

****Reflecting on the Signs**

- ◆ At La Salette Mary Weeps. Mary wept and her tears flowed down on the crucifix on her breast. They touched her Son's body, which continues to be unrecognized, rejected and broken by his people, and they were transformed into light. She continues to weep over us sinners.
- ◆ At La Salette, Mary was clothed like the women of that locality. She wore a dress that extended to her ankles, a long housewife's apron, a shawl crossed on her breast, a bonnet that covered the hair and wide-buckle shoes. Mary is God's homemaker, assigned to the well-being of the Church; Mary is a mother serving her children.
- ◆ The hammer and pincers below the crossbar of the crucifix, the chains and the roses that outlined the Lady's shawl, crowned her forehead and ran along the edges of her shoes, drew the children's attention. They are a challenge for our reflection and send us searching Scripture and traditions for possible meanings.
- ◆ While the Lady spoke, Melanie and Maximin stood close to her. "A person could not have passed between her and us," they said. When she walked "we followed close behind her," they said. To be so close, to follow closely means to pursue with her the paths of God.
- ◆ In the light of the Resurrection Mary reaches the end of her walk and rises slowly above the ground. She gazes heavenward, then toward the earth and slowly "melts" within her "dwelling-light". "If we had known that it was a great saint, we would have asked her to take us with her!" The children did not recognize who this Beautiful Lady was as at Emmaus before the breaking of bread, where the disciples did not recognize the Lord.
- ◆ The last sign of the Apparition did not distract the children from their normal lives, but their tasks took on new meaning for them. "We were very happy and we talked about all that we had seen." ******(excerpted from:www.lasalette-lourdes.org)



The La Salette Cross is the unique symbol of the La Salette Missionaries.

The hammer of selfishness causes sin within life, resulting in division, domination, and isolation.

The pincers symbolize the La Salette's work of reconciliation - removing sin from the world by healing people, families, and individuals.

PLEASE VISIT OUR WEBSITE: www.pamphletstoinspire.com

Our Lady of LaSalette France



"...we looked for a long time...but the Beautiful Lady had disappeared perhaps it was a great Saint" remarked Melanie.

"If we had known it was a great Saint," said Maximin, "we would have asked her to take us with her."

Our Lady of La Salette

*Faithful to the mission she received on Calvary, Mary never ceases to recall to us the means which have been given to us to return to her Son: for we cannot, without His aid, build our lives and our world. To reject His grace cannot fail to have most serious consequence.

Mary, our Reconciler, came to La Salette to recall this truth to her people. At La Salette, France, on September 19, 1846, the Virgin Mary appeared to two children, Maximin Giraud and Mélanie Mathieu, and gave them an explanation of future world events. This was kept secret for a time, then later it was allowed to be revealed to all.

Mélanie and Maximin were tending cows on a mountain about three miles distant from the village of La Salette when both of them beheld in a resplendent light a "beautiful lady" seated and crying.

Even before speaking, Our Lady presents herself to the children and to us. Mary, the mother of Jesus and our mother, radiates the light of the resurrection: she is nothing else but light. The brightness of her face is such that Maximin is unable to bear it and it dazzles Melanie. Her garments, like those of Christ on the mount of the Transfiguration, are likewise resplendent with light: her headdress, robe, long apron and peasant woman's shawl.

The children described the lady as wearing a long white dress, slippers decorated with gold buckles and roses, and a headdress capped with roses. Speaking alternately in French and in their native dialect, she gave them a message which they were "to deliver to all her people."

On each side of the crucifix She wears are placed the hammer and pincers, the instruments of the Passion. The shoulders of the beautiful lady are weighed down by a large chain, the biblical symbol of sin and the injustices committed by us towards our neighbor.

The Lady continued to weep and warned, "If my people refuse to submit, I will be forced to let go the arm of my Son. It is so strong and so heavy, I can no longer hold it back." She complained of the loss of faith in the area, the desecration of the Sabbath, and the profanation of her Son's name, saying "This is what makes the arm of my Son so heavy."

The Lady went on to speak of hope of divine mercy if the people amended their lives, and encouraged the children to say their prayers regularly. "You should say them well, at night and in the morning, even if you say only an Our Father and Hail Mary when you can't do better. When you can do better, say more."

Mary recalls to us that God, "rich in mercy", is present in each of our lives. How could we fail to "take heed" of such tenderness? How could we resist the tears of her who is "compelled to pray without ceasing for us", of Her who is so maternally attentive to every detail and happening in our lives: our struggles and our faults our choices and our daily cares.

Finally, before disappearing she communicated to each of the children a secret.

Mélanie and Maximin told the villagers what they saw, and the story caused quite a sensation. Several investigations, interviews and reports were performed.

Philibert de Bruillard, Bishop of Grenoble, appointed a commission to examine the reports. The commission concluded that the reality of the apparition should be admitted. Soon several miraculous cures took place on the mountain of La Salette, and pilgrimages to the site began.

The miracle, needless to say, was ridiculed by free-thinkers, but it was also questioned among the faithful, and especially by ecclesiastics. There arose against it in the Dioceses of Grenoble and Lyons a violent opposition, aggravated by what is known as the incident of Ars.

In response, Bishop de Bruillard declared the apparition of the Blessed Virgin certain, and authorized the cult of Our Lady of La Salette, on November 16, 1851. On May 1, 1852, the bishop published a decree announcing the construction of the Shrine of Our Lady of La Salette on the mountain and the founding of the religious order Missionaries of Our Lady of La Salette.

On August 24, 1852 Pope Pius IX declared the messages and apparition to be worthy of belief and of divine origins.

* (excerpted from: www.praytherosaryapostolate.com)