

Continuous Rebirth



@ESSALESFMA

Valgelata House (1858-1867)
Existential crisis (1860-1861)

Croquis de Mornese



Casa
Inmaculada

Parroquia

Colegio

I Mazzarelli

1

The Mazzarello's 1837-1848

2

Valponasca 1849-1858



3

Vía Valgelata 1858-1867

1860-1861

In Via Valgelata is the house inhabited by the Mazzarello family after they moved from the Valponasca. They arrive on March 16, 1858. She is 21 years old. And she will remain there until 1867.

The house of Via Valgelata, retains the characteristics of that time, although the facade has already been restored.



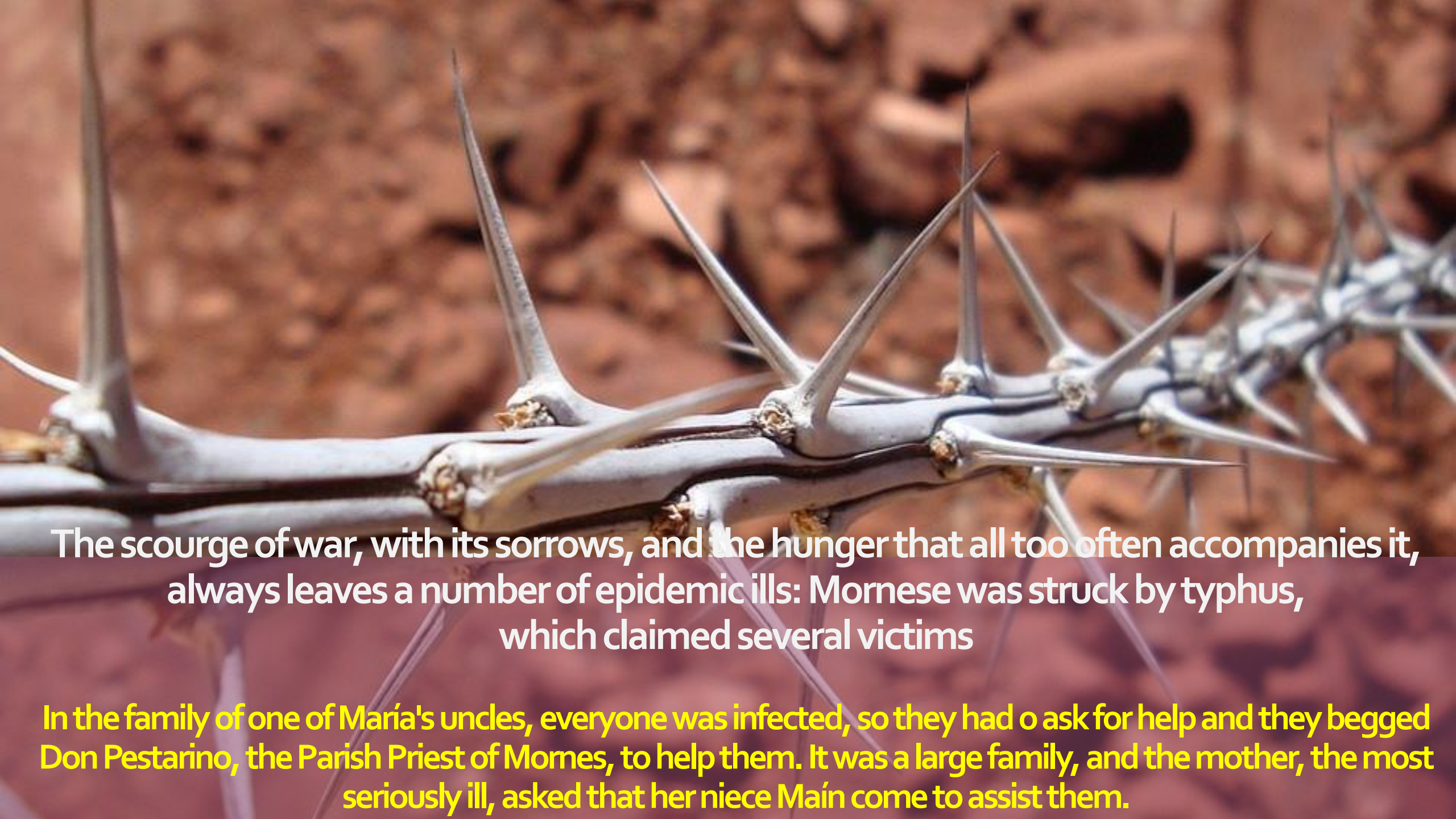
Main's life was happy because now the parish was very close: she could participate more in parish activities and in the group of the Daughters of the Immaculate, as well as continually visit Jesus.



But...



In 1860, Typhus hits Mornese



The scourge of war, with its sorrows, and the hunger that all too often accompanies it, always leaves a number of epidemic ills: Mornese was struck by typhus, which claimed several victims

In the family of one of María's uncles, everyone was infected, so they had to ask for help and they begged Don Pestarino, the Parish Priest of Mornes, to help them. It was a large family, and the mother, the most seriously ill, asked that her niece Maín come to assist them.



Don Pestarino asked the parents of Maín to let her do this charitable work. The parents objected. They needed her, but, above all, they didn't want her to get infected. Don Pestarino insists, then the father replied:

“Sending María there, no, that never: but, if she wants to go, I'm not opposed».

Timidly and sincerely, Maín replied: "If you want this of me, I'll go, although I'm sure I Will get infected."



And Maín, obeying with joy, lovingly cared for her relatives, but she got infected.

For two months she struggled between life and death in the Valgelata house, from August 15 to October 7..





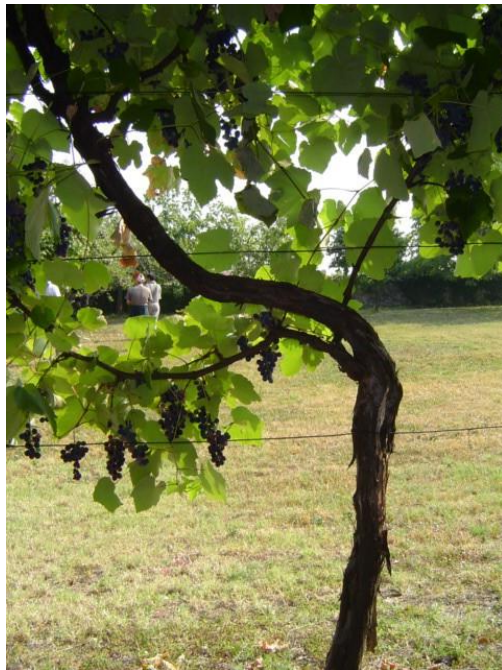
This house is an emblematic place, located on a street whose name, by coincidence, evokes the reality of cold, ice, death.

But beyond the illness and death that she miraculously escapes, Maria finds a life plan different from the one she had: It was God's plan

"While every branch that does bear fruit the Father prunes so that it will be even more fruitful." (Jn 15,2).



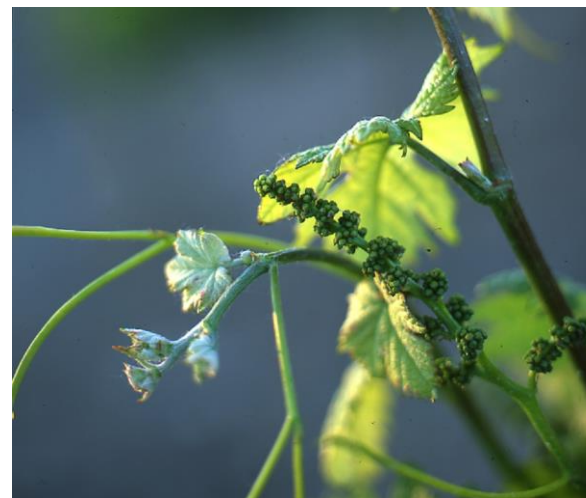
Nature itself is our Master.



From Nature, we learn the art of waiting for each time, sowing, dying, sprouting, growing, bearing fruit...



Maria Domenica observed each season.



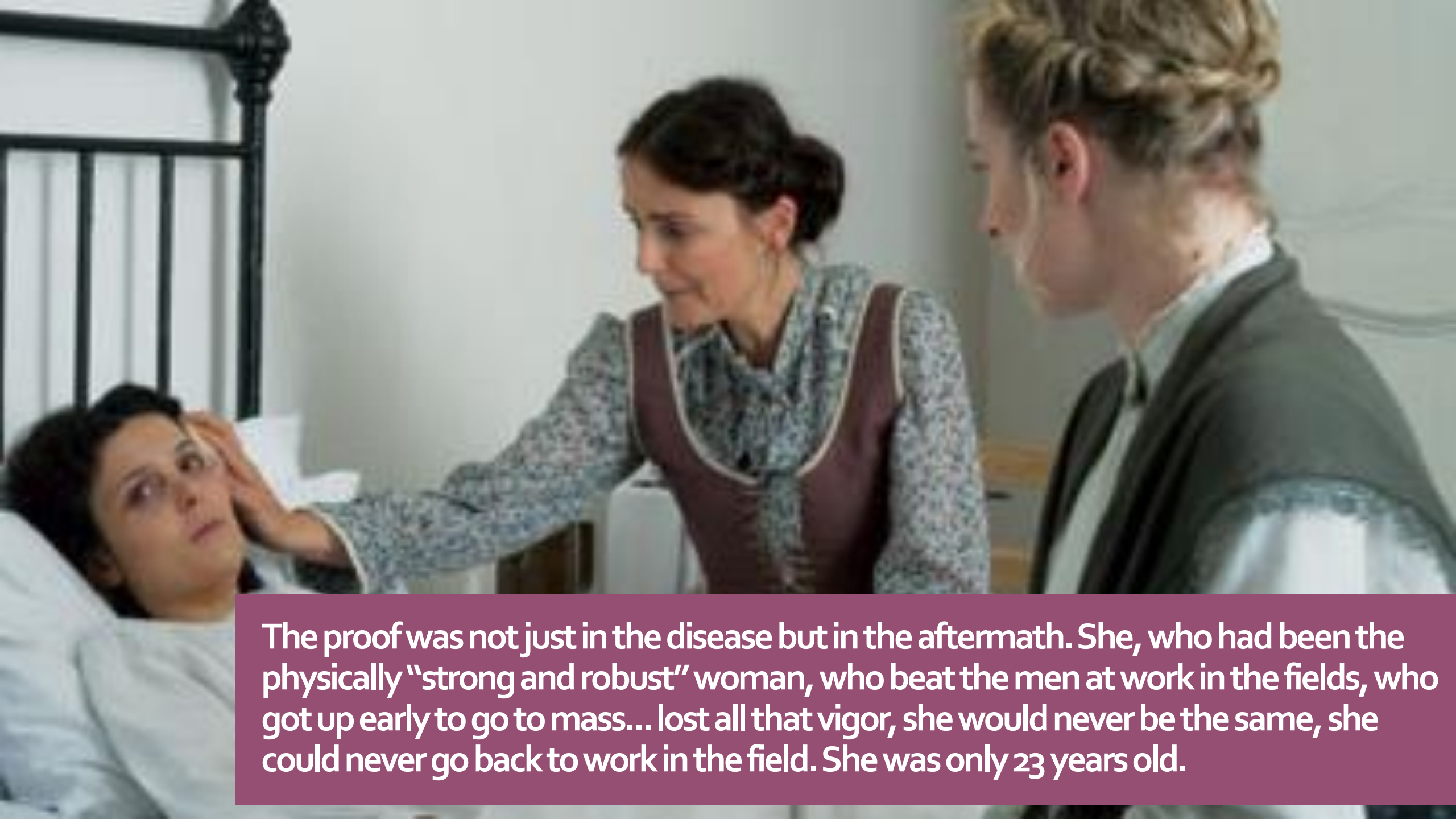
She had this experience herself. In order to flourish, she had to go through this process, of surrender and oblation; death and life..



During her illness, Don Pestarino brings the Eucharist to Maria every day. The sacramental presence of Jesus becomes for her the true viaticum, the source of her strength and courage to face evil and to prepare serenely even for death..



Some particular signs occur in the course of the illness:
The most important reveals **the presence of the Virgin** with her favorite daughter. She fell ill on **August 15**, 1860, the Solemnity of the Assumption, and when she got up, but convalescing, it was on **October 7**, the feast of the Holy Rosary. Another fact that Maccono highlights: «on the opposite side of the street, the image of Mary was drawn with the inscription **Auxilium Christianorum**».



The proof was not just in the disease but in the aftermath. She, who had been the physically “strong and robust” woman, who beat the men at work in the fields, who got up early to go to mass... lost all that vigor, she would never be the same, she could never go back to work in the field. She was only 23 years old.

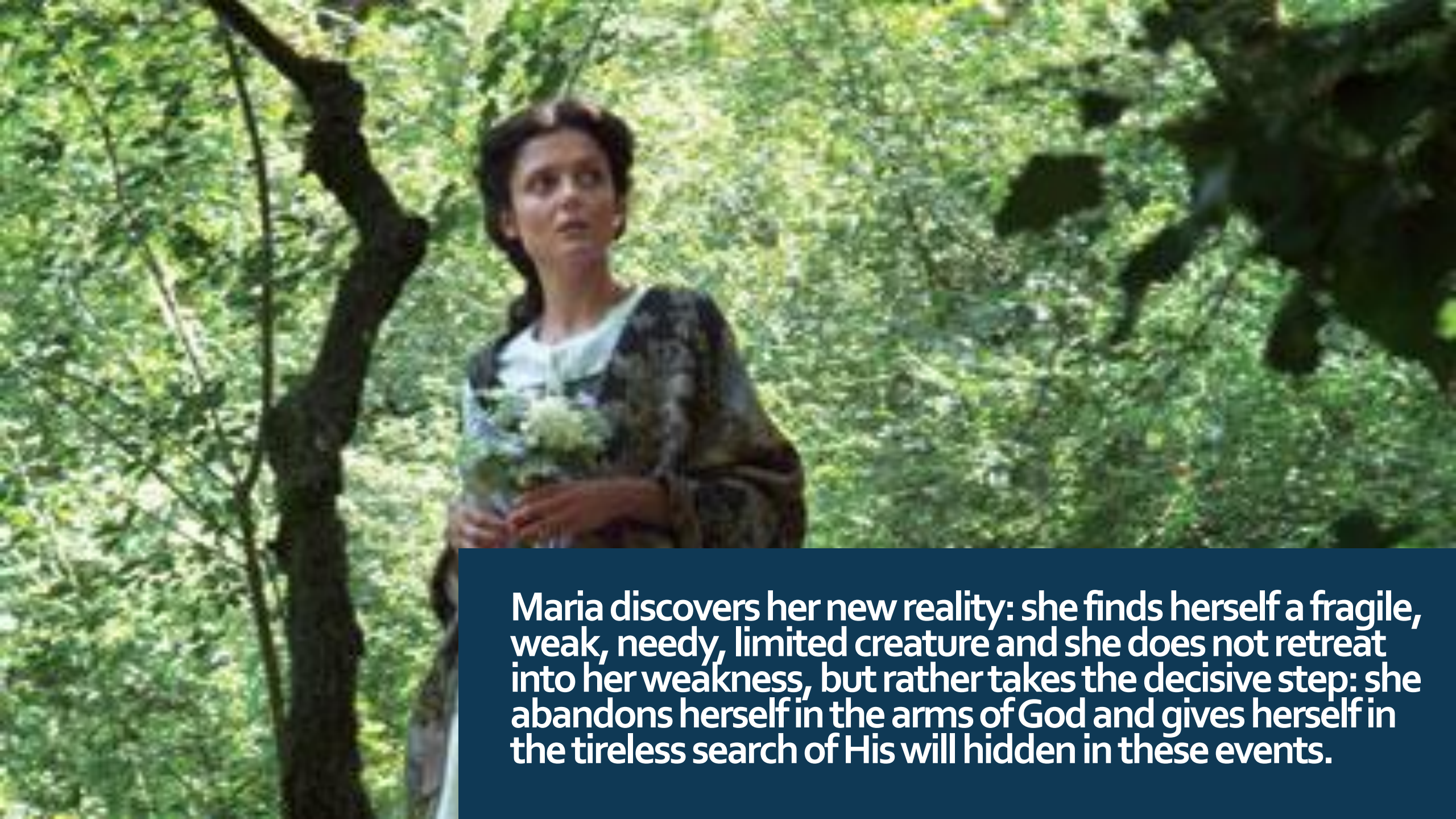
The path of the Christian is marked by "positive" moments of crisis. The itinerary, in fact, is in an ascending and evolutionary line.

Crisis and trials stimulate spiritual development and give new life, because they take away our security, purify us, asking us for new decisions.





The test allows us to enter into "virtuous dynamics", through which we enter vitally into the Paschal Mystery of Jesus Christ. Only in the light of His death and resurrection can we find answers to our questions and also understand the meaning of our life and our specific vocation.



Maria discovers her new reality: she finds herself a fragile, weak, needy, limited creature and she does not retreat into her weakness, but rather takes the decisive step: she abandons herself in the arms of God and gives herself in the tireless search of His will hidden in these events.

She lives her moment of "crisis", of conversion, which led her to a new way of living her relationship with God, intuited and known with a new light.

The typhus fever cut her strength: it was for her an opportunity to make the profound experience of fragility, of physical, psychic, and spiritual weakness.

It was the moment of uncertainty, of insecurity, of the search for the ultimate reason for her existence.



But it was also the moment of the conscious assumption of her poverty and the rebuilding around "something" new that became the unifying center of her life.

- The God of her trials, who had uprooted her from the "earth" of her certainties and ambitions, becomes her sole reason for existence and asks her for trusting abandonment: the prayer pronounced during her convalescence reveals her state of mind:

"Lord, if in your goodness, you grant me a few more years of life, make me spend them forgotten by everyone, except you"





Main overcame the crisis wisely: she overcame it realistically; she accepted her new reality, not with fear, but with peace and active vigilance.

She overcame it with optimism, with prayer. She transformed the crisis into a space of communion with God, contemplating his mystery in silence and intimacy; discovering in herself the abode of God who does not abandon and the salvific meaning of purification.



It was not a “depressive crisis”, but a serious development of her own relationship with herself, with God, with others, to discover, little by little, the new mission that He entrusted to her.



And Mary, Help of Christians was also with her and was explicitly present.

One day while she was still convalescing, she was walking on one of the streets of the town, a small hill called Borgoalto, when she had a vision, exactly where the College of Mornese would be built:



**She thought she saw in front of her
a building with the appearance of a
school with numerous girls. She
stopped to look at it in amazement
and said to herself: What do I see?
This building has never been here.
What's going on?**

And she heard a voice say to her:



I entrust them to you

I entrust them to you



I entrust them to you



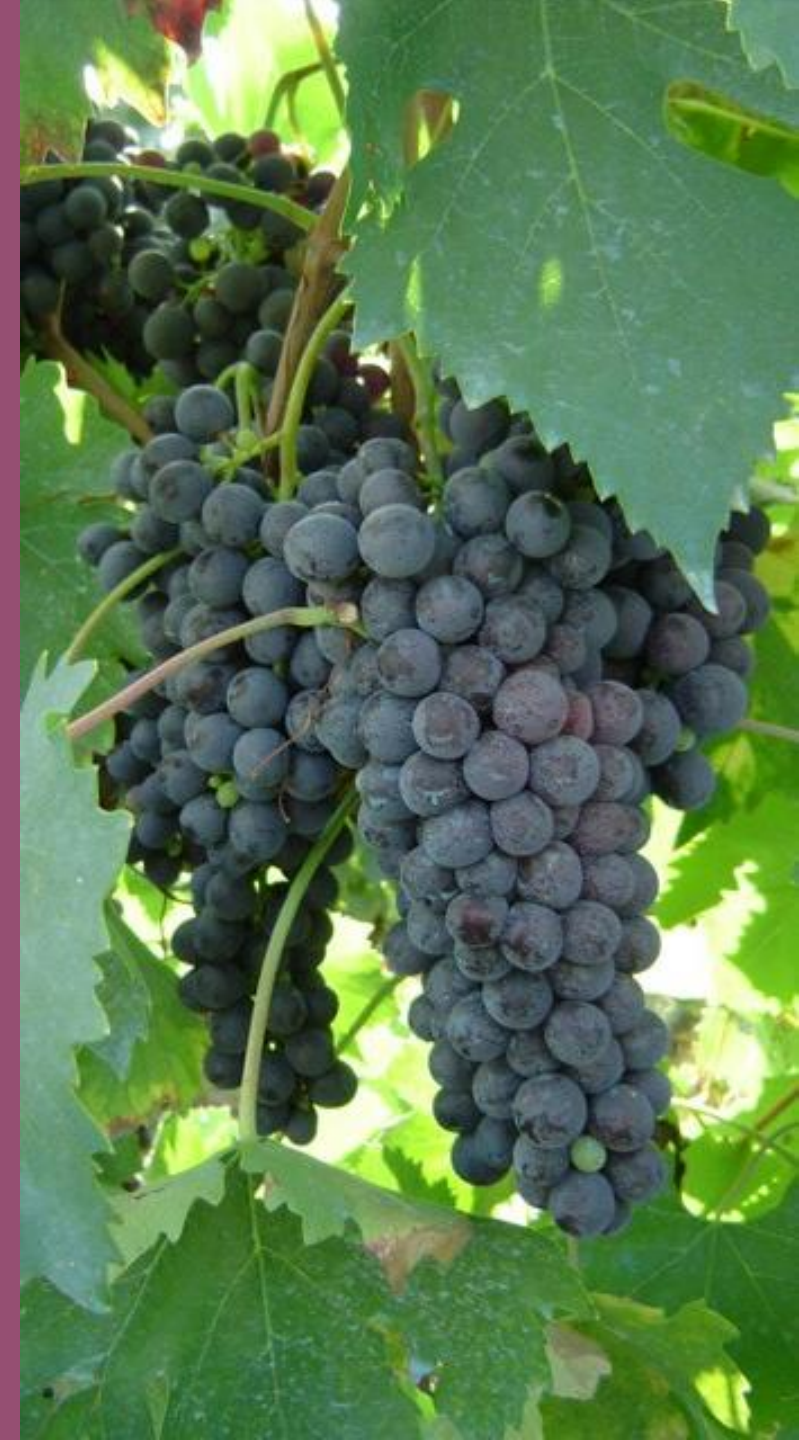
I entrust them to you



I entrust them to you



And a new stage of her life began...
Maín invites us to accept suffering with faith, hope and much love and joy, to allow ourselves to be transfigured and continuously reborn...



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