

La Voce di Rosa Mistica

The Voice of Rosa Mistica – Mother of the Universal Church – Fontanelle di Montichiari (BS)

March 2026 – 36th year – No. 1

A Jubilee that continues

The year 2025, which has just come to a close, marked another historic milestone in the life of our Sanctuary, following the recent solemn papal recognition we celebrated in 2024: In fact, the Bishop of Brescia has designated it as one of the nine Jubilee sanctuaries in the Diocese, recommending it to all pilgrims and the faithful as a place where they can obtain the Jubilee grace of a plenary indulgence.

We can say that countless pilgrims from all over the world have welcomed this spiritual initiative with joy and enthusiasm: the figures we presented last month to the Bishop of Brescia are a source of encouragement and a growing sense of responsibility for us. In total, we hosted 277 organised pilgrimages: 128 from Italy and 149 from abroad.

As for the national pilgrimages, 39 of them came from the Diocese of Brescia, a sign that the cult of Rosa Mistica, having overcome some understandable difficulties linked to its historical path toward recognition, is becoming increasingly established within the faithful's Marian devotion; As for international pilgrimages, the data clearly show that the cult is no longer concentrated solely in South America, as it was in the past, but is instead gaining a firm foothold in other parts of the world: 52 were from Asia (mainly India and Indonesia), 47 from Europe (mainly Poland, Germany, and France), and 41 from the Americas (equally distributed among South, Central, and North America). These pilgrimages involved approximately 10,000 faithful; the total number of pilgrims who visited the Sanctuary spontaneously and without prior organisation, calculated based on the number of communion hosts distributed in 2025, was approximately 100,000, thus returning to the attendance figures we recorded before the unfortunate period of the COVID-19 pandemic.

Many pilgrims also received the Sacrament of Reconciliation with faith, thanks to the availability of four permanent confessors and six occasional confessors, some of whom were willing priests from neighbouring parishes who offered their valuable assistance.



Holy Trinity Parish in Tahiti, French Polynesia



50 pilgrims from the Association Notre Dame de la Paix in Paris, France

Rosa Mistica's love for all humanity and for so many of her children, who are often facing trials, has become a very concrete and evident gift during this Jubilee Year, for which we can only give thanks with humble and grateful hearts.

In 2026, we hope to take another major historic step: the announcement and presentation of the project for the new Sanctuary of Rosa Mistica, following a long process of study and research conducted in collaboration with our Bishop. We desire to make this place ever more welcoming for pilgrims and as faithful as possible to the messages that Pierina herself conveyed in her diaries regarding the future construction of a Sanctuary.

Finally, we would like to note that the year 2026 is linked to another important jubilee, that of St. Francis, marking the 800th anniversary of his death (1226): Pierina's life and the essence of her mystical experiences blend with striking harmony into the heart of certain fundamental aspects of the Franciscan message, which are linked to the mission of renewal and reparation of the ecclesial body. Based on this very consideration, we would like to plan the organization of the two significant events that mark the life of our Sanctuary: **the fourth Rosa Mistica Marian Festival from July 9 to 13 (entitled "Go and Repair My Church!")** and **the second Rosa Mistica International Conference on October 17 and 18**, focused on the personal and spiritual life of Pierina Gilli. We once again invite you all to offer a special prayer for these important intentions, so that God's will may be fulfilled, for His greater Glory, and for the sake of an ever more authentic and fruitful devotion to Rosa Mistica.

The Rector
Mons. Marco Alba

“The Blessed Virgin turned the Crucifix she was holding in her hands toward me. I saw the Crucifix bleeding from the wounds in its side, feet, and hands.”

The Blood from the Cross and the Miraculous Communion in September 1947

Two signs to illustrate the nature of Jesus’ sacrifice

Let us resume our narration of the most significant events in Pierina’s life, beginning on December 17, 1944, with the first extraordinary visit by the then-Blessed Maria Crocifissa Di Rosa.

We left off on September 6, 1947. On that day, Pierina Gilli received two visits from Maria Rosa Mystica: the first in the small chapel of the provincial house of the Handmaids of Charity in Mompiano, and the second at noon in the chapel of the general house in Brescia. In this way, Our Lady gave a sign of the bond established by Di Rosa. It is through the special connection established by this Marian apparition with the institute of the Handmaids that the Blessed Virgin has asked, and continues to ask, from Montichiari for a new conversion and a renewal of vocational promises from all consecrated men and women throughout the world.

In the wake of these events, still in the month of September, Pierina’s mystical journey took on new and highly significant dimensions. She recounts this herself, in two parallel versions of her Diaries, with a precision that alternates between pain, wonder, and theological insight.



“The statue of St. Maria Crocifissa di Rosa that came to life. At the bottom, the purificator, with a few clearly visible drops of blood, covered by a veil”

At the heart of it all are two extraordinary events: the vision of a bleeding Crucifix and a Communion received under exceptional circumstances. Taken together, these two episodes seem to point to a single meaning: The Blood shed by Christ on the Cross is the same Blood that is made present in the Eucharistic Sacrament. And with this Blood, every Christian—every child of God, every member of the mystical Body which is the Church—is called to receive Holy Communion.

After telling Father Giustino Carpin, her spiritual director, about the apparitions on the 6th, the visionary writes: “When I returned home, I told everything to my confessor, who always remained indifferent.” But Father Giustino was not the only one who did not understand her: “Even at the hospital, everyone thought I was a little crazy.” As we recall, the hospital was the one in Montichiari, run by the Sisters of the Handmaids. “I was alone,” the visionary notes, “but I always carried in my heart a great heavenly joy that Our Lady had left in me.”

The apparitions of Blessed Maria Crocifissa continue. For three consecutive days, at 1:00 p.m., Pierina is invited to the small chapel at the healthcare facility where she works and lives. On the first day, “a tear appeared on the Blessed One’s cheek,” which was explained to her as follows: “This tear was caused by the lack of response from her daughters... because they had taken the liberty of ridiculing these events in front of the lay people. Basically, the founder of the Handmaids expresses her solidarity with Gilli, lamenting that her own sisters do not believe in the great grace that has been bestowed upon them.

On the third day, the first sign I had foretold took place: “The Blessed Virgin turned the Crucifix she was holding in her hands toward me. I saw the Crucifix bleeding from the wound in its side and from the wounds in its feet and hands.”

That is not just a minor detail. Pierina points out that “the Crucifix was much larger than the one the Blessed One usually carried,” and was probably full-size. It is entirely reasonable to assume that, on that occasion, she saw the living Lord for the first time, with the open wounds of the Passion. And she repeats the words spoken to her: “Look at all the blood Jesus shed in vain for His chosen ones.” By the term “chosen ones,” we must specifically mean consecrated men and women. In response to her question about how to make reparation, the answer is clear: “Accept your sufferings with generosity, make sacrifices with great love, and pray fervently.” The meaning is clear: the blood of Christ is not a mere image, but a real offering that calls for our participation.



Ten days later, on September 16, the scene shifts to the hospital's common room. Pierina is in bed; a fever and vomiting have forced her to renounce Mass. "I was sad because I could not receive the Communion," she writes in the second version. She then decides to recite the Rosary "so that I too might be united with the great Sacrifice of the Holy Mass."

It is at this point that she describes an unexpected event. "Suddenly, a flash of light caught my eye." In the middle of the room, she sees "a Host so radiant with splendour that it emitted rays of light; it looked as if it were a beautiful Monstrance. Next to it, "on the right [...] the Virgin Mary and on the left Blessed Sister Crocifissa, in a posture of reverent adoration." What struck her was their attitude: "They gave me the impression [...] that they truly saw the Lord within that Host!" And again: "They showed that they were truly in the Lord's real presence".

The adoration is complete. "What ecstasy! How deeply the Virgin Mary contemplated the Host!" she notes.

What a powerful reminder this is for us today: it is the Mother of Heaven herself who shows us how to look upon and love Jesus in the Eucharist. If we keep this in mind as we draw near to Him, we will surely live every moment with greater grace, devotion, and gratitude.

When the Blessed sister speaks again, addressing the sick woman, she utters words that establish a clear connection: "Behold, the miraculous grace is now being fulfilled. It was Our Lady who interceded for you with the Lord. Now Jesus is descending into you." This offers a concrete understanding of Mary as Mediatrix.

In the first version, Pierina describes her distress: seeing the Host moving toward her, "I was startled and frightened. I am not worthy." She even tries to step back, but "a force held me still; I opened my mouth, and the Host entered it." In the second version, she adds: "I found myself as if immobilised, and the Host entered my mouth."

Immediately afterwards, "the figures of the Virgin Mary and the Blessed One vanished."

The physical aspect of the event is described in detail:

"I tried to swallow it... But the Host remained dry on my tongue for about fifty minutes, and within an hour it had completely dissolved." One of the patients explains,

"I saw the host enter her mouth," and she called everybody "the nun, the priest, the doctors, and many, many other people." Everyone witnessed that Pierina now had the Host in her mouth. It should be noted that the Eucharistic Bread remained "dry" and was not consumed until "many, many people" had been able to see it.

But it is the spiritual meaning that stands out most powerfully.

"I no longer knew what to say to the Lord in response to such grace," she writes. And in the second draft, she confesses: "I immediately felt a deep sense of unworthiness... only the memory of Mary's motherly gaze gave me the assurance of forgiveness."

She experienced the Communion as a possible final blessing: "I prepared myself to speak with Jesus as if it were my last conversation on earth."

This is the crucial point. Ten days earlier, the bleeding Crucifix had shown "how much blood Jesus had shed in vain." Now that Blood is no longer merely contemplated: it was received. The Host adored by the Blessed Virgin Mary and the Blessed Sister is the very presence of the Crucified One. "Now Jesus descends into you": this phrase links the Cross to the Eucharist, the blood shed to the received Communion.

In her concluding words, Pierina seems to sense this:

"I realized the value and authenticity of these outpourings of love only when Our Lady, through her maternal and holy presence, conveyed them to me and instilled them in my soul."

The blood flowing from His side is not "lost"; it lives on in the Sacrament, becomes nourishment, and enters the personal history of those who receive it.

Amid humiliation and disbelief — "No one believed us..." — the visionary did not give up:

"I could not help but repeat word for word what Our Lady had said." In that fidelity, the two signs of September are intertwined: Christ who bleeds and Christ who gives himself. For Pierina, these are not two separate events, but one single mystery that passes from the Cross to the altar, and from the altar to the heart.

Riccardo Caniato



LA VOCE DI ROSA MISTICA

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On July 8, 2024, the Bishop of Brescia, in agreement with the Pope and the Congregation for the Doctrine of the Faith, issued the Nihil obstat decree, stating that the human and spiritual experience of Pierina Gilli, as it relates to Maria Rosa Mystica, contains no elements contrary to Catholic doctrine and morality. The Nihil obstat is the highest positive judgment currently possible in the evaluation of private revelations.

With this pronouncement, the Church leaves the faithful free to believe in the content of such revelations to the extent that, when correctly interpreted within a pastoral context, they contribute to the enrichment of sacramental life and the life of faith. Given these premises, terms such as “apparitions,” “visionary,” “message,” “miracles”... do not reflect a definitive judgment by the Church on the supernatural nature of the Marian apparition at Montichiari, but are permitted by the Church and reported as expressions intrinsic to Pierina Gilli’s experience in relation to Our Lady of the Mystical Rose, according to the testimony given by Gilli herself in her daily life and, in writing, in her diaries.



MARK YOUR CALENDAR

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ROSA MISTICA – MADRE DELLA CHIESA
Diocesi di Brescia – Località Fontanelle di Montichiari

**Rosa
Mystica
Festival
2026**

SEGNALO
IN AGENDA!
A BREVE IL
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Anno Giubilare Franciscano
“Va e ripara la mia Chiesa!”

SAN FRANCESCO
1224-1228

dal 9 al 13 luglio

Preghiera, incontri,
musica e testimonianze

Rosa Mystica Festival 2026

Franciscan Jubilee Year

‘Go and renew my Church’

9–13 July

Prayer, gatherings, music and testimonies

Anyone wishing to contribute with donations or offerings should use the following bank account information.

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Civily Recognized Ecclesiastical Entity - Registered in the Register of Legal Entities under No. 550 on April 15, 2016

Banca Credito Cooperativo del Garda

Filiale di Montichiari - Via Trieste 62

IBAN: IT 24 R 08676 54780 000000007722

BIC/SWIFT: ICRAITRRIS0 (ultimo carattere “zero”)

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(conv. L 27/02/2024 n.46) art. 1. comma 2/DCB Brescia

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A year full of pilgrimages to the shrine

