

Missionary of the **HOLY FACE** BLESSED MARIA PIERINA DE MICHELI

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Missionary of the
HOLY FACE
BLESSED MARIA PIERINA DEMICHELI

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The greatest gift that the Lord has left us on this earth is the Eucharist. He wanted to stay with us, to walk together with his creatures, side by side, forever. He seeks each person and calls him by name, wanting to save him, and for this reason he made himself as small as a tiny piece of bread to nourish us with his grace. In the Eucharist we find the source of divine love and we behold the Holy Face of Christ. In the sacrament of the altar we also see the Sacred Heart, which waits for humanity in order to cure it from the wounds of sin. He has infinite patience with regard to his creatures, who not only do not care about the things of Heaven, but who even ask questions God's existence.

The Holy Face is for all those who reject or deny the presence of God as an anchor of salvation. It is the instrument that divine mercy has given to men who need conversion and forgiveness. For this reason, those who follow the spirituality and charism that Jesus entrusted to Blessed Maria Pierina de Micheli must worship the Holy Face present in the Eucharist. It is before the Tabernacle

that the Lord grants his greatest graces, because he is waiting for his creatures there to forgive them, to love them and to refill them with his Spirit.

Humanity will not find peace until it turns to the One who created it. This is why it is crucial to rediscover the role of Our Lady, the one who facilitated the encounter between the soul and her Son. The devotees of Mother Maria Pierina must imitate Our Lady, so that with their prayers and sacrifices they can foster friendship between man and Christ. It is with this hope that we wish all of our readers will rediscover the strength that emanates from the Sacred Hearts of Jesus and Mary.

The editorial



CHARITY FLOWS FROM THE HOLY FACE

The following is the homily given by Cardinal Mauro Piacenza, Penitentiary Major, on the occasion of the Feast of the Holy Face of Jesus, Saturday, February 28, in the Chapel of the Holy Spirit Institute in Rome.

We are here humbly to celebrate the Holy Face of Jesus, a Face that is already embedded in our hearts, because we have been created in his image. A Face that ought to become familiar because of the relationship we have with Him every day in faith.

I turn to you, dear children who attend this school. You have said: we are the pupils of the Holy Spirit, you are clearly very fortunate, with great wisdom, great knowledge, and a great intelligence of the things of God. Blessed Mother Pierina was the Superior of this school. Mother Pierina's story – buried in this chapel but alive in Heaven, and therefore also in our midst – is indissolubly linked to the feast we celebrate today: the Holy Face of Jesus.

When did this story begin? On the afternoon of Good Friday in 1902, in Milan, at the parish of St. Peter in Sala: the faithful were in line, according to the liturgy of Good Friday, to kiss the feet of the Crucifix, when, Giuseppina (then Mother Pierina), who was a child at the time, heard a voice telling her distinctly: "Will no one kiss my face with





love in reparation for the kiss of Judas?”. Immediately the little Giuseppina replied: **“I will give you the kiss of love, Jesus!”**.

You must keep in mind Mother Pierina’s response.

This is how the story of that picture you see above the tabernacle began, but rather than the story of a painting begins the story of a life indissolubly linked to that Holy Face.

Now, through the intercession of dear Mother Pierina, might we too begin a **new phase of our story, the story of each of you, of each one of us?**

I am sure that up to today each of you has a story, short still, because you are in very tender years, but that does not make them less profound. It is a story that began with the love of God who created you, with the love

of your parents who have been God’s collaborators in your birth, with the love of the Church who, in Baptism, has placed you in her family, in the family of God. In this way you have become, as you have sung, you have become the **branches of the vine that is Jesus**. You know that branches live the same life that the vine lives. All the branches on plants are alive, they grow leaves and produce flowers and fruit, because they live from the very same life as the trunk: so too we live in the Church of Jesus and if we were to separate we would become dry branches, good only to be burned and thrown away. Well, let us move ahead in our little reflection.

Now look at that picture of the Holy Face that changed the life of Mother Pierina (Giuseppina). Listen to the language and know that Jesus is saying to you: ***Will you not give me a kiss? Do you not want to give me a kiss of love in reparation for Judas’ sacrilegious kiss?***

In **“reparation”**. Dear children, remember very well the verb “to repair”. Among other things, in 2017 we are living the **centenary of Our Lady’s apparitions in Fatima**, and the message of Fatima calls us to prayer, to penance for the conversion of sinners, to reparation, and to the authentic love of the Church who is our Mother. Repair! In repairing we have the delicacy of a soul which, loving the

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person who has been offended, in this case loving Jesus, feels the need to do something in reparation in order to comfort him.

Here you see that the story of Blessed Mother Maria Pierina is completely interwoven with prayer, penance, reparation, and an intense love for the Church and for Jesus. We want to grasp this message more than ever. Prayer is the very breath of the soul, without which it suffocates. Without prayer it suffocates.

Prayer is like a gaze turned to heaven, as the Catechism explains, it is an elevation of the soul

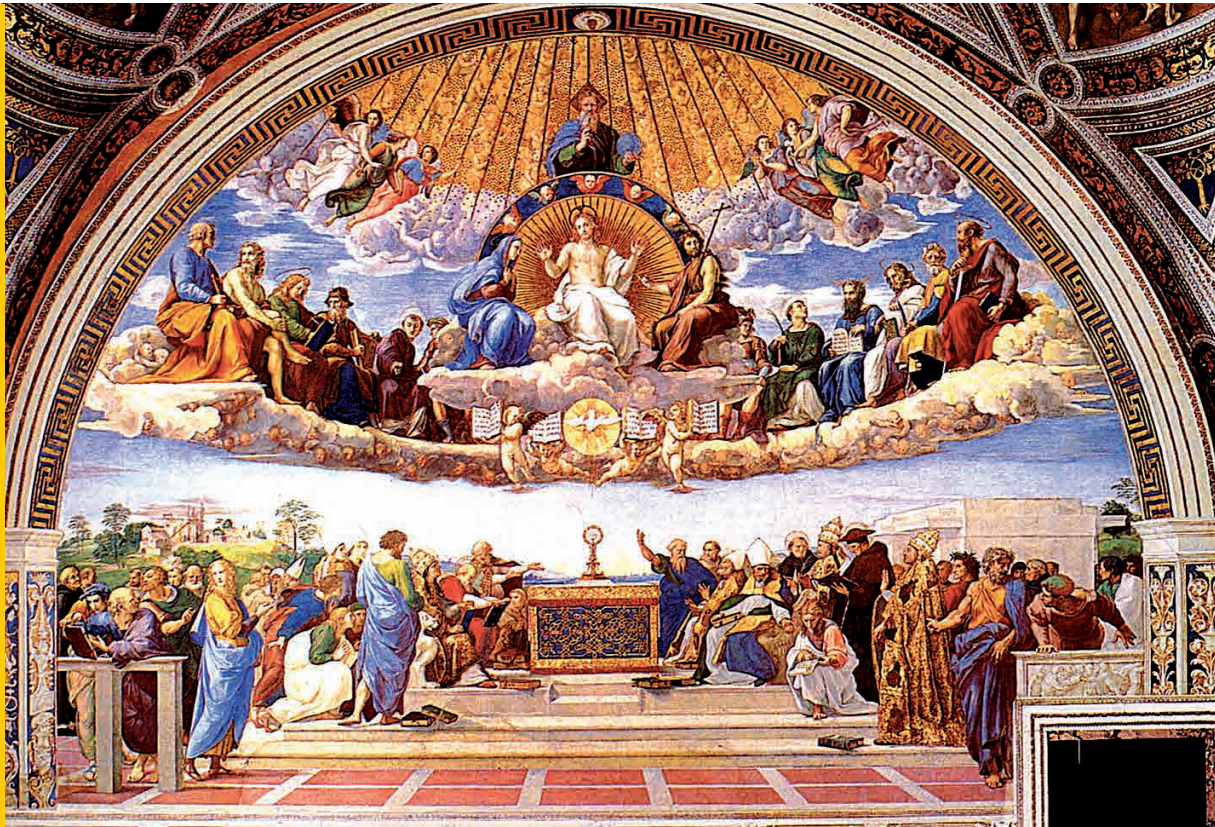
to God; The virtue of **penance** united with the sense of reparation, expresses an understanding of the redemption brought about by Jesus, the deep love for him and the **sense of the Church, which is his Mystic Body.**

You see that the Church prolongs the presence of Jesus in time. When we look at the Body of Jesus lying on the Cross, when we see the Body of Jesus dead on Good Friday, and when we see the Body of Jesus full of life and light at the Resurrection on Easter, we must think that that Body is the Church, but we ourselves are the

Church, we are part of the Church. The body has many parts, the head, nose, feet, legs, hands, and eyes. Everything together harmoniously makes the person. Thus we are a part of this Body, and therefore, more than ever we are interested in repairing all the offenses made against Jesus, because we are a part itself of this Body. He is the Leader, he is the head, he is the Face of this Body.

What does all of this mean? **It is for us and for all sinners**, that we are called to these great truths. It is for all sinners from all times, those before us, those who live in our own era and those who will come after. Jesus took on the sins of all men, from the past, the present, and the future, everyone. He was arrested like a criminal; he was scourged, crowned with thorns, charged with the cross, dragged to Calvary, by way of the Via Crucis. For our sake he died pardoning us: Father forgives them for they know not what they do! He was buried and on the third day he was resurrected and thus gloriously ascended to heaven, where he always intercedes for us at the throne of the Eternal Father. He then sent us His Holy Spirit, and you are the pupils of the Holy Spirit which means we have him with us, because the Holy Spirit is the living memory of Jesus among us. Therefore we have him with us, we have him





inside of us living in grace, we have him on the altar at every Mass, we have the infinite joy of having him with us in our tabernacles, and it is he himself who absolves us when we go to confession. Through every priest He says: I absolve you; it is in the person of Christ that he absolves us.

All of this wonder, how does it happen? It occurs in the Church. Yes, you must realize that **the Church is the same Jesus who continues through time**, the same Jesus who was born of the Virgin Mary in the cave in Bethlehem on Christmas night, the same Jesus of the Last Supper, the same Jesus of Calvary, yes, the same Jesus, and this is why there is the Church, and therefore the Eucharist, and the Priesthood, which is indissolubly linked to the Holy Mass, to the Eucharist. Mother Pierina was completely and passionately enchanted by this picture, by this painting. Therefore let us ask Mother Pierina that we might have this immense love for this whole picture that we have tried to see by thinking of the Holy Face; Mother Pierina's love

for the Church and for the priesthood.

When on May 14, 1943, she had the joy of being received by the Servant of God, Pope Pius XII, she noted in her diary: what moments I experienced! Jesus only knows. Never until that moment had **I felt the whole greatness and grandeur of the Priesthood ...** When the sweet vision disappeared, I felt more attached to the Church."

Dear children, now we are more prepared to answer Jesus' question: "**Will**

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no one kiss my face with love in reparation for the kiss of Judas?" You must give Him your answer. Judas' kiss is the kiss of all the traitors and sinners of history, outside and within the Church itself. What a terrifying vision there is behind the kiss of Judas! But what a comforting vision there is behind the kiss of a child, like you, bestowed on Jesus' Face. This morning, tell him: ***"I will give you the kiss of love, Jesus!"*** It is from this kiss – full of love, given to the Holy Face of Jesus – that authentic charity for everyone flows. The culture of love flows from this kiss. We are part of this culture of love. Remember hearing the voice of Jesus asking this of you and say: "I will give you the kiss of love, Jesus."



THE SAINTS: MINISTERS OF CHARITY

The following is the first chapter of the volume entitled “The Saints, Ministers of Charity” (Vatican Publishing House, Vatican City, 2017, P. 402, 35.00 Euro) edited by Cardinal Angelo Amato, Prefect of the Congregation for the Causes of Saints.

THE LOVE OF JESUS

1. Unloved love

On an old slab of the Lübeck Cathedral (Germany) there is a penitential inscription from the mouth of our Lord Jesus Christ, which says:

“Ye call Me Master	and obey me not,
Ye call Me Light	and see Me not,
Ye call Me Way	and walk not,
Ye call Me Life	and desire Me not,
Ye call Me wise	and follow Me not,
Ye call Me fair	and love Me not,
Ye call Me rich	and ask Me not,
Ye call Me eternal	and seek Me not,
Ye call Me gracious	and trust Me not,
Ye call Me noble	and serve Me not
Ye call Me mighty	and honor Me not,
Ye call Me just	and fear Me not,
If I condemn you, blame me not”.	

Two verbs are fundamental in Christianity: to love and to forgive. God loves and forgives. He teaches us to love and forgive. The Saints invite us to rediscover the love of Jesus, the unloved love. They will guide us, just as Dante was guided in Paradise by St. Bernard, who

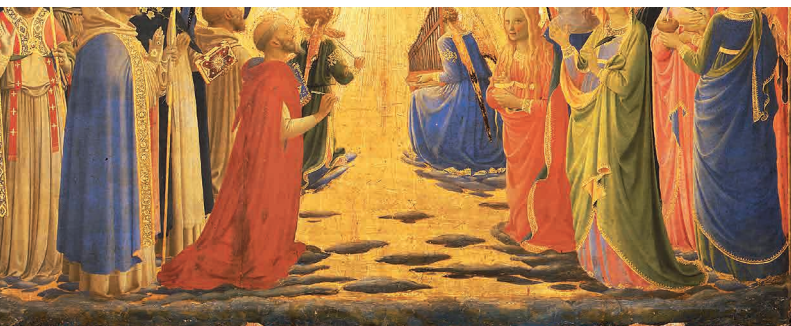
wrote treatises on the love of God and charity. The treatise on God’s love of 1126 was addressed to Cardinal Aimerico, who had asked him: “So you want to know a reason and in what way we should love God. Here, I say to you: the reason that pushes us to love God, is God himself, and the way is to love him without measure” (Prologue)¹.

2. Why God deserves to be loved

It ought to be added that there is a twofold reason that pushes us to love God for himself: “The first is that no one can be loved more deservingly than him; the other, that no one can be loved with greater profit” (No. 1).

God deserves to be loved above all because he first loved us (c. 1 Jn 4:10) and loved us so much that he gave his Son for us: “For God so loved the world that he gave his only begotten Son” (Jn 3:16). And Jesus himself says, “Greater love has no one than this: to lay down one’s life for one’s

¹ The expression, the measure of loving God is to love without measure, is found in a letter written by Severo of Milevi addressed to St. Augustine: cf. Epistolae 109,2: PL 33,419.



friends" (Jn 15:13).

The faithful, contemplating the passion of Jesus, his death on the cross, and the Resurrection, want to repay this great deal of charity equally with love: "By admiring and embracing the charity of him who surpasses every science, they will blush if they have no way of repaying, at least with the gift of the little that they are, such a great love and so much deference" (No. 7). The soul "sees the Lord of majesty pierced and spat upon; Sees the author of life and glory pinned with nails, pierced by the lance, saturated with insults, and finally sees him offer his precious life for his friends. He sees all these things, and more and more the sword of love for him pierces his soul" (No. 7).

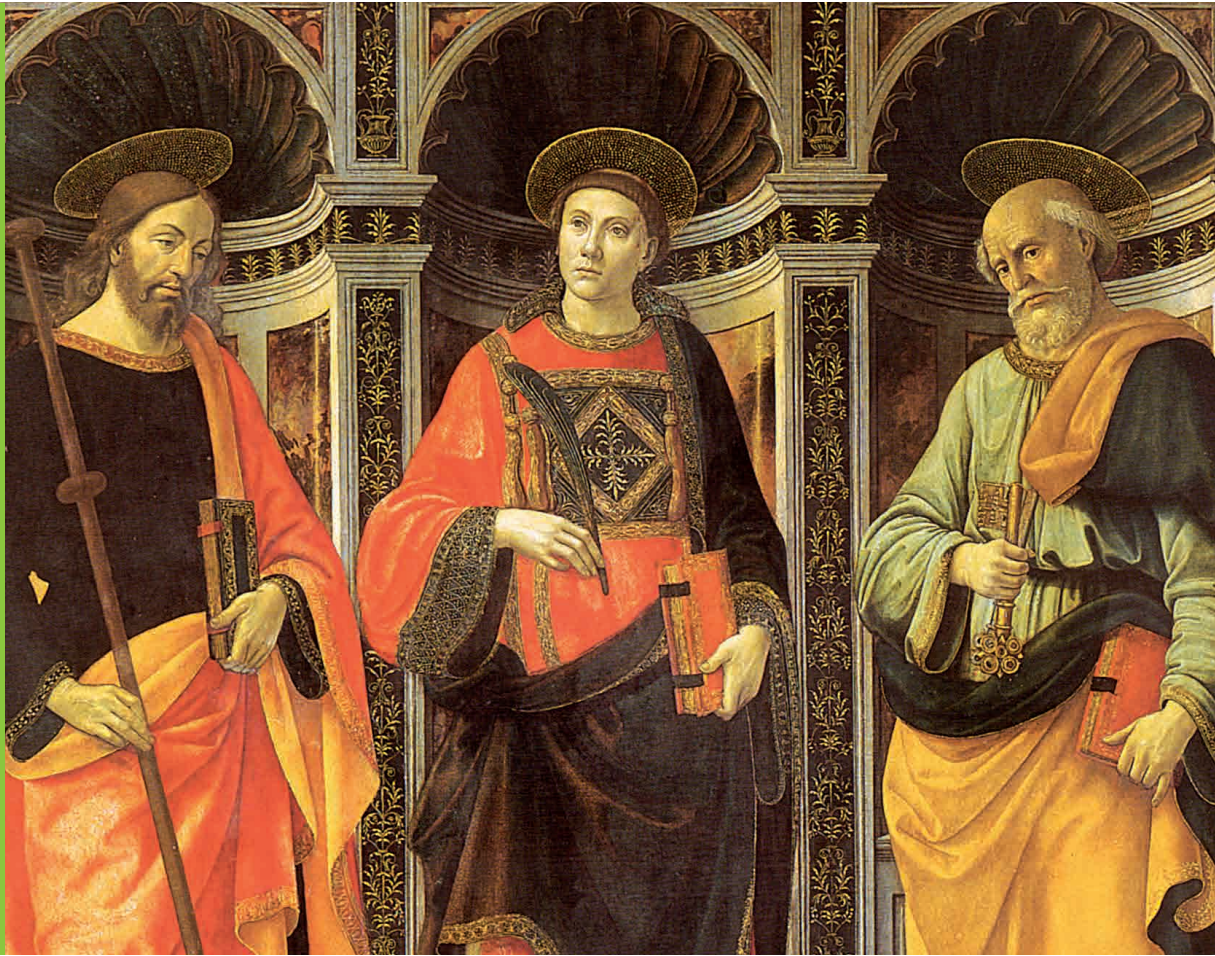
The soul sees and grasps the fruits of the

Resurrection, i.e., of death won by life: "These fruits are those of pomegranate, which the bride, brought into the garden by her beloved, seizes from the tree of life, and who have taken their taste of heavenly bread and their color from the blood of Christ" (No. 7). To this, the soul also adds "the flowers of the Resurrection, whose fragrance specifically leads the groom to visit more frequently" (No. 7). The result is that "the celestial spouse enjoys such scents, and therefore often and willingly enters the realms of the heart that has found these fruits and is sprinkled with these flowers. When he sees the bride meditating comfortably, or the graces of passion or the glory of the Resurrection, he then is thoughtful in his heart and is willingly near to her" (No. 8).

"We too, if we want to

have Christ as a frequent guest, must always have our hearts equipped with those faithful witnesses, who are his merciful moments and the power of him resurrecting" (No. 9). Recalling the canticle (c & Ct 2:6), Bernard compares the mercy to the left hand that is under the head of the bride, and the power of the Risen One's glory to the right hand which embraces the spouse: "Rightly attributed to the right hand is that divinizing vision of God, that inestimable joy that comes from the divine presence, and whose psalm sings with jubilee: eternal delights are in your right hand (Ps 15:13). Equally, rightly symbolized in the left hand is the admirable love that we have remembered and that we must always remember, because on it, until iniquity is ended, the bride leans





and rests" (No. 12).

The spouse's arm supporting the head of the bride indicates that he is supports the virtuous intention of the bride so she does not bend to earthly desires.

3. The measure of our love for God and his reward

"It is therefore the immensity that he loves us, he loves forever, he loves charity that surpasses all

understanding: God loves us, in short, the greatness of which has no end, the wisdom of which has no measure, the peace of which surpasses all intelligence: and we, should we reciprocate it with measure?" (No. 16). Love for God will thus be equal to the possibility of the human soul, even if this measure is always lower than it should love. In short, "the measure by

which we ought to love God is to love him without measure" (No. 16).

"True love does not look for the reward but warrants it. The reward is proposed to those who still do not love, it is due to those who love, and it is accorded to the one who perseveres" (No. 17). The love of God not only prepares ours, but rewards it: "He gave himself that we might be worthy, he

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himself as a reward, to offer himself as the food of holy souls, to sell himself for the redemption of prisoners of sin" (n. 22).

4. The degrees of love

1. The first degree of love is love for oneself: it is the so-called carnal or natural love, by which man without any prescription likes nothing but himself. This love could become unrestrained if it were not tempered by sharing: you shall love your neighbour as yourself (Mt 22:39): "Then your love will be truly balanced and right, if you do not refuse a brother's needs when it is subverted to your pleasures. This is how carnal love also becomes social, since it extends to the common good" (No. 23). In order to love, however, the neighbour needs God's help: he who is the motive of that love, and therefore we love our neighbour in God. In this way, the carnal and animal man, who first loved himself, now loves God and his neighbour in God.

2. The second degree of love is the love of God for the benefits that come. Indeed, the presence and help of God's Providence are felt amidst tribulations. The heart thus softens to the goodness of the rescuer, and comes to love God for himself and for others (No. 26).

3. The third degree of love is the love of God for God. By calling upon him with frequency, man in-

tensely senses God's love and in this way begins to enjoy the gentleness of this pure love: "It follows that, loving God with pure love, rather than our need compelling us; his sweetness attracts us, which we have now enjoyed" (No. 26). Thus, loving God for himself.

4. The fourth degree of love is to love oneself for God: "As God has wanted all things to come into existence for himself alone, so too it is necessary that we also do not wish to have been or to be anything else, not even ourselves, except for him, that is, for his will and not

for our pleasure" (No. 28). To experience this feeling is to be deified: "Sic affici, deificari est" (No. 28). "Like a small drop of water mixed with a great deal of wine always seems to disappear because it takes on the flavour and colour of wine; as a hot and glowing iron becomes very similar to the fire and loses its original appearance; and how air flooded by the light of the sun is transformed into the same luminosity of light, to such a degree that it does not appear to be more enlightened but it appears itself to be light; in this way it is nec-



essary that in the Saints every human affection liquefies in some ineffable way in itself, and that it is totally transformed into the will of God" (No. 28).

When will this happen? Certainly not on this earth. "The soul therefore hopes to reach the fourth degree of love – or rather, hopes to be brought to it, because it is up to the power of God to grant this to anyone who desires it, and not to human potential to reach it – only when it is in a spiritual and immortal body, in a body that is integral, peaceful and quiet, and subject in everything to the spirit. Therefore, again, it will easily reach the highest degree of love, or rather, it will be enraptured in it, since this belongs to the power of God to give this body to those who want it, and not to the man's zeal to obtain it" (No. 29).

"As in a human banquet, food is served first and then drink, because nature requires such an order, and the same is happening here. From the very beginning, before death, in mortal flesh, we eat that which we produce with the work of our hands, chewing laboriously what we have to swallow. After death, in the life of the spirit, we already begin to drink, sipping with a delightful ease all that is received. In the end, when the bodies will also be resurrected into immortal life, we are inebriated and overflowing with marvelous fullness" (No. 33).

Commenting on the groom's words in the Song of Songs (Song. 5:1), Bernard writes: "Eat before death, drink after death, inebriate after the resurrection. Rightly they are called "beloved ones" here, those who are inebriated with charity; Rightly they are inebriated, those who are worthy of being admitted to the Lamb's wedding, to eat and drink at his table in his kingdom, when the glorious church without stain or wrinkle, or any such thing, will be presented to him. At the end of the day he will inebriate those who are dear to him, then he will quench them with the torrent of his delights, for surely at that tight and chaste embrace of the groom and the bride, the impetus of the river of divine

favours will brighten the city of God. This river, I believe, is nothing other than the Son of God, who passes among his own and serves them [...]. Hence comes that satiation without disgust; Hence the insatiable craving of knowing without restlessness; Hence the eternal desire that is impossible to satisfy, and yet does not originate from need; Hence, finally, that sober impudence, which is not caused by pure wine, but by truth, which is not caused by an excess of wine, but by the ardor of God's love. From this moment the soul enters into possession forever of the fourth degree of love, in which he exceedingly loves God alone. For we will no longer be able to love ourselves except for his sake, in such a way that he himself is the reward of those who love him, the eternal reward for those who love him forever" (No. 33).

5. Epistle of charity²

True and sincere charity is the one that loves the good of others as if it were our own: "There is one who praises the Lord because He is powerful; There is one who praises him because He is good to him; And finally there is one who praises Him simply because He is good. The first is the servant, and he fears for himself; The second is the mercenary, and he thinks firstly of himself; The third is the son, and he gives honour to his father [...]. Only the charity in the son does not seek its own interests" (No. 34).

Outside of charity, all is done out of selfishness, and where there is selfishness there are corners, and where there are corners there is dirt and rust. True love, on the contrary, is immaculate, because it retains nothing of its own: "God's law, which is called immaculate, is therefore charity. It does not seek what is useful to itself, but that which is beneficial to many others" (No. 35). Charity is the very substance of God because God is charity (cf. Jn 4:8).

The Saints are the mirror of divine charity.

² A letter written by Bernard between 1124 and 1125 and then inserted into the treaty *De diligendo Deo*.

FROM ROME

On January 27, 2017, a Eucharistic celebration in memory of St. Angela Merici took place in the Chapel of the Holy Spirit Institute, which was presided over by Fr. John Kumar dei Somaschi, and in which Gianluca Nocella renewed his consecration to the Holy Face for the fifth time. This year, the family of the Daughters of the Immaculate Conception of Buenos Aires, together with our prayer group, also experienced the joy of a new consecration to the Holy Face, that of Patrizia Giorno who received the medal of the Holy Face from Fr. John. My wish is that other sisters and other brothers may, with the example of Giampaolo, Gianluca and Patrizia, consecrate themselves to the Holy Face. Today, more than ever, it is necessary to recover our dimension of spiritual creatures who live their human adventure. Today more than ever it is urgent to be strengthened in faith in order to overcome life's difficulties, which are, most of the time, larger than us. If the labours of life take away the light, the Holy Face medal shines the light of the Lord's Face upon us. This is a defense weapon, a shield of strength, a pledge of mercy that Jesus wants to give to the

world in these difficult times that are dominated by having, power, and sensuality.

The consecration makes us able to replace having with generosity, power with service, and sensuality with love. Let us thank the Lord for having given us Mother Pierina as a great apostle of devotion to the Holy Face, and let us ask her to intercede so that many baptized persons may hear the call to love, more and more, the Face of Jesus, the most beautiful of the Sons of Man.

Franca Rita De Franco



FROM MILAN IMMACULATE CONCEPTION INSTITUTE

As Jesus told Blessed Mother Pierina, when he appeared to her in prayer, "Whoever contemplates me consoles me," we have also answered this invitation together with the community of sisters.

We gathered in prayer since the early morning and, after the community Mass, the priest exposed the Blessed Sacrament and thus began an entire day of adoration.

Jesus present on the altar, in all his splendor, was waiting to be contemplated and consoled.

This invitation went beyond the chapel walls and extended everywhere, bringing the smallest of children from the school to the most elderly next to Jesus. The Father's embrace brought everyone to himself.

The simplicity of acts of love offered in various ways without differences.

The chapel had become a piece of paradise on earth and, adorned with flowers and

festive garments, highlighted the royalty and place of honour that Jesus ought to have in everyone's life.

Prayers, songs, and silence, brought every need before Jesus in the

Eucharist: desire, thanksgiving; A "Father-Son" dialogue had been introduced with so much simplicity that you could see eyes glisten, faces wet with tears of joy: it was Christ himself who touched the hearts, freeing them and making them his own, reminding each one of us that we belong to Him.

The morning intensely flowed, peace came into the souls of those present from the morning, with the sisters alternating so that Jesus was never left alone. In times of deep prayer and total offering for every intention, before the Blessed Sacrament, in reparation for our sins and the sins of all. Thus at 2:30 pm was held the solemn community adoration and the Holy Rosary, "praying in prayer"...

It was the family that under the glance of Jesus and Mary joined in a great act of love, culminating around 4:30 with the solemn celebration of the Eucharist, which this year was presided over by Fr. Mario Granata, a Salesian priest devoted to the Holy Face and Blessed Mother Pierina, who is very close to our community.

Father invited us to contemplate and console Jesus with repeated acts of love, to give up the easy ways of the world or the spirituality of false prophets who, in various ways, with the mass-media, seek to lead the souls



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enced a final and important moment, that of the “kiss”. The priest held the picture of the Holy Face, and each of us was called to relive a moment from Mother Pierina’s life when, on Good Friday in the St. Peter’s Church in Milan, she had been able to offer a kiss of love to Jesus Crucified in reparation for the kiss given to him by Judas. Everyone knew what they felt at that moment in their hearts! I can only say that mine touched the sky!

We must give thanks each day for the gift of being guardians together with the sisters of such a great treasure, becoming living witnesses and reminding everyone that the life lived under the gaze of Jesus offers, in each moment, a piece of Paradise

*Matteo Forlani
Collaborator FIC*

far from the source of life that is Jesus, rendering them empty, without colour or zest. What can be done to avoid this? What remedy should you use?

It did not take long for Father Mario to give the answer: “We have to become authentic communicative witnesses of the Word and bearers of love and joy. Dear children, you have the Holy Face medal, there you will find all your manuals of work and formation; Mary has enriched the medal with the necessary gifts, use it, defend it everywhere, become living images, offer yourselves to contemplate and console, but above all to love those who are far from the joy of being beside Jesus.”

The earth and the heavens in that moment, so intense and strong with prayer, were united in our chapel. What a joy!! The House of the Lord in celebration!

Before concluding the celebration and the solemn benediction, we experi-



NOT ONLY KNOWING BUT DOING THE WILL OF GOD

The following is the homily given by Salesian Father Mario Granata, on the occasion of the Feast of the Holy Face, on Tuesday, February 28, in the Chapel of the Immaculate Conception Institute in Milan.

On April 7, 1943, when the medal of the Holy Face was widespread, the Holy Virgin told Blessed Pierina De Micheli: "... Now I have at heart the feast of the Divine Holy Face of my Son; Tell the Pope that I greatly desire it...!"

The first devotee of the Holy Face was St. Thérèse of the Child Jesus and of the Holy Face; she was the first to deepen the devotion to the Holy Face; her sister Celine affirmed that Thérèse had fostered an intimate devotion to Jesus, and to suffering and sacrifice in the long and intense contemplation of Jesus' Holy Face.

Teresa resumes the counsel Jesus gave to St. Gertrude: "The soul that is eager to grow in goodness must cast itself to my heart; But if she wants to bring her face far and to ascend even higher on the wings of her desires, she will be lifted up with the speed of an eagle, flying to my Face, supported by a Seraphim, on the wings of generous charity".

We now arrive to the 20th century with this little-known Milanese and Blessed: Mother Pierina De Micheli.

In addition to Jesus, the Immaculate Virgin Mary appears wearing a scapular formed by two white flannels, tied by a cord; On the one side there was the Holy Face on which was written: *illumina domines vultum tuum super nos* (let your Face shine upon us Lord); And on the other side there was a radiant Host with the words: *mane nobiscum domine* (stay with us Lord).

Our Lady spoke the following words: "Listen to me well and tell everything to your Father Confessor: this Scapular is a defense weapon, a shield of strength, a pledge of love and mercy that Jesus wants to give to the world in these times of sensuality and hatred against God and against the Church; They tend to diabolical networks in order to tear faith from hearts; Evil spreads; The true apostles are few; the divine remedy is necessary and this remedy is the holy face of Jesus; All those who wear a scapular like this and are able to make, every tuesday, a visit to the blessed sacrament in to reparation for the outrages against the Holy Face of my son Jesus during his passion, and who receive the Sacrament of the Eucharist every day; They will be strengthened in faith, ready to defend it and overcome internal and external difficulties; even more, they will die peacefully under the loving gaze of my Divine Son."

The Blessed was given a medal in place of the scapular, as her confessor asked her to request.

The Blessed was full of scruples and a sense of guilt in asking, but obeyed!

Our Lady, at amazement of the Blessed, granted it; But Mother Pierina was greatly troubled by this constrictio put upon her by the confessor which required this change from a scapular to a medal and the easy concession of the Blessed Virgin ... who told her not to fear and to be at peace ... like the Holy Shroud, like the Virgin of Guadalupe, like the Holy Face of Lucca, like the Holy Face of Edessa ... the Holy Face of Blessed Pierina De Micheli's Medal is an *acheiropoieta* image!

An *acheiropoieta* image = not made by human hands; They appear ... materialized!

It was Blessed Cardinal Shuster, Archbishop of Milan, a holy man of God, who promoted all of this, once meeting the Blessed, and deepening the par-

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anormal phenomena of which she was the subject; He fervently supported the worship of the Holy Face, and it was he who gifted the Sisters of the Immaculate Conception of Buenos Aires with the splendid painting of the Holy Sovereign Face of the suffering and dead Jesus; He also carried this devotion forward in the diocese, which then arrived to Pope Pius XII, who had already been a special preceptor of the Sisters when he was a Cardinal.

St. Thérèse of the Child Jesus and of the Holy Face, St. Gertrude and Blessed Pierina De Micheli, all received direct contact with Jesus and Mary that supported the educational dialogue and facilitated understanding with behavioral norms.

This also allows us to understand perfectly that Jesus, through Holy Souls, insists with the Blessed Virgin Mary, on giving us the divine remedy: it is an insistence that is madly in love and angry at no responses!!!

The Holy Face, its veneration and adoration, is the physical place (since we always want concrete evidence!!!), and spiritual, of all the Savior Jesus' suffering; It is the place of reparation for the evil that Jesus received in the passion and that he still receives in desecration, blasphemies, immorality, and cold detachment!

Let us not forget that even St. Gemma Galgani, like Blessed Pierina De Micheli, received the invitation from Jesus to kiss his Holy Face on Good Friday, precisely for the purpose of reparation, with a kiss of true love, the opposite of Judas' kiss...

The purpose of this celebration, on this Fat Tuesday of Carnival (on which precisely flesh is given value, carnal things, exalting moments of mere carnal pleasure, identifying them with love...) is to remain a long time before the Tabernacle, facing the Holy Face; It is turning to look at it and never lowering your gaze until His gaze seems to light up more and more; It is not so much to know the will of God for us (which is often clear to us, even from a vocational

point of view!), but it is to do the will of God !!!

Let us not forget the scene of the "rich young man" in the Gospel, of whom nothing is known, not even his name...

Jesus falls in love with the fact that 99.9% of the man does everything that the Law of Moses (the Ten Commandments of God) prescribes "from youth"; "Jesus, looked upon him, loved him!"; Then He invited him to do the 0.1% of what he lacked: to sell everything for the poor and follow Jesus...

The man looked down, "his face darkened, and went away" ... "dark", gloom, as the Gospel of John speaks of Judas: "...then Judas stood up and went out. And it was dark."

Our life – as the Saints and Blessed teach us – with sorrows, suffering, calumnies and various negative oppressions, is not so much for discovering god's will (most time it is easy to see it through prayer and sacrifice) as it is for doing it!!!



FROM COSENZA

The liturgical celebration in honour of the Holy Face of Jesus, which is celebrated on the Tuesday that precedes the beginning of Lent, took place on Tuesday, February 28, at the ancient hermitage of the Sanctuary of San Francesco in Paola (Cosenza). We chose this place, filled with so much spirituality, in order to foster recollection and prayer. Exposed to the essence of the hermitage, it is easier to fix the heart's gaze on the Face of the most beautiful among the children of man.

The celebration was presided over by Fr. Giovanni Paterno who, in his homily, drew inspiration from the Spiritual Diary, written and signed in virtue of holy obedience, by Blessed Mother Pierina De Micheli.

Fr. Giovanni spoke about the medal of the Holy Face of Jesus, also known as the "miraculous medal of Jesus," a gift from Mary, which came to us from the hands of Mother Pierina. The medal is a defense weapon, a shield of strength, and a pledge of mercy. Great and wonderful divine promises are linked to it. We have been invited to contemplate daily the Face of Jesus, of the God who has taken a Face in his Son, knowing that man cannot love that which he does not see; of that God who wanted his creature, molded for love, to find what he was looking for: a Face to gaze upon and love.

The celebration saw a gratifying participation of the members of our prayer group. Also present were some Carmelite sisters from Curinga, a town in the province of Catanzaro, who were visiting the Sanctuary and were not aware of our afternoon of prayer. It was a great gift for us because we had chosen to recite St. Thérèse of Liseux's Prayer to the Holy Face at the end of the celebration, without knowing that these sisters belonged to the Carmelite Congregation of St. Thérèse of the Child Jesus! They themselves were pleasantly surprised at this coincidence. Coincidence? No. Providence!

The songs, which made the celebration even more beautiful, were performed on the guitar by Antonello Armieri, who with her instrument, as always, also pulled the strings of the heart and the soul, making us experience the words of St. Augustine, "he who sings pray twice".

Franca Rita De Franco



Your Face

*Your serene and gentle
gaze enchants my soul.*

*What can I give you in
return, Lord, what praise
can I offer you?*

*You give grace so that the
soul burns incessantly with
love and no longer knows
rest, neither day nor night.
Only in you do I find rest,
your memory warms my
soul.*

*I look for you. I lose
you. Show me Your
Face, desired day and
night.*

*Lord, let me love you
alone!*

Silvano of Mount Athos



On the 26th of every month join us as we participate in the holy mass celebrated in the Chapel of our Institute in memory of Blessed Maria Pierina De Micheli, on the anniversary of her death.

For those who have particular intentions, you may send them by mail to the following address:

Istituto Spirito Santo
Via Asinio Pollione, 5
00153 Roma

or by email: madrepierina@gmail.com
We will pray for you all and we will place your intentions on the tomb of the Blessed.

**From the Diary of
Blessed Maria Pierina de Micheli
(June 6, 1941)**

I obeyed and I am happy because I did the Will of God! The result does not matter much. They are abandoned to Jesus, who will do the best for my soul and the souls of others! If I could have a wish, it would be that nothing appears externally! Jesus, I am yours!

