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# 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



Shrine of Rosa Mystica, Mother of the Church  
**"Jubilee Shrine of the Diocese"**



## O Mary, our Hope

These simple words also form the beginning of the refrain of a well-known traditional Marian hymn. It was Pierina Gilli's favorite hymn; she herself wrote in her will that she wished it to be sung on the day of her funeral, as she would be escorted to the cemetery. We sang it on January 12, 2025 at her tomb, on the 34th anniversary of her death, feeling ourselves immersed with her, through the mysterious bonds of the communion of saints, in the great journey of the Jubilee year that has just begun at our Shrine, a Jubilee dedicated precisely to this theological virtue: *Pilgrims of Hope!* The Advent and Christmas season was indeed rich in many graces, lived intensely through the proper liturgical occasions, and marked by three very important events: the opening of Jubilee 2025 (Feast of the Holy Family, Dec. 29, 2024) in our diocesan shrine, one of the eight shrines chosen by the Bishop of Brescia as the Jubilee Church; the experience of the universal Hour of Grace on the day of the Immaculate Conception, lived in communion of prayer with so many faithful scattered over the five continents; the

celebration of the 5th anniversary of the establishment of the Shrine, presided over by the Bishop of Brescia on the eve of the Immaculate Conception.

On that occasion, the first since the Holy See's solemn recognition of nihil obstat to the Marian cult and Pierina's mystical experiences last July 13, 2024, the Bishop recalled in his homily some very significant aspects of Marian devotion related to the Immaculate Conception and the cult of Rosa Mystica, aspects that we feel are really important to share with all of you, precisely to support journeys of hope and conversion, often marked by trials, combat, and disappointments: *The Immaculate Conception is not simply Our Lady's privilege; we might think so, she was privileged, a blessing for her. No, it is a gift for us as well! It is as if the Lord God is saying to us, "I offer you someone in whom to mirror yourselves, I show you a life, a person, who anticipates in some way what all humanity is called to be."* Unfortunately, humanity is wounded by sin, every one of us is. We see it every day how much harm does that inability of each person's heart to always choose the

good. The freedom of each of us too many times leads to acting according to an intention that then becomes bad for everyone. Behold, the Lord tells us: *"My mother who is also your mother is like the guarantee that this promise that I make to you will come true"*; the Immaculate is given to us as a second mother, the mother of all the living in Christ, because this mother is actually the Mother of Jesus first of all, the blessed Son of God, who is the Redeemer of all mankind, and therefore She becomes the mother of all those who will succeed in life by overcoming evil. I like to look at Our Lady in this perspective as we venerate her here at Fontanelle: Rosa Mystica, the Mystical Rose. This expression is very similar to the Immaculate Conception. What links these two definitions of Our Lady? What relate them to each other? By beauty. Beauty is wounded by what is bad, by what is ugly, by what is grieving, by what is corrupt, and, you know, the rose is by excellence the flower that humanity recognizes as the expression of beauty, the beautiful flow-

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## O Mary, our Hope

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er of the rose. I remember how we all happily celebrated the Eucharist with which we thanked the Lord for the recognition of the worship here of Rosa Mystica, bringing to fruition actually an experience, which is very widespread in the world; many have been praying to Our Lady for a long time, recognizing her as the Mystical Rose. For us it is truly a great joy to be able to say that this has been brought to life here.

This beauty is meant for us, for each of us and for all of us together. Do you have in mind Dante's Divine Comedy? In the last canticle of Paradise and at a certain point, it says, "*In thy womb love was gathered, for whose warmth in eternal peace thus this flower germinated.*" What flower? It is the collection of all the saints. Dante has this vision: at one glance all the bless-

ed, all the saints form a flower. Therefore, I like to make this connection between the Mystical Rose and this flower, which is the whole of all the blessed participating in this beauty finally acquired, in that Eternal Kingdom where wounds are no more, that which is corrupt does not exist anymore, neither that what corrupts, and that the great serpent has been vanquished. Perhaps we could also say it this way: that this flower consisting of the blessed and the saints is what the Church calls the Communion of Saints, which, you know, is another way of designating the Church. She already now accompanies us with all Her beauty: Rosa Mystica, strives for us, battles with us, sustains us, consoles us, makes us feel the power of the Grace that is already at work, and is for us the sign, the an-

ticipation, the clear model, the obvious example of the fulfillment that this Grace will have. We are already part of this flower, which still has some wrinkles, some folds, at this time in history, but we know that our brothers and sisters, the saints, and even our dearly departed with all the labor they may have to purify themselves and we will have to do it too, but we are all destined to become the magnificent flower of which the model, already real, is She, whom we call the Immaculate Conception or even the Rosa Mystica.

We entrust ourselves to Her, we ask Her for the Grace to keep this hope alive, to have this vision of reality and life, and of all humanity' († Pierantonio Tremolada, Bishop of Brescia).

**Msgr. Marco Alba**  
Rector of the Sanctuary

## Sister Maria Crocifissa Di Rosa: a guide and confidant for Pierina

The first revelation Pierina received was from Sister Maria Crocifissa Di Rosa, a saint of Brescia who lived in the 19th century (1813-1855), whose visits accompanied the visionary, at certain times almost daily, from December 17, 1944 to July 20, 1958.

To give an idea that God's initiatives are always taken care of in detail and do not happen by chance, we recall that Sister Maria Crocifissa was the foundress of the Institute of the Handmaids of Charity where Pierina, at the time, served, was hosted and where she would have liked to be accepted as a religious. We also point out that the date of December 17 coincides with her liturgical feast day, when she was still considered as 'beatified' by the Church; in fact, her canonization did not take place until December 15, 1954.

Over the years the Beatified, later Saint, came alongside Pierina to give her comfort, to bring her the blessing of God and Our Lady, becoming for her an authentic teacher of faith and prayer, illustrating to her many truths of faith and prayer and accompanying her on the demanding path of asceti-

cism.

It is Maria Crocifissa herself who, preceding them, prepares Pierina for her encounters with Mary and Jesus and clarifies to her the contents of the messages and devotions requested, beginning with the meaning of the three roses. In addition, it is she herself again who confirms in Father Justin Carpin, a conventual Franciscan, the spiritual director Our Lady sent to Pierina. In all circumstances, Maria Crocifissa shows herself to be both a familiar and authoritative figure. Her visits have both a private character - they express a special care for Pierina, for her person, for her life - but at the same time they have the purpose of introducing and explaining the message entrusted to her. To this end, the Saint repeatedly invites the seer to keep diaries, assuring her that after her death such writings will be announced to the whole world. That is what has been accomplished in this time.

Let us dwell on two episodes that tell us well about the relationship established between these two figures. In the first apparition, Maria Crocifissa visits a bedridden Pierina, who is se-

riously ill. She approaches her with the most natural question one might expect, "How are you?" After inquiring about the state of the woman's health, she anoints her aching parts with a jar of oil given to her by Our Lady. And Pierina feels better... From this, we draw evidence - a truth of faith - that Heaven is close to us in suffering and that the good God cares for us. Moreover, we understand - a truth of faith - the sacramental efficacy of the Anointing of the Sick, an authentic balm for the soul as well as the body: Jesus is truly the physician of the Gospels and the Church's forms of consecration are effective. In other circumstances, Sister Crocifissa shows Pierina that blessed water puts a stop to the devil, and she blesses sacred objects, calling them insurmountable and sanctifying signs of belonging for those who bear them in faith.

On the gentleness of Maria Crocifissa's presence, the most significant episode, in my opinion, is from June 18, 1951. Pierina is sad, she has suffered humiliations, but Heaven brings her rescue. She writes in the Diaries, "My good Beatified nun did not delay

in coming to console me. While I was praying, she came close to me. We prayed together. Then she looked at me in silence with a smile that invited me to speak. Distressed and crying, I confided in her. She then approached me and put her hand on my shoulder and said, "Weep no more for what the Lord has enabled."

The scene is resumed in passages that express a profound humanity and at the same time reiterate another simple truth of faith: our prayers are not lost. The Divine manifests itself in prayer... "As I was praying," says Pierina: prayer is not empty words, but imploration, a cry, a praise, a dialogue... "We prayed together," prayer is communion in the Church.... We read in the Gospel, "Where two or more are gathered in my name, there am I in the midst of them" (Mt 18:20). Jesus manifests Himself in prayer; He is there, just as Sister Crocifissa also manifests herself in that room. Moreover, she comes to console. The two women pray together: the communion of saints mentioned in the Catechism is real: Heaven and Earth pray together. Then the Beatified nun places herself in a listening position and let Pierina pour out her words, as is customary with a child, or with somebody to whom something has happened and to which one must react. Lastly, she puts her hand on her shoulder, to make clear that she understood, it is a physical contact necessary to make her feel the warmth of her words, reminding her as that which happens, even trials, is permitted by God, Who, however, wants only our good. In the caress of Maria Crocifissa as well as in the very human gesture of Our Lady who, a few years later, taking the palms of Pierina, gives her the charism of the imposition of hands for the intercession and comfort of the

sick or who will tread the mud of Fontanelle to make herself closer to us all, we find concrete, corporal evidence, precisely, on the modality of the relationship of love between God and His creatures.

At the same time, in this heavenly presence we have proof that our Creed is authentic. If Sister Crocifissa is a creature of Heaven and is alive, our faith is true. In Pierina's room the infinite eternity of the Father of Heaven, the Risen Christ, His Mother Mary, the Angels and the Saints bursts into the finite time of the humankind.

In Heaven, we will be happy to the highest degree that we are allowed. Immediately. In this regard, the Diaries relate a curious little episode of July 2, 1954: a few days before Sister Maria Crocifissa's canonization, Pierina asks her why she did not come with a halo and whether she is now happier than before... She replies that with death, having obtained Paradise, one already enjoys full happiness with God. The solemnity with which the Church celebrates certain examples of holiness are important for those still living on earth, as they provoke conversions and invigorate souls.

Unfortunately, laments the Saint, Our Lady must appear because the world "lacks faith" (Feb. 12, 1951). In addition, she repeats what Rosa Mystica had already stated, "The greatest chastisement for humanity today is atheism." The greatest punishment for a soul is rejection of God and the ensuing void of senses; other punishments are simply the effects of bad choices and bad actions freely undertaken by men when they live as if God didn't exist and end up more or less consciously subverting the order of Creation.

A serious consequence of this state of affliction is the misrecognition of

Jesus' presence in the Eucharist. One is then invited to reflect on the "great mystery of God coming into contact with humanity in a small particle". The Foundress of the Handmaids also does this by appearing with the Virgin on September 13, 1947 in adoration of a consecrated Host. On the previous July 5, while Pierina was being prepared to receive some signs of the Passion, Sister Crocifissa had revealed to her that Jesus enters "with so much pain into the souls who approach the Sacrament in mortal sin." This is the reason why the Apparition encourages Pierina to offer herself for the conversion of sinners, and in this way gives us confirmation -

another truth of faith - that suffering lived in communion with Christ has meaning for one's own good and the good of others.

As proof of this, the Saint announces to her the salvation for two people whom Pierina had accompanied to death with "prayers, sacrifices and penances," according to Our Lady's requests. In one case, she indicates the day when, during the suffrage Mass, the soul left the Purgatory. Thus, it is that - truth of faith - Purgatory does exist and so does Heaven, and that Masses for the dead are truly reparatory.

As we continue reading, then, we realize that the offerings of even one person, as was Pierina, can change the destinies of even a nation.

From the relationship between Pierina and Sister Maria Crocifissa, we understand the "communion of saints" in the Mystical Body of the Church: communion among holy persons aimed at sharing and assimilating the spiritual goods necessary for the fulfillment of the human and the salvation of every soul.

**Riccardo Caniato**



**"Truly, wherever I pause through those statues, I bring with me the graces of the Lord and the love of this maternal Heart. I bring light within hearts, where there is still darkness, so that they may understand the love that I revealed in Montichiari." (Diaries of Pierina Gilli, Nov. 23, 1975)**

Dear Sisters and Brothers in Christ, who continually write from every country in the world requesting the sending of a statue depicting Rosa Mystica for personal or family devotion, we inform you that we

only send the statues to parish groups, seminaries, and religious communities who request them, proving with documents the authenticity of their request. We cannot afford the expense of the statue and mailing it to all who request it. However, let there be a strong spiritual bond of prayer between us, and let the bulletin which, you will periodically find on the Shrine website, contribute to this and keep you informed of the events taking place here in Fontanelle.

## Some testimonies from those who requested and have received a statue:



### ANSSA JOSE SUOR

Greetings and prayers from the Little Servants of Divine Providence Sisters in Kerala, India. We communities are in need of a small Pilgrim statue of Rosa Mystica. We can keep it in our little Chapel and venerate Rosa Mystica; at the same time, we can take it to other places for prayers. We met Rosa Mystica through Father Mathew, who is very devoted to Rosa Mystica and practices devotion to Rosa Mystica here. He sends us the Rosa Mystica Bulletin every time and the magazine every month. We, the community are very devoted to Rosa Mystica and she is for the sisters and religious sisters. It is also our dream to visit Fontanelle and pray with Maria Rosa Mystica. Kindly accept our letter of request and we look forward to our Maria Rosa Mystica. Remember us in your prayers.

With prayers Sr. Anssa LSDP - KARIPPACHERRY HOUSE - KERALA (STATE) INDIA

### MISSIONARY SONS OF MARY

We, Compassionate Missionary Sons of Mary Queen of Peace, are religious and believe in the harmonious fusion of faith and compassion of Jesus and Mary through the providential suggestion and special maternal intervention of the Blessed Virgin Mary. The Brothers through God's special grace and through their priestly ordination will come to the rescue of their sick Priests and Brothers in Christ. We spread Marian spirituality. As a Catholic congregation, we recruit our members from a group of qualified candidates from all parts of the world.

OGUGUO CHUKWUDI REV JOACHIM UWAGBAKWU  
Imo State - Nigeria-West Africa



### SIDNEY FONSECA DE OLIVEIRA OBRA DO CORAÇÃO

Peace to you! We sent a request for the image of Rosa Mystica to our institute. As shown in the attachment below the emails that were sent. Everything that was requested has been received by us. Could you please help me to get the response? God bless you.

Brasil - Convent of the Holy Cross



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### FOR REQUESTS AND INFORMATION:

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**FONDAZIONE ROSA  
MISTICA FONTANELLE**  
Via Rampina di S.Giorgio, 24  
25018 Montichiari (BS) - Italy  
Ph. +39 030.964.111  
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**Postbox 134 - 25018 MONTICHIARI** (Brescia) - ITALY

For satellite navigation system: **Via Madonnina**

For communications please contact:

**Loc. Fontanelle - Via Madonnina - Tel. +39 030 964 111**

E-mail: **info@rosamisticafontanelle.it**

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