
THE VOICE OF ROSA MYSTICA

MOTHER OF THE UNIVERSAL CHURCH
FONTANELLE DI MONTICHIARI - (Brescia)

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Quarterly bulletin of the Rosa Mystica Foundation - Fontanelle Montichiari



The yellow rose of Penance

The Church prays with these words on Ash Wednesday, the beginning of Lent: «O God, our Father, grant the Christian people to begin with this fast a journey of true conversion, to face victoriously with the weapons of penance the fight against the spirit of evil.” The Lenten liturgy highlights the aspect of Christian life as a real battle against the action of the evil one and the dimension of spiritual combat, but from an already victorious perspective: this means that this fight is illuminated and supported from the beginning by the strength of Christ’s paschal victory.

Among the weapons that are indicated to us there is also that of penance: as the Church teaches us, it is first and foremost a moral virtue in force of which our will learns to detach itself more and more from sin - to fight it precisely - and disposes itself with humility to repair the offense done to God the Father, with

the desire to ‘heal’ the wounds that sin causes to our soul and to the ecclesial body (as Fr. Serafino Tognetti reminded us last year). Penance can obviously also be understood as a sacrament and indeed confession is a very powerful weapon in the Lenten process of conversion, an effective instrument of grace in combat: the sacrament and the virtue of penance are intimately united and linked, like two lungs that allow us to find renewed vigor and breath in battle.

The virtue of penance can take on many modalities and forms, depending on our spiritual sensitivity (a more sober relationship with food, a more conscious use of the means of social communication, leaving space for listening to others, for building relationships more authentic, forgiveness, almsgiving, the acceptance of a test or mortification...), but everything should be experienced

to learn to grow more and more in love for Christ, for ourselves, and for the Church, to purify these bonds of love that radically constitute us as Christians.

As many of you know, the spirituality of our Sanctuary, linked to the mystical experience of Pierina, offers everyone and in an ordinary way the path of penance, symbolized by one of the three roses imprinted on the chest of Rosa Mystica: the yellow rose, or rather golden, was in fact indicated to Pierina on 13 July 1947 precisely as a symbol of the spirit of penance.

In particular, she was asked, for the rest of her existence, to live in this spiritual attitude in favor of the sins and outrages committed by priests and consecrated persons, as a form of ‘reparation’ for the offenses that they cause to the sanctity of the Church and to their conversion.

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The yellow rose of Penance

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We too want to welcome this appeal and this penitential intention during the now imminent Lent, as a precious offering (let us not forget the golden reflections of the yellow rose...) and pleasing to the heart of Christ. May Rosa Mystica support us on this journey, as we humbly dare

to ask her in one of our prayers at the Sanctuary: *"Give us, O Most Holy Mary, the courage to sacrifice our lives to your beloved Son Jesus, so that they become, as you represent us with a golden rose, an offering of love capable of sanctifying the souls of priests, so as to repair all offenses*

caused to the Sacred Heart of Jesus and contribute to the sanctity of the Church".

Happy Lent to everyone!

Mgr Marco Alba
Sanctuary Rector

Pierina's childhood and youth From hiding to public life

"The day of August 3, 1911, was the dawn of my earthly life. I was baptized on the 5th, the feast of the Virgin of the Snow, and on that day my mother consecrated me to the true Mother of Heaven so that her maternal protection would keep me as white and pure as snow".

Pierina Gilli thus recounts her coming into the world and her Christian birth in her diaries written on the orders of her spiritual director Father Giustino Carpin. As we know, these texts accurately reproduce all the alleged extraordinary phenomena and messages that characterize the Montichiari event, but they also give an account of the author's daily experience, especially in the first part where she talks about childhood and youth when the Heaven had not yet started to show. These are important pages because they help us to remember that behind a mystical soul there is a person who leads a normal life and that, ultimately, as Saint Josemaría Escrivá, a prophet of our time, loved to repeat, holiness is measured in the extraordinary way in which one lives the ordinary of his daily life. And again, as happened with Jesus, for the saints too, public life is preceded by a phase of preparation matured in hiding, generally in the family.

Let us then relive Pierina's childhood and youth by underlining some of those coincidences, or "god-incidences", which character-

ize the existence of anyone who wishes to conduct their earthly journey in the presence of God. The first things to highlight are that her Baptism falls on the feast of the Virgin of the Snow, which according to some mystics coincides with the day on which Mary was born in Nazareth, and the consecration that her mother makes of her to the Virgin, to the "true Mother of Heaven".

Pierina is keen to underline several times that the Virgin accepted that consecration and that she always reciprocated it with her maternal closeness and protection. And since the prayer has retroactive effect, the "seer" does not fail to point out that "Our Lady loved me so much and spread her graces over me even before my birth, choosing for me parents who were poor, simple, yes, but full of fear of God and with good feelings, which gave our family an education of mutual love and fraternal affection". We know from many witnesses that Pierina's family - her father and mother were farmers - were truly at the limit of poverty, however she links true wealth to goodness of heart and, in harmony with the Gospel of the Beatitudes, appreciates poverty of spirit.

The closer souls are to God, the more they are tested and associated with the cross of Christ: Pierina also experienced great suffering from childhood, culminating in the pain of losing her father.

In 1915 the father was called up to arms and the mother moved with her three children, of which Pierina was the eldest, to the house of her aunt and uncle, where the little girl contracted pneumonia and pleurisy which put her existence in jeopardy.

A lot of time passes before the father returns home on leave, which is granted to him because his extremities are damaged by frostbite caused in the trenches. The little girl sees him as wasted and weak but he cannot prevent his recall to the front. And upon his return, at the end of the Great War, when he returns home skin and bones for a few hours before being uselessly admitted to hospital, she can only entrust him, crying to Mary of the Door of Heaven.

After this drama the mother has an idea, defined as providential by the person concerned: she entrusts her firstborn to the Handmaids of Charity orphanage where the little girl receives a basic education, including catechism, but above all where the deepest feelings of her heart definitely mature: "Those good nuns instilled greatly in my soul the yearning to love the Lord and the Virgin".

The "visionary" says of herself: "Among the girls I was one of the most capricious and I liked to spite the others", proving that the path towards holiness is a path in which no one starts out privileged but which must be built step by step by ac-

quiring the necessary virtues, with recourse to good doses of will, fortitude and correct use of free will.

Pierina also remembers how much her first Confession had cost her: together with a companion she had eaten a pear without permission, but she was assailed by great remorse "at the thought that Adam and Eve had also eaten the forbidden fruit". Not long afterwards, probably in 1919, she received the Holy Communion.

In 1922 she wrote another painful page which coincided with an arduous test to endure. The young girl, now eleven years old, is called home because her mother, who in the meantime has remarried and has already had two other children, is no longer able to pay her tuition from the Handmaids and needs her help in running the house. It is a very painful separation for her: "In the evening when I found myself in the little room [...] melancholy came over me: I remembered the little chapel where we all prayed together, my good Sisters who I loved, everything came alive [...]. I had to give in to tears [...]. This separation made me suffer so much, that not even the affection, the love, the good words of my mother, of my father were of any use to comfort me [...]: I wanted the morning to come early to take me to school, because I was in the fourth grade, so I could see my classmates."

Her father, who loves her and whom she loves in return and calls "daddy", becomes seriously ill that year and the family is forced to move into a shared house to contain expenses. But the second father of this family tries to molest Pierina. The girl "with the help of the Virgin" manages to avoid any contact, but ends up taking "reprimands and blows" from her mother every time when she

comes late in the evening, lingering with her little brothers in the stable where she hides. The mother invites her eldest daughter to precede her into the house to setting dinner, receiving constant refusals which she considers as whims. The "brute", as Pierina calls him, surprises her one day in the kitchen while joyfully singing the Litany. He falls on her and throws her to the ground, but eliciting an unexpected prompt reaction from the victim: "I invoked the Virgin and I don't know by what force I managed to free myself and escape unscathed." Wasn't it asked at her Baptism that Pierina be kept "white and pure as snow"? Having informed her mother of everything, she puts an end to that hateful coexistence.

Full of gratitude for this token of grace, the young woman has the internal impulse to promise her virginity to Mary. The Vow was later solemnized in the hands of the confessor on December 8, 1928, an important date for the Virgin, and which would be even more specific for Montichiari from 1947.

During her puberty Pierina is not free from the charm of the world. She considers herself vain because she loves jewels, clothes... but she avoids the conversations of her colleagues at the factory where she works whenever they allude to gossip or obscenities. At 18 she was assumed at the municipal nursery and in that period a boy came forward who had a deep feeling towards her. To test her vocation, the confessor then invites her to think seriously about marriage, but Pierina definitely develops the desire of consecrating herself to the Lord. A white coral necklace, a gift from an aunt and her only youthful quirk, is transformed into a rosary crown as a further seal

to her intentions.

In 1931 she was awaited as a postulant by the Handmaids of Charity, but she was struck again by pleurisy and her request was postponed indefinitely due to her extremely precarious state of health. Until 1937 she worked as a housekeeper in Carpenedolo in the house of Don Giuseppe Brodini, a holy elderly priest. In those years, she wrote in her Diaries, but on an unspecified date, Pierina took "the vow of perpetual chastity" and offered herself as a "victim for the sanctification of priests". All promises that God fully welcomes.

When Don Giuseppe died, in 1940 she was assumed as a nurse in the Desenzano hospital. She left it on August 14, 1944 when she was finally able to enter the Mother House of the Handmaids in Brescia as a postulant. In reality, due to her health and the outbreak of extraordinary events, Pierina will never wear the habit of the nuns dear to her: it will be the founder of the Handmaids herself, Saint Mary Crocifissa di Rosa, in an apparition, who explains to her that it was Jesus Himself to establish for her a different, personal form of consecration outside the convent, so that, feeling precarious, she does not give up, resorting only to Him and remaining at the complete disposal of His saving plans.

The reader knows of what happens next. On December 1, 1944, the postulant contracted meningitis, on the 14th she received her first visit from Di Rosa who cared for her personally and healed her. It is the first of the celestial manifestations, the turning point of her special earthly calling and mission. Pierina's public life began at the age of 33.

Riccardo Caniato

The Church of Brescia has opened, in agreement with the Holy See, a new phase of investigations into the events in Montichiari involving the figure of Pierina Gilli. With the establishment, on December 7, 2019, of the Diocesan Shrine of Maria Rosa Mystica Mother of the Church at Fontanelle di Montichiari, the Church of Brescia recognized in Pierina Gilli the authenticity of life characterized by a lively and profound spirituality which has been maintained constant over the years and rich in shades, certainly of an extraordinary order which materialized, however, in an ordinary life of hiding, in prayer and in service to others. Since studies are still ongoing on the nature of the revelations reported by Pierina Gilli, we wish to clarify that with the words «apparitions», «seer», «message», «miracles»... we do not intend to prevent the final judgment of the authority of the Church, but only faithfully report the human testimony offered by Pierina Gilli with her life and in her writings.

From the World and for the World

"I know Maria Rosa Mystica. Our Mother always helps people who have problems and many times miracles have happened. We would like to receive a statue of Rosa Mystica in our school to pray with the children for peace in the world and to be closer to Her. I have a great devotion for our Mother Mary and I firmly believe that if we recite the Rosary with faith, She will be able to change the fate of the world".

Sister Esther Arseen from Pakistan.

Father Sebastian Biston Kuruthukulangara Koola, a native of Kerala, currently residing in Germany for study reasons, echoes her: "For a long time I have cherished the dream of being able to have a statue of the Maria Rosa Mystica: it is the Virgin who intercedes for the religious and the priests, which always gives me

strength and hope to know how to grow day after day on the path to holiness."

The sanctuary constantly receives requests like these and every year on average around fifty large statues are shipped, between 50 and 100 centimeters, destined for groups and communities scattered all over the world. We are happy to learn and to testify that the devotion to Rosa Mystica is widespread in all countries because the Virgin, with the grace that comes from God, truly reaches everywhere, overcoming every spatial barrier, every flag color or political faith.

We are committed to satisfy all requests and the offers that we collect on the 13th of each month are intended for this purpose, but unfortunately it is not sufficient and actu-

ally covers minimally the costs of the statues and international shipping. We therefore ask all those who feel called to support this particular form of apostolate to support us generously according to their possibilities. Aware that every gesture of charity does not escape the eyes of God and that it generates ferments of good and gratitude, as Fr. Fijo Chirayath from India confirms to us in his letter: "Deeply moved, I would like to express my deepest gratitude for the beautiful statue of Maria Rosa Mystica who traveled from Italy to find a place in my home. Your act of kindness has not only added a touch of beauty to my surroundings, but has also sparked a sense of deep spirituality within me. I greet you all, with heartfelt thanks and blessings".

Weekday celebration times:

15:15 Chaplet of Divine Mercy
15:30 prayer of the rosary
16:00 celebration of Holy Mass until the change to summer time on March 31st

From March 31st the afternoon celebrations will be postponed by one hour

16:15 Chaplet of the Divine Mercy
16:30 prayer of the rosary
17:00 celebration of Holy Mass

In the festive morning beyond the daily afternoon celebrations

10:00 prayer of the rosary
10:30 celebration of Holy Mass

For more detailed timetables, visit the website:
www.rosamisticafontanelle.it

Information: +39 030 964111 - +39 333 9586949
info@rosamisticafontanelle.it

THOSE WHO WOULD LIKE TO CONTRIBUTE WITH DONATIONS AND OFFERS, PLEASE USE THE FOLLOWING BANKING COORDINATES:

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