit priest who went to the Soviet Union to evangelize, spent twenty-three years in prison and the labor camps of Siberia. He discovered that those long years of profound desolation were God's Will for him. He attained a deep state of union with God through that time of desolation. He wrote in his book, *He Leadeth Me*:

Along with thousands of others, I was put to work in labor brigades doing outdoor construction in the extreme Arctic cold, or in coal and copper mines, ill clothed, ill fed, and poorly housed in the timber barracks surrounded by barbed wire and a "death zone." Men died in those camps, especially those who gave up hope. But I trusted in God, never felt abandoned or without hope, and survived along with many others. I never looked on my survival as anything special or extraordinary, but I did give thanks to God for sustaining and preserving me through those years.

Those long years of desolation brought him to the death of his ego. He wrote, "The greatest grace God can give such a man is to send him a trial he cannot bear with his own powers and then sustain him with his grace so he may endure to the end and be saved." The gift of desolation brought him to personally know the love of the Father, Son, and Holy Spirit. He went on to say, "God is in all things, sustains all things, directs all things. To discern this in every situation and circumstance, to see his will in all things, was to accept each circumstance and situation and let oneself be borne along in perfect confidence and trust."

Learning to live in the silence of the desolations God permits in our lives prepares us to enter the summit of the *Simple Path to Union with God*, the cloister of the Immaculate Heart of Mary. Below is a personal reflection on Christ's Words ***Remain in my love*** (John 15:9):

Jesus continues to "give Himself fully" for me. He remains faithful to me every time I sin and am unfaithful. He remains to receive the thorns of my brokenness and inability to love Him as He has loved me. He doesn't leave; he doesn't reject me, criticize me, or separate Himself from me. He remains in the solitude of the Tabernacle for

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me. He remains in the long-suffering of waiting as He thirsts for my love.

Now, in the second nail of crucifixion, I am called to love as one with Christ. I, too, must choose daily to “remain in love” by receiving the brokenness of souls and choosing to remain patient, tender, merciful, compassionate, slow to anger, and rich in kindness... I need to process my emotions, especially anger, frustration, disappointment, resentment, and sorrow, in silence and prayer and give them to Jesus. I need to choose what pleases Him, forget myself, and remain in love.

This daily struggle to choose to remain and continue to give myself entirely to those most difficult begins to draw my soul into the “Soledad,” an interior desolation of heart that abandons her human desire to be loved the way she longs to be loved by creatures. In this second nail of crucifixion, God hides from the soul to perfect her in love. Her self-love is dying. She must choose the “solitude” solely for the love of Christ to quench His thirst for love. This abandonment to live by giving love, the roses, and receiving the thorns eventually bears the fruit of joy.

Love one another, as I have loved you (John 15:12). God has remained in love since the Fall. Salvation history proves that God is love. He continues generation after generation, to remain faithful to humanity even when humanity continues to be unfaithful. To become love, one with God, I must remain faithful through perseverance in living *The Path* He has given me. This process of the second nail is a gift from God to enter and live the Gospel to greater perfection, becoming one with the Word of God.⁶²

In the message below, Jesus clearly states that our desolations are a blessing from God:

⁶² Excerpts from the diary of Lourdes Pinto, a mother of the cross.

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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.
2/5/23

Jesus encourages us to remain in peace and silence during our times of desolation and to trust that this martyrdom of heart unseen by the world is the power of the Holy Spirit to bring forth new men and women for God's Kingdom on earth. He tells us:

I, your God, who loves you, will not abandon you during the time of the great destruction. You will suffer greatly, for the chastisement of the world will touch all people, but you, my little ones, will persevere in faith and hope because I am your God and will remain with you. Suffer all with Me as I have taught you for the salvation of many souls, and in time, the new Jerusalem will be established on earth; a time of peace and joy upon the earth to give all glory and honor to God. Please remain in your desolation which I am permitting, trusting that I am making all things new through My faithful remnant of hidden victim souls. Only through this hidden martyrdom of heart, united as one heart to My Mother of Sorrows, will my priest sons become the new men of My Kingdom on earth. Remain in peace and silence [during] your time of desolation. 5/30/22

Joy and Sorrow Lived Together

Rejoice

Love is, at the same time, sorrow and joy. Living in the silence of the heart, in union with the sorrows of God, united with our Mother of Sorrows, brings forth the fruit of joy. Joy is the fruit of BELIEVING that our sorrows lived as one with Christ's sorrows are saving souls. The joy is Christ's joy as He exclaims right after Judas leaves to betray Him, *Now is the Son of man glorified, and in him God is glorified* (John 13:30). Jesus' joy amid His excruciating sorrows is His desire to lay down His life for love of us.

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My little one, know that I love you as one with our Father. Be very patient during this stage of purification (2nd nail). Do not be discouraged as you see your self-love, but live in gratitude because seeing the truth is freedom. The only way a soul can forget herself is to see the truth of her broken condition and to see the truth of God's merciful love, for He sent Me, His only begotten Son, to bring sight to the blind so that you can encounter the living God before you and within you. Continue to thank God continuously in every breath, for God is raising His saints of the end times, and you are counted among these holy souls. Therefore, rejoice, My little one, with dance and timbrel in hand! 2/17/22

The Lord says in the message, *The only way a soul can forget herself is to see the truth of her broken condition.* We know we are on the right path if we recognize our lack of silence, our inability to love unconditionally, and our adverse reactions to our emotions. Our Lord's words are full of tenderness and love towards us. On the other hand, we can be so hard on others and ourselves. The Lord is patient with us because He sees our efforts and struggles, understands our weak condition, and loves us despite our failures. So, we, too, must learn to be patient with ourselves, accept our fragile condition and our misery, persevere, and love ourselves.

The silence of the heart incorporates joy. Joy and sorrow are lived as one in Mary. If we are all sorrow without joy, we are not living the Cross of Christ; we are in a depression. It is difficult for every human being to find joy amid the sorrows of life. In the next message, Jesus answers the question, "How do I live joy with so much sorrow?"

Because your sorrows are saving souls... Your tears, united to Mary's, are watering the face of the earth with God's grace. Your sorrows in Me bring forth new life... 6/3/14

Rejoice in the Lord always

Through the Scriptures, as well as in many of the Lord's messages to Love Crucified, we find the Lord repeatedly calling us to **REJOICE**:

† *Blessed are you who weep now, for you will laugh.* Lk. 6:21

Your tears will turn into dancing. Rejoice, My little one, rejoice, for your God and Savior has found favor with you, and your prayers and supplications are being blessed by the Father, for He hears the cry of the poor. 1/19/23

† *Blessed are you who are poor, for yours is the kingdom of God.*
Lk. 6:20

The poor are those with meek and humble hearts who love Me as their one and all. God delights in such souls. The MOC are His delight, for they resemble My Mother with God's holy radiance. 1/19/23

† *Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven.* Mt. 5:11-12

*Persevere in suffering all with Me with your gaze fixed on Me, and you will witness great miracles— the lame will walk; the blind will see; the broken will be restored; the oppressed will be set free; the wounded will be healed, for God is present in the world...
Rejoice, my little one, rejoice!* 1/19/23

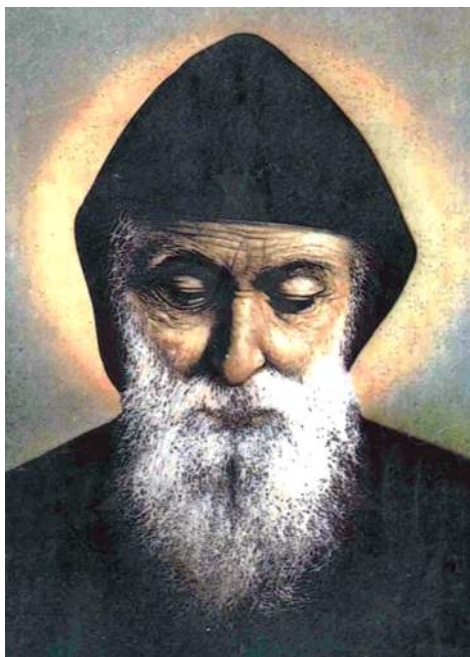
6– Silence of the Heart

Jesus spoke to us in a beautiful litany on how to discover this supernatural joy:

Embrace all the sorrows I place in your heart with perfect peace, trust, patience, and love. Exteriorly reveal your gentle smile and PERFECT JOY in knowing the love of the Father, Son, and Holy Spirit for you, your PERFECT JOY in knowing that We live in you and you in Us, the PERFECT JOY in knowing that you have been chosen by God to aid in the salvation of many and that you have responded, the PERFECT JOY of living in faith, hope, and charity, the PERFECT JOY of possessing the gift of the Cross, the PERFECT JOY of knowing more intimately Love and becoming ONE with Love, the PERFECT JOY of knowing Mary and living with her as one heart in My Love crucified. 6/28/11



“The Almighty Has Done Great Things for Me”
By Maria Lang / marialang.net



7

SILENCE OF SELF-LOVE

I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Romans 7:22-23

Divine love moves us to become a total gift of self to God and others. Self-love makes us selfish and focused on our own self-gratification. For us to have a deep spiritual life of grace with Christ in us, we must purge our self-love, which is an obstacle to God. Christ wants to make us One with Him. Jesus says:

Perfect love is the fruit of the death of self-love. To obtain perfect love, a soul must grow in each virtue, with the death of all the vices.
1/23/23

7– Silence of Self-Love

To achieve this union of Divine Love, a soul must undergo a deep process of purification. It needs to move away from the entrenched self-love of its ego, rooted in original sin. The Catechism of the Catholic Church teaches: “Concupiscence stems from the disobedience of the first sin. It unsettles man’s moral faculties and, without being in itself an offense, inclines man to commit sins.”⁶³ Baptism removes original sin but does not free us from finding sin attractive.

In the message below, Our Lord explains our misery:

Misery is what you became after original sin. It is your inner gaze turned toward self. Because of concupiscence, your human tendency has become self-glorification.

The grace of seeing the truth of whom you have become in all its ugliness is the gift of the Holy Spirit, for He is the light of the love of the Father and Son that reveals the darkness in every human being to purify them through the power of My precious Blood, My Blood that cleanses My bride and makes her pure. 8/2/22

The love of our Father for us and His desire to restore us in His love moves Him to send us His only begotten Son. Through Christ’s perfect obedience to the Cross, we receive the Holy Spirit to help us battle our disordered self-love and its inclination to sin. Therefore, it is only at the Cross, as we become one with Love crucified, that our self-love dies, and we can become holy as God is holy.

God, in His infinite goodness and love, created man and woman in His image and likeness. He created them with free will, knowing that they would turn away from Him in disobedience, yet God created humanity with free will so that He could truly be loved and honored. It is precisely because of your free will that you have the capacity to love God as He has loved you. He continues to wait for His creation to love Him through Me, as one with Me. I came into the world sent

⁶³ CCC #2515.

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by our Father to restore all things in God and for God. Yet, man continues to rebel against the goodness of our Father. This is a great tragedy. Yet God, because He is Love, does not turn away from His creation but remains in grief and generosity, waiting with open arms for them as I depicted in the parable of the prodigal son.

Perfect love is lived in perfect obedience to the will of God. Adam and Eve were in the garden with God, yet their love had not been perfected. It is only through the Cross, as one with My Love crucified, that humanity can be restored in perfect love for the glory of God. My life on earth revealed this divine mystery of suffering voluntarily for Love. This is the only way to transformation in God and for God. 2/10/23



“Beloved Father” by Danny Hahlboh
diana-hahlbohm.pixels.com

Ordered self-love vs disordered self-love

It is important to differentiate an ordered self-love, which is commanded by God to love ourselves and care for our health and well-being, from a disordered self-love, as described below:

By self-love, we are not referring to a healthy love for self that acknowledges all that is good in us and appropriately cares for our genuine well-being (Eph 5:21). But rather, the self-centeredness that focuses us inward and opposes the authentic good found in true virtues, resists God’s holy will, and prevents us from loving with the love of Jesus crucified. As the soul begins to grow deeper in prayer and in its spiritual union with God, the Lord begins to lead the soul into this “dark night” in order to expose and dismantle this deep-

7– Silence of Self-Love

rooted tendency towards self-absorption that keeps the soul fixed on its own desires and satisfying its own will.⁶⁴

St. John of the Cross, in his treatise, “Dark Night”, explains this great work of God’s divine mercy in purging the soul of its distorted self-love so that it can attain the selfless love that desires solely the Cross for love of God and others. St. Peter describes how sharing in Christ’s sufferings



By Kevin Carden

jesusisthechristprints.com/collections/kevin-carden

is the essential fire of the Holy Spirit for the purification of self-love:

Beloved, do not be surprised at the fiery ordeal which comes upon you to prove you, as though something strange were happening to you. But rejoice in so far as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed. 1 Peter 4:12-13

Jesus explains to us that the deep roots of self-love can only be extracted at the Cross:

But in order for humility to kill the deep roots of self-love, pride, and vanity in a soul, she must come to My Cross for her heart to be plowed with My thorns and wounds. 3/2011

Christ desires to make us part of Himself so He can live, pray, love, act, and suffer in us. Divine Love desires to infuse grace into our souls to transform our hearts, thoughts, attitudes, and actions into those of Christ. St. Paul sums it up beautifully:

⁶⁴ Tom Neal, <https://www.wordonfire.org/articles/st-john-of-the-cross-advice-on-conquering-self-love>

7– Silence of Self-Love

I have been crucified with Christ; it is no longer I who live, but Christ who lives in me, and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. Gal 2:20

Blessed are the poor in spirit

The Beatitudes tell us *Blessed are the poor in spirit, for theirs is the kingdom of heaven* (Mt 5:3). The *Simple Path* describes these souls as “the hearts that empty themselves for love of God.”⁶⁵ Those who live solely for God. Pope Benedict XVI best describes these souls:

Jesus is King of the *anawim*, of those whose hearts are free of the lust for power and material riches, free of the will and the search for dominion over others. Jesus is the King of all those who possess that interior freedom that enables them to overcome the greed and egoism of the world, and who know that God is their only wealth.⁶⁶

To live single-hearted, loving God above all, we must confront our self-love. The *Simple Path* leads us to the self-knowledge that we love ourselves more than God. This is our misery, and this knowledge is the foundation of true humility. Jesus tells us:

To live courageous lives daily in your ordinary lives requires first, growth in humility, the humility of knowing your misery, and trusting in My merciful love. The humility of a pure heart that is able to see My gaze of love in sorrows. This grace of the encounter of a soul with God perfects the soul with the inner strength needed to battle daily her ego with all its desires and attachments, solely to desire Me. This is living single-hearted, solely for love of Me.

I have taught you through My Simple Path to suffer all with Me, thus teaching your inner gaze to remain on Me and not on self. Perseverance in this daily practice brings forth the transformation of the heart with the supernatural grace souls will need to live as my witnesses (martyrs). This is courage. 1/9/23

⁶⁵ *The Simple Path*, Section 5-D, Poverty.

⁶⁶ Benedict XVI, General Audience, 26 October, 2011, w2.vatican.va

7– Silence of Self-Love

Great courage is needed to open our hearts wide to God and allow the Sword of the Spirit to cut through our pride, arrogance, self-love, self-will, and all the hardness of our hearts. The fruit of the few courageous souls who undergo this process is transformation into God! It takes great courage to choose to love daily those most difficult to love, to always choose love, patience, and tenderness, and never give in to anger and resentment. This is the courage of the daily martyrdom of the heart.

This dying to self-love requires growth in the virtue of poverty. Spiritual poverty directs our attention away from ourselves, empties our inner being, and opens our hearts to God and the needs of others. “The four things that we generally seek for our selfish enjoyment—pleasure, power, prestige, and possessions—Jesus freely renounced for the sake of our redemption.”⁶⁷

Jesus Christ, our God, became poor. The perfect expression of His poverty is His obedience to the Cross. The ultimate expression of His poverty is His being crucified naked. He voluntarily allowed Himself to be stripped of all His glory and power. The poverty of His nakedness reveals our pride, vanity, sensuality, and self-love.

Jesus teaches us about the importance of the spirit of poverty:

I wish to teach you about poverty, the spirit of poverty. There is physical poverty, but the spirit of poverty is much more beneficial for your soul. It saddens Me greatly when My sons (priests) and religious live physical



⁶⁷ Nortz, *Holy Silence*, p.54.

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poverty but remain only there and do not allow the Holy Spirit to bring them to live the spirit of poverty... The spirit of poverty is lived when you allow the Holy Spirit, My Blessed Mother, and Myself to strip you of everything interiorly: your desires, expectations, plans, attachments, securities, consolations in friendships, even consolations from Me, so that you are left completely empty. It is a soul that has been stripped of everything, that is empty, that can be filled with My life...

My Lord and my God, what can I do to participate in this work?
Jesus answered:

Allow yourself to be perfected through suffering. Suffer with greater trust in Me... Suffer with greater abandonment and love. 7/8/10

The treasured pearl of poverty

Jesus explains how simplicity of heart facilitates a soul's growth in the spirit of poverty:

The call to simplicity is the call to detachment from the attachments of the flesh, both exterior and interior. As you grow in simplicity, you are emptied of all the attachments that prevent you from being filled with My life, My Blood. As you detach from material things, you grow in the virtue of poverty. As you become poor in the things of the world, you become rich in the things of heaven. The poor in spirit are rich spiritually, thus gaining true happiness on earth. Thus, you see that the tactic of Satan is to make you desire richness in the things of the world.

But the spirit of poverty is far greater than physical poverty. It is detaching from your own ideas, desires, plans, dreams, goals... It is complete abandonment to Me, your God and Savior. This requires great diligence and abandonment to My Spirit. 12/13/11

When the treasured pearl of poverty is found in Jesus crucified, we must be willing to sell everything to possess this pearl. We must allow the Holy Spirit to strip us of everything that is ours—material things as well as the more difficult interior things: desires, expectations,

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securities, opinions, plans, reputation, knowledge—total abandonment. This can only happen through the burning flame of the Holy Spirit and growth in silence. We become God's candle, and when the Spirit is stirred within our soul through our “Fiat” to be His victims of love, His flame begins to burn, and we begin to melt little by little. When the Spirit has melted us completely, we become one with Poverty—Love crucified.

Why is poverty the most treasured pearl? Through poverty, the soul becomes adorned in the radiant purity of all the virtues. Through poverty, our nakedness becomes clothed in God, in His Light! Then we can proclaim, “We have fallen in love with Poverty!”

Jesus said *Poverty brings forth chastity, and chastity brings forth obedience, which is the essence of Love* 12/14/11. Therefore, to reach our goal of heaven and perfect love, poverty is essential.

My little one, heaven is the glory of God. Heaven is living consumed in God Father through your union with Me. Heaven is living for all eternity in the Light, which is God—the Light, which is perfect Love. Everything is glorious. Everything is beautiful. There is only perfect joy, peace, overflowing love, and gratefulness for the goodness of God. I “invite you to come and see” because, on earth, you can begin to live in this glorious state through Me, with Me, and in Me, even though it is still a very limited state compared to heaven.

(I asked Jesus why I don't see the glory of God, the new Jerusalem, before my eyes.)

Jesus said, ***Self-love***. 5/17/22

Self-love is the veil, with many layers, that keeps us from seeing God in all His glory working in every instant of our lives.

Spiritual Practices Needed to Silence Self-Love

Learn to deny yourself

Self-love leads a soul to seek satisfaction, happiness, and pleasure in all the wrong places. It perpetuates the lie that the sins of sloth, gluttony, impurity, envy, and anger bring satisfaction, joy, and self-fulfillment when, in actuality, the opposite is true. True happiness can only be found by living in God's Will.

If any man would come after me, let him deny himself and take up his cross daily and follow me (Luke 9:23). Jesus tells us in the Gospel that we must deny ourselves if we want to follow Him. This requires that we battle daily the lies rooted in our wounds that cause our fears, anxieties, disordered tendencies, and sins. We must learn to deny our desires, expectations, and attachments. We must choose to love those most difficult people in our lives. We must be willing to say “no” to our disordered self-love in order to say “yes” to God if we are to enter the Kingdom of God.

St. John of the Cross understood the interior battle against the forces of our ego and self-love. He writes:

Endeavor to be inclined always:
Not to the easiest, but to the most difficult;
Not to the most delightful, but to the most distasteful;
Not to the most gratifying, but to the less pleasant;
Not to what means rest for you, but to hard work;
Not to the consoling, but to the unconsoling;
Not to the most, but to the least;
Not to the highest and most precious, but to the lowest and most despised;
Not to wanting something, but to wanting nothing;

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Do not go about looking for the best of temporal things, but for the worst, and, for Christ, desire to enter into complete nakedness, emptiness, and poverty in everything in the world.⁶⁸

Accept fraternal correction

Self-love is silenced when we have the docility and humility to be able to receive knowledge of our disorders from the people in our lives. When we receive the gift of self-knowledge from others, our disorders come into the light of our consciences, and we take responsibility for our disorder, thus bringing us to respond with a repentant heart. When received, the fruit of fraternal correction brings freedom, joy, gratitude, and communion. If not received, it brings forth division, separation, and sadness.

Cardinal Raniero Cantalamessa points out how self-justification can mask our actual progress against self-pride:

We must not make the mistake of thinking we have attained humility



just because the word of God has led us to discover our nothingness and has taught us that it must show itself in fraternal service. We see the extent to which we have attained humility when the initiative passes from us to others, namely when it is no longer we who recognize our defects and wrongs, but others do so; when we are not only able to tell ourselves the truth but also gladly let others do so. ... In other words, the point we are at in the struggle against pride is seen in the way we react, externally and internally, when we are contradicted, corrected, criticized, or ignored.

⁶⁸ St. John of the Cross, *Ascent of Mount Carmel*.

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To claim to kill your pride by striking it yourself, without anyone intervening from outside, is like using your own arm to punish yourself: you will never do yourself any real harm. It is as if a doctor tried to remove a tumor from his own body on his own.⁶⁹

Fr. Nortz uses the example of Jesus' silence when falsely accused:

The Gospels point out Christ's response to those who falsely accused Him: "Jesus was silent" (Matt. 26:63). This fulfilled the prophecy of Isaiah: "He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth" (Isa. 53:7). Christ, we know, did this not because He could not defend Himself but to leave us an example, a heroic example, of silence of self-love.

Unfortunately, we tend to be so self-defensive that we close ourselves even to those who seek to provide us with much-needed fraternal corrections. This self-justification is an exercise of false self-love. It is false because it does not seek our true good but only what is pleasant or easy.⁷⁰

All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness. 2 Timothy 3:16

Silencing judgments

The first step to silencing the tendency to judge others is recognizing our disordered self-love. In our pridefulness, we quickly give our unsolicited opinions and perceptions of others. *The Simple Path* explains that judging, comparing, and separating are disordered tendencies that must be silenced. When we compare ourselves to others, we feel inadequate, unworthy, anxious, and insecure. We begin to form judgments based on our disordered inclinations. When we feel hurt by

⁶⁹ Fr. Cantalamessa, 2nd homily of Advent on Francis of Assisi's Humility, Rome, 13 December 2013.

⁷⁰ Nortz, *Holy Silence*, p. 55.

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people, we tend to blame and separate from them, causing anger and resentment to build within our hearts.⁷¹ Learning to silence our judgments is very challenging because we have to detach from our opinions. It requires a real dying to self.

Mary taught us a technique to help silence our tendency to judge others. She said:

Learn to gaze into the eyes of God's sons and daughters (our brothers and sisters) and see into their hearts. Do not be deceived by the exterior; but see the wounds and pain in the hearts of your brothers and sisters. 1/1/12

This will help our gaze become the gaze of love and not judgment. Our perception of a person is easily distorted when we see only the exterior, but we are moved to compassion when we see into the heart.

Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Luke 6:37

Embrace the storms of life as blessings

The storms and sufferings of life become a blessing when we allow them to reveal the falsehoods of our self-love—the duplicity, hypocrisy, and the many masks we wear. It is often in the trials of life that our true selves are revealed.

Jesus had many followers and believers when performing miracles at the start of His ministry, but where were the multitudes at the hour of His passion? This is a reality that persists in Christianity today as well. Many today follow Jesus, as in the past, seeking healing, deliverance, and miracles; others follow out of self-seeking curiosity, but when faced with suffering and the Cross, they flee. Here, we see the sad reality of our broken human condition, which seeks self-love above all else.

⁷¹ *The Simple Path to Union with God*, p.200.

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Many souls never reach the state of following SOLELY for the love of Him. A love that desires to walk the narrow path of the Cross with Jesus solely to accompany Him. A love that desires to participate in His discomforts, humiliations, pain, exhaustion, sorrows, betrayal, and abandonment.

The Lord often permits storms in our lives to enflame our hearts with the fire of the Spirit to desire solely the Cross, to silence our self-love, and to help us achieve our transformation in Him. St. Paul writes eloquently to the Corinthians concerning the storms of life:

We are afflicted in every way but not crushed; perplexed but not driven to despair; persecuted but not forsaken; struck down but not destroyed; always carrying in the body the death of Jesus so that the life of Jesus may also be manifested in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you... do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day. For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison because we look not to the things that are seen but to the things that are unseen; for the things that are seen are transient, but the things that are unseen are eternal. 2 Cor. 4:8–12, 16–18

Jesus teaches us that our disorders rooted in our self-love are a “distortion of God’s glory,” and, therefore, the work of the Holy Spirit is to “burn away all falsehood” through the storms, afflictions, and sufferings of life:

Every disorder in your humanity is a distortion of God's glory. Therefore, the Spirit comes as fire from My pierced Heart to burn away all falsehood in each soul so that through this living pulsating fire, each soul can be renewed through Me, with Me, and in Me in God's image and likeness, and thus bring glory to God on earth and for all eternity in heaven.

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My Simple Path brings each soul to encounter their misery so that they can encounter God's glory. God's glory is who He is—Love—perfect, pure Love. As you put on Jesus Christ (Rom 13:14), you take off all falsehood. Thus, you become God's witnesses, His saints for these end times. Teach My Simple Path to all peoples, and this act of obedience and love will bring Him great glory. Go in peace, My little one, believing I am one with you. 12/11/22

Give praise and thanksgiving to God in all things

In order to persevere in dying to self, the soul must remain focused on the goodness of God and away from self, giving praise and thanksgiving to God in all things. The Lord teaches us through the *Simple Path* that the art of silencing our self-love comes as we unreservedly trust God's love, a love that desires only our good in good times and in what we perceive as bad:

As I previously said, expanding the tent of your heart is a painful process because it requires a slow death of self. You must be willing to die to everything that is not of Me. The Simple Path to Union with God is the path of dying to self.

The process from the beginning of My Path to the first nail of crucifixion is a process of going deep, emptying, and cleansing. The second nail begins the expansion of the heart. As you abandon yourself in everything to My Will and choose to live every situation with trust in My love and the goodness of Abba, you grow in abandonment, which expands your heart with Divine Love. You no longer live according to your feelings and emotions but in perfect trust in my love and mercy. You choose to live to please Me as one with the Father through the grace of the Holy Spirit and deny your own feelings.

The practice of living in continuous praise and thanksgiving in good times and in bad is very beneficial to help a soul persevere this process of death to self so that, more and more, it is God Trinity living in the soul. The inhaling and exhaling of praise and thanksgiving keeps the soul focused on the goodness of God and away from self. 12/19/21

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A litmus test for a soul seeking to silence self-love is its ability to joyfully perform its duties of life without desiring external recognition. Their joy comes from God's gaze of love toward them and their gaze of love and continuous gratitude toward Him. Many souls do not recognize Jesus in the Eucharist; He is not known nor loved; He is not thanked and affirmed; therefore, these souls who have died to their self-love and live solely to please God by suffering with Him and offering Him continuous praise and thanksgiving, bring much joy and consolation to Our Lord.

Jesus speaks of this in the messages below:

The MOC are the joy in heaven...It is through the hidden life of the MOC that My army of holy priests will be raised up. These spiritual mothers will live the tears and sorrows of their hearts, united as one with My Mother of Sorrows. It is My Mother's sorrows that continue to shower grace upon the world, and as My MOC unite as one with My Mother, the shower will become a living torrent of grace. Therefore, each MOC must be perfected in living her hidden ordinary life with all its trials, sorrows, and exhaustion.... with pure love, and in this way, she will find her joy, the joy of knowing that she is participating in the hidden sorrows of My Mother for the salvation of many souls... Your lives as My victims of love will go unnoticed by the world but seen by the eyes of the Father. He will use your hidden lives of love to humble the proud. Know that you are My consolation.
5/31/11

Learn to forgive

Many people spend a great deal of energy and time mulling over perceived wrongs done to them. Our broken human condition causes us to overreact to offenses received and be self-centered. The result is the harboring of resentments and anger in our hearts. Resentments come when we refuse to forgive others and justify ourselves in self-righteous indignation. To forgive, we must move beyond our self-centeredness, recognize our sins, and turn to God. Jesus teaches us to forget ourselves and gaze on Him. We can only receive the grace to forgive those who

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hurt us by gazing at Jesus and pondering how He responded to unjust treatment.

If every soul kept their gaze on Me as they suffer, they would learn to love the way I have loved them. A love full of compassionate mercy and patience. A love slow to anger and rich in kindness. A love that cries with each soul as I suffer with every soul. I desire every soul to find Me and encounter Me in their suffering. I am alive and present in every human suffering... 4/27/21



It is through My crucified gaze that you will desire to be One with The Victim of Love, in which you will desire solely the Cross, in which you will desire the salvation of all your brothers and sisters and forget yourself, in which you will receive the power of the Holy Spirit to lay down your life as My sacrifice of love for the salvation of many. 3/1/11

The Holy Spirit guides us on a journey into the depths of our hearts to discover our misery and patterns of sin. When we begin to live wrapped in the gift of self-knowledge, knowing how we have pierced the Heart of God and others, we become more compassionate. Only then can we begin to forgive those who hurt us as we live practicing the **silence of empathetic repentance**—seeing how our judgments of others are really about ourselves. We recognize in ourselves the actions, words, attitudes, and temptations reflected in the other person. This requires the silence of allowing the Spirit to reveal what we do not want to see. We can see

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these disorders in others but be blinded to the same sin and disorder in ourselves.

...My souls that willingly see their misery revealed to them by My Spirit with cries and tears of sorrow that touch the Heart of Abba, Father, and He quickly comes to embrace them with His forgiveness through My crucified love. A soul advances from this part of My path, My feet, depending on their docility to the lights of the Holy Spirit on their many patterns of sin... The soul that lives wrapped in the gift of knowledge grows in true humility... 12/12/11

The practice of empathetic repentance helps us let go of resentments, revenge, anger, hatred, and self-pity, which constitute the inner noise of self-love. It allows us to forgive from the heart. Thus, we bring Abba's blessing upon those who hurt us and aid in freeing them from their bondage. Forgiveness is who God is, and when we choose to forgive through Christ in the embrace of our Father, we, too, participate in helping to set souls free!

Henri Nouwen describes the internal struggle to forgive from the heart:

It is through constant forgiveness that we become like the Father. Forgiveness from the heart is very, very difficult. It is next to impossible. Jesus said to his disciples: "When your brother wrongs



you seven times a day and seven times comes back to you and says, 'I am sorry,' you must forgive him." I have often said, "I forgive you," but even as I said these words, my heart remained angry or resentful. I still wanted to hear the story that tells me that I was right after

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all; I still wanted to listen to apologies and excuses; I still wanted the satisfaction of receiving some praise in return—if only the praise for being so forgiving! But God's forgiveness is unconditional; it comes from a heart that does not demand anything for itself, a heart that is completely empty of self-seeking.⁷²

God created us to glorify Him. We live for God's glory when we forgive others from the heart. The work of holy silence transforms us into Love. Love is forgiveness. Therefore, participating in forgiveness is living in God's image and likeness. Holding on to any resentments is living in bondage and an obstacle to the work of the Holy Spirit in our souls.

Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little. Luke 7:47

The Fruits of Dying to Self

Live Solely for God

Love of God desires to please Him and live in His Will. True love of God moves us to suffer with Christ, His passion, and to remain accompanying Him as He continues to suffer with us and for us in the Eucharist. To live solely for God means we desire to give of ourselves as one with Christ for the salvation and conversion of souls.

Jesus desired solely the Cross because He is Love, but it is the opposite for us. Because of original sin, our desires are self-centered; it is impossible to desire solely the Cross in our human state. This can only be achieved through God's grace obtained through Christ's death and resurrection. It is a pure gift that God gives each soul through the Holy Spirit as we willingly, for the love of God, participate in the death of our self-love.

Jesus, in one short sentence, reveals the thirst of God:

⁷² Henry J. M. Nouwen, *The Return of the Prodigal Son: A Story of Homecoming*, p.129.

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Desire solely the Cross and give Me rest... Very few souls participate in My suffering and share in My sorrows. 9/7/11

In the Garden of Gethsemane, Jesus expresses the immense sorrow of His Heart. He says to Peter, James, and John, *My soul is very sorrowful, even to death; remain here and watch with me* (Mat. 26:38). Our Lord then goes out to pray, *My Father, if it be possible, let this chalice pass from me; nevertheless, not as I will, but as you will* (Mat. 26:39). Our Lord desires us to remain with Him and partake of His chalice.



When we live solely for God, we live in true intimacy, suffering as one heart with the Beloved. The fire of love of the Holy Spirit that consumes the Sacred Heart of Jesus also consumes our hearts, and we begin to desire to drink and partake in our Lord's suffering. This is pure love. The soul desires desolation before consolation because the chalice of our Lord's suffering is filled with desolation. The soul desires hardships before pleasures

because our Lord's chalice is filled with hardships. The soul desires exhaustion before rest because our Lord had nowhere to lay his head. Our soul desires tears before laughter because His chalice is filled with the tears of His sorrows for every soul. Who will drink from our Lord's chalice and suffer with Him solely to be ONE with Love?

St Augustine describes the love of God and the love of self as two opposite camps: the city of God and the city of man:

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Two cities, then, have been created by two loves: that is, the earthly by love of self-extending even to contempt of God, and the heavenly by love of God extending even to contempt of self. The one, therefore, glories in itself, the other in the Lord; the one seeks glory from men, the other finds its highest glory in God, the Witness of our conscience. The one lifts up its head in its own glory; the other says to its God, ‘Thou are my glory, and the lifter up of mine head.’⁷³

Love Bears All for the Other

True self-love consists in imitating Jesus Christ, who came *not to be served but to serve and to give His life as a ransom for many* (Matt. 20:28).

In a message to us, the Lord asks:

My daughter, will you receive the lashes that will be inflicted upon you as one with Me for our sons and daughters?

This personal experience illustrates how to bear all for love of the other (1 Cor.13:7):

Interiorly, I saw Jesus being scourged. I came to Him and knelt in front of Him. I placed my hands over His bound hands. His gaze pierced through my being. He then said, **“Love bears all for the other.”** Immediately, the gaze of my Lord brought to my mind the thorn that had been piercing my heart with sorrow. In an instant, I felt and remembered all the people who had hurt me, and I was even aware of resentments in my heart of wounds that had not healed. As one with Jesus, I repeated, “Love bears all for the other.” I prayed to my Lord from the depths of my heart for all these people. My eyes never left His gaze, but I could constantly feel His Body being whipped and His Words, “Love bears all for the other,” consuming my being with love.⁷⁴

⁷³ *City of God*, XIV, 28.

⁷⁴ Excerpt from the diary of Lourdes Pinto, a mother of the cross.

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An authentic death to self is always accompanied by the desire to suffer WITH Christ solely because of Love. The extreme love of Jesus crucified, as He gives Himself totally to us and for us, moves us to imitate Him. In the two messages below, Jesus speaks of His Divine Love and asks each of us, “Will you suffer with Me for the salvation of souls?”

Do you love Me?

To love Me is to allow yourself to be set ablaze with the fire of Divine Love. Love of Me is to suffer as ONE with Me for others solely for



Love. I lived the interior crucifixion because I am ONE with the Father. This perfect and pure love for My Father moved Me to offer Myself as His sacrifice of love because His desire for you is My desire for you; thus, Love moved Me to offer up to Love

My living sacrifice as ONE with Love. Divine Love on earth is victim love; any other love is not Divine Love. 8/18/13

My Heart pulsates with the agony of God, for My people have abandoned Me. The sorrow of God is also His infinite love for each and every soul. Every soul was created by God and for God for all eternity, but the vast majority of souls are being lost for all eternity. My Sacred Heart is in anguish with the Immaculate Heart of Mary. We seek victim souls to love in suffering with us to obtain the grace of salvation for many, but few respond. My little mustard seed, will you suffer more with Me for the salvation of souls? Will you give your fiat, like Mary, and persevere in suffering all that I permit in your lives as one with Love for the salvation of many souls? To possess My Heart is to possess My desire for the salvation of souls. Love moved

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Me to lay down My life as a ransom for many. My Bride, the Body of Christ, is created to love with Me as you lay down your lives solely to save souls. This is the power of God in the world. Do not grow weary of suffering with Me to save a multitude of souls from the fires of Gehenna. Your vocation to love is to embrace all sufferings and sorrows as one in My sacrifice of love. Live with greater zeal who you are in Me. 7/25/16

The testimony below reveals how the union of sorrows with Christ and His Blessed Mother heals our self-love and selfishness. As we silence our desires, expectations, attachments to the world, attachments to being liked, accepted, and affirmed, we grow in desire to live for God and, through Him, for others.



As I gaze upon the glorious Cross and come into contact with Love, my search for truth, love, and happiness is found. I see my life as the triumph of God's Cross. As I die with my Lord and Savior, my life, insignificant as it is, becomes the triumph of the Cross, the triumph of love. The triumph of my Lord's Cross is fulfilled in me, His Body and Bride. In this intimate union of love, I participate in my Lord's sorrows and tears as I suffer with Jesus the horrible reality of my sin and the sin of humanity. This union of sorrows heals me of my self-love and selfishness, drawing me to know Love. My femininity finds its identity in my Mother of Sorrows, for pure love moves us to bear all for the

Other and with the Other. The union with my Love Crucified stretches me as Jesus' Body was stretched on the Cross. The tent of my heart is

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stretched and expanded as God calls me to love beyond my human capacity or desire.

In the ordinary of my daily life, Abba teaches me to love, as Jesus' crucified love stretches me more and more. I feel the spiritual and physical reality of my life and body being blessed, broken, and given so that others may feed and be nourished from the Bread of Life that lives in me. Through our docility of heart, we voluntarily allow God to stretch us in Jesus crucified so that we become transformed in Love. We no longer live, but Jesus crucified, lives in us!⁷⁵



⁷⁵ Excerpt from the diary of Lourdes Pinto, a mother of the cross.



8

SILENCE OF THE WILL

Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven.

Matt. 7:21

To live in God's Will is to live like Jesus in perfect obedience to the Father. Jesus tells us, *If anyone desires to come after Me, he must deny himself, take up his cross daily, and follow Me* (Luke 9:23). For God's Will to be done in our lives, we first must allow our own will to die the death of the Cross so God's life can live in us. If we want to become like Him, we too must be willing to not only bear our crosses but be nailed as One with Christ to His Holy Cross. "This involves the faith and courage to say, 'Not my will but Yours be done' even when we meet with suffering. The conformity of our will to the will of God in all things, being obedient

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even to death, death on the Cross (Phil. 2:8), is the great challenge of the silence of the will.”⁷⁶

When a soul responds fully and allows himself to be crucified in Christ, he can receive the full power and outpouring of the Holy Spirit. In the Cross lies the crucible of fire, the pierced and Sacred Heart of Jesus. Only by entering this fire can our self-will be fully emptied, purified, and transformed.

Remain steadfast in your preaching and teaching about victim souls. You will bring many to find the secret passage that leads to transformation into Me, the passage that brings a soul into the life of the Most Holy Trinity.

St. Paul entered this passage as he declares when he says, "I have been crucified with Christ" (Gal.2:20). It is a victim soul's 'yes' that 'stirs into flame' the power of the Holy Spirit so that the Holy Spirit can lead a docile and willing soul to die with Me. It is this voluntary death that brings the soul to new life. That is why St. Paul can now say, "It is no longer I who live, but Christ who lives in me (Gal.2:19)." 2/1/11

The silence of Christ's calm dignity

Jesus' silence during His passion speaks of His perfect Will united to the Will of the Father. His silence is His perfect obedience to the Father and complete commitment to our salvation; a silence that is consuming love, an expression of His agonizing prayer of intercession for us before the Father.

In the following excerpts from *The Dolorous Passion of our Lord Jesus Christ*, Blessed Catherine Emmerich reveals Christ's perfect union to the Father's Will as witnessed through His calm dignity:

He (meaning Jesus) would have been perfectly unrecognizable even to her (Mary's) maternal eyes, stripped as He was of all save a torn

⁷⁶ Nortz, *Holy Silence*, p.68.

remnant of His garment, had she not instantly marked the contrast between His behavior and that of His vile tormentors. He alone, in the midst of persecution and suffering, looked calm and resigned and far from returning blow for blow, never raised His hands, but in acts of supplication to His Eternal Father for the pardon of his enemies.⁷⁷



The brutal guards dragged our Lord up the marble staircase and led Him to the end of the terrace from where Pilate was conferring with the Jewish priests. The Roman governor had often heard of Jesus, although he had never seen Him, and now he was perfectly astonished at the **calm dignity** of deportment of a man brought before him in so pitiable a condition.⁷⁸

Our lives as Jesus' followers give testimony when we can approach adversity united to Christ's calm dignity:

The time is quickly approaching in which you will be judged as My followers. Do not be afraid, My little one, for I have walked this path before you. You, too, will approach your persecutors with "calm dignity." The time draws near for the great sifting of mankind. All will have to choose to believe and follow Me or forsake Me and walk away. The few that remain faithful to their God and Savior will usher in the Eucharistic Reign of My Kingdom, but before this takes place, much blood will be shed. My little one, prepare My mustard seed for

⁷⁷ *The Dolorous Passion of our Lord Jesus Christ*, Blessed Catherine Emmerich, p.187.

⁷⁸ *Ibid.*, p.194.

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the great shake-up so that my remnant of followers can give Me testimony through their calm dignity amidst great adversity. Know that I am with you, guiding and filling you with My life. Continue to persevere as My prophet of these end times. Go in peace, beloved of My Heart. 3/16/21

Through His silence, Jesus invites us to enter His gaze and be drawn into His Heart. Jesus' *calm dignity* during His passion reveals how He lives the commandment He gave His Apostles during the Last Supper:

I give you a new commandment, that you love one another; just as I have loved you, you also should love one another. By this, everyone will know that you are my disciples if you have love for one another.
Jn 13:34–35

This new commandment to love is placed in John's Gospel between Judas' foretold betrayal and Peter's denial. Jesus is teaching us that the silence of our self-will is accomplished as we choose to love in our most extreme pain, betrayal, and abandonment.



Martyrdom of Blessed Miguel Pro SJ

The love of God will stretch your love beyond your physical capacities. The expansion of the tent of your hearts is the most painful process. You have to choose to love those most difficult to love. You must always choose love, patience, and tenderness and never give in to anger and resentment.⁷⁹

⁷⁹ *The Simple Path to Union with God*, #106, p.294.

His *calm dignity* is the Light in the darkness, the Light of Love. He teaches humanity through His *calm dignity* what the fruits of the Spirit look like—*love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control* (Gal 5:22-23).

He leads us with *calm dignity* through the narrow path of the Cross to new life. Those who belong to Christ Jesus will allow the Holy Spirit to crucify their flesh with its passions and desires (Gal 5:24) to become His light in the darkness, giving testimony of Him through their *calm dignity*. **Amid great adversity, a Christian must be formed in the school of the Passion of Our Lord, Jesus Christ.**

Trusting in God's goodness amid injustices

God turns evil into good because He is Love, for the realization of His perfect plan of salvation. We find many examples of this throughout the Scriptures, like the story of the great injustice done to Joseph in the Book of Genesis. Joseph becomes the victim of his brothers' jealousy when he is sold into slavery. Yet, God transforms this evil act and, in the end, uses Joseph to save the Jewish people from famine. Joseph understood God's Will for him to be the sacrificial victim and declared this truth to his brothers:

I am your brother, Joseph, whom you sold into Egypt. And now do not be distressed, or angry with yourselves, because you sold me here; for God sent me before you to preserve life. For the famine has been in the land these two years; and there are yet five years in which there will be neither plowing nor harvest. And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. Genesis 45:4-7

God has revealed His goodness and mercy towards us, His children, from the beginning of Creation, beginning with Adam and Eve's disobedience. From this evil, God brought His only begotten Son to the world to save us on the Tree of Life.

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God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him. John 3:16-17

Until the Cross becomes our *sole wealth and happiness on earth*, we will live with frustration and irritation. When we desire solely the Cross, our hearts will be consumed in the peace and joy of the embrace of Love (God). Then, we live in gratitude, knowing the loving providence of God in good times and in bad, without exception. *Calm dignity* amid great adversity is the sign of a soul living abandoned in God's Will.



Compassion
By William-Adolphe Bouguereau

*My daughter, My Cross without Me is nothing but agony; My Cross with Me is new life. I came, My little one, to bring to you new life. Your life without the saving grace of My precious Blood is death and darkness. I came to restore you to your original state of grace as a daughter of the Father; a daughter who is pure and holy as God is pure and holy, a daughter created for Love and to be love, a daughter to reflect and radiate the beauty of God Himself. **The Cross is your sole wealth and happiness on earth because it is your path to new life.** 2/24/11*

Just as Christ was made perfect by what He suffered (Heb.5:8),

God desires that we, too, be made perfect in Christ's image and likeness and live in true happiness with Him for eternity. Due to original sin, the human will is strong and requires God, in His infinite mercy, to purify us through the fire of many sufferings.

God the Father: *I, the God of heaven and earth, am with you. I have heard your cries. It is I, My little one, who has chosen you to raise My army of victim souls. This is My army, which possesses My power. Believe in the power of your sorrows immersed in the Sacred Heart of My Son. Suffer all with perfect faith in the power of Christ's crucified love. Suffer with patient endurance. The Kingdom of God is at hand... My victim intercessors need to be purified in the fire of many sufferings.* 8/2/13

The Church is full of exemplars of “calm dignity” in the lives of the saints who endured extreme trials and persecutions. One great example is Maximilian Kolbe. He saw himself as a spiritual warrior, a soldier for God. No place would stretch his faith more than Auschwitz. As God’s soldiers, we must learn, like Maximillian Kolbe, how to respond to situations God may permit in which our world is shaken as we face hatred and extreme adversity.

The guards made Maximilian Kolbe a target, frequently beating and mocking him or assigning him to impossible physical labor. But according to accounts of fellow prisoners, Kolbe never flinched in the face of evil and never returned the hatred of his abusers. Instead, he retained his dignity and exhibited forgiveness and grace, relying on his faith for strength—*calm dignity*. Shortly before his death, he wrote to his mother, “Good God is everywhere and provides for everything with love.” He lived completely abandoned to God’s Holy Will in *calm dignity* amid great adversity.

How to grow in abandonment to God’s Will

First, by living the silence of *calm dignity* abandoned to God in the trials of daily life, when being misunderstood, ignored, humiliated, when faced with losses or illness and/or persecution.

Second, we must have a solid identity and mission anchored in Christ to silence our self-will. Jesus knows who He is as the Father’s Son. He knew His purpose to fulfill the Father’s Will through His death and resurrection. In this act of love, He glorifies the Father by making Him

8– Silence of the Will

known so that we may be saved. Therefore, we must grow and allow the Spirit to form us in our identity as God's victims of love and our mission to live as one in Jesus' sacrifice of love. **If our identity and purpose are not solid, we will not have the love and courage to die to our self-will.**

Thirdly, abandonment of our self-will is contingent on our coming to know personally the love of Christ and, through Him, the love of Abba. Jesus knows the Father's love and His perfect plan of salvation. We must know and experience the consuming love of God—Father, Son, and Holy Spirit—so profoundly that nothing can shake our faith in God's love for us.

Perfect peace amid suffering is a sign of a soul abandoned in God's Will. Jesus says:



Your level of union with the Trinity on earth is determined by the abandonment of your will to the Will of God, not by feelings. We are one, My beloved spouse, yet most of the time, I do not allow you to feel My presence. This I do to perfect the abandonment of your human will to Mine. Perfect peace amid suffering is the sign of a soul living in the life of the Trinity through her union with My sacrifice of love by the grace of the Holy Spirit. 12/15/21

God's Will, NOT our will, be done

A sign that we are still rooted in our self-will is when we pray, telling God what we want and insisting that He do it. Instead, we need to pray as Christ in a spirit of abandonment to the Father's Will: *My Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt* (Mt 26:39).

Fr Nortz writes about “pious superstitions” to obtain our will:

The corruption of religion in general, and Christianity in particular, consists invariably in some form of sorcery. Sorcery essentially consists in the use of formulas, rites, or techniques performed for the sake of forcing God to do our will. This is found not only in witchcraft, the waving of wands, but also in various forms of pious superstition, such as the custom of hanging a rosary in a tree so that it will not rain, burying a statue of St. Joseph upside down in the ground in order to sell a piece of property, or the elaboration of systems of prayer (just the right number of novenas or litanies) in order to coerce God to do what we think best.⁸⁰

Obstacles to living in God’s Will—anxiety, fear, doubt

Anxiety and fear are obstacles to faith, hope, and love. They cause us to doubt God’s mercy and the truth that He is always present to us, drawing us into the safety of His embrace. Therefore, we must silence these temptations and live in the truth that God is Love. Trust in this truth is the sword that penetrates our fears and anxieties. **Our trust must be steadfast** so that we remain calm when trials and tribulations knock at our door.

*My little one, we have become one because you have listened to My voice and followed Me along the path to new life. My love now is consuming you more and more, but you cannot rely on emotions but on pure faith. The consuming fire of the Most Holy Trinity will be your light in the darkness. Remain, My little one, as much as you can in stillness and prayer; for the world will soon be shaken at its core. All nations will be affected. You must remain attentive to Me amid great tribulations and confusion. I will remain guiding my mustard seed, but **guard your hearts against fear and anxiety**. The darkness of Satan will not overcome the world; that is why Justice must act. 8/6/22*

⁸⁰ Nortz, *Holy Silence*, “ch.11, Silence of the Will.”

8– Silence of the Will

Doubt is noise in our souls, bringing forth the sin of not trusting in the truth that God is Love.

Place all your trust in Me as you see continuously your weakness and sinfulness, for it is My grace, obtained for you through My passion and resurrection, that will make you holy as I am holy if you persevere daily in living the way I have made known to you. 10/4/23

Virtues Needed to Live in God's Will

Faith in God's plan of salvation

All doubt must be silenced as part of the long process of purification. The Lord gave a message stating the truth of who He is, His presence alive in the world, and that God's plan of salvation is being fulfilled amid the present darkness. Then, He urges us to BELIEVE and not doubt:

I Am He who comes into the world to save her from death.

I Am He sent by the Father, for He has loved you faithfully from the beginning of time.

I Am He who continues alive in the world through the Eucharist and alive and present in My living hosts.

God, Father, Son, and Holy Spirit continue present in the world, bringing to fulfillment God's plan of salvation. God's majesty, grandeur, and goodness will be manifested to all people, for He hears the cry of the poor. He is Love, and Love will conquer all darkness and fulfill My death and Resurrection. I came into the world sent by the Father to fulfill His perfect plan of salvation. God's plan is being fulfilled amid the great darkness of Satan.

Believe, My little mustard seed, believe you each are being formed as My victims of love to be My Light in the darkness. My Light has conquered death, and the fulfillment of Abba's plan of salvation will be fulfilled through God's victims of love past, present, and future.

8— Silence of the Will

You are one with Me, God's victims of love, to conquer the darkness through your union in My sacrifice of love.

Believe and do not doubt during the time of the great destruction that is near at hand. Persevere in love as I did during the darkness of My passion. Pray, pray, pray, and keep watch, and you will have the strength to persevere as God's saints of the end times.

Go in peace. 4/2/23

The human person cannot understand the ways of God; when faith is still immature and weak, human pride and self-love can quickly ascertain that God does not exist. The truth that God is love is doubted because it does not correlate with the person's plan for life. How often do we hear said, ***If a loving God exists, how can there be so much suffering and evil in the world?

Our disordered tendencies to doubt God often come during the storms we face in our lives, as happened to the Israelites when crossing the desert. That is why the Lord repeatedly warns us about the time of the great destruction to come. He pleads with us: ***Believe, My daughter/son, believe!*** Doubting reveals our lack of faith. When faith is not solid, we can easily fall into doubt. Like a boat not anchored amidst turbulent waves and wind, we too can be tossed about by the winds of our disbelief and emotions.

But ask in faith, never doubting, for the one who doubts is like a wave of the sea, driven and tossed by the wind; for the doubter, being double-minded and unstable in every way, must not expect to receive anything from the Lord. James 1:6-7

Fear and doubt, due to a lack of trust and abandonment, are barriers that keep us from becoming one with Jesus and prevent God from doing the impossible—His mighty works and miracles. Therefore, our lifetime journey through the narrow path of the Cross is to come to know our fears and doubts and, through the help of the Holy Spirit, receive the graces to move through every fear.

Humility to know one's disordered tendencies

In the message below, the Lord explains how significant it is for us to come to know our fallen human condition. He says we *MUST understand* our fallen condition and disordered tendencies. **The work of holy silence always brings us into the light, for this is the foundation of true humility.**

To believe in God's love that wants to set us free, we must choose to face Him with all our disordered tendencies and sins as the prodigal son did when he returned home to the father. Without the courage to come



"Return of the Prodigal Son" Rembrandt

out of hiding (hiding that is also from ourselves), we cannot receive God's love. Doubt and fear separate us from the love of God.

My little one, fear that leads to hiding is part of the fallen human condition because of original sin. The human soul was created by God to live in Love and to experience the consuming peace and joy of being loved by the Father, Son, and Holy Spirit. When Adam and Eve sinned by choosing to doubt God's love, they separated themselves from God; thus, they hid from the God who created them and loved them. Original sin brought the fear of God and hiding into humanity.

I, the Second Person of the Trinity, the Son, came into the world to restore humanity in the Father's love through My perfect sacrifice of love. You must understand your fallen condition and tendency to fear being rejected, abandoned, not loved, and embraced, and therefore, to hide to avoid being hurt. Give Me your fears. Come out of hiding and face Me. Receive from Me the grace of the divine embrace—

being known, cherished, and loved in your misery by Abba, who knows all and sees all. Accept the suffering on earth of being rejected, mocked, misunderstood, calumniated, ridiculed, ignored, and unloved with Me and for Me. Living life on earth to its fullness is knowing and living in God's love and accepting the continuous suffering of living amid human beings mostly incapable of loving unconditionally.

Encountering Love moves you to live in God's embrace while receiving the brokenness of others and suffering for them as one with Me because of Love. This is the fullness of life here on earth. 11/28/22

We can feel burdened when we see our misery because our focus remains on ourselves. True freedom comes when we see our misery and immediately look to Christ, repent, and continue to live in the joy and peace of God's Infinite mercy.

Wonder, the opposite of doubt

The first fundamental attitude that disposes us to God and His plans is *wonder*. It is also the origin of our quest for God. Wonder is a complex sentiment involving surprise, bewilderment, awe, and, most importantly, the expectation of a solution to our puzzlement. When Mary asked St. Gabriel, “How can this be?” She was not in any way expressing doubt but was searching for a response to understand the meaning of the angel’s message. Zechariah, on the other hand, asked the same question: “How can this be?” as an expression of disbelief. It is saying, “That does not make sense to me; therefore, it does not make sense at all.” Wonder causes an initial perplexity, but it leads to the holy silence of resting with trust in the Divine Wisdom.⁸¹

⁸¹ Nortz, *Holy Silence*, “Ch. 9, Silence of the Spirit.”

8– Silence of the Will

Jesus describes His Mother's constant state of awe:

“My soul proclaims the greatness of the Lord.” My little one, the first words from the mouth of My Mother as she enters the home of Elizabeth. Ponder these words with Me. My Mother lived her life in praise of the Father. She lived in the constant awareness of Who the Father is. Her soul was in a constant state of awe. 9/18/11



To live consumed in the embrace of God, in the Father's Heart, means living in the silence of a continuous bowing down, a submission to God's sovereignty. Living in the embrace of the Holy Spirit is the constant awareness of our nothingness and God Almighty's holy presence. It is a silence in which we live continuously our “lowliness” in awe of God's power, majesty, goodness, kindness, mercy, and love.

Perseverance in long-suffering

The Lord taught us that God permits long-suffering to bring us to perfect trust and abandonment and to reveal the disorders in our hearts:

My little one, you each have been given by God a long-suffering by which God desires to make you His saints of the end times. Through the grace of long-suffering, you are perfected in love if you allow the Spirit to bring into the light of your conscience the darkness that lives in each of your hearts. This process of purification through long-suffering is needed to become God's saints that possess His power to defeat Satan and his principalities. Abandon yourselves to Me in your long and daily sufferings. Depend solely on Me to lead and guide you and trust totally in the God who loves you and desires to envelop you in His glory. 4/11/23

The life of Fr. Cizek is a powerful example of the transforming grace of Christ's Cross. In his struggle, he came to a moment of despair and loss of faith after undergoing prolonged torture and interrogation. He writes:

I had lost the sight of God. Recognizing that, I turned immediately to prayer in fear and trembling. I knew I had to seek immediately the God I had forgotten. I had to ask that that moment of despair had not made me unworthy of his help. I had to pray that he would never again let me fail to remember him and trust in him. I pleaded my helplessness to face the future without him. I told him that my own abilities were now bankrupt, and he was my only hope.

Suddenly, I was consoled by thoughts of our Lord and his agony in the garden. "Father," he had said, "if it be possible, let this chalice pass from me." In the Garden of Olives, he, too, knew the feeling of fear and weakness in his human nature as he faced suffering and death. Not once but three times did he ask to have his ordeal removed or somehow modified. Yet each time, he concluded with an act of total abandonment and submission to the Father's will. "Not as I will, but as thou wilt." It was not just conformity to the will of God; it was total self-surrender, a stripping away of all human fears, of all doubts about his own abilities to withstand the passion, of every last shred of self, including self-doubt.

What a wonderful treasure and source of strength and consolation our Lord's agony in the garden became for me from that moment on. I saw clearly exactly what I must do. I can only call it a conversion experience, and I can only tell you frankly that my life was changed from that moment on. If my moment of despair had been a moment of total blackness, then this was an experience of blinding light... I knew that I must abandon myself entirely to the will of the Father and live from now on in this spirit of self-abandonment to God. And I did it. I can only describe the experience as a sense of "letting go," giving over totally my last effort or even any will to guide the reins of my own life. It is all too simply said, yet that one decision has affected every subsequent moment of my life. I have to call it a conversion.

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God's will was not hidden somewhere "out there" in the situations in which I found myself; the situations themselves were his will for me. What he wanted was for me to accept these situations as from his hands, to let go of the reins and place myself entirely at his disposal. He was asking of me an act of total trust, allowing for no interference or restless striving on my part, no reservations, no exceptions, no areas where I could set conditions or seem to hesitate. He was asking a complete gift of self, nothing held back. It demanded absolute faith: faith in God's existence, in his providence, in his concern for the minutest detail, in his power to sustain me, and in his love protecting me. It meant losing the last hidden doubt, the ultimate fear that God would not be there to bear you up. It was something like that awful eternity between anxiety and belief when a child first leans back and lets go of all support whatever—only to find that the water truly holds him up and he can float motionless and totally relaxed.⁸²

Courage to speak the truth

When the human will remains rooted in self, fear brings the soul to hide and remain silent, but this silence is the wrong kind of silence, rooted in hiding and entrenched in self-love. To grow in the silence of self-will, the soul must act in trust and do what is most difficult, "speak the truth."

*The human will must choose to act in trust and always speak the truth, for fear, since it is rooted in self, brings a soul to hide and remain silent in the face of lies and deception. This is why I am now bringing you to know God's love as Justice. Divine love can never remain indifferent nor silent to the deception of Satan. That is why I confronted with just anger the Pharisees because Satan's evil was working through them and causing great harm to the people of God. Truth must always confront lies. Justice lived through Me, as one with the Father, always brings to light the darkness Satan wants to keep hidden. **Those who choose to live for God and die to self will speak My truth and, therefore, be hated on My account.** 5/8/23*

⁸² Walter J. Ciszek S.J. & Daniel L. Flaherty S.J., *He Leadeth Me: An Extraordinary Testament of Faith*, Ch. 7. (San Francisco: Ignatius Press, 1995).

8– Silence of the Will

It takes courage to move through our fears and to always speak the truth of the darkness that Satan wants to keep hidden.

Courage is the act of obedience to My Will. Obedience is always lived through the “yes” that requires courage and moves through the many fears all humans have. I manifested My obedience to the Father as I moved through My fears with the courage of perfect love. (Mt 26:39)
1/9/23

When we choose to live in God’s Will and speak the truth, Jesus warns us we may be hated, rejected, and misunderstood:

Those who choose to live for God and die to self will speak My truth and, therefore, be hated on My account. 5/8/23

Patient Endurance, Meekness, Trust, and Obedience

Holy silence keeps our hearts at peace amid evil and our interior battles with temptations. **Patient endurance** allows us to experience the joy of hope amid grief and suffering because we have come to believe with all our being that *in everything, God works for good with those who love him* (Rom. 8:28).

Meekness is the virtue of Christ that helps us live in a world full of evil. The silencing of our self-will, through suffering ALL WITH CHRIST, brings forth the fruit of meekness in our hearts. Through this virtue, we are strengthened to not react from our anger amid injustices but transform our anger into patient endurance.

8– Silence of the Will

The ways of the world are not the ways of God. Learn from Me, for I am meek and humble of heart. My meekness flows from who I am—Love. Because I love you, I am willing to suffer all your brokenness. Because I love you, I continue to gaze upon you with tenderness in mercy. Love is meek and humble. Meekness does not react from anger but transforms the anger into patient endurance solely for the good of the other. To desire solely the Cross is to be meek and humble of heart. Meekness is the virtue that clothes you in Christ's calm dignity amid persecution. Meekness is attained by the souls who persevere suffering all with Me as I have taught you. Meekness is attained by those trained to keep their gaze upon My Love crucified during the trials and sufferings of life. It is the fruit of the few who choose to walk the narrow path of My passion with their gaze fixed upon Me, the Lamb of God who voluntarily lays down his life solely for love. 8/22/22



"Lamb of God" by William Hallmark
williamhallmarkartist.com

Trust in God sheds the many layers of attachment to our will. The silence needed to suffer all with Christ perfects the soul quickly in abandonment and trust.

Your faith is perfected in suffering and trials. Perfect faith is complete abandonment to My Father's will in all things through your union in Me. Therefore, your growth in faith is dependent on the abandonment of your will to Me and also on your knowledge of My perfect love for you. The shedding of layers of attachments to your will, which is self-

8— Silence of the Will

love, takes place as you begin to trust in My love for you. This is why suffering all your sorrows with Me is so beneficial for your soul because, in that process, you touch the open wounds of My love for you. This perfects a soul quickly in abandonment and trust until you come to experience all, the good and what you perceive as bad, as a gift of My love for you. The gift of knowing with your mind, heart, and soul that the love of God only desires to make of you the new creation you were created to be from the beginning of time, a creation in the image and likeness of God as holy sons and daughters of the Most High. This is why I came upon the earth, to set you free from the bondage of sin and to make of you a new creation and draw you into the ONENESS of the Most Holy Trinity to experience holy bliss for all eternity. What greater love is there than this? 12/14/11

Obedience is the fruit of persevering through the purification by fire in the Sacred Heart of Jesus. When the virtue of perfect obedience is reached, the soul lives only to do the Will of God.

The unitive state is when the soul begins to live in God's Will. She has persevered through the first nail of dying to her desires, expectations, plans, and attachments. She has persevered in denying herself. She continues to persevere in prayer and silence with the eyes of her soul gazing at My love crucified. She has climbed the steps of poverty and chastity and arrives at obedience. Obedience is the virtue needed and perfected in the unitive state, for now, the soul lives solely to do the will of the Father regardless of what it will cost her, for when a soul lives solely in My Will, she will experience much suffering in the world, for the ways of the world and the ways of God oppose one another. She now rejoices in misunderstanding, humiliations, criticisms, persecutions, loss of friendships... for her only desire has become My Cross solely for love of Me. 10/14/21

The silencing of our self-love and self-will, along with all levels of silence, brings us extraordinary faith, hope, and love!

8– Silence of the Will

Stephen's martyrdom is a powerful example of extraordinary faith, hope, and love amid persecution. St. Stephen was perfectly abandoned to God's Will, and God sustained him with a vision of His glory as he was being stoned. St. Stephen participated in the Cross of Christ and asked God to forgive his persecutors, thus transforming hatred and evil into love.

Now when they heard these things they were enraged, and they ground their teeth against him. But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, "Behold, I see the heavens opened, and the Son of man standing at the right hand of God..." Then they cast him out of the city and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." And he knelt down and cried with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep. Acts 7:54-60





9

SILENCE OF THE CLOISTER

Behold, I am the handmaid of the Lord; let it be to me according to your word. Luke 1:38

The cloister is an analogy of a spiritual reality. Just as Jesus used parables to reveal to humanity spiritual truths, such as the vine and the vinedresser, and the Parable of the Sower, the cloister of Mary's Immaculate Heart could be compared to the innermost chamber of her Heart where she lived her last years on earth after Jesus' Ascension. These were her years of solitude, "soledad." The cloister is where Mary remained living Jesus' interior crucifixion. The deep inner place where love embraces all human grief. It is where she lived to perfection, Jesus's words, *abide in me and I in you* (Jn 15:4).

9– Silence of the Cloister

Mary, in the message below, explains that only the few souls who have persevered through the Spirit's purification by fire and have remained with her Son suffering His interior martyrdom are invited by the Father to enter the last stage of the *Simple Path to Union with God*, in the cloister of her Immaculate Heart:

I am God's Queen Mother, for I was chosen from the beginning of time to be the New Eve and bring into the world the New Adam to break the bondage of slavery brought to mankind from the disobedience of Adam and Eve. This is the love of our Father.

You have come to know the love and goodness of our Father through your humility to listen and obey the voice of my Son. This obedience to Him has purchased for you the knowledge of Abba's love. This knowledge is new life. The knowledge of the Father and His love, through your participation in the sufferings of my Son, has purchased for you the title of my maiden of the cloister of my Immaculate Heart. This privilege is given to few women by the Father, but it is being given to you and the MOC following you as God's chosen one. Enter with the MOC my cloister and choose to remain as one with me, suffering my Son's interior martyrdom, which continues in His Eucharistic presence on earth.



"Descent from the Cross" (detail)
Rogier van der Weyden. Museo Prado.

This cloister is only reserved for the women and men who choose to remain in the sorrows of my Son's Sacred Heart because humanity continues to not give glory to Abba

9– Silence of the Cloister

by loving Him with all their hearts, souls, and might. Jesus came to earth to reveal the goodness and love of our Father through His life, death, and resurrection. Yet, humanity continues to reject this gift purchased for all through the pouring out of His precious Blood and leaving you the gift of the Holy Spirit through all the sacraments of the Church.

My maidens are called to remain in the sorrows of God, through His Son, as one with me, to repair such a great offense to our good God. These maidens of reparation and consolation lived in my solitude will be blessed by God with the crown of great glory reserved in heaven for the few on earth who respond to this invitation.

Bring this invitation to all the MOC, but before they each give their Fiat, they must promise to live silence, the prayer of remaining in God's sorrows, simplicity, poverty of spirit, and perfect obedience to me as your Queen Mother and Mother of God. Go in peace, and know that I await each of you in heaven for the glory of God. 8/15/23

Few enter Mary's Cloister

Mary states explicitly that the grace extended to souls called to enter the cloister of her Immaculate Heart is a “**privilege** given to few women by the Father.” In another message of Jesus to Blessed Concepcion Cabrera de Armida (Conchita), He speaks of the honor the Father bestows on souls called to participate as one with Christ's work of redemption:

It is a great honor for souls when the Father calls them to associate them with the Redemption and Co-redemption, uniting them with Me and Mary; with the apostolate of the Cross, that is, with that of innocent suffering, of sorrow full of love and pure, expiatory and salvific sorrow on behalf of the culpable world.⁸³

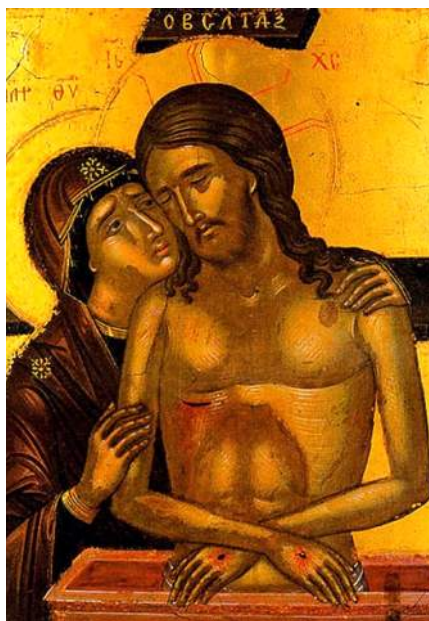
⁸³ Concepcion Cabrera de Armida, *Our Lady of Solitude, Mother of the Church*, ed. M.M. Philipon O.P., p.20.

9– Silence of the Cloister

Living cloistered in Mary's Heart is the state of a soul who has entered union with God, no longer belonging to this world. These souls now live in the silence of Mary, in her interior crucifixion with Christ. The “long-suffering” of the soul becomes a gift that continues to purify the soul of all resentments, frustrations, repulsions, disappointments, and anger so that we are left in the “union of sorrows” with God. This state of union with God's pure sorrows lived with Mary and in Mary is the ultimate union of Love.

As the soul enters into the “silence of receiving,” it begins to receive the good as well as the brokenness, sins, and oppressions of others without 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. The soul now desires only to remain in Christ's agony of love with Him— consumed in the fire of divine Love and in the groans of His excruciating sorrows. There are no more words but only the SILENCE OF LOVE.

Silence in the union of sorrows



Jesus teaches us that *the union of sorrows is the perfect union of love with God on earth*. He reveals how Mary lived this perfect union with Him and invites us to *enter the silence of this most perfect union*:

*My sorrows lived in My human heart reveal the love of God. My sorrows and My love are one. As I purify your emotions in Me, I am drawing you into the depth of My Sacred Heart to live as one in My sorrows. **The union of sorrows is the perfect union of love with God on earth.** The sorrows you live are*

9– Silence of the Cloister

*My sorrows for souls. This union of love is where I'm bringing each of you, for it is the perfect union of love and, therefore, the perfect prayer to aid in the redemption of countless souls. Remain in My sorrows as one with Mary, My Mother of Sorrows, to obtain many graces for souls during these decisive times. **Enter the silence of this most perfect union**, which is the fruit of living the second nail of crucifixion with Me. I seal your mind, body, and soul with My kiss of love and gratitude. Go in peace. 11/5/22*

Blessed Conchita understood Mary's sorrows and love are one. She wrote:

The measure of sorrow is that of love; the measure of love is that of grace, and Mary was full of grace, of love, and of sorrow.⁸⁴

Jesus told Conchita:

The mystery which is being celebrated today concretizes your mission: the constant offering in your heart of the Victim that it be immolated on behalf of the world. The sorrow that comes about is a holy sorrow, sublime, chosen, and most pure since the creature does not undergo it seeking itself but suffers solely on account of my suffering. Here, you have the perfection of sorrow and of love.⁸⁵

The most perfect union with the God-Man, Jesus Christ, is found in Mary's solitude. It is an interior state of perfect love—the union of sorrows with Christ. All Christians are invited to enter this state, but each one must voluntarily choose to say “yes.”

Choosing to remain in Mary's solitude, cloistered in her Immaculate Heart, perfects the soul's transformation in God's image and likeness. The soul, united as one with the Crucified, is elevated to live in the embrace of Abba. These souls become God's power to aid in the fulfillment of God's plan of salvation.

⁸⁴ Ibid., p.9.

⁸⁵ Ibid., p.11.

*The Solitude of My Mother is the supreme union of love. That is why, through the power of the Holy Spirit, she is the Mother of mankind, for we are one. **La Soledad is the deepest and most perfect union with the sorrows of My Sacred Heart.** In this union of pain and love comes forth new life.* 1/24/19

This is the climax of the *Simple Path*, the soul's perfection in Love.

La “Soledad”— Solitude

Jesus, an All-Powerful, All-Mighty God, was obedient to death on the Cross. He chose to REMAIN, in silence, in “la Soledad,” in total pain and anguish, nailed to the Cross. He could have come down from the Cross if He had willed it, but He chose to remain. He decided to love us with all His passion—to lay down His life for us voluntarily so that we could become a new creation in the image and likeness of God and live for all eternity in the embrace of the perfect love of the Most Holy Trinity. Jesus' life in the Eucharist is a continuation, a continuous now, of His sacrifice of love on the Cross. Mary is one heart with Jesus. Through Jesus' sacrifice of love and Mary's perfect union with His sacrifice of love, the Two Hearts become ONE—*Suffer all with Me no longer two but one in My sacrifice of love.* Therefore, Mary enters “la Soledad” of Jesus. She is a “living host”—One with The Living Host; thus, Mary also lives “la Soledad” in perfect union with her Son's Soledad in the Eucharist.

Fr. Philipon explains the word “Soledad” in the book *Our Lady of Solitude, Mother of the Church*. He writes:

The word “Soledad” is difficult to translate. It signifies at the same time “solitude,” “isolation,” and silent martyrdom in pure faith, in the apparent absence of God and of her Son now in heaven, in an incommensurable sum of offerings, to the ever-increasing measure of the fullness of her immense love.⁸⁶

⁸⁶ Ibid., p.13.

Blessed Conchita understood “la Soledad” as a fruit of the mystical incarnation:

She recognized in this privileged mystery (the Presentation) the fundamental attitude of the mystical incarnation and of the offering of love, the quintessence of the teachings of the Cross: the oblation of the Word to His Father and the total offering of self out of love in union with Christ, but through Mary's hands.⁸⁷

“La Soledad” is a state of a soul who chooses TO REMAIN united to Jesus’ agony for souls, as His companion of love, solely for Love.

Mary, with the Holy Spirit, wishes to bring each of us into this perfect union with Jesus. Our pure suffering as one with Christ transforms us into Christ—into Love.

The dark night in Mary’s solitude

Mary lived in union with God Trinity in her solitude, yet in this last stage of her life, she does not experience the ecstasies of that union; she is perfectly obedient to God's Will to live in the desolation of Jesus' interior martyrdom, solely for the love of God and each of us. Mary becomes the first victim intercessor, Co-Redemptrix, as one Heart with the Sacred Heart of Jesus after Jesus’ Ascension. Mary, representing the Bride of Christ, the Church, is our perfect role model.

To accept God's invitation to remain in the cloister of the Immaculate Heart of Mary at the summit of the *Simple Path to Union with God* means that we, too, choose to give our “fiats” to remain in the silence of desolation in union with God's sorrows solely for the love of God and souls. Like Mary, we, too, enter union with God Trinity. Yet, we do not expect the ecstasies of that union on earth because we have chosen to remain with our Spouse in the silence of His interior abandonment. If God chooses to give us His consolation, we accept it as a pure gift, but our joy is in remaining in His desolation solely for Love. This is the

⁸⁷ Ibid., p.11.

climax of agape love, the perfect love that is the power of God to conquer Satan and his dominions, save countless souls, and usher in the “new dawn.”

Blessed Conchita’s writings offer us great insight into the dark night of Mary’s Immaculate Heart during her years of solitude, in which she lived in silence and prayer and with perfect faith, hope, and love. Jesus explained to Conchita that the Trinity hid itself from her, leaving her in a spiritual and divine abandonment:

*The martyrdom of Mary after my Ascension was not caused solely by my material absence. She suffered terrible tests of an abandonment like to that I myself underwent on the Cross. My Father united her to mine, which gained so many graces. As Co-redemptrix, Mary heard in her soul so wholly pure the echo of all my agonies, humiliations, outrageous, and tortures, felt the weight of the sins of the world which made my Heart bleed, and the moving sorrow of the abandonment of heaven which obtains graces.*⁸⁸



"Sorrowful Blessed Mother Mary"
by Tom Crehan

⁸⁸ Ibid., p.19.

9– Silence of the Cloister

The Holy Spirit takes docile and humble souls seeking union with Christ to live the most fecund, purifying, and demanding silence as one with Mary in her solitude. Fr. Philipon writes:

Only the saints who have undergone *dark nights* of purification and who have arrived at *transforming union* fully participate as Mary in her Co-redemptive and apostolic solitude, in the mystery of the Cross.⁸⁹

In the cloister of Mary's Heart, the soul enters the silence of God. The soul lives in God's grief, generosity, and waiting with expectant faith and hope.

Power of intercession in the cloister

It is in Mary's cloister, mourning as one heart with her, that we participate in the labor pains of bringing the birth of her Son into souls. We live with her the Words of Jesus in the Gospel of John:

Truly, truly, I say to you, you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will turn into joy. When a woman is in travail, she has sorrow because her hour has come, but when she is delivered of the child, she no longer remembers the anguish, for joy that a child is born into the world. So you have sorrow now, but I will see you again, and your hearts will rejoice.
John 16:20-22

The Lord teaches us that the union of mourning with Mary brings forth a new life of conversion in sinners:

To remain in the lament of Daughter Zion (which represents Mary) solely for love of God and souls is very difficult for all human beings. Yet, this is My will for the Mothers of the Cross. Enter, My daughters, into the cloister of My Mother's Heart to mourn with her for the world.

⁸⁹ Ibid., p.23.

9– Silence of the Cloister



This state of lamentation with Mary pleases the Heart of our Father; and He listens to the cry of the poor. Remain in mourning with Mary to obtain the graces of conversion for sinners. Mortify yourselves this Lent from all distractions, conversations, and thoughts that separate you from My Mother's mourning. Enter and remain in the sorrows of My Mother this Lent to obtain graces for humanity. The King of Kings will bless the prayer of Mary and her maidens. Remain in silence, stillness, recollected, and abandoned to My Will. 2/26/23

Jesus in the Gospel of John continues to speak of the power of our intercession lived in His sorrows: *Truly, truly, I say to you, if you ask anything of the Father, he will give it to you in my name.* (Jn.16:23).

The Lord continuously speaks of the power of intercession given to His hidden victim souls:

My Sacred Heart desires companionship. Enter this Lent into the cloister of your hearts where I dwell. In silence and stillness, remain with Me, praying for the conversion of the world and the salvation of countless souls. I desire silence and continuous prayers, for your prayers united to My sacrifice of love have great power before the throne of Abba. 2/28/22

Mary teaches us that this state of union can only be lived in deep **prayer and silence**. It is a continuous interior work of love. Living in Mary's solitude solely for the love of God and mankind is the most fecund state.

9– Silence of the Cloister

Through this icon, I desire to draw you into my Heart so that you begin to live in me, immersed with me in the Holy Spirit. This is my desire for the MOC —to enter and live in my cloister, which is my Heart, as my maidens. I live in the presence of our Father, united as one Heart to my Son, and consumed totally in the Holy Spirit, my Spouse. As my maidens of my cloister, you approach the throne of Abba with me and in me; thus, your prayers, being one with me, are blessed abundantly by the Father. He hears the cry of the poor.

****The Holy Spirit infused In your being, as you walked in prayer to Mass, the knowledge of the multitude of souls that God's little mustard seed is saving and helping to redeem. This multitude of souls will grow beyond measure as you enter my cloister and live your lives on earth as one with me. 9/11/23*

In the Solitude of the Father's Grief

Abba's waiting is His eternal patience, for He is Love.



God, in His infinite goodness and love, created man and woman in His image and likeness. He created them with free will, knowing that they would turn away from Him in disobedience, yet God created humanity with free will so that He could truly be loved and honored. It is precisely because of your free will that you have the capacity to love God as He has loved you. He continues

to wait for his creation to love Him through Me, as one with Me. I came into the world sent by our Father to restore all things in God and for God. Yet, man continues to rebel against the goodness of our

Father. This is a great tragedy. Yet God, because He is Love, does not turn away from His creation but remains in grief and generosity, waiting with open arms for them as I depicted in the parable of the prodigal son.

Perfect love is lived in perfect obedience to the Will of God. Adam and Eve were in the garden with God, yet their love had not been perfected. It is only through the Cross, as one with My Love crucified, that humanity can be restored in perfect love for the glory of God. My life on earth revealed this divine mystery of suffering voluntarily for Love. This is the only way to transformation in God and for God.
2/10/23

Waiting in the Heart of the Father

Rembrandt's painting, *The Return of the Prodigal Son*, reveals the Father's love in the solitude of his grief and patient waiting. He not only suffers the loss of the son who left home in rebellion but also the brokenness of the son who remained in his pride and self-righteousness, separated from the heart of the Father. Mary's "Soledad" is lived in Abba's long waiting as one with Jesus' sacrifice of love. Mary, through Christ, with Christ, and in Christ, enters into the Father's Heart. She is one in God Trinity and perfectly obedient to God's Will. She gives her "Fiat" to remain in the love of the Father, waiting in His grief and generosity of heart for each of us to return. This is perfect love!

Our Blessed Mother reveals to St. Bridget of Sweden her six-fold grief, which she suffered through her faculties, emotions, and desires lived in union with the Trinity. Mary encourages St. Bridget and each of us to remain in this grief:

Though by divine inspiration I knew that my Son was to suffer, grief pierced my heart more keenly at Simeon's words that a sword would pierce my soul and that my Son would be as a sign to be contradicted. And until I was assumed body and soul into heaven, this grief never left my heart, although it was tempered by the consolation of the spirit of God.

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I also wish you to know that from that day my grief was sixfold. The first was in my knowledge: for every time that I looked upon my Son, wrapped him in his swaddling-clothes, or gazed upon his hands and feet, so often was my soul swallowed up as it were by fresh grief, for I thought how he was to be crucified.

***In the second place, there was pain in my hearing: for as often as I heard opprobrium heaped on my Son, falsehoods uttered against him, and snares laid for him, my soul was so afflicted that I could scarcely contain myself. But by the power of God, my grief had bounds, so that no impatience or levity was seen in me. In the third place, I suffered by sight: for when I beheld my Son bound and scourged and suspended on the cross, I fell, as it were, lifeless. But recovering myself, I stood mourning and suffering so patiently that neither my enemies nor any others beheld anything but gravity in me.

***My fourth suffering was in touch: for I, with others, took my Son down from the cross, wrapped him up, and laid him in the tomb, and thus my grief increased so that my hands and feet had scarce strength to bear me. Oh, how gladly would I then have been laid beside my Son!

***Fifth, I suffered by a vehement desire of joining my Son after he ascended into heaven. The long delay I had in this world after his ascension increased my grief. Sixth, I suffered from the tribulations of the apostles and friends of God, ever fearing and grieving: fearing that they might yield to temptations and tribulations, grieving because my Son's words were everywhere contradicted. But though the grace of God always persevered with me, and my will was always conformed to the will of God, my grief was constantly mingled with consolation until I was assumed, body and soul, to my Son in heaven. Let not, then, this grief leave your heart, for without tribulation few would reach heaven.⁹⁰

⁹⁰ From Revelations of St. Bridget, on the Life and Passion of Our Lord and the Life of His Blessed Mother. © 1984 by TAN Books, Charlotte, NC (www.tanbooks.com).

9— Silence of the Cloister

A reflection on the sorrow of a mother's heart united to the grief and waiting of the Father:

The description of Abba's love for us in grief reaches the depth of my motherly heart. I can relate to this love and sorrow. I desire for my children to remain home, that is, in the Catholic Church, being nurtured by all the Sacraments. I desire for them to come to personally know the love of Abba through a personal relationship with Christ and to want to seek God above all else. But I feel powerless to bring them home into the embrace of the Holy Trinity.

The Lord has taught me how to live my maternal sorrows with Him. As my sorrows draw me into His sorrows, I encounter God's gaze of love and grief. They are indeed one. I choose to remain in this embrace of sorrows with my God in His long waiting as the most important work I can do to help my children find their way home. I live this union with my Father, through Christ, in Mary's solitude.⁹¹

Jesus waits hidden in the Eucharist

The silence of waiting in holy patience is difficult for us human beings. We need to advance through the beginning levels of silence to enter into the waiting of the Father with the Son. Jesus' waiting is perfectly revealed through His hidden life in the Eucharist.

Today My meditation for each of you is on waiting. God is Love, and faithful, and therefore, He waits. He knows perfectly the human condition; He knows your misery. He waits in His eternal patience for each human soul. In His perfect time, He sends Me, His begotten Son, into the world to save each of you, and through Me to make of you a new creation in the image and likeness of God.

God waits for He is Love. Waiting with God with expectant faith and hope is the sign of a soul who is abandoned in God. Waiting with God in My peace is a sign of holiness.

⁹¹ Excerpts from the diary of Lourdes Pinto, a mother of the cross.

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I Am He who waits as one with the Father in the Eucharist. I wait for each of you to come to adore Me, to thank Me, and to give Me the gift of yourselves. I wait in Abba's grief for your repentance. I wait for each of you to say, "It is I" (Mt. 26:25), "I have betrayed You; I have been unfaithful to You; I have betrayed You, for I have loved myself before You, my God." I wait for each of you to approach Me in your total misery, unveiled of all falsehood, so I then can draw you into the



bosom of our Father. I wait with Abba for your tears of repentance as Peter did. Your tears of repentance are the sign of the grace of the Holy Spirit alive and at work in your hearts. I continue to wait for every soul to approach Me at the foot of My Cross with hearts open wide to receive the outpouring of My Spirit that reveals the truth of who you are and who I am.

My little mustard seed, approach Me today in Spirit and truth; the truth that you have offended Me, your God, so that you can receive the overflowing love of God Trinity. It is only through the fire of Divine Love that you will persevere as one with Me, your passion.

My little mustard seed, God, in His infinite mercy, is pouring out an abundance of graces upon the world these holy days of My passion and Resurrection. These graces are a gift of Abbas's infinite love for His children. Open wide your hearts to receive God's outpouring of love. The world is being made new through My holy remnant of victim souls past, present, and future.

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Persevere through the path I have been guiding each of you through with great patience and tenderness. Thank Me, your God and Savior. Go in peace. 4/5/23

We grow in holiness as we learn to live in the silence of God's waiting with expectant faith, hope, and peace.

The Eucharist is the love of God in waiting

The Lord teaches us that the Eucharist is the power of the hidden life. Through the *Simple Path*, He began to form His hidden victims of love as His "living hosts." Jesus explains how He loves hidden in the Eucharist waiting for souls:

The Eucharist is the love of God. It reveals how I love you: in humility, simplicity, and patience—love in patience as I wait upon My sons and daughters to come to Me in thanksgiving, praise, and adoration.

The Eucharist is the love of God in waiting. The Eucharist is the love of God, who loves the good and the bad, the deserving and the undeserving.

Will you love as I love you?

Will you love those that do not appreciate you, those that condemn, misunderstand, abandon, and reject you?

Will you love in waiting with patience upon them?

Will you give yourself to those who reject you, ridicule you, ignore you? 6/8/11

Below is a reflection on the silence of waiting with expectant faith and hope:

You need to empty yourselves, being the nothing that you are, pure and empty so that you can be filled with my living grace. 3/9/09

As I began to reflect on our Lord's words, I realized how easily I fall into frustration, anger, and resentment. I often become impatient and insistent when others do not respond to my desires and expectations as I wish. I fail to accept and live in the reality of my powerlessness

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by refusing to abandon myself to God's eternal waiting, trusting only in His goodness and mercy.

The *Simple Path* teaches me to wait through Christ in Abba with the Holy Spirit and Mary. This waiting is excruciating, like the waiting of Abba depicted in Rembrandt's painting, *The Return of the Prodigal Son*. It empties me and, at the same time, consumes me. This painful waiting is a slow death to self.

In my battle for souls, I must be willing to wait with Abba through Jesus crucified in His long waiting in the Eucharist. It is the most intimate participation in the Divine Love of the Father, Son, and Holy Spirit for humanity. It is the perfection of the interior martyrdom lived solely for Love. The long waiting brings me face to face with my powerlessness and nothingness, and as I keep my gaze on Christ, my faith is strengthened through the knowledge of His goodness, majesty, and power.⁹²

Entering the Father's embrace

Mary lives in the silence of the cloister of her heart in the embrace of the Father, participating in the work of Redemption with her Son. She tells us that she enters *the lament of our Father as Mother for each of us*. She becomes the Maternal advocate of the Heart of Abba. Total union with Jesus' sacrifice of love expanded her maternal Heart so that she could embrace into *her Maternal Heart the sins and brokenness of all the children of God*.

In the following message, Mary reveals the mystery of her life of solitude, lived in the embrace of the love of the Trinity on earth:

My role, as willed by the Father, to be the Mother of mankind was lived in and through my solitude (Soledad). After the third nail of crucifixion, when my Heart was fully crucified with my Son and pierced with the lance, I was then ready to love all humanity as one

⁹² Excerpt from the diary of Lourdes Pinto, a mother of the cross.

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with the love of the Father, Son, and Holy Spirit. As I became totally one with my Son's sacrifice of love, I could embrace into my Maternal Heart the sins and brokenness of all the children of God. I became the Maternal advocate of the Heart of ABBA. Through my Son, with my Son, and fully immersed in the Sacred Heart of my Son, I was able to enter the lament of our Father as Mother for each of you.



"Our Lady of the Eucharist"
by Nichole Lanthier

My solitude after Jesus's Ascension was my perfect union of love in Abbas's tears for His people. I then received the sin and brokenness of each of the Apostles into my Motherly Heart as one with God and embraced them in the embrace of the Trinity. I continued the life of my Son on earth after His Ascension. I continued living the interior crucifixion as one with Christ, thus living as His living host, one in His Eucharistic life, as grace for the nascent Church.

This, my little one, is where I am now taking each of you (LC)—to be one body, one blood, one

sacrifice, one victim with my Son as one with me. Living in the cloister of my Heart as one with me in the last stage of my life on earth completes the Simple Path to Union with God. The new Adams and the new Eves continue the life of God Trinity, establishing God's Kingdom on earth. Rejoice, my little one, for the glory of God has then triumphed in each of you that complete this Simple Path given to you from the Heart of God. 3/9/23



10

THE SILENCE OF UNION

O God, you are my God, I seek you, my soul thirst for you; my flesh faints for you, as in a dry and weary land where there is no water.

Psalm 63:1

All the silences prior to the silence of union with God are levels of purification in which we have to participate in mortifying and denying ourselves. The soul is willing to undergo all the levels of purification because it thirsts for God.

The silence of union with God is the silence of resting in Him. “This is not a silence that proceeds from the soul. Rather, the soul is *in silence* because God has enveloped the soul entirely in Himself so that the soul finds its delight in the possession of Him.”⁹³

⁹³ Nortz, *Holy Silence*, p.75.

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Robert Cardinal Sarah, in his book *The Power of Silence*, describes the silence of eternity:

In heaven, souls are united to the angels and saints through the Spirit. Then, there is no more speech. It is an endless silence, nestled in God's love. The liturgy of eternity is silent; souls have nothing else to do but to join the choir of angels. They are exclusively in contemplation. Here below, to contemplate is already to be in silence. In heaven, this silence becomes a silence of fullness, in the vision of God. The silence of eternity is a silence of wonder and admiration... Indeed, the silence of eternity is connected to the fullness of God; it is a Trinitarian silence.⁹⁴

Jesus simply defines this union as:

the embrace of love between a soul and God. 7/21/10

The *Simple Path to Union with God* leads a soul to live consumed in the love of the Most Holy Trinity on earth—the silence of union with God. Jesus explains the union of the Most Holy Trinity in the message below:

The Father has always been; He is the Great I Am. My little one, His greatness and power have been misunderstood and feared by people in every generation, yet He is pure love. He begets Me, His Son, with all tenderness and longing. He begets Me from Himself. That is why to know Me is to know My Father. From our union and communion, the Holy Spirit is immaculately conceived. Think of the Father as a living ocean, and He flows into the Son, and this current of power is pure Love, which flows into the Holy Spirit, which flows back to the Father. This exchange of love is so powerful, a continuous Life from and back to the Father, that this triangle of Life is but One Life. We are three distinct Persons that share the same Life. That is why to know Me is to know the Father, for we are One. I became flesh, the God-Man, so that you could come to know and see the Father. This

⁹⁴ Sarah, *The Power of Silence*, #191.

coming to know personally the Great I Am through Me is the greatest gift of redemption.

The Father also desired for his humanity to come to know and see the third Person of the Trinity, and He created the Mother of God from her conception full of grace. She is full of the Holy Spirit, consumed totally by Him so that it is the Holy Spirit that you see and know in and through Mary. Even though she is created not divine, for humans, she becomes the most perfect image of the Holy Spirit, which also reveals to humanity the beauty and goodness of the Father and Son. To know and love Mary is to know and love the Holy Spirit, which is to know and love the Father. Mary becomes the created being that is the gate to enter God through Me, her beloved Son.

*My little one, these mysteries of the Most Holy Trinity can only be received by the souls who, out of humble love of Me, follow My Mother to the foot of My Cross to enter My crucified Heart. No one on earth can journey the narrow path of My passion without the help and guidance of My Mother; **for it is the Holy Spirit as one with her that is the path back to the Father through the Son.** Therefore, the Mystery of the Cross reveals to humanity the Mystery of the Trinity...
12/15/21*

St. Maximilian Kolbe writes that our return back to the Father is through the Holy Spirit and, therefore must come through the Immaculata:

Every action has the reaction in view. The reaction is the fruit of the action. God the Father is the primary Principle and the Last End. The Immaculata is full of grace; nothing in the way of grace is lacking to her. The path of grace is always the same: action: from the Father through the Son, and by the Holy Spirit (the Immaculata); then the inverse reaction: from creatures through the Immaculata (the Holy Spirit), and Christ (the Word) back to the Father.” (notes, 1939).⁹⁵

⁹⁵ Fr. H. M. Manteau-Bonamy O.P., *Immaculate Conception and the Holy Spirit, The Marian Teachings of St. Maximilian Kolbe* (Marytown Press), p.39.

St. Maximilian left the Church a treasure of extraordinary teachings on the union of our Blessed Mother with the Holy Spirit. These teachings confirm the above message the Lord gave us concerning the importance of Mary as one with the Holy Spirit in our journey into the Father's Heart.

The Immaculata is united to the Holy Spirit so closely that we really cannot grasp this union. But we can at least say that the Holy Spirit and Mary are two persons who live in such intimate union that they have but one sole life. (Conference, June 27, 1936).⁹⁶

Filius incarnatus est: Jesus Christus, Spiritus Sanctus quasi incarnatus est: Immaculata.

(The Son is incarnate: Jesus Christ. The Holy Spirit is quasi-incarnate: the Immaculata.)⁹⁷

Back to the Father

Communion with God was lost in the Garden after Adam and Eve's original sin. The moment they hid from God's goodness and covered their sin with the leaves of justification and blaming, they separated themselves from Abba's love. They did not REPENT but remained in their obstinacy. Pride entered humanity, and this darkness became the barrier between God and us. **Repentance is what begins to destroy the barrier between God and us and opens wide the gate of Mercy.**

Return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments. Return to the Lord, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love. Joel 2:12-13

The return back to our Father through the gift of redemption is the opposite of what Adam and Eve did. Therefore, at the beginning of the *Simple Path*, God brings us to the feet of Jesus crucified to open our eyes to our sins through the gift of self-knowledge. It is through self-

⁹⁶ Ibid., p.44.

⁹⁷ Ibid., p.63.

knowledge that we receive the gold of precious repentance. **Without repentance, there is no return to the Father.** Without repentance, we remain hiding, in fear, and in the darkness of being separated from Abba's love.

Adam and Eve covered their sin with leaves. We, too, cover our many sins with masks and the cloak of falsehood. The *Simple Path to Union with God*, as revealed in this book through all the levels of silence, becomes God's path of UNVEILING us, His bride, until we are NAKED again in our complete misery. We must choose not to blame and justify ourselves but to come before Abba in Christ crucified, exposed completely in our total misery, and cry out, "My God have mercy, for I am a sinner." Then, communion is restored. As the prodigal son, we enter the embrace of our Father. We begin to live heaven on earth within our hearts in the unity of the Trinity!

St John of the Cross explains this unveiling as the deep purification of being rid of what is "repugnant" to God's Will:

This [union] exists when God's will and the soul's will are in conformity so that nothing in the one is repugnant to the other. When the soul completely rids itself of what is repugnant and un-conformed to the Divine Will, it rests, transformed in God through love... A man makes room for God by wiping away all the smudges and smears of creatures, by uniting his will perfectly to God's, for to love is to labor, to divest and deprive oneself for God of all that is not God. When this is done, the soul will be illuminated by and transformed in God. And God will so communicate His supernatural being to it, that it will appear to be God Himself and will possess all that God Himself has.⁹⁸

⁹⁸ Book 2, Chapter 5 of *Ascent to Mount Carmel*.

Holy Spirit: Path to Union in the Trinity

Jesus' act of love on the Cross brought death to the sin that separated us from God and restored our union in Love. The fruit of this act of love revealed fully at the Cross is the outpouring of the fire of the Holy Spirit. The fusion of souls into the Body of Christ crucified is the fruit of the Holy Spirit. It is a gift of God's love. God gives this gift to souls



that, having died to self, have entered into the furnace of His Heart through the love of the Cross.

*The fusion of hearts takes place through the sword of suffering as ONE. It is through the union in suffering that you die more and more to self until it is no longer you who lives but I Who lives in you... **The fusion of hearts is the kiss of union, the embrace of the Holy Spirit, the embrace of Love.** 12/3/12*

The fire of the Holy Spirit is a painful process as it continuously burns away all impurities, putting to death the powers of sin with the power of the Cross. This fire fuses but does not annihilate the uniqueness of each person. As a log enters the fire, and becomes one with it, strengthening it, we become one in the fire of the Heart of Jesus.

God reveals to us throughout the *Simple Path* that perseverance in suffering all with Jesus will bring us into the union of Love.

I desire to draw you into true unity, the unity of the love of the Most Holy Trinity. The union of sorrows will bring you into the union of Love. Why do you hesitate to speak My words, which are truth and

life? My words are guiding you into the fire of Love, which is the Holy Spirit so that we are no longer two but ONE in the Father...

(My Lord, how do I live solely for Love, forgetting myself?)
Live to please Me. To live in the unity of the Trinity is to live gazing at the Father, through the Son, to please Him in all things... 3/18/12

Kingdom of Heaven on earth

*Unless one is born of water and spirit, he cannot **enter** the Kingdom of God (John 3:5). Abba, our beloved Father, did not send us His only begotten Son only to forgive our sins; He did not send Him only to open our eyes to see the Kingdom of God, but also to take us, through Christ crucified, into the Kingdom of God.*

The Holy Spirit explains His union with our Blessed Mother is to bless us with the understanding of God's desire to mystically incarnate in us. He then fulfills the prayer of the Our Father so we can experience the bliss of the love of the Most Holy Trinity *on earth as it is in Heaven*:



Maximilain Kolbe's Adoration Chapel
Niepokalanow

*Mary is the love of the Holy Spirit,
Mary is the purity of the Holy Spirit,
Mary is the light of the Holy Spirit,
Mary is the wisdom of the Holy Spirit,
Mary is the vessel of the Holy Spirit.*

At the moment of the Incarnation of the Word, I, the third Person of the Trinity, took My dwelling within her. The Son and the Holy Spirit enter the being of Mary. Mary, in her perfection of holiness, allowed Me, the Spirit of Love, to possess her completely. I possessed her intellect, her thoughts, her understanding, her desires, her every heartbeat and breadth... The fire of My Love consumed her Heart as

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ONE with the Sacred Heart of Jesus. Is this not the mystical incarnation? Mary receives the incarnation of the Word and the Spirit. 2/15/12

After receiving this message from the Spirit, Jesus revealed in my soul the words of the Our Father that I pray daily: *Thy Kingdom come, Thy will be done on Earth as it is in Heaven*. The Father desires us to possess the Kingdom of Heaven within us here on earth, to deposit the treasures of Heaven in our hearts. I asked Jesus, “How can this be because the souls in Heaven are completely pure, but I am always aware of my sins and impurity?”

Jesus brought my understanding to the words from Psalm 51. Jesus explained that when a soul unites herself to the Crucified, ONE with His sacrifice of love, the Father blots out our iniquities, our transgressions (51:2). As He looks at us, He only sees the perfect sacrifice of His beloved Son. When a soul enters the Sacred Heart of Jesus, he is consumed in the Fire of the Holy Spirit. It is here, in the Heart, that we are *no longer two but ONE*.

The Holy Spirit later asked me, *Do you not believe JN 17? When you possess the Son, you possess the Father because they are ONE with Me. (Your Triune God is mystically incarnated in you)... You possess Heaven on earth in your being. This is the Kingdom of Heaven on earth. 2/15/12*

The hour has come for the Son of Man to be glorified (Jn 12:23). To partake in the hour of Jesus is to ALLOW the Holy Spirit to unite us to His crucified love. The Holy Spirit desires to purify us so that we can enter the Holy of Holies and enter the union of Love.

This mission is My thirst in the depth of My Sacred Heart for unity in Love. That is unity in the love of the Most Holy Trinity. 6/12/12

A thick curtain in the Jerusalem temple separated the Holy of Holies from the Holy Place. This curtain was known as the “veil.” The word

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“veil” in Hebrew means a screen, divider, or separator that hides. What was this curtain hiding? Essentially, it was shielding a holy God from sinful man. The presence of God remained shielded from men behind a thick curtain during the history of Israel. However, Jesus’ sacrificial death on the Cross changed that. When He died, the curtain in the temple was torn from the top to the bottom.

We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek. Hebrews 6:19-20

Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body ...let us draw near to God with a sincere heart in full assurance of faith. Hebrews 10:19-22

The Catechism teaches us about baptism and being configured to the Lamb of God:

It (baptism) signifies and actually brings about death to sin and entry into the life of the Most Holy Trinity **through configuration to the Paschal mystery of Christ.**⁹⁹

It is the Holy Spirit that brings us into the Holy of Holies by uniting us to Jesus crucified. *And I, when I am lifted up from the earth, will draw all people to myself* (Jn 12:32). As we become one with the Crucified, which is becoming one with Love, we enter the Holy of Holies into the Father’s loving embrace. We begin to possess the Trinity through Christ’s mystical incarnation in us. This is what it means to enter the Kingdom of God. This is “Thy Kingdom come on earth as it is in heaven.”

⁹⁹ Catechism of the Catholic Church #1239.

What is true unity? First and foremost, unity is union with the God-Man. I, the Second Person of the Trinity, became man so that you could come to know personally your good God. I became man to set you free from the bondage of your sins so that you can see with the eyes of My angels the glory of God before you. But I was not incarnated in the womb of Mary only to save you and set you free but to become ONE with you. The Father and I are ONE; the Father in Me and I in Him with the Holy Spirit (JN 17). The union of the Trinity is pure love. I came upon the earth to draw you into union with the Most Holy Trinity through the Cross. No longer two but ONE (Ephesians 2:15-16). It is in this union that love exists. Only from this union of love with your Triune God can unity exist in My Body, the Church. It is through My life in the Eucharist that I become One with you, but it is only through your participation in My Eucharistic life that you become One in Me. This participation can only take place by entering the Cross of new life, My crucified love. 11/23/11

The prayer of Jesus in John 17 reveals Divine Love, the Trinity. The gift of the Holy Spirit received from the pierced Heart of Jesus crucified brings us to know the love of the Son and the Father. It is the Holy Spirit that brings us to PARTICIPATE in the most profound prayer and longing of the Son as we raise our prayer to His, crying out to Abba:

“Father, glorify me as one with your Son so that I may glorify you. And for the sake of souls, I sanctify myself through Christ, with Christ, and in Christ, so that they also may be sanctified in truth.”

The Unity of the Most Holy Trinity

To live in the unity of the Trinity requires we give ourselves entirely to Mary and live as one with her:

I– In the cloister of her Heart, consumed by the Holy Spirit

Mary’s entire being is dedicated to God. She lived on earth, akin to the saints and angels in heaven, in a perpetual state of prayer, filled with

awe and gratitude. Her life was a testament to her complete immersion in the Holy Spirit; He totally possessed her. Her sole purpose was to fulfill the Father's Will; thus, she lived with the unwavering courage of perfect obedience to God.

St. Maximilian Kolbe spoke very audacious words before his arrest concerning the union of our Blessed Mother and the Holy Spirit:

Our heavenly Father is the source of all that is; everything comes from the Blessed Trinity. We cannot see God, so Jesus came to this earth to make him known to us. The Most Blessed Virgin is the one in whom we venerate the Holy Spirit, for she is his spouse... We can affirm that she is, in a certain sense, the “incarnation” of the Holy Spirit. It is the Holy Spirit that we love in her; and through her, we love the Son. (Conference, Feb. 5, 1941).¹⁰⁰

On the Feast of the Immaculate Conception, Mary spoke to the Love Crucified Community of the grace of being consumed in the fire of the Holy Spirit in the cloister of her Immaculate Heart as one in Christ crucified. This union brings us into the embrace of the Father:

My little ones, I, your Mother, am receiving your consecration as my beloved children. It is I who desired for you to make this consecration through the gift of Saint Maximilian's writings on the mystery of who I am, created by God for His Son, as one in perfect union with the Holy Spirit. You have received the gift of entering into the mystery of what God has done with me, a humble handmaid of the Lord so that each of you can receive the gift of greater knowledge of God's desire for all His creatures from the beginning of time—consummation into the life of the Most Holy Trinity to participate in the ecstasy of Divine Love. Because you have given me your fiats to walk with me the

¹⁰⁰ Manteau-Bonamy O.P., *Immaculate Conception and the Holy Spirit, The Marian teachings of St. Maximilian Kolbe*, p. 49-50.

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*narrow path of the Cross into your hearts to die of self and rise through Christ crucified, your hearts have become ready to receive the gift of my Immaculate Conception. God, in His immense goodness, is now preparing you to live consumed in my Immaculate Heart through the fire of the Holy Spirit as one in Christ crucified into the embrace of the Father to know and taste, to different degrees according to each soul, the ecstasy of Divine Life lived on earth. This grace must be nurtured through continuous prayer and silence and protected from choosing to fall into Satan's temptations. That is why **continuous prayer and silence are of the essence to live in God's Kingdom on earth.** This grace of knowing and living in the life of the Trinity will be the source of your endurance during the great persecution that must come... I bless you with the peace of God and my maternal love. 12/8/21*



In the profound silence of the cloister of Mary's Immaculate Heart, we begin to comprehend the mystery of her being, as one in perfect union with the Holy Spirit. Mary desires us to enter this mystery so that we, too, can understand and anticipate with great longing and faith our consummation into the life of the Most Holy Trinity to participate in the ecstasy of Divine Life on Earth.

It is now in the cloister of Mary's Immaculate Heart that the Holy Spirit enflames us to a greater degree, and we blossom in Mary's simplicity, courage, obedience, silence, humility, and solitude.

II– In the Simplicity of Mary

Simplicity is the virtue that immerses you into the oneness of God—Father, Son, and Holy Spirit. God is simple, and you were created to become simple in God, as one with Him.

Learn from Mary's perfect simplicity. She is ALL for God. She lives solely for Him. She lived in good times and very difficult times in perfect love and gratitude to Abba Father. Her simplicity was lived as My Mother. She performed every duty as Mother and wife for the glory of God. She loved and served Me in the continuous awareness that I Am the Son of God, one with the Father. Therefore, her simplicity was lived through the continuous prayer of awe and gratitude. Her simplicity was also lived in her relationship with the Holy Spirit, her Spouse. She was perfectly obedient to His every stirring within her being. Her simplicity of Heart, which is being ALL for God, was possible because of her silence. Without silence, simplicity can never grow to bring forth the blossom of perfect love.

A soul that becomes simple lives on earth consumed in God, and therefore, is the light of God on earth. Few souls on earth acquire this virtue due to the lack of perseverance in the interior crucifixion of the heart, mind, faculties, and emotions. Glory to God on earth for the few that reach this summit of holiness as one with Mary.

Remain persevering in the silence of body, mind, soul, and heart, and you, and the few who follow My Path of holiness, will shine as God's brilliant stars during these end times. Persevere in silence! 9/2/23

III– In the Courage and obedience of Mary

Courage and obedience are the virtues of the *single-hearted*, the souls who live solely to please God. These virtues are perfected in the silence of entering the Heart of the Father as one with Christ and consumed with Mary in the Holy Spirit. There is no longer any duplicity in these souls. They live ALL for God.

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Courage, My little one, is the virtue of the single-hearted. Courage can be lived for righteousness or evil, for Satan has courageous souls that fight for his cause. God's courageous souls come to love Him above all. They come to know His goodness as they live consumed in Me through the Holy Spirit. These souls have come to touch Me and to be touched by Me. They live pure intimacy in My crucified embrace.

To live courageous lives daily in your ordinary lives requires first growth in humility, the humility of knowing your misery, and trusting in My merciful love. The humility of a pure heart that is able to see My gaze of love in sorrows. This grace of the encounter of a soul with God perfects the soul with the inner strength needed to battle daily her ego with all its desires and attachments solely to desire Me. This is living single-hearted, solely for the love of Me.

Mary, too, lived her life on earth single-hearted- she lived to do the Father's Will. Therefore, she lived perfect courage revealed in her Fiat to the Angel at the Annunciation; her perfect Fiat in her hidden ordinary life; her Fiat during My passion; her Fiat at the Cross when she courageously offered Me to the Father as His perfect sacrifice of love for humanity; and finally, her Fiat to remain on earth in her bitter solitude solely for love of God and each of you. Her courage in her perfect obedience to God's Will was My consolation and strength as I was to her. 1/9/23

IV– In the Mystical Incarnation

Blessed Conchita wrote much about the grace of the mystical incarnation as the “transforming grace of union.” Jesus said to her:

The mystical incarnation is a grace of transformation in view of an assimilation of the creature with its model Jesus, who I am. It is a transforming grace of union... Jesus becomes flesh, grows, and lives in the soul, not in a material sense but through sanctifying grace, which is unitive and transformative... The soul which receives it feels, more or less periodically, the stages of the life of Jesus in it. These

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stages are ever marked by suffering, calumnies, and humiliations, in sacrifice and in expiation as it was the life of your Jesus on earth... To speak of the mystical incarnation is then to consider the soul as entering into a phase of graces of transformation which will bring it, if it corresponds, to the identification of its will with Mine and to simplify itself in order that its union with God come to the most perfect likeness possible. Such is the purpose of the mystical incarnation, which the Holy Spirit gives as a gift to certain souls.¹⁰¹



Jesus clarifies to Conchita that the grace of union can only be achieved by souls who allow the Holy Spirit to make them one body with Christ crucified.

The Word became flesh and becomes flesh again in souls only to be crucified. It is the purpose of all mystical incarnations.¹⁰²

The Holy Spirit will reign (a new Pentecost) the day when My sacrifice of suffering will also reign: the Cross in hearts. In so far as the Cross will not reign in souls, the Holy Spirit, He too will not reign.¹⁰³

It is the greatest desire of Christ crucified to bring into our hearts the indwelling of the Trinity through the gift of the Holy Spirit. The Holy Spirit is not known yet, but the era of the Holy Spirit is approaching. He is one with the Incarnation of Jesus on earth. The incarnation takes

¹⁰¹ *Conchita, A Mother's Spiritual Diary*, Edited by M.M. Philipon, O.P., p.157.

¹⁰² *Ibid.*, p.159.

¹⁰³ *Ibid.*, p.252.

place through the power of the Holy Spirit. The Holy Spirit is the Spirit of the Father and Son; they are inseparable. When Jesus is Incarnated in Mary's womb, the Holy Spirit is present as one in Christ. It is through the incarnation that Mary receives the fullness of the Trinity. **She is the first to live in the Kingdom of Heaven on Earth. The Incarnation of Jesus brings the mystical (indwelling) of the Trinity on Earth.** This reality of the Holy Spirit is still not known, yet it is the reality that God's saints of the end times will live to usher into the world the Kingdom of God.

Jesus' prayer to the Father before His passion in John 17 reveals the reality of the communion of the Father, Son, and Holy Spirit and that God desires to draw us into this union through His Son.

I ask that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. Jn.17:21

Jesus sanctifies (consecrates) Himself for us, meaning He sacrifices Himself to the Father for us. *And for their sakes I sanctify myself, so that they also may be sanctified in truth (17:19).* This perfect consecration of Jesus opened the curtain so that we can participate in the oneness of the Trinity. Yet, **entering into the unity of God is only possible if we, as the Body of Christ, voluntarily choose, for the love of God, to participate in His consecration, which is His sacrifice.** Only through, with, and in Jesus crucified can we enter the inner chamber, the Heart of Christ, to live in the embrace of the Father with the Holy Spirit.

V– As Christ's Living Host

To live the grace of the mystical incarnation is to become a "living host." The love of God is a continuous flow and unity of love between the Father, Son, and Holy Spirit. As our hidden lives become one with Jesus' hidden life in the Eucharist, He becomes one with us. The gaze of the Father is always on His Son; therefore, His gaze is then set upon us, for we are one with Jesus. Then, the love of the Father, Son, and Holy Spirit can consume us and flow from us to the world.

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As living hosts, our lives enter the realm of God and can, therefore, affect the world according to God's desire. Our hidden and ordinary lives become the hidden force of the light and love of the Trinity. This hidden force is one with the Eucharist, and it has the power to penetrate Satan's darkness.

Mary explains to us that she lived as Christ's "living host" after His Ascension:

I continued the life of my Son on earth after His Ascension. I continued living the interior crucifixion as one with Christ, thus living as His living host, one in His Eucharistic life, as grace for the nascent Church. 3/9/23

Jesus taught us on the Feast of Corpus Christi that He desires to make of us also His "living hosts." This union is only lived through silence and prayer:

Here I am, alive, for you because I love you. How is it that you, a simple and humble soul, have come to know Me and love Me present in the Eucharist? You have responded to My voice guiding and leading you into My crucified embrace in the Eucharist to become one with Me through your participation in My sacrifice of love. You have become My living host in the world. This union in My sacrifice of love can only be lived through silence and prayer. 6/11/23

The mystical incarnation that makes us one with Christ Eucharist, living hosts, can only be accomplished by living our hidden interior lives united to Jesus' interior crucifixion. As we participate in the silence of this transforming grace, we become God's "hidden force" in the world.

Trust and place all your confidence in the power of the hidden life being revealed to you now in My Eucharistic presence. I am the power of the hidden life. I want to possess you with My hidden life, which is the Eucharist, transforming you into living hosts. This transformation will take place as you live your hidden and interior life united to My

interior crucifixion, suffering all with Me and in Me. In this way, the power of the hidden force will intensify with the fire of the Holy Spirit. You are giving birth to My mission, but My mission will spread through the power of the hidden force. 6/15/11

VI– In the third nail of persecution: Perfect Love

The third nail of Crucifixion¹⁰⁴ is the final purification of a soul accomplished in the peace and love of the Father's embrace. Through persevering in living in the continuous state of interior silence in the Father's Heart, our feminine and masculine hearts are made new—the "new Adams" and the "new Eves." This is accomplished as we live with God participating in His grief, joy, generosity, waiting, and forgiveness for all souls. We become the maternal and paternal blessing of God on earth. This is what Mary lived on earth after Jesus' Ascension. Mary explains to us how she became the "Maternal advocate of the Heart of Abba:"

After the third nail of crucifixion, when my Heart was fully crucified with my Son and pierced with the lance, I was then ready to love all humanity as one with the love of the Father, Son, and Holy Spirit. As I became totally one with my Son's sacrifice of love, I could embrace into my Maternal Heart the sins and brokenness of all the children of God. I became the Maternal advocate of the Heart of Abba. Through my Son, with my Son, and fully immersed in the Sacred Heart of my Son, I was able to enter the lament of our Father as Mother for each of you. 3/9/23

Through the third nail of crucifixion (purification), we have allowed ourselves, through the Holy Spirit, to be crucified in Christ and advance in the death of self. Our egos have begun to die, the lies that infect our hearts have been replaced with the truth of Abbas's love, our self-love filled with our desires, expectations, and attachments is dying, and our emotions are being purified to serve God's purpose. Now we love as one with God our enemies, those that hurt us, by choosing to remain in the

¹⁰⁴ *Simple Path to Union with God*, chapter 4.

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cloister of Mary's Heart and in the Inner Chamber of our Spouse's Sacred Heart to live in the groans of Jesus' excruciating sorrows and in the fire of Abba's consuming love for every soul, the good and the bad, those that love us and those that don't, solely for the love of God.

Jesus explains in the *Simple Path* that the third nail of purification is the nail of persecution. As we live consumed in the love of the Trinity, we grow in our capacity to love our enemies: *I say to you, love your enemies and pray for those who persecute you so that you may be children of your Father in heaven* (Mt 5:44–45).

The Third nail brings us into perfect unity. This nail is the nail of persecution. As they persecuted Me, they will persecute you. As they hated Me, they will hate you. This last nail fuses your heart to My Sacred Heart, and you love as one with Me all the enemies of God and thus complete your crucifixion in Me, and the triumph of God's love is manifested through you in the unity of My Body. Prepare yourself in silence and prayer to live the last stage of My Divine Path.
5/26/14

In the Gospel of Mathew, Jesus challenges His disciples to love as their heavenly Father:

Be perfect, therefore, as your heavenly Father is perfect (5:48).

Perfect love, attained through the third nail of crucifixion, brings us to withstand persecution as one with Love crucified solely for the love of God and the salvation of souls. The Holy Spirit has been aflame in us, guiding us through all the levels of silence so that we can be among the “few” who remain faithful to Christ amid the persecution to come.

VII– In ushering in the New Pentecost



The time is at hand when all will be called to suffer persecution for My sake. This time of persecution will divide My followers into two camps: those with Me and those against Me. Few will remain with Me in the time of the great tribulation. You, My little ones, are being prepared for this time. Your lives lived in humility and purity of heart united to Me will be the light in this darkness. Your lives hidden and transformed in My crucified love will usher in the New Pentecost for the world. 2/25/14

The “few” souls who enter the cloister of Mary’s Heart are consumed through her, with her, and in her by the power of the Holy Spirit, become crucified with Christ, and live the “new Pentecost.” They are the chosen souls to usher in the “new Pentecost” for the Church and world. These are the saints of the end times spoken of by St. Louis de Montfort:¹⁰⁵

¹⁰⁵ St. Louis de Montfort, *Treatise on True Devotion to the Blessed Virgin*.

I said that this will happen especially towards the end of the world, and indeed soon, because Almighty God and his holy Mother are to raise up great saints who will surpass in holiness most other saints as much as the cedars of Lebanon tower above little shrubs...¹⁰⁶ Together with the Holy Spirit Mary produced the greatest thing that ever was or ever will be: a God-man. She will consequently produce the marvels which will be seen in the latter times...¹⁰⁷ They will be great and exalted before God in holiness. They will be superior to all creatures by their great zeal and so strongly will they be supported by divine assistance that, in union with Mary, they will crush the head of Satan with their heel, that is, their humility, and bring victory to Jesus Christ.¹⁰⁸

Only the souls who remain in the silence of the martyrdom of love will experience the indwelling of the Most Holy Trinity and participate in the work of redemption filled with the joy of the saints.

*I am consuming you, My beloved spouse. The two have become one, no longer two. Thank the Holy Spirit and My Mother, for this is the work of the Spirit, to unite you to the communion of the Most Holy Trinity, through union with Me, Love crucified. Now you are living the grace of the third nail of crucifixion— the interior martyrdom with Mary solely for Love. If you remain in the silence of this martyrdom of Love, you will experience the mystical incarnation—the indwelling of the Most Holy Trinity in the temple of your feminine heart, thus participating as God's temple, in the restoration of His Bride, the Church. **The great work of redemption is accomplished in the silence of unity with God.** Persevere in silence, My little one.*
7/17/23

¹⁰⁶ Ibid., #47.

¹⁰⁷ Ibid., #35.

¹⁰⁸ Ibid., #54.

CONCLUSION

The recent message below received on January 2024, was the impetus in my completing the writing of this work.

My little one, you(pl.) are experiencing the calm before the storm. Be vigilant as the wise virgins (Mt 25:1–13) for many will be caught without oil in their lamps. Your(pl.) oil is the life of My Spirit stirred into flame (2 Timothy 1:6) by your perseverance to remain in prayer and silence abandoned in My agony of love. Finish the silence document, which I will use as a means to bless many docile souls with the oil they need to be prepared to receive Me, their Bridegroom, as their Light of safety amid the darkness of the storm that quickly approaches the world. Remain diligent in obeying My every word.
1/27/24



“Blessing” by Eva Koleva Timothy
www.evatimothy.com

We pray that the words contained in this silence manual may serve to fill your heart with God’s anointed oil so that you can PERSEVERE in achieving the highest levels of holy silence to reach the summit of union with God Trinity!

Lourdes Pinto & the Love Crucified Community