

The special devotions that Maria Rosa Mistica requested in Montichiari  
*Riccardo Caniato, Fontanelle di Montichiari, October 12, 2025*

The term "devotion" refers to a profound feeling of love, veneration, and attachment to God, a person, or simply an idea. It can arise in a religious context, through dedication to God, the Virgin Mary, a saint, or the angels, but also in a human context, through duty or affection toward a loved one, or fidelity to an ideal.

A "devotion" is so strong and compelling that it is manifested publicly, and this can occur through concrete acts of worship, prayer, and fidelity. By extension, the term "devotions" therefore refers to these specific and codified acts, gestures, and prayers linked to a specific cult.

In the context of Marian apparitions, it is the Virgin herself who, traditionally, in linking a given visit to a place and to the title by which she manifests herself (for example, in Lourdes, Immaculate Conception, but elsewhere Advocate, Mediator, Queen of Peace), asks, as a pledge of gratitude and fidelity, to be venerated with the building of a temple, the placement of a given image of her that is miraculous or miraculously discovered, and with prayers and gestures that deepen the name and the message she has brought on that occasion.

For example, here in Montichiari, Our Lady comes as Mother of the universal Church and asks for a sanctuary with five domes representing the five continents... Here too, as in Rue de Bac, she asked for a medal to be minted to be worn, exactly as Our Lady of Mount Carmel had done in 1251 with Saint Simon Stock, Prior General of the Carmelites, with the scapular... We find a description of this medal in the volume by Msgr. Galbiati.

«The apparition of May 19, 1970, had a special meaning. The Blessed Virgin Mary appeared, as always, in her white mantle, her Heart adorned with three roses (white, red, and yellow-gold). From her right arm hung a large rosary, ending with a medal instead of a cross. Then, stretching out both arms, the Blessed Virgin revealed a round, golden medal on the palms of her hands. On the palm of her right hand, Pierina saw engraved the figure of Mary standing at the top of the stairs, her hands clasped, her head, as always, bowed to the left, surrounded by roses. Many roses were also at her feet, scattered along the stairs. On the edge of the medal on her right hand was written "Rose," on the edge of the medal on her left, "Mystic." Then, on the back of one of the medals, Pierina clearly observed a beautiful domed church with three large doors. Above it was the inscription: "Mary, Mother of the Church." Then the heavenly Mother began to speak and said: "I wish a medal like this one to be minted, with these two inscriptions. The Lord has sent me to this place he has chosen to bring the gift of his love, the gift of the Source of Grace, and the medal of my maternal love. Today I am here to make known this medal, a gift of universal love, which will be carried in the hearts of my children wherever they go. I promise these children of mine my protection and my maternal grace. This is the hour in which they are trying to annihilate as much as possible the veneration due to me. The medal of my maternal love will ensure that my children always have me with them. I am the Mother of the Lord, the Mother of humanity. There will be the triumph of universal love! The blessing of the Lord, together with my love, will always accompany all the children who turn to me."».

It should be noted that Maria Rosa Mistica links this medal to the Rosary and that the Rosary, on which she also spends important words with Pierina – «A rosary said with devotion is a call for any intercession, it is contemplation of the mysteries of faith» 17 January 1971 – is the first devotion recurring in perhaps all the manifestations of our Mother Mary.

But she didn't stop there. It should be noted that Pierina received visits from the Virgin from 1946 until her death (the Diaries document them until 1983) and that these manifestations, like those of Maria Crocifissa Di Rosa, founder of the Handmaids of Charity, were dictated primarily by the desire to provide Christian formation to Pierina (and, of course, through her and her writings, to all of us).

During this long association, Mary communicated various devotions to Pierina (there is also a meditation on the three mysteries of the Rosary, according to the custom of the time, dictated by Sister Maria Crocifissa), but due to time constraints, today we will focus on the four main devotions:

1. Easter Sunday and the ritual of water at the Fountain of Grace and Mercy.
2. Devotion to Mary Mystical Rose, Mother of the Church, culminating in the feast of July 13th.
3. The World Union of Reparatory Communion, celebrated on October 13th.
4. The Hour of Grace on December 8th.

Here I have listed them in chronological order as they occur in the calendar year, but it is important to emphasize that Our Lady first communicated the devotion associated with her name, in preparation for July 13, 1947, and the Hour of Grace during the great demonstration in the cathedral on December 8 of that year. Only later, in 1966 at the Fontanelle, did she communicate the devotion associated with the Fountain of Grace and the Reparatory Communion. We will present them here according to this criterion, keeping in mind that we would have a different order if we were to follow the course of the liturgical year. I will simply introduce them; Father Florian will then offer a more in-depth analysis of their theological significance, placing them within the greater body of tradition and the teachings of the Church.

1. Devotion to Mary Mystical Rose and the Feast of July 13th..

This devotion was explained to Pierina during the very first apparitions and more specifically concerns the call to conversion and holiness of consecrated souls. Consider that in the first two visits—on the night between November 23 and 24, 1946, and on June 1, 1947—Pierina, a guest of the Handmaids of Charity, saw the silent Madonna with three swords thrust into her chest: she was dressed in purple and wore a white veil covering her head. In the first apparition, she tearfully uttered only three words: "Prayer, sacrifice, penance," while in the second she remained silent. The explanations were given by the then-blessed, later sainted, Maria Crocifissa Di Rosa, who accompanied the Mother of God from Heaven. It was the 19th-century founder of the Handmaids of Charity who was entrusted with the task of preparing Pierina for the apparitions of the Virgin Mary and Jesus, just as Saint Gabriel of Our Lady of Sorrows did with Gemma Galgani. Di Rosa explained to the seer, who had just experienced a dramatic vision of Hell populated by religious souls, that this was permitted in reparation for the offenses the Lord receives from so many consecrated persons and to understand that the gravity of certain sins carries the punishment of hell. At this point the founder told Pierina that Heaven desired that in her institute there was a return to the true faith and the practice of piety and that each community became like a bouquet of roses for the Madonna.

Specifically, the Virgin, through Sister Maria Crocifissa, asked that in every community of the Handmaids there were three nuns who offered themselves as mystical roses: "First, a white rose, that is, a spirit of prayer to repair the offenses committed against Our Lord by nuns who betray their vocation. Second, a red rose, a spirit of sacrifice to repair the offenses committed against Our Lord by nuns who live in mortal sin. Third, a yellow-gold rose, that is, a spirit of total immolation to repair the offenses committed against Our Lord by Judas priests, and in particular for the sanctification of priests." Pierina will also be told that "the Judases" are those priests who betray Jesus just like Judas, and that these three roses, cultivated in prayer, sacrifice, and penance, "will make the three swords fall from the Most Holy Hearts of Jesus and Mary."».

Gilli then expressed her desire to correspond with her life to the Lord's cross for the salvation of consecrated souls. And perhaps it was only to reward this generous resolve that in the subsequent apparition on July 13th, described in the preceding weeks to Gilli as a special event of grace, the Madonna appeared to her no longer in pain, in the glow of white robes and with the three roses described as sparkling on her chest. On this occasion, she illustrated the new devotion that no longer concerned the Handmaids alone but was extended to all religious congregations and diocesan priests. Around 4 a.m. on the 13th, after reciting the Rosary with the Servants, "suddenly, a beautiful Lady dressed in white appeared in the midst of a dazzling light..." A symbolic vision followed: "She then

opened her arms and with them her cloak to show me that the three swords pierced through her heart were no longer there." Pierina saw them "on the ground, at the feet of the Madonna, and between her feet and the swords, I saw white, red, and yellow roses, which branched out around the Madonna, forming a niche entirely of roses. And the Most Holy Virgin said to me: 'Our Lord is sending me to bring a new Marian devotion to all religious institutes and congregations, both male and female, and also to secular priests.'».

But there, through the voice of Mary, was the content of the new devotion: "I desire that the 13th of each month be the 'Marian day,' preceded by special prayers of preparation for 12 days." She became sad and explained: "This day must be of reparation for the offenses committed against our Lord by consecrated souls who, with their sins, cause three sharp swords to penetrate my heart and the heart of my divine Son." Then she returned smiling and added: "On this day I will send an abundance of grace and sanctity of vocations upon the religious institutes or congregations that have honored me. This day must be sanctified with special prayers, such as Holy Mass, Holy Communion, the Rosary, the hour of adoration.».

Then, referring to the chosen day: "I desire that July 13th of each year be celebrated by every institute, that in every congregation or religious institute there be souls who live with a great spirit of prayer, to ensure that no vocation is betrayed. I also desire that there be other souls who live with generosity and love of sacrifice, trials, and humiliations, to make reparation for the offenses our Lord receives from consecrated souls living in mortal sin. And finally, I desire that other souls totally sacrifice their lives to make reparation for the betrayals our Lord receives from the Judas priests." While the Virgin spoke, Pierina saw the three roses she carried in her bosom come to life in turn.

It's important to note, regarding the 13th anniversary of the month, that the Mother of God also explained to Gilli that she came to Montichiari in continuity with Fatima. Regarding the Handmaids, Our Lady revealed: "I chose this Institute first because the founder instilled in her daughters the spirit of charity, so that they are like little roses, a symbol of charity».

The apparition's seal was a promise of good for those who responded to her appeal, "reviving the primitive spirit of the holy founders": "The immolation of these souls will obtain from my maternal Heart the sanctification of these ministers of God and an abundance of graces for their congregations. I desire that this new devotion of mine be extended to all religious institutes." And again: "I promise those religious institutes or congregations that honor me most that they will be protected by me, and will have a greater flourishing of vocations and fewer betrayed vocations, fewer souls who offend the Lord with grave sin, and great holiness in God's ministers.»...

The message of July 13, 1947, which began with the manifestation: «I am the Mother of Jesus, the Mother of all of you», ends with the unveiling of the title characterizing the Mariophany of Montichiari and Fontanelle: «You will tell the reverend superiors that the title of the new devotion to the Virgin Mary is "Mystical Rose", the true Madonna of religious souls.».

## 2. The Hour of Grace on the day of the Immaculate Conception.

The apparition of November 22, 1947, in the Montichiari Cathedral concluded with a promise: «On December 8th, at noon, I will come here again to the parish; it will be the Hour of Grace. It will be an event of great and numerous conversions. And you must report this to the Bishop of Brescia.» The explanation continues in the December 8th apparition: "I desire that every year, on December 8th, the Universal Hour of Grace be practiced at noon: through this practice, numerous spiritual and corporal graces will be obtained. Those who cannot go to their churches, while remaining in their homes, will obtain my graces by praying at noon.» Her Son – Our Lady assured – is ready to grant her «the greatest mercy as long as good people always continue to pray for their sinful brothers.»

The Virgin, after reiterating that the Hour of Grace was «universal», and that therefore the Pope must be informed, requested a statue representing her as the Mystical Rose to be carried in procession through the streets of the town: «Through those streets where I pass », she revealed, «I will sow

spiritual graces and healings.» She also requested that the statue be placed on the four tiles in the center of the church on which she rested her feet during the «apparition»: «Whoever prays on these tiles and sheds tears of repentance will find a safe ladder to obtain protection and grace from my maternal heart.» Words that are connected to and complete those pronounced in the same place on the previous November 22nd: «Whoever brings tears of repentance to these four tiles will obtain, through me, great Mercy from my Divine Son... Souls hardened, cold like this marble will be touched by divine Grace and will become faithful and authentically in love with the Lord ».

In the seer's account, the visit of December 8, 1947, takes on the character of a grand Mariophany, rich in details of strong scenographic and symbolic impact: the Virgin, appearing on an imposing staircase amidst a rose garden, introduces herself thus: «I am the Immaculate Conception». And again: «I am Mary of Grace, Mother of the Divine Son Jesus Christ. » She took a few more steps and said: «For my coming to Montichiari, I wish to be called Mystical Rose.»

Mary of Grace offers us the Hour of Grace. Grace, in the Treccani Encyclopedia, is defined as "the natural quality of everything that, through its intimate beauty, delicacy, spontaneity, refinement, grace, or the harmonious fusion of all these qualities, pleasantly impresses the senses and the spirit." In other words, Grace is that quality of the person that embodies the essence of Harmony, Goodness, Beauty, Truth, and Delicacy..., it is that quality that sums up others that individually and together to their fullest degree define the attributes of God, the only being who can be supremely, eternally and infinitely good, true, beautiful... Now, in the words of Jesus (23 October 1948), who says "Mary is the Mother of Grace because I gave her my Graces", we recognize that with the term Grace He Himself can be identified, as Mary does by introducing herself, as we have seen, as "Mother of the Divine Son Jesus Christ" and "Mary of Grace", that is, using two titles that are equivalent, they say the same thing. Because saying Grace is like saying Jesus. It is no coincidence that the Archangel Gabriel greets Mary, the "Full of Grace", at the very moment in which Grace is conceived in her womb, Jesus is conceived.

It follows that the Hour of Universal Grace that Mary requests in Montichiari is the Hour of Jesus. And it is a time that the "apparition" to Pierina shows us, in its very physical and solemn involvement, particularly inhabited by the Merciful Christ and the Madonna. In fact, the first Hour of Grace in Montichiari was the time of the "apparition" itself on December 8th, inhabited precisely by the Holy Virgin, who also made herself visibly present, and by Merciful Jesus, the Jesus-Grace who said he was inclined to listen to Mary's intercessions and our requests with a sincere heart. And at the end of that "apparition," the then parish priest, Father Luigi Bonomini, was able to attest that numerous graces of conversion and healing had indeed occurred.

To give us further proof of her participation during the Hour of Grace and of her special mediation for all who entrust themselves to her with trust and repentance, Mary also manifested her Immaculate Heart on December 8, 1947. In the symbolic vision, Mary's beating heart once again restores to us the certainty that we have a living Mother in Heaven, a real person overflowing with love and concerned for souls.

As Saint Paul explained, faith ordinarily "sees" the supernatural as in a opaque mirror, but history is marked by mystics who have had the gift of extraordinary encounters with the Lord, Our Lady, the Angels, and the Saints. Through the eyes of the mystic of Montichiari, every year at noon on December 8th, we too can respond to the divine invitation to renew the Hour of Grace, in church or wherever we find ourselves, in the certainty that a ladder will be lowered from Heaven, from which Jesus-Grace and Mary, his Mother, will always come to meet us.

### 3. Easter Sunday and the rite at the Source of Grace and Mercy.

The "Second Sunday of Easter" was traditionally referred to as "Sunday in Albis." This refers to the Latin phrase *in albis vestibus*, referring to the ancient tradition whereby those newly baptized on Easter night wore white garments until the following Sunday. The specific characteristic of God's Mercy is the washing away of sins from those who ask for forgiveness: the whiteness of the baptized person's garments recalls the fact that, through the merits of Christ, the interior filth has been washed away.

Saint Pope John Paul II chose to dedicate a feast to the Mercy of Christ on Easter Sunday, in accordance with the revelations on mercy that Jesus himself offered to the Polish saint Faustina Kowalska. Curiously, but for those who believe it is a sign, Saint John Paul II died in 2005 on the day of the Feast of Divine Mercy that year.

In the events in Montichiari, there is an extraordinary coincidence between Sister Faustina's revelations, Saint John Paul II's teaching on Divine Mercy, and the symbolism of Sunday *in albis vestibus*.

From the *Diaries* of Pierina Gilli, we learn that, in God's plan, Easter Sunday is meant to give vent to God's merciful action, which extinguishes all the filth caused by the evil actions of men.

On February 27, 1966, the Virgin prepared Gilli for a second cycle of apparitions, following her first visit to the Montichiari Cathedral in 1947: "On Easter Sunday, my Divine Son sends me once again to earth in Montichiari to bring abundant graces to humanity." This time, the Virgin will appear in the Fontanelle area, the springs on the outskirts of the village, and asks Pierina to prepare for the appointment by making three penitential pilgrimages from the cathedral to the indicated fields in the days leading up to it. Our Lady announces that the Fontanelle spring will become miraculous after her visit; she wishes it to be called the "Source of Mercy and Grace" and asks that "from that Sunday onward, the sick be always brought there." Pierina herself, "first," should set a good example by offering them "the glass of miraculous water" and by "washing their wounds." On that same day, the Virgin wishes Gilli to make public the Message and the Secret that had been entrusted to her for the Pope – now known – and which contains, among other things: "The Message I entrust to you is connected to Fatima... and His Holiness will know the authenticity of my word. Christianity in past centuries has never had days like those that will soon occur. My Son Jesus sends me to earth to bring grace and mercy to humanity, because the world, with the multitude of its impure sins, has drawn divine justice upon itself, with wars, persecutions, and famine." Our Lady would therefore be sent to earth to offer grace and mercy. And the day chosen to communicate this grace and mercy of God is Easter Sunday.

Maria Mystical Rose actually appeared at the Fontanelle on the following April 17th, which fell on Easter Sunday that year. She said: "My Divine Son Jesus is all love, he sent me to make this spring miraculous... I desire and repeat that the sick and all my children come here..." Slowly descending the uneven steps from the muddy ground that lead to the spring, she invited Pierina to kiss them in three different places "as a sign of penance and purification." She pointed to a spot where a crucifix was placed and explained: "The sick and all my children should ask forgiveness of my Divine Son with a beautiful kiss of love before taking or drinking the water." Then, now close to the spring, she told the seer to scoop up some mud in her hands: "This is to teach that the sins in the hearts of the sons become mud, but are purified through the water of grace." Finally, the Madonna touches the water of the Source in two places and – she herself says so – makes it "miraculous", ensuring her incessant intercession.

The request for forgiveness obtains the Lord's mercy. This is the sign and the gift to reflect on the Sunday after Easter at Fontanelle. Our Lady herself, in a certain sense, established the Feast of Divine Mercy here, anticipating the papal decree. "Come, children! Here I have opened the source of forgiveness and love!" Mary Mystical Rose would say to Pierina on April 20, 1976, the Tuesday after Easter, with her eyes fixed on the Sunday after Easter. In the years that followed, she would compare Fontanelle to a "second Lourdes" (May 19, 1970), where spiritual and physical healing is

the fruit of reconciliation between creature and Creator. She would reiterate that she, the Mother of the Church, will always be present at Fontanelle, especially on Easter Sundays, "to give her children the graces of my Son Jesus" (Diaries, April 20, 1976). This is precisely the task entrusted to her by God, as Jesus himself explained to Pierina on February 27, 1952: "I am Jesus of Nazareth, Son of the Triune God! I have chosen Montichiari, my beloved land, to reveal my Mother Mary, the Mother of all souls! The Mediator of graces and of my mercy."

#### 4. The World Union of Reparatory Communion

Mary Mystical Rose "appeared" at Fontanelle on August 6, 1966, and said: "My Divine Son Jesus has sent me again to request the World Union of the Reparatory Communion. And let this happen on October 13." This devotion was for everyone, and to make the seer understand how much she cared about it, Mary Mystical Rose sealed it with a promise addressed to God's ministers and devotees who would have listened to her: "May the news of this holy initiative, which is to begin this year for the first time but will be repeated continually, be spread throughout the world. The reverend priests and faithful who participate in this Eucharistic practice are assured of an abundance of my graces."

This desire had already been expressed in the apparition of June 9th – Corpus Domini – on which occasion the Blessed Virgin had also asked that the wheat from the fields around the Fontanelle be cut and sent to Paul VI for blessing: "Let it be said that it has been blessed by our visit." In the name of Jesus, she had then recommended that part of the wheat be returned to Montichiari and another part be sent to Fatima.

According to Msgr. Galbiati, Bishop Venancio Pereira of Fatima expressed his gratitude for the gift of wheat received from Rome. On May 4, 1967, Our Lady urged the seer to have her confessors Giustino Carpin and Ilario Moratti, as well as the future saint Luigi Novarese, work together with the Bishop of Fatima "to extend the Reparatory Communion worldwide on October 13." In 1968, Our Lady of the Rosary "appeared" to Gilli on October 19 to express her gratitude: "Tell all my children who have accepted my request to unite for the Holy Reparatory Communion that I will grant them an abundance of graces."

All the references to the Reparatory Communion in the Montichiari Message highlight three very significant aspects of this Mariophany. In order of importance: 1. The reality and centrality of Christ's Eucharistic presence in history; 2. Mary's salvific, participatory, and effective mediation, symbolized in her Immaculate Heart; 3. The connection between Montichiari and Fatima.

The Mystical Rose requests the World Union of the Reparatory Communion on October 13, the anniversary of the last apparition in the Cova da Iria, but there are other aspects to consider for a definitive seal between Fatima and Montichiari. In her first "apparitions" to Gilli in 1947, the Mother of God presented herself as Our Lady of Fatima. On December 8, in the Cathedral, the Virgin declared that with Montichiari she was concluding a unique cycle/project, begun in 2017 in Portugal and specifically addressed to all humanity, Christian families, and consecrated persons.

It was in Fatima that Our Lady first requested the Reparatory Communion as a remedy for the suffering inflicted by the sins of humanity, specifically on her Immaculate Heart. In Portugal, having finished the description of Hell, on July 13, 2017, the White Lady told the three little Shepherds that, to avoid a new world war, she would return to ask for the Consecration of her Heart to Russia and the Reparatory Communion on the first 5 Saturdays of the month.

A few years later, on December 10, 1925, she visited Lucia dos Santos in Pontevedra and, showing her her Heart studded with thorns, explained that "ungrateful men continually pierce it" and that "there is no one who makes an act of reparation". Grieving for the blasphemies, profanations, indifference toward God, and the misconduct of humanity, the Virgin asked the seer if she would console her... promising at the moment of death sacred comforts, most useful for the salvation of the soul, for all those who, during their lives, for five consecutive months, on the first Saturday, received Holy

Communion, also taking care to go to Confession, recite the Rosary, and contemplate the Mysteries of the Rosary for at least 15 minutes. It was Jesus himself who explained to Lucia on the night of May 29, 1930 that the Five Saturdays "are a way of making reparation for the five offenses against the Immaculate Heart of Mary," which are: 1. The blasphemies against her Immaculate Conception; 2. against her Virginity; 3. against her divine Motherhood and the refusal to recognize her as the Mother of mankind; 4. The slander of those who instill in simple souls indifference or even contempt for the Most Holy Mary; 5. the profanations of her sacred images.

The Reparatory Communion, therefore, "repairs" first and foremost the Immaculate Heart of Mary, wounded by souls. Naturally, as Jesus himself once explained directly to Pierina, by offending Mary, one offends her Son, whom, as we have seen, Our Lady in Pontevedra denounces as abandoned, indifferent, blasphemed, profaned...

Time passes, but humanity's response is evidently insufficient. Thus, Our Lady reappears in Montichiari and, on that aforementioned August 6, 1966, "appears" at Fontanelle, still suffering because, despite her visits and her numerous apparitions, "men continue to offend the Lord: this is why I desire the World Union of Reparatory Communion." "Worldwide," that is, as an act, a sacred rite that unites and spiritually encompasses the Church and the entire world.

The urgency of this initiative is confirmed in the "apparition" of October 19, 1968. The reference to her Immaculate Heart and love for the Holy Eucharist, she further says, are the result of her grave concern for the "souls of the entire world, which is heading toward ruin," with "the Church that has never before found itself in apocalyptic darkness."

The Mother's sinless and grace-filled Heart, and above all, the Eucharist, are therefore the antidotes to disbelief and indifference on the one hand, and to blasphemy, to offenses against all that is God and belongs to Him, on the other. Honoring and loving the Heart of Mary and Jesus in the Eucharist, consecrating oneself to Our Lady, and receiving Communion with faith and a heart free from sin are the best ways to make reparation for those who offend God and to renew the world. On November 11, 1966, Our Lady revealed to Pierina that Jesus had sent her on the day of Corpus Domini with the specific intent "to call souls to love the Holy Eucharist, because there are so many people, among those who call themselves Christians, who would like to reduce it to a mere symbol!" And after a pause, she added: "This is also why I came to ask for the World Union of Reparatory Communion."

I conclude with the message of July 25, 1971, in which Our Lady explains the gift of Montichiari and its devotions, showing us how to live them:

"Pierina, this is a place of prayer; I invite you once again to the Holy Rosary, which is so welcome to the Lord. May all my children who have responded to my desire with the Reparatory Communion know that I will repay them with an abundance of graces. And to those who come to the fountain and honor me with their devotion, tell them to recite the Holy Rosary. In this place, united hearts beat with a single impulse of love between Heaven and earth. How many graces will be granted! I see and bless everyone and everything.

"All of us here are called to create this communion between earth and Heaven, full communion between our hearts and the Heart of Mary, and with Jesus in the Eucharist. And, having reposed all our efforts for the grace obtained from the holy Sacraments, having forgiven all our sins, we should always depart from here in that inner peace that God and our heavenly Mother, if we ask it, generously dispense into our hearts and our lives.

Riccardo Caniato