

# THE VOICE OF ROSA MYSTICA

## MOTHER OF THE UNIVERSAL CHURCH

### FONTANELLE DI MONTICHIARI - (Brescia)

SEPTEMBER-OCTOBER 2018 - YEAR 28 - N. 5  
Monthly bulletin of the Foundation Rosa Mystica - Fontanelle Montichiari (Bs) - Italy

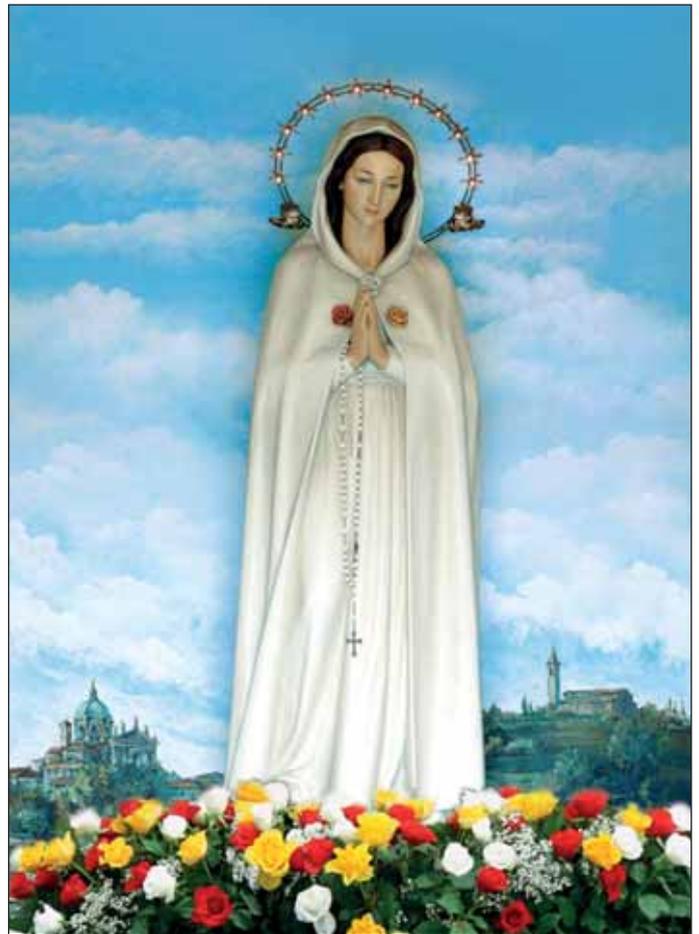


*My love  
embraces the  
entire humanity*

## THE CHRISTIAN MEANING OF THE 'REPARATION' OF SINS

*In the tradition of Christian spirituality, in the experience of many saints, especially of mystics, and within the messages of Marian apparitions declared authentic by the Church, particularly in Fatima, it is possible to find in a constant and in-depth way a theme that is so often forgotten in spiritual life in the prayer of Christians, or the theme of the possibility of being able to 'repair' the negative force of evil committed by sinners. Also in Fontanelle the tradition of Marian spirituality, which has spread from the beginning, is linked to this aspect, not only in reference to the well-known meaning of the three roses on Rosa Mystica's chest (prayer - sacrifice - penance), but also because throughout the world, we hear about the feast of the "Communion of Reparation", celebrated in the Eucharist on the second Sunday of October, with the distribution of blessed bread at the end of the Holy Mass.*

*What then can we do as Christians to 'repair' evil? What is the meaning of this devotion?*



The first answer is very simple: the best remedial measure is our personal conversion, it is a conscious rediscovery of our life of prayer and of sacrament, especially in reference to the Eucharist; as the Catechism of the Catholic Church teaches us *inasmuch as it is a sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead, in order to obtain spiritual or temporal benefits from God.* The foundation of this spiritual tradition is based on the consideration of the Redemption of the Lord Jesus, made through the gift of his Incarnation: by incarnation, He became one with man, he assumed our humanity. Even today the salvation of the world takes place in the same way: every day in the Mass the priest, showing the faithful the consecrated host, exclaims: 'Behold the Lamb of God'. And to clarify the mission of the Lamb he adds: 'Behold the One who takes away the sins of the world'. Precisely this means for our Savior to become one with men: to assume the weight of their sin.

The mission of the Church, of all the baptized, continues to be that of the Master: to point out the Christ who takes away the sins by offering Himself, suffering on the cross, rising from the dead. We can thus say that 'repairing sins' means for Christians to participate in Christ's redeeming action: therefore, by freely joining His atoning sacrifice, offering Him their own sufferings, they first ask for forgiveness for their own faults and then for those of others, especially for those who

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## The Christian meaning of the 'reparation' of sins

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refuse or combat the redemption. If we let Him dwell in our existence, Christ continues mysteriously His own work in us, that is the salvation of the world: only in this sense can we state that God continues to save the world also through us.

Therefore, there must be no space for the presumption on the part of the faithful in the concept of "reparatory" prayer: rather the clear awareness that we need to offer prayers and penances first of all for our sins, before those of others; awareness of the fact that if we belong to His mystical body, the Church, if we can participate in His work of salvation, it is certainly not our merit but only due to His Grace.

How to live therefore the penitence of reparation? Should we make great mortifications to 'repair' our sins? It is important to assume this attitude of spiritual life according to the measure of humility: we could say that the Lord "satisfies Himself" with what we can give Him of our daily small offers, He does not ask for immediate heroic gestures. Christian spirituality is that of small acts of pure love, of ordinary suffering offered for the remission of the sins of the world. We can, therefore, educate ourselves to offer the weight of the sufferings that life reserves for us, offering them joyfully to the Lord; we can learn to live the gesture of the Eucharist, especially that of the Offertory, as the privileged moment in which to unite ourselves more and more with the sacrifice of Christ, participating in His own sentiments of total gratuitousness and filial abandonment in the hands of the Father for the salvation of all the souls.

**Mgr. Marco Alba**  
Episcopal Delegate

## DO WE CONFESS ENOUGH?

*Again, in October we will celebrate, here at Fontanelle, under the indication of Rosa Mystica, the day of the communion of reparation. Therefore, this year too, it is an opportunity to reflect on this great gift that Jesus wanted to leave us: His body and His blood. It is a subject on which we will never meditate enough. Here is one of the possible aspects to focus on, this time. When we hear about "communion of reparation", what do we think about first? To communions perhaps made in sin or at least without enough dedication by others, and to whom to lay a remedy? Or should we also ask for forgiveness for our own attitude and are they perhaps a reason to commit to change ourselves? In other words: what is our degree of awareness and purity of heart when we approach the Eucharistic table?*

It is a fact, that each of us could easily make the same mistake; although the confessionals are less and less frequented, the queues to receive the Eucharist during the masses somehow remain long. Virtually all or almost all

present at the time of communion, get up from their pews and go to feed themselves with the body of Jesus. One might say to me: "But why are not you glad that so many others understand the value of the consecrated bread and wine and

The yearly celebration of Rosa Mystica, which started this year on Sunday, July 8, in Fontanelle, ended on July 13, with a particularly intense moment of prayer. We thank the priests who, with their wise words, engaged us in the universal climate of this anniversary, reminding us that the whole world was watching Fontanelle, feeling united in prayer during the celebrations that took place right here. Since the morning, there has been a succession of celebrations. First, a Brazilian group started with four priests, one of whom was very recently ordained and who had come with his friends and relatives to thank Rosa Mystica for their priestly vocation and invoking her continued protection. Shortly afterwards, a group of Indians residing in Austria for employment and accompanied by a priest, celebrated the Mass in Malayalam, their mother tongue. To these, other Indians joined; they study in Rome. Other groups representing the peoples of Latin America took part in the festivities of the Italian groups. At 5 pm, the concelebration was presided over by Mgr Giancarlo Scalvini, who immersed us in the universality of this celebration, making us feel close to all the prayer groups in the world dedicated to Rosa Mystica. We have received messages, photos, posters of prayer programs regarding the preceding 12 days and preparatories for the Feast. We too at Fontanelle, would like to solemnize with a heartfelt preparation during the preceding 12 days, the feast of Saturday 13 and Sunday 14 October: the WORLD UNION OF COMMUNION REPARATION. With these words, Pierina Gilli expressed in her diaries a wish of the Holy Virgin which she sensed after a personal and intense mystical experience. Let us join in prayer in these difficult years, with the desire to repair the many errors and insults addressed to our Lord, and His Most Holy Mother, asking for the unification and the sanctification of the Church and all its members.



wish to feed themselves with it?" I would answer that I certainly am; at the same time, a question arises spontaneously: "Have we then all become saints, compared to the times where everybody often confessed, or do our conscience has become less and less sensitive to sin?"

Well, starting with myself, U-I think the second is the right answer. Is it perhaps not true that sometimes we say: "I did not kill anyone, I did not steal, I do my duty, I try to go to Mass on Sunday, I pray too. So why should I confess more often? I do not even know what to say to the priest". And we marvel greatly when, perhaps learning the lives of great saints, we learn that the more the years passed by, the more they accused themselves of being great sinners. It's so exaggerated, we tell ourselves...

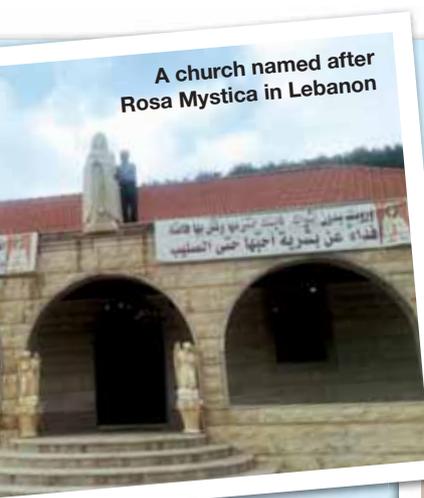
The problem is that if we consider sins as more or less serious defects: venial and mortal sins, as we have been taught by the catechism, then perhaps it is true

that we do not commit mortal sins every day, that is to say, of such serious character that they interrupt our relationship with God, at least until our repentance. If we consider sins in a broader perspective, that is, as symptoms of our love for the Lord and therefore for our neighbor, we would find ourselves, like the saints, much to blame. Do you want a passage of Scripture on which to make an examination of conscience? Here it is, 1 Cor 13:4-7: "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres".

Oh, Lord, what a difficult plan! It is very likely that even one life would not be enough, so purgatory is supposed to complete it! But we can at least try to start it seriously because it is a plan that, if we really know how to accept

it, is able to make our life, right now, full of love and with an ever greater joy. And this because, if we really try to improve, as Jesus asked us in the Gospel, to convert every day a little more, we will feel his presence in our existence better, in the beautiful moments but also in the most difficult and painful. And we will always be able to understand better and better what our destiny will be on this earth, that is, a happy eternity for us who are so desired and loved by God. Especially because we are not alone to accomplish it: this God, who wishes us in His life, is always close to us with His providence. And it is precisely the two great sacraments of which we speak that prove it: the sacrament of penance or confession which each time serves not only to take stock of our life, but also, through the figure of the priest, to receive the forgiveness of the Lord, that is to say, the embrace of His merciful love who knows how to understand our limits, our mistakes, but also our need of Him. A help that becomes grace, ready to help us, as soon as we ask for it. The sacrament of the Eucharist completes this virtuous circle: Jesus who offers us himself in this food. He wants his own body and blood to enter us not only as a symbol, but to penetrate into our body and blood, transforming us little by little. A virtuous circle, yes, a spiritual dynamic that we must try to make ours, living it as often as possible, that is to say to confess regularly with the spirit of those who go to the Father not only to admit their sins, but to become better, which means to learn to love more and more God himself, others, but also ourselves. And then each time purified in the heart, we are going to feed ourselves by the Son, happy to have the grace to know a God like the one that Jesus revealed to us, so in love with his creatures that He himself became a human creature.

**Rosanna Brichetti Messori**



A church named after Rosa Mystica in Lebanon

Celebration the Holy Mass on July 13, 2018, celebrated by fr. Elie Ghazal and fr. Joseph Chalhoub



## Equatorial Guinea

The solemn celebration was presided by His Exc. Rev Monseñor Juan Nsue Edjang (whom we see while incensing the statue of Rosa Mystica) with the participation of the Priests: Father Tarsicio Becoba, Father Jesus Ndonga Mba Ada, Father Manuel Bechiro and Father Jose Raimundo Borico.



### SCHEDULE FOR SEPTEMBER AND OCTOBER 2018

#### Daily:

16:00 Confessions; 17:00 H. Rosary

#### Every Friday:

16:00 Confessions  
16:30 H. Rosary; 17:00 H. Mass

#### Saturday:

16:00 Confessions  
16:30 H. Rosary; 17:00 H. Mass – prefestive

#### Sunday and feast days

16:00-18:00 Confessions; 16:00 Adoration  
16:30 H. Rosary; 17:00 High Mass

#### Saturday, September 8

##### *Feast of the Nativity of the Holy Virgin Mary*

16:00-18:00 Confessions; 16:00 Eucharistic Adoration  
16:30 H. Rosary; 17:00 High Mass

#### Sunday, September 9: *Sri Lanka Community Day*

10:00 - 13:00 H. Mass and Procession  
of the Sinhalese pilgrims  
Afternoon: schedule of feast days

#### Thursday, September 13: *Marian prayer day*

16:00 Confessions - Eucharistic Adoration  
16:30 H. Rosary; 17:00 High Mass

#### Saturday, September 15 – *Our Lady of Sorrows*

16:00-18:00 Confessions; 16:00 Eucharistic Adoration  
16:30 H. Rosary; 17:00 High Mass

#### Sunday, October 7 – *Our Lady of the Rosary*

#### From Monday 1 October to Friday 12 October: *12 Days of prayer in preparation for the Feast of the Communion of Reparation.*

– *Daily:* 16:00 Confessions, 16:30 H. Rosary,  
17:00 H. Mass

#### Saturday, October 13 – *Marian prayer day*

10:00-12:00 Confessions; 11:00 H. Mass  
16:00 Confessions - Eucharistic Adoration  
16:30 H. Rosary; 17:00 High Mass

#### Sunday, October 14,

##### *World Day of Communion of Reparation*

10:00-12:00 Confessions  
10:15 Blessing of bread, Marian procession, Holy Rosary.  
11:00 High Mass; 16:00-18:00 Confessions  
16:00 Eucharistic Adoration; 16:30 H. Rosary  
17:00 High Mass

#### Sunday, October 21, *World Mission Day*

#### Sunday, October 28 - *winter time change*

15:00-17:00 Confessions  
15:00 Adoration; 15:30 H. Rosary  
16:00 High Mass

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The postage costs for the delivery of the bulletin "The Voice of Rosa Mystica" are increasing; we beg the help of the kind readers to preserve the relationship with the faithful. Those who can receive it by e-mail please send us your e-mail. Those who want to continue to receive the paper newsletter by post, please contribute with a minimum offer to the costs. The Foundation will continue to send it to those who wish to receive it, but have no means to contribute.

**THOSE WHO WOULD LIKE TO CONTRIBUTE WITH DONATIONS AND OFFERS,  
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The lack of space does not permit us to publish many other beautiful testimonials co-operating in the recognition of the case; they are kept in the archive. *We all feel united in prayer in the maternal heart of Maria Rosa Mystica.*

Foundation Maria Rosa Mystica - Fontanelle

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