

How to Be Maidens in the Cloister of the Immaculate Heart

Teaching #1 — 10-19-23

Prayer

Jesus, we consecrate this retreat and each reflection to your Most Sacred Heart through the Immaculate Heart of our Most Holy Mother.

Our Blessed Mother, receive us into your cloister. Allow me to disappear so that you can guide and form us. Saint Joseph and Jose from heaven, united with the angels and saints, protect and defend us from any attacks from Satan.

Let this retreat be all you desire, our beloved Spouse, for the glory of God, Father, Son, and Holy Spirit, and the salvation of countless souls. Amen.

Our Lady of Akita gave a prayer to the religious, The Handmaids of the Sacred Heart of Jesus in the Holy Eucharist. She said:

Pray in reparation for the sins of men. Each person in this community is my irreplaceable daughter. Do you say well the prayer of the handmaids of the Eucharist? Then let us pray it together.

This is the prayer:

‘Most Sacred Heart of Jesus, truly present in the Holy Eucharist, I consecrate my body and soul to be entirely one with your Heart, being sacrificed at every instant on all the altars of the world and giving praise to the Father, pleading for the coming of His Kingdom. Please receive this humble offering of myself. Use me as you will for the glory of the Father and the salvation of souls. Most holy Mother of God, never let me be separated from your divine Son. Please defend and protect me as your special child. Amen.’

It’s beautiful that we, the Mothers of the Cross, are now united in heart to the religious Handmaids of the Sacred Heart of Jesus in the Holy Eucharist in Akita, Japan.

I’d like to begin the first reflection with a message that our Blessed Mother gave the Mothers of the Cross on the Feast of the Assumption, August 15th, 2023.

8/15/23 – Feast of the Assumption

Maidens of the Cloister of the Immaculate Heart

On the evening of the Feast of the Assumption, as I prayed the 5th decade of the rosary—*Mary crowned Queen of Heaven and Earth*; I felt her presence and desire to speak.

Mary:

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.*

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 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.*

In Sunday's Gospel of Matthew chapter 22:1-14, God invites all to the wedding banquet, and the last verse says, "For many are called, but few are chosen." My sisters, God has chosen us. I cry of joy!

Despite our misery, God has chosen us. Mary says this privilege is given to few women by the Father, yet it is being given to the Mothers of the Cross. Our Father has chosen us to become the maidens of the cloister of the Immaculate Heart of Mary.

Mary says: "It's only reserved for those that choose to **remain in the sorrows of God.**" We have been chosen because we listened, received, and responded to Christ's invitation to be His victim souls.

At the end of the message, Our Lady tells us that before any of us makes the promise, there are five conditions. Remain in:

1. **Silence,**
2. **In the sorrows of God,**
3. **Simplicity,**
4. **The spirit of poverty,**
5. **Obedience to our Queen Mother.**

I want to enter deeper with you into the meaning of maidens.

Maiden

First of all, the **definition of a 'maiden'** is "**exclusively devoted to a deity or to some religious ceremony or use, holy consecrated.**" That means God expects us to be exclusively devoted as one with Mary to our beloved Jesus crucified.

Mary, in Luke 1:38, says, “Behold, I am the handmaid of the Lord. Let it be to me according to your word.”

Handmaid of the Lord

–by Deacon Keith Fournier¹

Mary’s Fiat was spoken from the heart. In a Biblical context, “heart refers to our center, the core of each one of us, the place where our deepest identity is rooted, and from which our fundamental choices about life are made.”

In the original languages, the words in Holy Scripture, which are translated into the English word “holy,” means **set apart or consecrated**. They refer to people or things that are **totally given over to God and His worship**. The people or items involved in temple worship are entirely dedicated to God’s service. It is in that sense that we, too, are called to be set apart for the living God.

[That’s why Mary says to us: *This privilege is given to few women by the Father, but it is being given to you and the MOC*. Thus, the title of ‘My maidens of the cloister of my Immaculate Heart’ means God is setting us apart for a specific mission and identity in the cloister of Mary’s Heart. He is asking us, through the *Simple Path to Union with God*, to become a total gift of self to Him through Christ with Mary.]

Deacon Fournier:

Conversion begins when we say our own Fiat with our words and our deeds; it introduces to us a new and dynamic way of living with God and in God. As we lose ourselves in Him, we find ourselves again made new and completed.

[This happened to us when we gave our Fiat to be God’s hidden victim souls. We entered a deeper conversion, and a new and dynamic way of living became our way of life.]

This holy exchange, our life for His, is the essence of the spiritual journey.

[This is why the Lord says that only His victim souls can truly be transformed on earth because it’s only souls that are willing to give of themselves totally and die to self that can rise with Christ to become the new men and women of the Kingdom of God on earth.]

It is not about power but powerlessness. It is not about increase, but decrease. It is not about becoming greater but about becoming smaller. In short, true spirituality is about surrender.

Fiat

–Deacon Fournier

Mary, in her selflessness, was open to the angel’s visit and the message the Lord spoke through him. She recognized who was speaking. She **listened, received, and responded**. In so doing, she demonstrated the framework of all authentic spirituality. God initiates a relationship, and we respond and surrender to Him. **By saying “Yes” through our own Fiat, we are set apart... consecrated... made holy. We become servants of the Lord.**

¹ <https://www.catholic.org/mary/handmaid.php>

LISTENING, RECEIVING, and RESPONDING

These are the three key factors to achieve silence.

Like Mary, our fiat is not a one-time response; it requires a daily living out of this yes.

Now, Abba is preparing the Mothers of the Cross to give another fiat to His invitation to become the *Maidens of the cloister of the Immaculate Heart*. And this, too, will require our listening, receiving, and responding. This retreat is God's work in preparing our feminine hearts, united with Mary, to respond with great generosity, as Mary did.

Magnificat 1: 46-55

And Mary said, "My soul magnifies the Lord,
and my spirit rejoices in God my Savior,

for he has regarded the low estate of his handmaiden. For behold, henceforth, all generations will call me blessed;

for He who is mighty has done great things for me, and holy is His name.

And His mercy is on those who fear Him from generation to generation.

He has shown strength with His arm; He has scattered the proud in the imagination of their hearts,

He has put down the mighty from their thrones and exalted those of low degree;

He has filled the hungry with good things, and the rich He has sent empty away.

He has helped his servant Israel, in remembrance of His mercy,

as He spoke to our fathers, to Abraham, and to His posterity forever."

How to be a Handmaid of the Lord

Handmaids in the time of Jesus were servants of the lowest level and expected to be fully attentive to respond to their mistresses' slightest nod or gesture. Likewise, Mary was fully attentive to God to respond to her Master's will. Our Blessed Mother responds, "Behold, I am the handmaid of the Lord. May it be done to me according to Your word" (Luke 1:38). Her "Behold!" in the words of the prophet Isaiah means "Here I am." It is the opening of her Fiat, a consent given with her entire being and forever.

How to be a handmaid of the Lord, like Mary²

—by Terry A. Modica

To get a deeper understanding of what her fiat, her "yes" entailed—and what happens when we say "yes" to God—we need to look at the word "handmaid." What did she mean by that? According to the dictionary, a **"handmaid" is someone whose essential function is to assist. ASSIST!** Not: Take charge of. Not: Become the Savior of. Not: Be such a good priest or lay minister or religious brother/sister that people admire you and give you credit for a job well done.

Maidens are called to assist, not insist.

Let's consider how Mary modeled the assistant job:

—Terry A. Modica

1—Total trust in our God.

² <https://wordbytes.org/evangelization-ministry/how-to-be-handmaid-of-the-lord/>

First and foremost, to willingly become someone's handmaid requires great trust in the person (or God) who is going to be the master. As St. Pope John Paul the Great wrote in his encyclical letter, *Redemptoris Mater*, pr. 13³,

Mary uttered this fiat in faith. In faith, she entrusted herself to God without reserve and 'devoted herself totally as the handmaid of the Lord to the person and work of her Son.

[That's why our Mother, in the message to us, says, "You've come to know the goodness and love of the Father through your participation in His sacrifice of love." We can never be victim souls, holy handmaids, without coming to experience the goodness and love of Abba in the depth of our souls.]

2–Mary left the consequences of her “yes” in God’s hands (unconditional).

She did not make her “yes” conditional, as in, “Okay, Archangel Gabe, but only if you explain to Joseph why I’m pregnant and he’s not the father” or, “Just make sure the town folks don’t stone me to death or even criticize me for getting pregnant without Joseph.”

[For us, it’s the opposite of Mary; we have many conditions, and our “yes” is not unconditional. The challenge of letting go of our conditions comes to light once we’ve made our fiat. As we begin to live the process of the *Simple Path*, we come to recognize all the conditions we have in our hearts, like, “Yes, I’ll be your victim soul, but I don’t want to live through this.” Then, little by little, we begin letting go of every condition so that more and more, our Fiat becomes pure and total as one with Mary.]

3–Mary made a complete commitment to align herself with God.

He was free to do with her as he willed. She did not second guess him, nor did she offer her own opinion about where the baby should be born or what should be done with the animals. Or what kind of visitors they should get.

This is what it means to be an extension of God’s hand. We are not the hand. We are not God.

4–By choosing to say “yes,” she opened herself to receive all the help she would ever need from God to fulfill her vocation.

It was not Mary who convinced Joseph to go through with the marriage instead of divorcing her; it was God who sent Joseph an angel in a dream.

[Here, we have to see all the areas in our lives that we insist on our ways, in which we keep pushing and insisting for things to be done or people to change according to our time, expectations, desires, and plans. The maidens have to become the assistants of God, waiting and trusting completely in Him.]

5–Her consent came from true humility. The same kind of humility that her Son would have in consenting to the crucifixion. Such willingness lets go of all desire for self-comfort and personal gain. **It is a total giving of self, an altruism that comes from knowing that God’s goodness is far greater than our own best efforts.**

³ https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031987_redemptoris-mater.html

Altruism, synonyms: unselfishness, selflessness, self-sacrifice, self-denial; consideration, compassion, kindness, goodwill, decency, nobility, generosity, magnanimity, big-heartedness...

[Letting go of all desires, comfort, and personal gain is our growth in the virtue of **poverty**. Think about how many of you came into the retreat and were unhappy with your assigned house. Something was uncomfortable for you. And you began complaining interiorly and maybe even exteriorly. This is a reality that is part of us, and only when we see it in ourselves can we begin to change and mortify these tendencies.

Living the spirit of poverty takes maturity, but Mary makes it a requirement to be her maiden. Think of Mary as a wife and mother when she went into the stable to give birth—the cold, heat, animal smells, and dirt. Can you imagine Mary complaining? That’s why she’s the handmaid of the Lord. She totally trusts Him.

If we’re attentive to the Lord as we live this weekend in silence, our hearts will constantly be exposed to many of our attachments, such as to comfort and our interior complaints. All of that has to be purified in each of us.]

Modica continues:

6– Being the Lord’s assistant is a partnership with the Holy Spirit, who is the handmaid or servant of the other two members of the Blessed Trinity in carrying out all the divine operations. The transformation of Mary’s “yes” into an actual pregnancy required the servanthood of the Holy Spirit. Mary cooperated with the Holy Spirit through her obedience, faith, hope, and burning charity in the Savior’s work of restoring supernatural life to souls. (Lumen Gentium, par 62)). **A good handmaid is more than just an obedient servant; faith, hope, and love provide the motivation in union with the Holy Spirit.**

On April 3rd, 2023, Monday of Holy Week, Jesus said to the Love Crucified Community,

My Light will shine in the darkness. How is this possible? Because My Light is Love. The love that lays itself down for its enemies. I Am He who comes to die for you so that you may have life. All darkness is pierced and conquered by My Light. Satan’s darkness has spread and penetrated the world and My Church because God’s people do not possess My Light. God’s people have become drunk with the passions of the flesh and world, and therefore, the power of My Light has been dimmed in many and extinguished in others. Yet, God, in His infinite mercy, is raising His saints for these end times.

Now, listen carefully. Jesus defines His saints of these times.

His saints are My victims of love who have chosen to love Me above all else, to walk with Me the narrow path of My passion, and to remain with Me in the sorrows of life, suffering as one with Me with perfect faith, hope, and love. These few men and women possess My Light, and it is through them that God will conquer the darkness, and I will be glorified on earth as I am in heaven.

Persevere in silence and prayer, listening to the voice of God, forming and guiding you as his holy warriors for these end times.

Believe, My children, believe that My light that is consuming you will pierce all darkness through your perseverance to love as one with Me, the enemies of God.

Love the most difficult

The Lord has been forming us through the *Simple Path* to choose to love those most difficult to love in our lives. How will we ever be able to lay down our lives for our enemies if we still cannot come to love those most difficult to love in our lives?

Sometimes, it can be our spouses, children, a mother, a father, or a community member. All of us have been given at least one person in our lives who is the most difficult person to love. That person is a gift from God to expand our hearts and purify us in love.

Receiving the promises: a key to endurance

The Lord ends by saying,

Continue to pray this Holy Week for extraordinary faith, hope, and love, and God's plan of salvation will be fulfilled through you (pl.).

We have to receive with Mary these words, the promises God's been making. How could Mary endure the darkness, evil, chaos, and hatred of the passion with calm dignity? Because amid that horror, Mary knew the goal; the promise was in her heart. It's the same with us as the world enters greater chaos, as we see happening in Israel, Gaza, and Ukraine, and this chaos also enters our lives. Will we be able to remember the promises God has made?

The goal must always be before our eyes. **The maidens must always have these promises ingrained in our hearts as Mary did.** Jesus prepared her for the ultimate sacrifice. She was prepared. And the Lord is preparing us now in the cloister of Mary's Heart to be His victim souls to bring forth the new dawn for the Church and world.

Modica continues:

7– Giving consent, not only allowing God to do things to her but also doing things for God. As his handmaid, **she put herself into the position of being done unto.** He did not order her around or abuse this position in any way, but he did put her in some very difficult situations. Certainly, it was not easy traveling on a donkey to Bethlehem in the last month of pregnancy. Giving birth in a chilly, dirty stable without her mother's help was probably not the way she had imagined this special moment would be. And fleeing to Egypt instead of returning home with the baby was a very disappointing and challenging time. Yet, **she let God do this to her because she had meant it when she said she'd be his handmaid. At the same time, she was doing it all for God out of tremendous love for him,**

[“Let it be done to me according to your word” (Lk 1:38). As maidens of the cloister of Mary's Heart, Mary's words need to be our continuous words to Christ. When something goes terribly wrong in our lives, when there is a great trial, sorrow, or piercing, we need to say, “Behold, the handmaid of the Lord, let it be done to me according to your word,” and allow God to do unto us, because we've come to believe in His goodness.

By allowing God to do unto us, we become, with Mary, the perfect yes, the perfect act of love, back to God.]

8– Mary’s “yes” united her to both the intentions and actions of God. His intentions became her intentions. His actions became her actions. The Father intended to redeem the world through His Son; Mary intended to redeem the world through her Son in accordance with the plan as it unfolded. The Father let his Son die for our sins; Mary let go of her Son as she watched Him die, even though she did not yet fully understand the plan. **God was in charge, and Mary united herself to whatever He did.**

9–A good handmade listens closely to what the master wants. Mary had said, “Let it be done to me according to Your WORD.” She was a **good listener**.

10– Since a handmaid of the Lord is a disciple of Christ, a handmaid is also a true follower. It’s not hard to figure out what God wants of us because Jesus is leading us to do the same things he did. (see Jn 14:12)). In *Redemptoris Mater*, par 41, we read: “She, who at the Annunciation called herself the ‘handmaid of the Lord,’ remained throughout her earthly life faithful to what this name expresses. In this, she confirmed that she was a true ‘disciple’ of Christ, who strongly emphasized that his mission was one of service: **“The Son of Man ‘came not to be served but to serve, and to give his life as a ransom for many’** (Matt 20:28).

[Why is it so hard for people to understand that God has called everyone to be a victim soul? Jesus is The Victim Soul, and Mary is the victim following The Victim. As disciples of Christ, we are called to follow Him; therefore, like Mary, we, too, must become one with The Victim.]

“The Son of Man came not to be served but to serve, and to give His life as a ransom for many.” As maidens in the cloister of Mary’s Heart, we are called to lay down our lives with her as one with Christ as a total gift to the Father for His glory and the salvation of the world and the purification of the Church.

The song of Solomon expresses beautifully how God’s maidens love Him above all else. Christ is our Spouse, the Beloved of our feminine hearts. Therefore, living in Mary’s cloister, we choose to assist Him during these decisive times according to God’s perfect plan, not ours.]

Song of Solomon 1:2-4

Let him kiss me with the kisses of his mouth!

For your love is better than wine,

your anointing oils are fragrant,

your name is perfume poured out;

therefore, the maidens love you.

Draw me after you; let us make haste.

The king has brought me into his chambers.

We will exult and rejoice in you;

we will extol your love more than wine;

rightly do they love you

Mary is inviting us, chosen by the Father, to love our Lord as one with her.

Lay women in the cloister of Mary's heart while fulfilling the duties of our vocation

Mary's life was most fecund after Jesus's Ascension, when she entered her solitude in the cloister of her Heart. The ways of God are not the ways of the world. God is telling us that through the silence of suffering with and in Mary, in the sorrows of God, we are going to provide the grace, through God's power, for the transformation and salvation of countless souls. Mary believed this. Mary lived the interior martyrdom as one with Christ. She is the first to continue this interior work of the heart after Jesus' Ascension. From the beginning of the foundation of Love Crucified, our Lord said, "I am doing something new." Yet, never could I have imagined that I, as a married woman, and many of you, would actually become lay, cloistered women.

The Lord said to me, "The majority of my cloistered religious have not yet entered the Cloister of Mary's Heart," and here we are, laywomen, being chosen by the Father to enter into the cloister of Mary's Heart, **to live as contemplatives with her in the duties of our vocation, believing as one heart with her, and with her hope, that this is going to bring forth the new dawn for the Church and world.**

The ways of God are not the ways of the world.

Help us, our Blessed Mother, to believe as you believe. Help us to grow in greater faith, greater hope, and greater love. Amen.