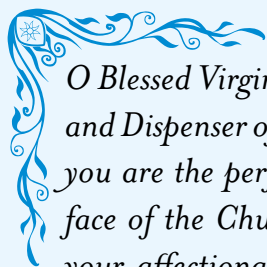


The Voice of Rosa Mystica Mother of The Church

FONTANELLE DI MONTICHIARI - (Brescia) - OTTOBRE 2024 - NUMERO SPECIALE
Poste Italiane S.p.A. - Sped. in abb. Post. - D.L. 353/2003 - (conv. L. 27/02/2004 n. 46) art. 1, comma 2 / DCB Brescia





O Blessed Virgin Mary, Mother of the divine Son Jesus and Dispenser of graces; you are Rosa Mystica, because you are the perfect image, in which the beauty of the face of the Church is reflected. We therefore implore your affectionate intercession that we may learn, as you desire, to live in the spirit of prayer, to accept the sacrifices, trials and humiliations we encounter in life, and to renounce ourselves in order to become an offering of love to God, imitating the humble and hidden existence of your daughter Pierina Gilli, so that the Church may always be the most faithful spouse of Jesus Christ. Rosa Mystica, sure of your maternal protection, and of the particular predilection you give to your most needy children, especially the sick and suffering, we implore your sure help so that prayer, sacrifice and the offering of our lives, symbolised by the three roses engraved on your chest, may punctuate the breath of our existence, so that many holy vocations may blossom in the Church, taking the same steps of conversion that our sister Pierina Gilli has shown us.



PIERINA GILLI

N. 3-8-1911 • M. 12-1-1991



Prayer



Sacrifice



Penance

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The splendor of Rosa Mystica

We have experienced a unique and unrepeatably historical moment of grace, rich in events and encounters, marked by great emotion and a sense of gratitude, for an event that came to a decisive turning point with surprising and providential rapidity, precisely in the days when we celebrated the feast of Rosa Mystica.

On July 13, 2024, our bishop, upon the explicit mandate of the Dicastery for the Doctrine of the Faith, proclaimed a decree whereby, in compliance with recent norms regarding apparitions, full 'nihil obstat' was granted to the Marian cult of Rosa Mystica, while enhancing the mystical and spiritual experience of Pierina Gilli.

A long journey has come to completion, the fruit of the work and passionate contribution of so many people who in various capacities and at different times, some of them not so simple, have accompanied the supreme authority of the Church to express a new and final positive judgment on the Marian phenomenon of Rosa Mystica and the spiritual fruits that have unrelentingly sprung from it on the five continents.

In this special issue of our bulletin we wish to gather some initial testimonies and comments, together with official documentation from the universal and diocesan Church, in order to share with all devotees and pilgrims of Rosa Mystica scattered throughout the world the historical and ecclesial significance of this recognition and the feeling of gratitude to God, to the authority of the Church and to the very numerous faithful (priests, consecrated men and women, and lay people) for what has taken place in these days of Grace.

Rosa Mystica's splendor increasingly shines for the Church and the world: we ask for the grace to accompany her in this mission for the Glory of Her Son Jesus, in a constant spirit of dedication and humility.

Mgr. Marco Alba
Rector of the Sanctuary

Marisa Cuelli Tanzini is the president of the Maria Rosa Mystica Fontanelle Foundation. With her husband Leonardo, she met Pierina Gilli in the 1970s and was part of the Associations of the faithful who supported at the Church authority the Montichiari event and message. A journey of years, even tortuous, characterized by steadfast faith and hope, which is recalled here in its major stages.

A few days before July 13, Mgr. Marco Alba informed me of the news that the Congregation of the Doctrine of the Faith has attributed to the mystical experiences of Pierina Gilli of Montichiari in relation to Maria Rosa Mystica the Nihil obstat countersigned by Pope Francis. News that arouse great joy and emotion in me: my heart began to throb rapidly, while my eyes could not hold back tears.

I see many faces of fellow travelers who have contributed their prayers, penances, and sacrifices to the current recognition and many heroic priests who have given their ministry heedless of the heat, cold, and many other hardships and misunderstandings.

The Rosa Mystica-Fontanelle Association always kept an attitude of great respect and obedience to the ecclesiastical authority, which periodically informed of the movement of pilgrims that took place in Fontanelle, most of whom also lingered in the Montichiari cathedral where it all began and many times celebrated Holy Mass. Under Msgr. Sanguineti, the first concessions took place: in May 2001, he authorized the Marian cult of Rosa Mystica at Fontanelle di Montichiari and the appointment of a priest.

In 2013, his successor Msgr. Monari ordered the initiation of a course of study that led to the substantial revision of the diocesan process carried out against the visionary Pierina Gilli back in 1947. On December 7, 2019, the diocesan shrine named after Maria Rosa Mystica-Mother of the Church was established by Bishop Tremolada. On Dec. 7, 2019, the diocesan shrine was established by Bishop Tremolada entitled to Maria Rosa Mystica-Mother of the Church.

So that you can comprehend how much has passed in the hearts of us, old devotees, at the arrival of the good news from Rome, I will describe to you in broad outlines the history of the last 30 years, leaving out the earlier, perhaps even more difficult ones. The hand of Providence we have seen manifestly since the 1990s with the support of the distinguished biblical scholar, great in wisdom and even greater in humility and charity, Mgr. Enrico Rodolfo Galbiati, who compiled an evaluation of Pierina's

writings and later a book accepted by all and considered worthy of esteem.

Other indispensable help in continuing to deepen our knowledge of the facts came to us from Mother Menni, Superior General of the Handmaids of Charity who, with great willingness granted us the work of Sister Paolisa Ferro-ni for the delicate and confidential task of typing the Diaries of Pierina and Lucia.

During these years, we, lay people, in the Association, had continuous contact with writers and priests who were open to the case, and at the same time we intensified our acquaintanceships with so many prayer groups inspired by Maria Rosa Mystica in the Latin America and other continents, collecting beautiful testimonies of physical and spiritual healings.

In the year 2000, upon invitation, we left together with Mr. and Mrs. Magoni, friends and co-workers, to participate in the solemn feast

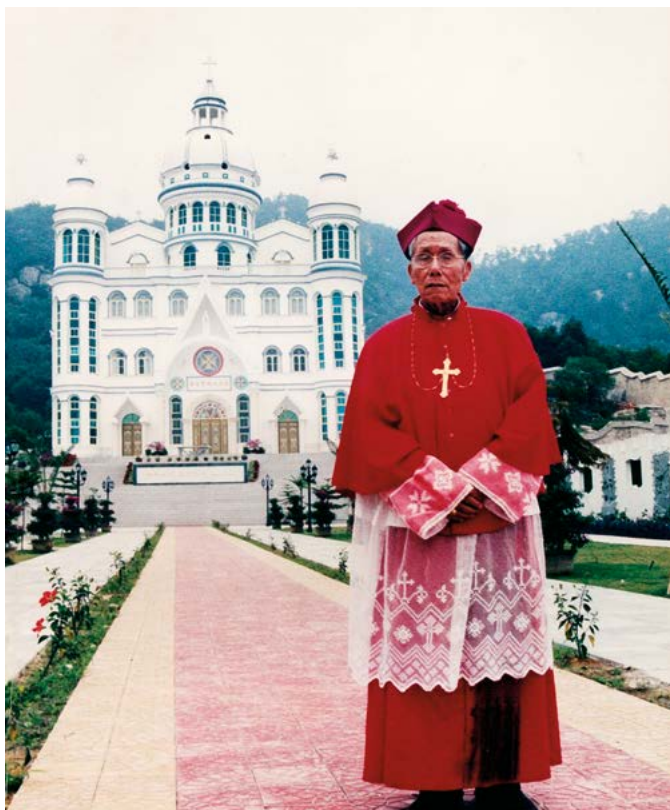


Jambeiro



Description

Jambeiro is a municipality in the state of São Paulo, Brazil. On the occasion of the Feast of July 13, the faithful gathered in prayer to welcome the statue of Rosa Mystica and a guard of honour carries it from the helicopter to the altar.



CHINA : MGR. GIUSEPPE ZHENG CHANGCHENGSI
 Founder of a large center for Catholic studies and prayer in honor of Rosa Mystica that stands on the facade of the sanctuary, both inside the place of prayer. It is located near the large city of Fuzhou, capital of Fujiam in south-east China.

in honor of Rosa Mystica in Brazil and to get to know some of the groups that had originated in Her name. There we found an entire hill dedicated to Maria Rosa Mystica and Mother of the Church with several buildings intended for charitable works and a beautiful church, which frescoes depict episodes from Pierina's life and her conversations with Our Lady. However, the most surprising news was the finding out that the initiator of this Marian devotion had been a Japanese priest, Father Jose Sazami Kumangawa 1920-1997. The following year, 2001, we accepted an invitation to participate in the inauguration of a complex dedicated to Maria Rosa Mystica Mother of the Church in China. This was an unimaginable revelation! We never thought we would find so much devotion to Rosa Mystica in that country so far away in so many ways. Moreover, the great wonderful surprise was the shrine of Rosa Mystica on Mary's Hill in Foujian Province in southeastern China.

We lay people, devotees of Rosa Mystica, seeing and enjoying in the depths of our hearts these wonderful testimonies, were looking for ways to make our local religious authorities to share them through talking with the priests and especially with the bishop. I recall the pilgrimage of the Marian groups to St. Peter, Rome that

we attended. On June 4, 2005, the feast of the Immaculate Heart of Mary, we gathered in the Vatican Basilica, the heart of Christianity, united in prayer holding the statue of Rosa Mystica. I cannot forget the emotion I felt when, during the Eucharistic celebration, a reader from our group had the opportunity, at the prayer of the faithful, to proclaim the basic message entrusted to Pierina: the prayer for vocations of special consecration. At the end, I had the opportunity to meet quickly with Cardinal Camillo Ruini, who had presided over the solemn concelebration.

The next day, in Rome was conducted spontaneously, the first international meeting of the Rosa Mystica groups: without preparation, without special speakers, we found brothers from



Group of over one hundred priests and bishops from the United States who came on pilgrimage to Rosa Mystica in 2006 while celebrating in the cathedral of Montichiari and in Fontanelle.

other states and exchanged our experiences, and the desire to organize a large gathering, worldwide, became manifest.

In 2007, the sixtieth anniversary of the first apparition, a Commission for study and investigation was established thanks to the willingness of Fr. Maurizio Gagliardini, founder of the movement "Defending Life with Mary." Soon, in addition to Fr. Maurizio, Dr. Riccardo Caniato and Dr. Rosanna Brichetti Messori excelled in commitment and dedication. A new edition of Mgr. Galbiati's book was published with updates. Everyone's desire was to be able to make the bishop a participant in these studies of ours.

Mgr. Giacomo Martinelli, director of the Pontifical Academy of the Immaculate was also always informed of the work that was being done, and in January 2009, we received a beautiful letter of encouragement from the president of the aforementioned Academy, Cardinal Andrea Maria Deskur.

In 2009, the montfortian father, internationally renowned Mariologist, Stefano De Fiores, who was informed of the facts of Rosa Mystica and Pierina Gilli, was very positively impressed and wished to deepen this knowledge together with us of the Association. What was to be done was discussed together, arriving at the decision to initiate an objective historical reconstruction to be offered in due time to the Church. Father De Fiores also took steps to contact the fathers of the Congregation of the Doctrine of the Faith, and as requested, in February 2012 he delivered to them in person his report, as well as folders of paper documents, which were also reported online. Just the time to rejoice for having opened, a channel of dialogue with the Holy See, thanks to Father Stephen's authority, when suddenly and unexpectedly came the news of his death on April 14, 2012. A difficult moment of dividing upheaval ensued: some members of the Association withdrew. Others, with confidence, continued.

In 2013, the prayer groups of Panama called for the Congress of Rosa Mystica Missionaries, extending the invitation also to the Rosa Mystica Fontanelle Association of Montichiari and the diocesan bishop. This Congress held in Panama from October 9 to 13 of that year is surely destined to mark the starting point for a close



Mgr. Marco Alba, delegate of the Bishop of Brescia for the cult in Fontanelle, presides over the concelebration on October 12, 2013 that concluded the work of the Congress of Panama. With him in the photo Fr. Pedro Barrajon and Mgr. Jesus Ndong, Episcopal Vicar of Ebibeyin (Equatorial Guinea)

and active cooperation between the Church of Brescia and all devotees of Rosa Mystica around the world, thanks also to the willingness and openness of Mgr. Marco Alba, appointed bishop's delegate for the occasion, whom we gratefully thank.

A dream of Pierina, narrated in her Diaries, comes to my mind. It describes a beautiful



Panama -A new order of Sisters named Rosa Mystica has come into existence

house whose owner personally oversaw every stage of the site work and its final cleaning. When everything seems ready for delivery, the owner notices that there is still dust on a chandelier and hands a worker a rag for cleaning. Having also completed this last task, the rag is thrown to the ground because it is no longer needed and removed with a kick. "You must be like that rag," Pierina is told in the vision, "especially when you happen to receive misunderstanding, humiliation and live in a sense of abandonment."

Here it is Lord! For us, too, all these years of hoping and waiting for the divine plan for Montichiari to be fulfilled has gone like this. Nevertheless, today, with our hearts overflowing with spiritual joy, we are content even if we have served Your design in a poorly way.

Help us also for the future to always have this lesson in mind. In every moment whether it be one of happiness, consolation or sorrow, let us see Your Will and with serene trust, our eyes are always fixed on You. Thank You for giving us the opportunity to cooperate with so many other brothers in this design of Your Love.

Marisa Tanzini Cuelli

The following is the letter written on 5 July 2024 by Cardinal Victor Manuel Fernández, prefect of the Dicastery for the Doctrine of the Faith, and endorsed by Pope Francis, informing Mgr. Antonio Tremolada of the positive outcome of the discernment: «The spiritual proposal that springs from the experiences narrated by Pierina Gilli in relation to Maria Rosa Mistica does not contain theological or moral elements contrary to the doctrine of the Church».

DICASTERY FOR THE DOCTRINE OF THE FAITH

5 July 2024

Letter to the Bishop of Brescia

About the Devotion to Mary the “Rosa Mystica” (“Mystical Rose”) (Montichiari, Italy)

Your Excellency,

In light of the new Norms for Proceeding in the Discernment of Alleged Supernatural Phenomena, issued by this Dicastery on 17 May 2024, I return to the dossier you sent about the alleged Marian apparitions at Fontanelle di Montichiari (Italy).

As is well known by now, the Norms establish that the main purpose of discernment regarding the phenomena in question is no longer to establish their supernatural nature, if any, but to offer a doctrinal-pastoral evaluation of what unfolds from their dissemination. In light of this, I am sending you the doctrinal judgment of this Dicastery regarding the messages disseminated by Pierina Gilli to support the discernment that you have been carrying out for a long time and that can now finally come to fruition.

In this regard, I would begin by informing you that the Dicastery for the Doctrine of the Faith has found no elements in the messages spread by Pierina Gilli that directly contradict the teaching of the Catholic Church on faith and morals. Nor can one find any negative moral aspects or other critical aspects in matters relating to this spiritual experience. Rather, one can find several positive aspects that stand out in the messages as a whole and others that deserve clarification to avoid any misunderstanding.

Positive Aspects

In the Diaries of Pierina Gilli (cf. *Diari*, Milano, 2016), there is an aspect of great value that should be emphasized. Pierina’s writings

show a humble and complete trust in Mary’s maternal action, and this is why we do not find in her attitudes of vainglory, self-sufficiency, or vanity, but rather an awareness of having been gratuitously blessed by the nearness of the Beautiful Lady, the Mystical Rose.

Thus, we find in the Diaries several texts that extol Mary the Rose, highlighting her beauty, linked to goodness, and texts that extol the effects experienced by those who encounter her: a sense of insufficiency combined with an experience of love and great joy:

“In this poor writing of mine, I wish I had suitable words to describe Mary in all her completeness, in all her heavenly beauty with which she is clothed. In my smallness and insufficiency, I cannot give a complete and adequate account: it would take the heavenly angels to portray the goodness and beauty of Mary. Good!... Beautiful!... But what beauty? Of a beauty that manifested so much goodness and love! ... It seems that everything around you becomes good—that is, you feel in your soul that you are in contact with a love from which you can no longer detach yourself because her beauty is so pure, so elevated that it makes you perceive so much joy, and you feel light, light, that is, you have the contact, the need simply to enjoy this penetrable goodness and beauty” (Introduction to *The Four Notebooks* [1946-1983], p. 97).

“[...] A bright light came before my eyes. At that moment, a great white staircase appeared, about fifteen meters long and about five meters wide. The sides were adorned with white, red,

and yellow roses and formed like a railing. At the top of the staircase, in the middle of a garden full of roses, in a niche that was also made of roses of the same colors, stood resplendent Our Lady the 'Mystical Rose' with her feet resting on the carpet of roses, clothed in white with clasped hands" (8 December 1947, p. 84).

"The reason I cannot fully describe what my eyes saw is because my soul was struck with such power that, in this superhuman beauty, there is also the expression of noble virtues that Our Lady expresses through her beauty. Her delicate face was clothed with an incomparable innocence, with a virginal candor that was most delicate and most lovable so that even my soul felt filled with this candor of angelic atmosphere. I knew her majestic, superhuman figure—both by the attitude of her person and by her clothes filled with light and indescribable beauty—and it made me think of an indefinite crown of shining virtues worthy of the Mother of God. Her manner of speaking was so penetrating that it was only when she said, 'I am the Mother of Jesus and the Mother of you all,' that these words were uttered with such exquisiteness of profoundly maternal love that, in that instant, I felt that I was the fortunate, true daughter of Mary. After saying this, Our Lady opened her arms, which she was holding together until then. What gesture of exquisite kindness and maternal goodness accompanied her love toward us. Her every word, her every motion inebriated me and impelled me to a love so elevated that I felt I had reached that goal we poor souls of this earth desire to reach in heaven, where God is and where Our Lady Paradise is also" (13 July 1947, pp. 106-107).

It is good to remember here what Pope St. John Paul II's explained when he clarified that what he proposed regarding Mary should not be understood as an obstacle to our personal encounter with the Lord, but as "veneration of the Mother of God described by the Council: a devotion directed to the Christological center of the Christian faith" (Apostolic Letter *Rosarium Virginis Mariae* [16 October 2002], no. 4). Consequently, veneration of the Virgin must be lived following the principle clarified by the Second Vatican Council: "when the Mother is honored, the Son [...] is duly known, loved, and

glorified" (*Lumen Gentium*, no. 66). For this reason, it is important to note that while Pierina extols this beauty of Mary with all her affection and admiration, she also clearly recognizes that everything Mary does in us always directs us toward Jesus Christ:

"She who with so much love manifested herself for our good—and who wanted us to be even better—did so to make one thing: us and her Divine Son Jesus!" (13 July 1947, p. 111).

"Here I said to [Mary], 'O Jesus, how good you are!' She answered me, repeating twice: 'Love me, my daughter'. [...] 'So, daughter, love me for those who do not love me'. (I answered 'Yes', and then I said, 'Dear Jesus, grant that we may correspond more and more to your grace!')" (15 October 1948, pp. 162-163).

"[Mary said:] 'My Divine Son, Jesus Christ is all mercy; he is infinite in love for all his children'" (27 April 1965, p. 307).

"[Maria said:] 'I have come to Montichiari to speak about love for the Lord, to call souls to love, to charity: this is the message of the supplicating cry of the Mother of the Lord'" (4 March 1972, p. 355).

"[Mary said:] 'What is needed at this time is [...] such generosity of love, like a spring that always gives and never runs out!... This is what I desire from my pious children! Love the Lord because it is only from this infinite love of his that graces will flow! [...] Only in the Lord, in him, will you find the strength, the confidence, the help to truly live life as Christians: those who bring about and who share love and peace!" (31 October 1976, p. 391).

In fact, there was a manifestation of Christ that inspired in Pierina a deep trust in him:

"I saw before me a majestic person about whom I spontaneously had the impression that this was the Lord. I could not be wrong. He was tall, beautiful, and majestic, but severe. Dressed in white, his full-length robe was also full of light. His hair was chestnut-colored, wavy, shoulder-length, and parted on his forehead. As soon as I saw him in front of me, as I mentioned, his attitude showed severity, and I could not sustain his gaze, for my soul was there before him with all its sins. I saw my whole life passing by and, trembling, I felt his gaze

scanning my whole interior. I endured painful moments because the sins I had committed covered me with shame for having offended the Lord. Because of the strong impression I felt of the judgment, I could not stammer words, such was my confusion. It was he who lifted me out of this humiliating depression, and his first word, which was full of such sweetness and love, freed me from all fear and confusion. As soon as he uttered the first word, "Daughter," how much peace and happiness entered into my soul! Then I could raise my eyes and look at him with joy. I felt that I was in his love and mercy. Of the severe judgment, there was no longer even a shadow; it had passed without a trace. As I looked at him, I felt strongly drawn to him, to love him: how good, how beautiful, how merciful he is! I cannot find words to express what made my soul rapture in him! [...] [The Lord said:] 'Always keep your gaze fixed on me, to scrutinize and discern what I want from you—namely, I wish to take total possession of your faculties so that you may always perform actions inspired by my Love'" (27 February 1952, pp. 229-230).

At the same time, the Virgin Mary, Pierina reports, also invites us to grow in love of the Lord:

"[Mary said:] "[Jesus] wants from you a great love, a true love, that you see love in all things and with this love, you must follow Jesus and climb to the top, to the summit of holiness and not remain down in the valley, in the midst of those Christians who die of starvation and spiritual languor because they do not want to live and savor the life of grace that the Lord wants to favor to their souls and that to each one he gives individually" (31 December 1952, p. 251).

"[Mary said:] 'The thought of Holy Communion should accompany you from one Holy Communion to the next. Intimate union with the Lord should occupy your every minute. This would be a most effective means of sanctifying yourself; you would become like an earthly Paradise. With the exchange of love, everything would become easy for you, acquiring generosity in every trial'" (7 July 1947, p. 57).

Added to this is the second name of Mary as "Mother of the Church", which prevents this

devotion from being limited to an individualistic experience. Instead, it urges all believers to develop the communal dimension of the Gospel message, to walk as brothers and sisters in the people of God who serves, evangelizes, intercedes, and makes its fraternal pilgrimage in the world. There are also messages expressing a strong sense of ecclesial communion, such as this one:

"Listen, my Madonna, since the Council made the new liturgy, it is so beautiful because we pray together.' [...] [Mary went on to explain the symbols that appeared in the apparition]: 'These objects [referring to spheres of light] that I hold in my hands are to manifest the symbol of the Ecumenical Council to the whole world and how much it has been pleasing to the Lord'" (27 April 1965, p. 307).

However, at this point, it must be acknowledged that in Pierina Gilli's Diaries, there are expressions that are not always suitable, and which require interpretation, with a view to clarifying the messages according to the living message of the Gospel. Therefore, it is important that this second series of Pierina's texts be



Congregation "Daughters of Mary Rosa Mystica" CAME INTO EXISTENCE IN THESE LAST YEARS IN Peru together with Fr. Raphael

read together with those already mentioned.

Some Texts that Require Clarification

In Pierina Gilli's writings, there are some texts that are full of affection and devotion for Mary, but which attribute functions to the Blessed Virgin that can easily be misinterpreted:

"[Mary said:] 'I placed myself as Mediatrix between men (particularly religious souls) and my Divine Son who, tired of the offenses continually received, wished to exercise his justice'" (22 October 1947, p. 123).

"[Mary said:] 'After I was assumed into heaven, I always placed myself as the Motherly Mediatrix between my Divine Son, Jesus Christ, and all humanity!'" (6 August 1966, p. 322).

"[Mary said:] 'So much prayer, so much penance, and so many sacrifices are needed to restrain Divine Justice by the Mercy of Mary, the Mary of Grace'" (19 February 1954, p. 275).

"[Mary said:] 'Through the prayers and the sacrifices that so many generous souls offered for their sinful brothers and sisters [...] How many graces have I, the Motherly Mediatrix, obtained for humanity from the Lord, my Divine Son, Jesus Christ, sparing terrible chastisements that the world had to suffer'" (1 January 1978, p. 408).

"[Mary said:] 'I have come as Mediatrix and have stopped the great chastisement that my Divine Son, Jesus, was to impose on the whole world. God's mercy will triumph'" (22 November - 8 December 1947, p. 450).

As a whole, the messages make it clear that the intention is certainly not to convey the impression that God or of Christ is distant or lacking in mercy and needs to be "restrained" by Mary's "mediation," as the following quotation confirms:

"[Mary said:] 'My Divine Son is always ready to bring down upon the world the grace of his mercy'" (5 April 1960, p. 303).

Some of the texts manifest Pierina's good intention to exalt Mary's maternal intercession and one of the messages makes this clear:

"[Mary said:] 'The Lord God the Father has given humanity a Mother!...(suspended) and now I, Mother Mary, accept the prayers...the sufferings of so many souls who are gener-

ous and united to my maternal love [,] I offer everything to the Lord'" (7 June 1978, p. 414).

However, this image of Mary as a "lightning rod" mediatrix, often used in other times and inherited by Pierina, must be avoided. In this case—as the Norms for Proceeding in the Discernment of Alleged Supernatural Phenomena suggest—it must be borne in mind that authentic fruits of the Holy Spirit "at times appear connected to confused human experiences, theologically inaccurate expressions" (no. 14) or with "purely human elements" (art. 15, §2).

Moreover, after recognizing the expression "rose" above all as a manifestation of the unique beauty of Mary, who is blessed among all women, the presence of three roses identified as "prayer – sacrifice – penance" might seem reductive if interpreted as a proposal that is valid for all believers. One must consider that, on many occasions, certain spiritual messages have a meaning that is appropriate to the person receiving them but cannot necessarily be thought of as addressed to all believers. In the specific case of prayer, penance, and sacrifice, these are three actions that are of great value, and which certainly unite us to Mary in her intercessory action for humanity. They were important elements in the spiritual experience of Pierina, who lived these aspects of the Gos-



From Equatorial Guinea on pilgrimage to Fontanelle

pel intensely. However, when offering this proposal to others, we must avoid presenting it as if it were the core, the center, or the synthesis of the Gospel, which can only be charity, as the New Testament reminds us in several places:

“The whole law is fulfilled in one commandment: ‘You shall love your neighbor as yourself’” (Gal. 5:14).

“We know that we have passed from death to life because we love our brothers and sisters. Whoever does not love remains in death” (1 Jn. 3:14).

“By this, all will know that you are my disciples: if you have love for one another” (Jn. 13:35).

Finally, certain expressions appear in the Diaries that Pierina does not explain, such as “Mary the Redemption,” “Mary of Grace,” “Mary Mediatrix,” and so on. Bearing in mind that such expressions are often not interpreted in a convenient way, one must remember that Jesus Christ is our only Redeemer, because only his humanity, hypostatically united to the Person of the Word, can offer to the Father the sacrifice that obtains salvation for us: “the sacrifice of the Cross, offered in a spirit of love and obedience, presents the most abundant and infinite satisfaction due for the sins of the human race” (Pius XII, *Haurietis Aquas* [15 May 1956], no. 35). The revealed Word affirms that “there is but one God, one also is the mediator between God and men, the man Jesus Christ, who gave himself as a ransom for all” (1 Tim. 2:5-6).

At the same time, it must be maintained that only the Lord can act in people’s hearts by bestowing sanctifying grace that uplifts and transforms, because sanctifying grace is “first and foremost the gift of the Spirit who justifies and sanctifies us” (CCC, no. 2003; emphasis added), “it is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul” (CCC, no. 1999; emphasis added). In this action, which only God can do in the depths without overlooking our freedom, there is no other possible mediation, not even that of the Blessed Virgin Mary. Her cooperation is always to be understood in the sense of her maternal

intercession and in the context of her helping to create provisions for us to be open to the action of sanctifying grace. The Second Vatican Council explained that since God “elicits in his creatures a manifold cooperation, which is but a sharing in this one source,” for this reason, “the Church does not hesitate to profess this subordinate role of Mary” (LG, 62).

Your Excellency, we can affirm that the spiritual proposal arising from the experiences narrated by Pierina Gilli in relation to Mary, the Mystical Rose, if it is interpreted in the light of what has been said, does not contain theological or moral elements contrary to the doctrine of the Church.

Considering the other elements of judgment proposed in your dossier, such as the diverse and rich spiritual and pastoral fruits of this devotion, we believe that you can easily reach the conclusion of your discernment according to the aforementioned Norms for Proceeding in the Discernment of Alleged Supernatural Phenomena.

In informing you of the above, I would like to take this occasion to offer you my respectful greetings,

Víctor Manuel Card. FERNÁNDEZ

Prefect

EX AUDIENTIA DIEI 05.07.2024

Franciscus



Following Card. Fernández, on 8 July 2024, Mons. Pierantonio Tremolada promulgated in the name of the universal Church the Decree expressing the judgement of Nihil obstat on the Mariophany of Montichiari. For this declaration, which represents the greatest possible positive recognition according to the Norms of Discernment adopted by the Holy See in May 2024, the faithful who consider the deepening of Pierina Gilli's spiritual experience in relation to Maria Rosa Mystica useful for their Christian life are left free to believe, comforted by the certainty that this experience does not contain elements contrary to the doctrine and morals of the Church.

Prot. 749/24

**Decree in relation to the devotion to Maria Rosa Mystica
Developed at the locality Fontanelle di Montichiari (BS)**

In light of the Norms for Proceeding in the Discernment of Alleged Supernatural Phenomena, issued by the Dicastery for the Doctrine of the Faith on May 17, 2024;

well considered the letter addressed to me, dated July 5, 2024, by the Prefect of the above-mentioned Dicastery, H.E. Card. Victor Manuel Fernández, stating that, in the messages diffused by Pierina Gilli (1911- 1991), which emphasize the beauty of Maria Rosa Mystica, there are no elements that directly contradict the teaching of the Catholic Church on faith and morals, and the presence of several positive aspects is highlighted in them;

taking into account the fact that the devotion that arose at Fontanelle (Montichiari) following the case of Pierina Gilli shows more and more that central and decisive focus of every authentic Marian devotion: that is, leading pilgrims (and also consecrated persons) by the hand, with gradualness and patience, toward the knowledge and love of the Son Jesus, rediscovering that they are beloved children in the Son, and the fact of the rapidity with which the cult to Maria Rosa Mystica has spread to the five continents;

having also well in mind, that, since 2012, the devotion has been led to recognize more also the baptismal aspect of Christian life, valuing in particular the presence of the water and the water basin and that in this holy place confessions have always been numerous, requiring the presence of more confessors on feast days; also noting the constant request for prayers and images of Maria Rosa Mystica from religious congregations, seminaries and monasteries in

every part of the world, a reassuring sign and consolation in reference to the devotional life present in Fontanelle;

not wishing to overlook the fact that one of the distinctive features of the devotion to Maria Rosa Mystica developed there is certainly the constant prayer of intercession for priests and consecrated persons, for vocations to the priestly and religious life, for the difficult or fatiguing situations that such souls often experience in the exercise of their ministry, thus promoting "a spirit of authentic ecclesial communion" (Norms, mi. 14, 1°);

fully aware, finally, of the numerous fruits, born of the devotion and worship of Maria Rosa Mystica, that are reported to us constantly, from all parts of the world, through written letters, e-mails, direct testimonies of people who come to the Shrine to tell of their experience of grace, and at the same time aware of the continuous and spontaneous requests to place memorial stones, of conversions to the faith after long absence from spiritual paths, of the rediscovery of sacramental practice, of the request to initiate paths of catechumenate by adults, of spiritual and physical healings, of deliverances from situations related to esotericism, spiritualism, or various forms of addiction, or even of the receipt of the unexpected gift of motherhood and the birth of vocations to consecrated life and priesthood born and accompanied through the intercession of Maria Rosa Mystica as well as the founding of new diocesan women's religious congregations;

in the light of all this, which allows us to discern the action of the Holy Spirit in the midst of this

spiritual experience in Montichiari, around Maria Rosa Mystica, for the good of all the faithful who freely wish to give their consent, after the necessary steps at the Dicastery for the Doctrine of the Faith and in agreement with that curial institution

I DECREE

that Nihil obstat to “appreciate the pastoral value and [...] promote as well the spread of this spiritual proposal, also through possible pilgrimages” (Norms, n. 17);

that, in reference to the cult to Maria Rosa Mystica of Montichiari, the faithful “are authorized to give to it in a prudent form their adherence” (Norms, art. 22, §1: cf. Benedict XVI, *Verbum Domini*, no. 14), although this does not imply a declaration of the supernatural character of the phenomenon in question (compare Norms, art. 22, §2), and recalling that the faithful are not obliged to believe in it;

that in the diffusion of Pierina Gilli’s writings, the clarifications given in the above-mentioned letter addressed to me by the Prefect of the

Dicastery for the Doctrine of the Faith be published, especially when the published texts refer to the topics explicitly mentioned therein. Notwithstanding, given the wide spread of devotion to Maria Rosa Mystica throughout the world, the power of each diocesan bishop to decide on the matter in accordance with article 7, §3 of the Norms for proceeding for the discernment of alleged supernatural phenomena, I declare that this decree be made known today.

One copy of the decree is to be sent to the Dicastery for the Doctrine of the Faith and another to the Presidency of the Italian Bishops’ Conference.

Finally, in a fatherly spirit, I urge all the faithful of the Diocese to participate in the Solemn Celebration at the Shrine on July 13, 2024 at 5 p.m.

Released at Brescia, July 1, 2024

+Pierantonio Tremolada



1954 - the statue of Rosa Mystica, exposed to the devotion of the people in the central nave of the cathedral of Montichiari according to the wish expressed by Our Lady herself to Pierina



Mgr. Francesco Rossi, parish priest of Montichiari from 1949 to 1971, portrait with Saint Pope Paul VI; he was his fellow student in the years of the seminary in Brescia.

The homily of the Bishop of Brescia to Fontanelle on July 13, 2024

In communicating to Mgr. Tremolada the positive conclusions of the discernment, Card. Fernández, also on behalf of the Pope, showed respect and delicacy regarding the contents of the event in Montichiari, inviting the bishop to give public echo to the judgment of the Church precisely on July 13, a particularly important date in the message of Maria Rosa Mystica. Below is the homily with which Mgr. Tremolada expressed his joy for the achievement and suggested the contours of the mission entrusted to the Sanctuary of Fontanelle.

MARIA ROSA MYSTICA, MOTHER OF THE CHURCH

*Celebration on the occasion of the recognition of devotion and worship
July 13, 2024*

A feeling of sincere joy and deep gratitude animates us at this moment, on this day, in this celebration: joy for the recognition of the cult to Maria Rosa Mystica and Mother of the Church, long cultivated here from the very special spiritual experience of Pierina Gilli; gratitude to Pope Francis, from whom this recognition comes, and to the Prefect of the Dicastery for the Doctrine of the Faith, Card. Victor Manuel Fernandez, through whom this solemn approval has come to us. A higher authority could not be imagined.

In the letter that the Prefect of the Department kindly sent me, there was a judgment towards Pierina Gilli's words, which I am pleased to recall and which is a source of comfort and pacification for us. It states, "We do not find in her writings attitudes of vainglory, self-sufficiency or vanity, but an awareness that she was gratuitously blessed by the nearness of the Beautiful Lady, the Mystica Rosa." As for the worship they have been practicing for years in this shrine, it is stated that it should be considered a gift made to all believers who will freely accept it, because it can offer, through a singular veneration of the Blessed Virgin Mary, a valuable benefit for the knowledge of the mystery of Christ.

I would like on this significant occasion to explain, based on what the Prefect of the Dicastery himself highlighted in the letter he kindly sent me, the four constituent traits of the spirituality underlying the cult of Maria Rosa Mystica and Mother of the Church.

The first of these is the beauty as a singular characteristic of the Blessed Virgin Mary, a beauty

that is a reflection of God's grace. The Full of Grace is also the Rosa Mystica, the most beautiful flower that has blossomed in the garden of humanity, the blessed among all women. It is in her that the word of the Psalm is fulfilled, "Listen, daughter, and pay careful attention: forget your people and your Father's house; the king will be pleased with your beauty; he is your Lord; prostrate yourself to him" (Ps. 45:11). She is the *tota pulchra*, who shines with glory and gives human nature its highest and noblest form. Of her the Supreme Poet says, "In thee mercy, in thee is piety, in thee is magnificence, in thee is gathered whatsoever in creature is of goodness." This is how Pierina Gilli speaks of her in her writings, "A vivid glow presented itself to my eyes. A large all-white staircase appeared to me at that moment. The sides were adorned with white, red and yellow roses. At the top of the staircase, in the midst of a garden, densely quilted with roses, in a niche also made of roses and of the same colors, with her feet resting on the carpet, dressed in white, her hands clasped, Our Lady Rosa Mystica stood there shining." Humble and radiant beauty, humanity transfigured by God, the firstfruits of our redemption. The beauty of the Blessed Virgin Mary, which is inseparable from goodness. Then Pierina wrote: "In this poor writing of mine I wish I had suitable and precise words to be able to describe Mary in all her reality, in all her beauty of Paradise with which she is vested ... A beauty that manifested so much goodness and love ... Her beauty is so pure, so elevated that it makes one enjoy the possession of so much joy." Finally, a beauty that totally orients

itself to Jesus, the Lord of glory and Savior of the world, according to the principle that the Second Vatican Council makes clear: "When the Mother is honored, let the Son be appropriately well known, loved, glorified" (Lumen Gentium, 66). Today's world, exposed to the risk of a dramatic loss of humanity, particularly needs the beauty that comes from God, limpid and resplendent. Maria, Rosa Mystica, turns her loving gaze to all; of each one, she defends the dignity and nobility.

In this holy place, the Blessed Virgin Mary is also honored as Mother of the Church. This is a second aspect of spirituality that underlies the worship proposed here. In the letter sent to me, Cardinal Fernández notes, "This second name of the Blessed Virgin Mary prevents this devotion from being locked into an individualistic experience and urges all believers to develop the communitarian aspect of the Gospel message, to walk as brothers and sisters in the people of God who serve, evangelize, intercede and make their fraternal pilgrimage in the world." The Mother of the Lord Jesus becomes the mother of His disciples and brothers. Thus is fulfilled the word Jesus himself had spoken from the cross, seeing his mother and beloved disciple present there. To her he says, "Behold your son!" In addition, to the disciple, "Here is your mother!" (Jn. 19:26-27). From that moment, the disciple took her with him and she became the mother of all of us. Of those who make up the Church of Christ in every time and place, she is the mother, in the order of grace. This is what the Second Vatican Council authoritatively confirmed, where it states, "Mary has cooperated in a wholly special way in the

Savior's work, by obedience, faith, hope and ardent charity, to restore the supernatural life of souls. For this she has been for us the Mother in the order of grace" (Lumen Gentium, 61).

A third distinguishing feature of devotion to Maria Rosa Mystica, in light of Pierina Gilli's writings, is - as I say in the Decree I issued - "the constant prayer of intercession for priests and consecrated persons, for vocations to the priestly and religious life, for the difficult or laborious situations that such souls often experience in the exercise of their ministry."

We are invited to ask here, through the intercession of the Blessed Virgin Mary, for the constant help of Christ's grace, so that consecrated persons may be radiant witnesses of his charity. Let priests in particular be upright and righteous;



let them not be overwhelmed by temptation in its various forms; let them be diligent and generous in their ministry; let them be shepherds according to the heart of Christ.

Finally, it appears significant to recognize -as I always say in the published Decree- that the worship of the faithful to the Holy Virgin in this place in Montichiari called Fontanelle, "has been led, as of 2012, to recognize more also the baptismal aspect of the Christian life, particularly valuing the presence of water and the pool." This, too, appears to us as a providential sign, coming to us from the spirituality underlying the cult of Maria Rosa Mystica and Mother of the Church. A spirituality that rediscovers the centrality of Baptism for the Christian life, in its twofold significance of conversion and sanctification, appears very valuable today. It is fully in



tune with the demands of an outgoing Church, resolutely reaching out to proclaim the Gospel for the benefit of the world and called first and foremost to bear witness to a life transfigured by love.

This holy place, which only a few years ago was recognized as a diocesan sanctuary, has for many years been the focus of the gaze of many men and women from different regions of the world. The letter of the Dicastery points out with particular intensity how the cult of Maria Rosa Mystica has long been widespread in the different continents. Here we already experience the joy of welcoming pilgrims from different backgrounds. Our desire, which is a commitment, is to make such a reception more and more appropriate, so that the spiritual experience lived here is as fruitful as possible.

As Bishop of the Diocese of Brescia, in whose territory this shrine stands, I would like to express with all sincerity the desire that today more than ever I feel alive and that I intend to entrust to the Blessed Virgin Mary here venerated. I would like this to be a place of prayer, silence, of communion with God, listening to his Word, of contemplation; a glimpse of heav-

en on earth. Let it be a place of intercession, where the Blessed Virgin is invoked for peace in the world, for justice among peoples, for the holiness of the Church, especially for consecrated persons. Furthermore, may it be a place of conversion, where one meets the mercy of God, His forgiveness, His redemption, and where one feels the joy of always being welcomed and recognized in their own dignity. Finally, be it a place of consolation, where one finds peace of heart, the strength to overcome trials, the balm to heal wounds, the light to look with truth at one's own life.

May the Mother of God, whom we venerate here as Rosa Mystica and Mother of the Church, help us to make this place a small oasis of faith, prayer and peace, so that all those who come to it may, in the secret of their own heart, to meet with God, who is beauty and goodness without end.

Rosa Mystica, who is this utter beauty and goodness, in the mystery of Christ, the beginning and radiance, illuminate us and accompany us. Thanks to You, the blessing of the Lord always remains on us. Amen.

+ Pierantonio Tremolada



July 13, 2024.

The Feast of Maria Rosa Mystica at Fontanelle di Montichiari on July 13, 2024 carved into the hearts of the faithful the contours of an event that will remain unforgettable. Numerous media present returned the chronicle of that day; we report below the account of journalist Stefano Chiappalone, correspondent for La Nuova Bussola Quotidiana.

July 13, 2024, will remain in Church history as the day of the first feast of Rosa Mystica immediately following the highest recognition (the nihil obstat, "nulla osta") that as of today, in light of the new Norms for proceeding in the discernment of alleged supernatural phenomena, it is possible to obtain on an ordinary basis for apparitions that are still officially presumed (given the fact that only the Pope can exceptionally authorize the initiation of a procedure to arrive at a possible declaration of supernaturalness).

It was a day of sunshine and grace, which was like a foretaste of Heaven (see Stefano Chiappalone's chronicle [here](#)) and culminated in the solemn 5 p.m. holy mass presided over by the bishop of Brescia, Mgr. Pierantonio Tremolada. The Nuova Bussola was present at Rosa Mystica's celebration and, at the end of the liturgical celebration, interviewed the bishop.

Monsignor Tremolada, in the decree that gives consent to the cult of Rosa Mystica and to the spiritual proposal linked to the messages disseminated by Pierina Gilli, you refer to the many fruits born from this devotion. Is there anything among these fruits that has struck you the most?

Everything that we are seeing, that is, the conversions, the prayer, the constant presence in this place, the climate that is created, the fact that it has always remained open and never suffered any accidents, the attitude of the people who come here, immediately perceiving the nature of the place. This is the first thing. The second concerns the content. The more one deepens one's knowledge of the texts written by Pierina, the more one grasps that there is a profound spirituality here that is also particularly current. A spirituality of beauty, a fundamental characteristic of the Blessed Virgin, who made herself known here: this characteristic, in my opinion, is very topical. Today's world is

in danger of losing the measure of beauty, the tastiness of living, the brightness of existence. And this is what is needed.

Our Lady also tells us that beauty is related to truth.

Yes, beauty and goodness, because truth, in the Christian perspective, coincides with love. It is a love that obviously, to be authentic, must have certain characteristics and must also be expressed in a certain way.

In the first cycle of Rosa Mystica, in 1946-47, the call to "prayer, sacrifice and penance," the three roses, for consecrated souls is central. Almost eighty years later, how relevant is this call? It is very actual, we see it unfortunately in how much suffering there is in the Church because of the behavior of some consecrated people. Moreover, this is a deep wound. It makes an impression that in this testimony, that is, in Pierina Gilli's writings, there is a strong insistence for a prayer that serves the consecrated, keeps them within the truth of their calling, at the service of the Church, with an upright, generous life. I think there is a particular need for this.

Moreover, the cycle concerning these messages was at a time, the 1940s, when vocations were flourishing...

Exactly, there is also this aspect. The vocations and the number of priests have been greatly reduced, and this is also a fact that I think needs to be interpreted, because it refers to a fact that was somehow foretold.

Did Heaven try to give the "medicine" in advance of what would later happen?

In any case, it prepared us to face it. Yes, it is like a medicine, because I believe that an authentic Marian cult also has this effect.

In the second cycle, here at Fontanelle di Montichiari, there is a special focus on the sick.

This is another aspect that is typical of Marian piety. Suffering is one of those aspects of life that cannot be overlooked and that turns into

a trial that one must endure. Then it is consoling to know that we face it together. There is a motherhood that can be counted on, that can be felt. This is certainly valuable.

In the press conference presenting the decree, you also stressed the link with your last two predecessors at the head of the diocese of Brescia (Mgr. Giulio Sanguineti and Mgr. Luciano Monari), in light of the change of orientation on Rosa Mystica from 2001 onward. Can you recall why the case was reopened positively at that time?

It was also reopened at the request of the Holy See. This must be said and it is nice to recognize it, also because it means that this reality of devotion to Rosa Mystica has always been followed at the level of the Holy See, the Congregations of the Roman Curia. Moreover, I must say that, from the experience I have personally lived, when I was interested in this case and began to investigate it, I immediately found a valuable support in the Congregation for the

Doctrine of the Faith. We have also set up an international commission, on the recommendation of the Congregation itself and by accepting suggestions to identify the members who would constitute it. Someone is also here, at the feast today [Saturday 13 July, note of redaction]. Certainly, a support of this kind has been very comforting; it has helped us a lot.

The Congregation for the Doctrine of the Faith and that for Divine Worship solicited at the time the Diocese of Brescia because they had received several reports of graces related to Rosa Mystica, is that right?

Exactly. Moreover, here we touch another important aspect, that of the spread of worship before recognition, which is one of the reasons why the current Dicastery for the Doctrine of the Faith has considered it right to recognize this Shrine dedicated to Maria Rosa Mystica and Mother of the Church. In addition, this recognition has a universal resonance.



Don Mathew great devotee and diffuser of the devotion to Rosa Mystica in India with priests collaborators



Sisters in prayer at Fontanelle with Don Emilio Treccani

"Avvenire" interview with Riccardo Caniato

Brescia. «So we arrived at the green light regarding Maria Rosa Mystica, Fontanelle» The newspaper of the Italian Episcopal Conference asked Dr. Riccardo Caniato, secretary of the International Theological Commission who studied the events of Montichiari, to explain the long process of discernment of the authority of the Church. The work of the two Commissions of inquiry, which led to the request to the Holy See for full recognition of the event and of the human and Christian virtues of Pierina Gilli.

«A place where one experiences the love and mercy of the Trinitarian God in the embrace of Mary». This is how Riccardo Caniato defines the sanctuary of Rosa Mystica-Mother of the Church in Fontanelle di Montichiari. A double "title" for the locality in the diocese of Brescia that derives from the alleged Marian apparitions told by Pierina Gilli. Mystical experiences that begin on December 17, 1944 and last for the life of the seer and are reported in the Diaries left by the farmer's daughter, who died at 80 years old in 1991. Writings, worship and spiritual fruits that last week received the "green light" of the Dicastery for the doctrine of faith with the new Norms on celestial phenomena, from which arose the decree of the bishop of Brescia, Pierantonio Tremolada, with the "nulla osta" (Nihil obstat) on the "Gilli case", on devotion that has crossed the Italian borders and on the sanctuary born around the water source indicated by Our Lady to Pierina as a "source of grace". Caniato, who edited the first edition of the Diary of Pierina Gilli commented for Ares, was secretary of the international theological commission established in 2022 by Tremolada that prepared the dossier on which the "green light" Vatican is based. The commission was formed by Father Pedro Barrajon, former rector of the Pontifical Athenaeum "Regina Apostolorum" and current rector of the European University of Rome (president); Sister Daniela Del Gaudio, Director of the Observatory on Marian Apparitions and of the Pontifical International Marian Academy; Don Marco Alba, first rector of the diocesan shrine Maria Rosa Mystica-Mother of the Church; Alberta Putti, professor of dogmatic theology; Father Edward McNamara, professor of sacramental theology and liturgy; Father Florian Roderer, emeritus professor of mariology;

Father Serafino Tognetti, monk, expert in spirituality and first successor of Don Divo Barsotti in the Community of the Sons of God. The survey lasted over a year and ended with a «broadly positive - and unanimously expressed - opinion on Gilli's experiences in relation to Maria Rosa Mystica».

Caniato, how did the Commission come to a favourable opinion?

In the last twenty years, there has been an ecclesial review on the event and Pierina Gilli. The consideration of pastoral fruits, worldwide spread of devotion (with the flowering prayer groups, associations and even religious congregations that are inspired by Maria Rosa Mystica, with dedicated churches and shrines), and the Christian experience of people who had been close to the seer have led Bishop Giulio Sanguineti to recognize the cult in 2001 and his successor Luciano Monari to create a new diocesan commission in 2013 that has led to the recognition of the rectitude of Pierina Gilli's life. This has enabled the current diocesan ordinary, in agreement with the Apostolic See, to elevate the places of Fontanelle to a diocesan sanctuary in 2019 and to establish the international commission to which you refer, that also entered into the merits of the doctrinal aspects of the message. The commissions, in addition to the writings of Gilli, have also been able to count on positive contributions expressed in different eras by authoritative scholars, such as Father Gabriele Roschini, the biblist Enrico R. Galbiati, the abbe René Laurentin, the writer Vittorio Messori with his wife Rosanna, the mariologists Stefano De Fiores and Gian Matteo Roggio.

But the story of Pierina and Fontanelle has been troubled. From the stop to Gilli to the declaration of «not supernatural» that looked

like a tombstone...

The message given to Pierina called for a profound renewal of faith and consecrated life, severely warning against the betrayal of vocation by a multitude of priests and consecrated persons. At a time when the seminaries and religious institutes were full of new aspirants, Gilli was not considered credible by the ecclesiastical authority. Recent commissions have shown that the first diocesan trial of 1949 acted in a way that was prejudicial. Before the final definitions, the court no longer involved the members who had expressed themselves in favor of Pierina, including the primary psychiatrist of the Brescia Hospitals who assessed her as well oriented and perfectly capable of understanding and wanting. At the same time – and this is an aspect that has weighed – were never called to testify neither the family, nor the parish priests who served in Montichiari, nor the mother general or the superior and sisters of the Servants of Charity where Gilli lived, the confessors and spiritual guides, nor the mayor of the town and the fellow-countrywomen of the woman; all people who have nevertheless wanted to leave ample and detailed testimonies favorable to her.

What happened then?

Despite the influence of the negative verdict of his commission – to whose work he had not attended – Giacinto Tredici, the bishop of the first private revelations at the Gilli in 1947 in the cathedral of Montichiari, contrary to what has long been thought, did not issue a decree of non-constat. He wrote among other things to Cardinal Ildefonso Schuster – who invited him to look at the events in question with openness – that his judgment would remain pending any subsequent developments. The decree of non-constat was issued in 1984 by Bishop Bruno Foresti, who asked Ratzinger to give notice to all the dioceses in the world in view of the widespread spread of mariophany. However, Foresti, who never wanted to meet Pierina Gilli, justified his pronouncement as confirmation of those of his predecessors – after Tredici, Monsignor Morstabilini, bishop at the time of the second cycle of revelations in the locality Fontanelle – which in truth were never expressed in the official legal form of the decree.

The visionary Pierina Gilli and family - Riccardo

Caniato

What kind of image of Pierina Gilli is obtained from the Diaries?

Pierina was a simple woman from the province of Brescia, born into a poor family, soon orphaned by her father because of the Great War. Excellent nurse, who wanted to become a nun in the Handmaids of Charity founded in the nineteenth century by Saint Maria Crocefissa di Rosa for service to the sick and the poor. However, for the mystical events that have characterized her existence – which initiated before and continued after the two cycles of revelations with messages that she said to have to deliver to the Church and the world – she lived her consecration in private and in hiding, in obedience to the indications of ecclesiastical authority. For the people who were close to her, she was a teacher of faith through Mass and daily prayer, frequent confession, mortification and the ability to offer attention, listening and a good word for all.

What is the core of the Marian message that the Doctrine of the Faith defines as «without criticism»?

Mary is the Mother of the Church, the Mystical Rose, that is, the Mother of the mystical body of Christ, which is the Church. With her “yes” she allowed Jesus the Savior to enter the world. She is the creature that trusted in God and corresponded to his plan to the highest degree, even under the cross: there, where anyone else would have lost himself, she did not stop believing, faithful until the end. Her whole existence, on earth and in heaven, is aimed at leading everybody to her Son, to make us know who Jesus is. Moreover, her call and mission coincide with the universal call and mission of the Church: «My love – says Maria Rosa Mystica – embraces all humanity».

The weekend procession to the sanctuary of Maria Rosa Mystica - Riccardo Caniato

The “nihil obstat” has been pronounced. Does anything change?

I spent the last days in Montichiari and found the same expression of a simple and incarnate faith, with the Masses very popular despite the hot sun and the long waits in front of the confessionals. Yet, with the decree of the bishop of Brescia, Pierantonio Tremolada, which follows the positive pronouncement of the Dicastery

for the doctrine of the faith, signed by cardinal prefect Victor Manuel Fernandez and endorsed by Pope Francis, everything changes. The Holy See and the diocese of Brescia have jointly recognized that the spiritual experiences of Pierina Gilli of Montichiari in relation to Maria Rosa Mystica, except the need to offer a correct interpretation of some passages of her writings, «do not contain theological or moral elements contrary to the doctrine of the Church». From this moment on, the history and message of the events of Montichiari can be deepened because the authority has found a specific charism, a valid instrument for deepening the Christian life and personal sanctification.

However, the Doctrine of the faith sees some expressions to be clarified: "Mediatrice", "Mary Redemption", the "three roses"...

The concern of the authority of the Church is that the faithful do not replace Jesus with Our Lady. Nevertheless, if you associate the concepts of mediation and redemption to what I have explained before, you do not run this risk. Mary's mediation and intercession are always directed to the Father and the Son; and they are effective precisely because she is the Mother of the Lord and of all humanity, the creature full of love and fidelity that for this is rewarded, arouses the gratitude of God. Among other things in the message of Montichiari, it is clear how Mary Redemption coincides with Mary Mother of the Redemption, that is, of the redeeming Christ. Her mediation, that is, her cooperation with the Redemption of the Son, is well synthesized in the image of Mary seated with the Apostles in the Upper Room, the "door of heaven" which receives and gives with full hands the Holy Spirit to the Church. The three roses symbolize prayer, sacrifices and penance that were asked to Pierina as coordinates of her earthly life to purify the shortcomings and difficulties of souls, especially consecrated, in living their vocation fully. They correspond to a proposal common to other mystics, associated with the saving mystery of Christ, which nevertheless have a personal character. The Church in this case indicates that the Christian journey can also pass through other ways and other instruments of sanctification, that what really qualifies us in the eyes of God is charity.

Mass with Bishop Tremolada at the sanctuary of

Maria Rosa Mystica - Riccardo Caniato

No pronouncement on the apparitions according to the new Norms. «Were there or not?», is the question that many ask themselves.

The public revelation, the foundation of the Christian faith, is contained in the Scriptures and is fully fulfilled with the birth, preaching, passion, death and resurrection of Jesus of Nazareth. All the extraordinary facts attested by the Church in history, which include the revelations of Our Lady and the saints, are to be considered as clarifying aids of public revelation, but do not imply that the faithful must necessarily adhere to it and believe it. It is for this reason that with the new norms of discernment, the authority of the Church has wanted that from now on emphasis should be placed on the spiritual fruits of a given event, without too much concern to declare its supernatural nature. The Church recognizes in any case – and has defined it in the dogmatic constitution *Lumen Gentium* – that the Madonna, so silent in the Gospels, after the return of Christ to Heaven, is in the history of men the Morning Star, the Light that makes itself present in the nights of faith as a sure guide to the people of God, so that they may not be dispersed. In addition, for the freedom of discernment that the Church grants me, personally I can do nothing but recognize and correspond to the light that Our Lady, on God's command, has come to turn on in Montichiari.



Thanks from the Rector on behalf of the Bishop of Brescia

Mgr. Tremolada, by the voice of Mgr. Alba, expresses his thanks to the people who have believed and witnessed in different capacities already in 1947 and to follow in time the truth and the goodness of the contents of the spiritual experience of Pierina Gilli in relation to Maria Rosa Mystica. People from all over the world, consecrated men and women, but above all very many lay people whose names will remain engraved in this history of faith and grace.

The joint pronouncement of the Holy See and our bishop Pierantonio Tremolada of 9 July 2024 which recognizes and asks to valorize the spiritual significance of the experience of Pierina Gilli of Montichiari in relation to Maria Rosa Mystica is presented as a point of arrival and at the same time a new departure for the initiative of God's grace for our local Church, but even more so from today for the entire world. The Church of Brescia, which over the years has gradually realized the spread of spiritual fruits and the impulse of devotion to Maria Rosa Mystica in every part of the world is pleased that the content of this mariophany can be the subject of new studies and promoted, as God has given the Church and the men of our time an instrument for conversion of hearts and personal sanctification.

It is time for gratitude and thanks that the bishop of Brescia has asked me to address in his name. Moreover, to his "Thank you!" I associate mine as well.

First of all, thanks to the Dicastery for the Doctrine of the Faith for the collaboration offered to us in the phases of study agreed together step by step and in particular to the current Prefect, Cardinal Victor Manuel Fernandez for the delicacy in wanting to positively dissolve any reserve in time to celebrate with the decree of "Nihil obstat" the feast of Maria Rosa Mystica on July 13. In addition, of course, first of all, to the Holy Father Francis who has endorsed with his own hand the conclusions of scholars called in time to this service of discernment.

The flame of God's will in Montichiari has been kept alive over the years thanks to the faithful, obedient, and credible testimony of many people, who have urged the Church to meditate on it and not let it disappear. The bishop of Brescia also asked me to address his most heartfelt personal and paternal thanks to these people. I

connect my own to them.

If I forget someone or need to retrace someone during these celebratory days, I apologize. First of all the people who have made company to Pierina during her life and especially in the last years of her earthly journey, when the authority of the Church allowed her to rejoin the community of Montichiari: Don Luigi Bonomini, Padre Giustino Carpin, Padre Ilario Moratti, Madre Eugenia Menni, Sr. Luigia Romanin, Mgr. Abbot Francesco Rossi, Lucia Mazzotti, Dina Chiarini, Fr. Taddeo Laux, Horst Peter M. Mehring; and also Valerio and Angelo Mor, Emilio Angeloni, Vigilio Belletti, Mariateresa Bettezzoli, Ivana di Raddo, Lorenzo Brescianini, Giò Pietro Biemmi, Faustino Boglioni, Agnese Ugolini, Margherita Buti, dr. Salvatore D'Erasmus, Luigi Maggini, Franco Merlo, Ezio Soldini, Amos and Rocco Tonoli, Angela Uggeri. Also to this fraternity, to this earthly "family" of Pierina, who has guarded and then donated to the Church the places of Fontanelle, are also some of the first members of the Foundation Rosa Mystica Fontanelle, and our thoughts go in particular to the presidents Leonardo Tanzini and Maria Luisa Cuelli and to the spouses Rosa Donati and Giuseppe Magoni. We thank the current members of the Foundation; we thank the priests Mgr. Giuseppe Mensi and the parish priest Mgr. Cesare Cancarini, Matilde Maccabiani and Armando Fontana. We wish to express a particular memory to Rosanna Bricchetti Messori and Dr. Riccardo Caniato who have inaugurated together the new season of studies that led to the edition of manuscripts on Maria Rosa Mystica by Mgr. Enrico Rodolfo Galbiati, qualified interpreter and diffuser of devotion, and the first edition of the Diaries of Pierina. In addition to Mgr. Galbiati, there were other figures of great importance, such as Father Gabriele M. Roschini, the servant of God, Brother Ettore

Boschini, the abbot René Laurentin, Vittorio Messori, Fr. Augusto Drago, the deacon Mark Miravalle, professor of theology and mariology, Franciscan University of Steubenville, Ohio, U.S.A. and Fr. Stefano De Fiores, Mimmo Petullà, who in different times have requested the authority of the Church so that it would not lose the grace that in their opinion came from Montichiari and thus prepared the new promoted phase of studies in a different way, by the bishops of Brescia, mgr. Giulio Sanguineti and Mgr. Luciano Monari.

Moreover, there are other faces, other scholars, all specialists in their field, who have given substance with scrupulousness and professionalism to the diocesan Commission of Inquiry (2014-2017) and the International Theological Commission (2022-2023). Of the first ones, thanks to the professor. Silvio Ciappi, psychopathologist and forensic criminologist, professor in various Italian universities, the Prof.sse Marina Pizzi and Sandra Sigala, professors of pharmacology at the University of Brescia, mons. Oliviero Faustoni, exorcist, dr. Federico Fontana, psychotherapist and secretary of the Commission, Fr. Gian Matteo Roggio, mariologist, lecturer at the Pontifical Faculty of Theology Marianum. Of the International Theological Commission, have been part of, in addition to myself, as rector of the sanctuary, President Fr. Pedro

Barrajon, rector of the Pontifical Athenaeum Regina Apostolorum; the secretary, the aforementioned journalist Riccardo Caniato; Sister Daniela Del Gaudio, Professor of Mariology and director of the Observatory on Marian apparitions and mystical phenomena of the PAMI-Pontifical Mariana Academy International; Fr. Edward McNamara, professor of sacramental theology and liturgy; Professor Alberta Putti, professor of dogmatic theology; Fr. Florian Rodero, emeritus professor of mariology; Fr. Serafino Tognetti, monk, expert in spirituality and Mystique, first successor of Don Divo Barsotti in the Community of the Children of God.

This Commission, which was inaugurated in 2022 in agreement with the Holy See and using the advice of the Carmelite theologian Fr. François Marie Lethel, has delivered its final dossier exactly one year ago, on July 13, 2023, in the hands of our bishop, Mgr. Tremolada arriving at the formulation of a unanimous positive judgment regarding the human and mystic experience and of Pierina Gilli and the content of her revelations. A judgment that both the bishop of Brescia and the Dicastery for the Doctrine of the Faith, after careful examination, have integrated and finally endorsed with the joint pronouncement of 9 July 2024.

Mgr. Marco Alba
Rector of the Shrine



Members of the study commission in Fontanelle with some members of the Foundation itself



Africa



Devotees of Equatorial Guinea



San Salvador



Sisters of Peru with the bishop of Brescia



Sisters of Peru with the local bishop



Rosa Mystica School in INDIA



Foto
from around
the world



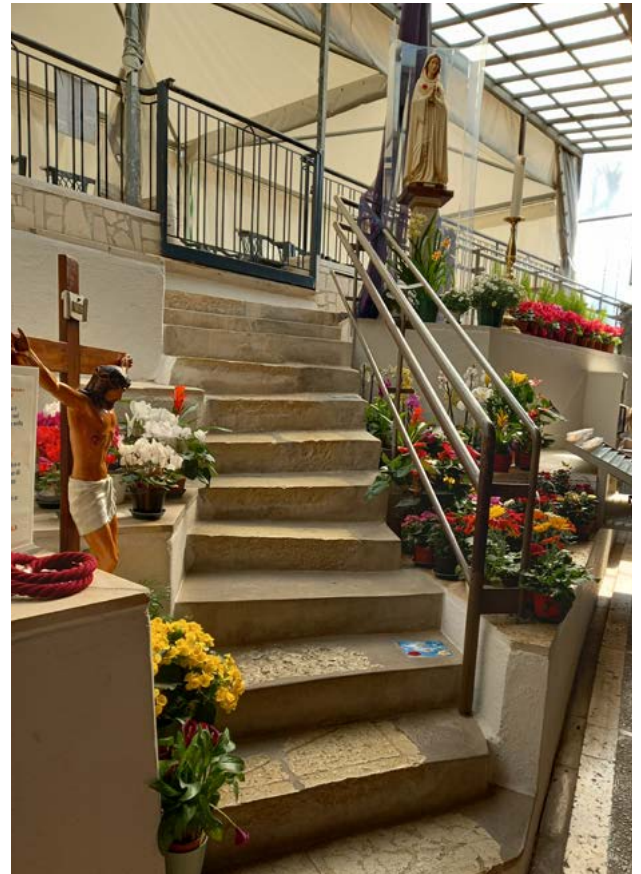
Gruppo di preghiera di un paese africano



A group of young missionaries of the congregation Maria Rosa Mystica, founded 20 years ago in Brazil.

Fontanelle

Montichiari





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Santuario Diocesano Rosa Mistica



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PER RICHIESTE E INFORMAZIONI SCRIVI QUI:

Informazioni e orari: segreteria@rosamisticafontanelle.it

Pellegrinaggi: pellegrinaggi@rosamisticafontanelle.it

Richieste statue, Testimonianze, Preghiere:

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**FONDAZIONE ROSA
MISTICA FONTANELLE**

Via Rampina di S.Giorgio, 24
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RECENSIONE



"L'AMOR MIO ABBRACCIA
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The Rosa Mystica Sanctuary
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has been established as
"Jubilee Diocesan Shrine"
by the Bishop of Brescia