

Silence of the Memory and the Heart

Talk 3

Transcription of Lourdes Pinto's talk given 10-20-2023

based on the book

[*Holy Silence*](#) by Fr. Basil Nortz, ORC.¹

Prayer

We consecrate this reflection to our Divine Companion, the Holy Spirit, through Mary, our Mother. Come, Holy Spirit, as we enter the silence of our imagination, memory, and the silence of our hearts. You have the work, Holy Spirit, to transform, purify, and unite us intimately with God Trinity.

We, the Mothers of the Cross with Mary, open our hearts to you, Holy Spirit. Come, Holy Spirit, come. Come by means of the powerful intercession of the Immaculate Heart of Mary, your well-beloved spouse.

Abba Father, we praise you; we thank you for choosing us. We thank you for the gift of your only begotten Son, our beloved Jesus crucified, and we thank you for the gift of the Holy Spirit, our closest divine companion, spouse of our Blessed Mother. And we thank you for the gift of our Most Holy Mother, our Queen Mother Superior.

Thank you, our Blessed Mother. We, your maidens, the Mothers of the Cross, open our hearts to be formed by you and through your spouse, the Holy Spirit, for the glory of God and the salvation of souls, and a holy and most pure Church, the Bride of Christ. Amen.

Level Four of Silence: The Silence of Our Imagination

Fr. Basil North writes:

All human knowledge comes through the senses and is recalled through the imagination. This is why the imagination is such a key faculty and 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. The attractive or repulsive force of an image for or against the truth of God's revelation can override our clearest abstract convictions.²

We need to cultivate images that inspire us to holiness and the practice of virtue. We do this by filling the imagination by meditating on the lives of Christ, Mary, and the saints.³

Christian devotion especially recognizes the necessity of meditating on Christ's passion, death, and resurrection.⁴

¹ Fr. Basil Nortz, ORC, *Holy Silence*, (Sophia Institute Press, Manchester, NH, 2023).

² Ibid. Ch.4, Silence of the Imagination.

³ Ibid.

⁴ Ibid.

On November 3rd, 2017, when we were in the Holy Land before and in 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.

My sisters, our imagination, our mind, has to be immersed in the passion of Christ.

I already mentioned the things that are detrimental to our imagination and form part of the battleground, such as pornography. They enter the imagination — the mind — and Satan uses those images as a constant attack. Therefore, as women, especially today, we will pray for the deliverance of so many souls addicted to pornography.

Level Five of Silence: The Silence of the Memory.

Deuteronomy 8:2: “Remember the long way that the Lord your God has led you.”

We silence the distractions in our memory by constantly remembering all that God has done in our lives, especially when we are suffering. How quickly we forget, especially when we’re suffering. Our tendency to forget is part of our misery.

On May 19th, 2023, the Lord gave our community a message during the last day of our encounter at our retreat house,

Remember

I spoke to you through My Son (Fr Ron). Weren’t your hearts feeling My fire? You each have been brought by God 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.*

Remembering who God is, remembering 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 our Blessed Mother’s calm dignity. The discipline of our will is necessary to choose every day to remember. Then, we will enter silence.

Fr. Basil Nortz explains that 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 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.⁵

The Holy Spirit is the living memory of the Church, making this memory present in various ways. In our personal memory, there is an ongoing maturation of our self-awareness. Likewise, the Holy Spirit leads the Church (as a whole and in her individual members) in an ongoing, living self-awareness. Through trials, purifications, consolations, and intimate experiences with God, we respond or fail to respond to His assistance.⁶

My sisters, the silence of the memory is a constant awareness that in every moment, in good times and in bad times, in sickness and in health, the Holy Spirit is present to us and is working within us.

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. I aim to live every moment of my life recognizing and appreciating the love of the Father, Son, and Holy Spirit. Therefore, we, Mothers of the Cross, must be maidens in constant thanksgiving as we remember the goodness of God.

The misuse of the memory

A particular danger in the use of the memory lies in the sentimental attachment that people may have to some idealized time or event of the past. This may be with regard to either our relations to other people or our relations to God and our experience of prayer. Though it is important to be grateful for the past, it is necessary to have our attention fixed upon the manifestation of God's grace in the present moment. We can find God only in the here and now. He's not found in the consideration of the past or of the future. He is found in the present moment.⁷

How do we misuse our memory? It's so easy: by either living attached to the past or the future and not attending to the Holy Spirit in the present moment. This reminds me of Jean Pierre de Cassade's book, *The Sacrament of the Present Moment*. It's a teaching on living continuously in the presence of the Holy Trinity.

From the beginning of *The Path*, the Lord brings us into our wounds to enter the healing process. If we don't, we become stuck in the past and the future, unable to live the joy of the present moment.

Fr. Nortz:

The Holy Spirit is the living memory of the Church realizing the efficacious presence, the realization of Christ's True Presence in the Eucharist: "Do this in memory of me." Here, the Holy Spirit makes truly present the living Body of Christ for the life of the Church and her members.⁸

⁵ Ibid, Ch.5, Silence of the Memory.

⁶ Ibid.

⁷ Ibid. Misuse of Memory.

⁸ Ibid. Liturgical Presence.

When we are before Jesus in the Blessed Sacrament, we live in the Eucharist. 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, we think of what we didn't do or what we have to do. When confronted with our feebleness, we recognize our weakness and misery. We can then 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.

Fear

Fear, if not confronted, becomes an obstacle to remembering and living in the present moment. If we live in fear, we're living in the future—what will happen — or in the past. We miss living in the present moment. Therefore, we have to be attentive to fear in our hearts and silence it. We must give it to the Lord by continuing to praise Him, thank Him, and remember, like a litany, the many graces received. We should be thanking God, especially for the gift of having invited us to be victim souls and the gift of the *Simple Path*, God's heavenly manual given to us for the Church, to form the saints of the end times, and now this new invitation from the Father to be the maidens of the cloister of the Immaculate Heart of Mary. Do we thank Him? Do we remember? Processing our fears, remembering God's generosity in our lives, and thanking Him pierces the fears and anxieties.

Level Seven of Silence: Silence of the Heart

The Lord has taught us that silence of the heart is enjoyed by those who possess their emotions.

On December 28th, 2021, the Feast of the Holy Innocents, the Lord gave us a teaching on the silence of the heart and our emotions,

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.

Every time we experience a strong emotion, we must choose not to react immediately and instead allow it to surface as we turn our gaze to the Lord and pray, "My Lord, I am feeling so angry right now, or agitated, frustrated... What is Your will with these emotions? What is most pleasing to you? 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.

I continue with the message,

*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 you die to all your 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.***

My sisters, we live in interior silence of the will when we stop reacting from our emotions and live them according to God's will, interiorly gazing at Him. Then, we discern which emotions did or did not serve the purposes of the Lord. We also discover "the passion that can serve God's righteousness."⁹ This passion or emotion is sharing the Lord's "loving sorrow." He said, "My soul is sorrowful even unto death" (Matt. 26:38). Fr. Nortz:

Anger and sorrow are similar insofar as each is the reaction to the presence of evil. But anger is from the irascible appetite and inspires strength in a direct attack against the evil. Sorrow, on the other hand, comes from the concupiscible appetite and is not directed to an attack on evil but to patient, loving endurance.¹⁰

Therefore, I encourage you to add the emotions to your examination of conscience and take them to confession.

On November 5th, 2022, the Lord told us,

My sorrows lived in My human heart reveal the love of God. My sorrows and My love are one.

This sentence is at the core of our formation as Mothers of the Cross, victim souls, and now maidens of the cloister of the Immaculate Heart of Mary. The union of sorrows is the perfect union with God on earth. Jesus, as the God-Man, lives all the emotions, and **His sorrows are the emotions that most perfectly reveal the love of God.** Our transformation requires the purification of our sadness so that our sorrows are so pure that they show the love of God for our husbands, children, the world, the Church, and those most difficult to love.

⁹ Ibid. Ch.7, Silence of the Heart.

¹⁰ Ibid.

The above message of the Lord continues,

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.

This requires docility of heart. Our union with Jesus Christ, my sisters, is in His sorrows. We cannot be one with Him outside of His sorrows. Every time we resist this union of sorrows, we oppose the union with God. Ask yourself, “What in my heart needs to be silenced, purified because it is an obstacle to union in the sorrows with my Beloved?

I continue the message,

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 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.

Remain in my silence of sorrows

The second condition that our Blessed Mother gave us to become her maidens, to say yes to her, was remaining in the sorrows of her Son. 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, with our participation, draws us into a profound intimacy in the Heart of God.

The *Simple Path*, on page 284, explains it this way:

Silence allows us to get in touch with our sorrows so that we can enter them and unite them to 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 Him, and in Him. In this way, we live the Holy Sacrifice of the Mass in our ordinary lives.

I want you to close your eyes and see Mary in that image of the Pieta with the Body of her Son embraced in her arms. That broken Body represents our husbands, children, coworkers, parents, priests, friends, brothers, sisters, aunts, uncles, or grandparents. Use your imagination to see yourself embracing the most difficult person right now. They are the crucified body of Christ, as in Maria’s song, “El Cristo Roto,” The Broken 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 victim souls, united with the sorrows of Mary in the Pieta, gazing at Jesus. It's a work of silence. This is the interior work of the Cloister, and it is how we save souls.

Most people in our lives will never enter profoundly into the depths of their hearts. Most of the men in our lives will never enter their wounds, will never even see their disorders, and we receive them to allow their disorders to pierce us, to cry with Christ. This is how we participate with Mary in living the Pieta. Our Lord said it clearly on August 8th, 2011,

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.

Toward the end of that message, He said,

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 of a Mother of the Cross, for it is the life of My Mother.

I can't stress enough, my sisters, that this is at the core of our work, of who we are, of our identity, and our mission. That is why God has chosen us to enter into the Cloister of Mary. 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 work of a Mother of the Cross. If we're not willing to grow in this level of silence, to live this interior work, then we're not responding to who we are called to be.

Patience in suffering for love.

This way of life requires patience. Fr. Nortz writes about patience,

The first quality of love, according to St. Paul, is that it is patient — that is to say, it is capable of enduring suffering for love. The work of salvation was a passionate work of patient endurance.¹¹

The Silence of Rejoicing

Love is, at the same time, sorrow and joy.

On February 17th, 202, the Lord spoke about joy,
Rejoice with dance and timbrel in hand!

¹¹ Ibid.

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,

At the end of the message, the Lord says,

Therefore, rejoice, my little one, with dance and timbrel in hand!

The Lord says in the message, "The only way a soul can forget herself is to see the truth of her condition." We are on the right path if we recognize our lack of silence, how quickly we forget, and how we react to our emotions. These words from the Lord are full of tenderness and love towards us. We can be so hard on others and ourselves. The first person we must be patient with is ourselves. God is constantly telling us that we are the delight of His Heart. The Lord is patient with us because He knows we're trying, and God understands our weak condition and loves us. Therefore, we must accept our fragile condition, love ourselves, and persevere. We need to get up daily because we fall daily, encouraged by the passion of Christ. We fall, we look at Him, and He encourages us., and we get up.

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. We're depressed women, and that is not a victim soul. Joy and sorrow have to be one. The Lord is always telling us to rejoice. So, rejoice, my daughters, rejoice!

On January 19th, 2023. He said to us,

1/19/23

Rejoice

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.

What does it say in the Beatitudes? "Blessed are you who weep now, for you will laugh." Lk 6:21.

I have much sorrow, and it has been a process for me to find joy.

On June 3rd, 2014¹², The Lord said,

Be filled with My joy in believing that God has found favor with you, and He delights in you...

¹² The Simple Path, #119, p 321.

I asked, “My Lord, how do I live this joy with so much sorrow?”
He responded,

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...

Joy is found in believing that our sorrows are one with Christ's. To help me find this joy, Jesus spoke to me, as in a beautiful litany, of where 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 possessing the Holy Spirit as your most treasured Companion,
–The PERFECT JOY of seeing yourselves transformed into a new creation in Me,
–The PERFECT JOY of knowing Mary and living with her as ONE HEART in My LOVE CRUCIFIED. (06/28/11)

We thank God for all He has given us and rejoice that we have come to know our misery. We rejoice that God is infinite mercy and that, in our weakness, He has chosen us to be Mothers of the Cross and Maidens of the Cloister of the Immaculate Heart of Mary. What joy! Thank you, thank you, our God, our Savior, our One and our All. Thank you, our most holy and beautiful Mother. Thank you. Amen.