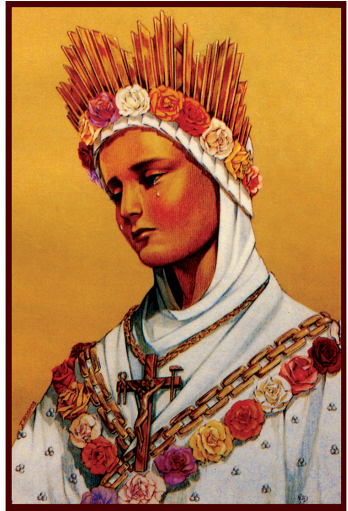


THE
APPARITION
OF THE
HOLY
VIRGIN
AT
LASALETTE



THE MESSAGE
MAXIMIN'S SECRET
MELANIE'S SECRET
THE "SIGHT"
THE RULE

The Seers' Account of the Apparition of LaSalette

TABLE OF CONTENTS

I—The Day Before the Apparition.....	1
II—The Lady Speaks.....	6
III—The Secret Given to Maximin	11
IV—The Secret Given to Melanie.....	13
V—The Rule of the Mother of God.....	27
VI—The Sight of the New Order	35
VII—The Lady Departs.....	45
VIII—The Witnesses Deliver the Message ..	50
IX—Melanie Describes the Holy Virgin	55
Sources/Notes.....	65

ART CREDITS

FRONT COVER:

Our Lady of LaSalette by I. Roskos, public domain

LaSalette Basilica: the old facade as Melanie would have known it

BACK COVER:

Reproduction of the original daguerreotype of the two young shepherds, Maximin and Melanie, made within a year of the 1846 Apparition of the Blessed Virgin at LaSalette (Courtesy of the Benedictine Abbey archives at Einsiedeln, Switzerland)

House of Mary Logo by Gregory May of www.maydesigns.com

<https://houseofmaryomd.org> © 2021
Item BKL001 Suggested donation \$4 ea.
Digital texts available free on the website

THE DAY BEFORE THE APPARITION

Melanie's Account

On the 18th of September [1846], the eve of the holy Apparition of the Blessed Virgin, I was alone, as usual, watching over my masters' cows. Towards eleven o'clock in the morning, I saw coming towards me, a little boy. I took fright at this, for it seemed to me that everyone ought to know that I avoided any sort of company. This child came up to me and said: "Little girl, I'm coming with you, I'm from Corps, too."

At these words, my unpleasant nature displayed itself, and taking a few steps backwards, I said to him: "I don't want anybody around. I want to be alone."

But this child followed me, saying, "Please, let

me stay with you. My master told me to come and watch over my cows together with yours. I'm from Corps.”

I walked away from him, gesturing to him that I didn't want anyone [near me], and, having gone away, I sat down on the grass. There, I talked with the little flowers of the Good God. A moment later, I looked behind me and found Maximin sitting next to me. He immediately said to me, “Keep me with you, I'll be good.”

But my bad nature would not hear reason. I jumped to my feet, and ran away a little further off without saying anything to him, and again I started playing with the little flowers of the Good God. In an instant, Maximin was there again, telling me that he would be very good, that he wouldn't talk, that he would get bored all by himself, and that his master had sent him to be with me, etc. This time, I took pity; I gestured to him to sit down, and I kept on playing with the little flowers of the Good God. It wasn't long before Maximin broke the silence by bursting into laughter (I thought he was making fun

of me). I looked at him and he said to me, “Let’s have some fun, let’s make up a game.”

I said nothing in reply, for I was so ignorant I didn’t understand what games with other people were, always having been alone. I continued playing with the flowers, alone, and Maximin came right up close to me, doing nothing but laughing, telling me that flowers didn’t have ears to hear me and that we should play together instead. But I had no liking for the game he suggested that we play. Meanwhile I began to converse with him, and he told me that the ten days he was to spend with his master would soon be over and then he would go home to his father in Corps, etc. While he was talking, the bell of LaSalette, started ringing; it was the Angelus. I gestured to Maximin to raise his soul to God. He took off his hat and was silent for a moment. Then I said, “Do you want to eat lunch?” “Yes,” he replied, “Let’s start.”

We sat down and I brought out of my bag the provisions my masters had given me and, as was my custom, before breaking into my little round loaf,

I made a cross in the bread with the point of my knife, and a little hole in the middle, saying, “If the devil’s in there, may he come out, and if the Good God is in there may He stay in!” and quickly, quickly, I covered the little hole.

Maximin burst into loud laughter and kicked the loaf out of my hands. It rolled down the mountain-side and was lost from sight. I had another piece of bread which we shared; then we played a game. Then, realizing that Maximin was still hungry, I pointed out a place on the mountainside covered with all kinds of berries. I urged him to go and eat some and he went straight away. He ate some berries and brought back his hat filled with them. In the evening we walked back down the mountain together and we promised each other to come back to keep our cows together.

The next day, September 19th, I met Maximin on the way up. We climbed the mountain together. I thought that Maximin was very good, very straightforward, and would willingly talk about what I wanted to talk about. He was also very flexible and

had no fixed opinions. He was just a bit curious, for, when I walked off away from him, as soon as he saw that I had stopped, he would run over quickly to me to see what I was doing and hear what I was saying to the flowers of the Good God. And if he arrived too late, he would ask me what I had said.

Maximin asked me to teach him a game. It was already late morning. I told him to gather some flowers to make the “Paradise.” We both set to work; soon we had quite a few flowers of various colors. I could hear the village Angelus ringing, for the weather was fine without a cloud in the sky. Having said to the Good God what [prayers] we had learned, I said to Maximin that we ought to drive our cows on to a small plateau near the ravine, where there would be stones with which to build the “Paradise.”

We led our cows to the designated spot and then we had our little meal; next we started collecting stones to build our little house, which comprised a ground-floor which was, so to speak, our living room, and then a floor above, which according to

us was “Paradise.”

This floor was all decorated with flowers of different colors, made into wreaths held together with flower stems. This “Paradise” was covered by a single large stone on which we strew flowers; we had also hung wreaths all around it. Once the “Paradise” was finished, we gazed upon it; we became sleepy, we took a couple steps backwards from there, then we fell asleep on the grass.

– II –

THE LADY SPEAKS

Waking up and not seeing the cows, I called to Maximin as I walked up the little hill. From there I could see that our cows were grazing peacefully. I was on my way down, while Maximin was on his way up, when suddenly I saw a beautiful light shining more brightly than the sun, and I could only just manage to utter: “Maximin, do you see, over there? Oh! my God!”

At the same moment I dropped the stick I was holding. I can't explain all the beautiful things that happened inside of me during that moment, but I felt drawn to the Lady with a tremendous respect, full of love, and my heart beat so quickly that I thought it would burst from within me.

[Maximin hurried down and said: "What is it? Hold onto your staff! If it tries to do anything to us, I'll give it a whack with my staff."]

I kept my eyes firmly fixed on this light, which was motionless, then as though it had opened up, I saw another light, much brighter and moving, and in this light I saw a most beautiful Lady sitting on top of our "Paradise," with her head in her hands.

This beautiful Lady stood up She partially crossed her arms while looking at us, and said to us [in French]: "Come forward, my children, don't be afraid, I am here to announce to you great news."

These soft, sweet words made me fly to her, and my heart would have wished to attach itself to her

forever. [*Then we crossed the little stream called Sezia and She advanced to the place where we had been sleeping.*]

When we drew close to the beautiful Lady, standing in front of her to her right, She began to speak, and from her beautiful eyes tears also started to flow:

“If my people will not repent, I will be compelled to let go of the hand of my Son. It is so heavy and weighs me down so much I can no longer keep hold of it.

For how long a time I have suffered for the rest of you! If I do not want my Son to abandon you, I must take it upon myself to entreat Him incessantly. And the rest of you, you think little of this. No matter how much you pray, how much you do, you will never be able to repay the suffering I have taken on for you.”

I gave you six days for work. I kept the seventh for myself, and no one wishes to grant it to me. This is what weighs down so much the arm of

my Son.

Those who drive carts cannot speak without putting the name of my Son in the middle.

These are the two things which weigh down so much the arm of my Son.

If the harvest is spoiled, it is because of the rest of you. I made you see this last year with the potatoes. You took little account of this. On the contrary, when you found spoiled potatoes, you cursed, and you included the name of my Son. They will continue to go bad; by Christmas there will be none left.

At this point I was trying to interpret the word “potatoes” (*pommes de terre*); I thought I understood it to be apples (*pommes*). The beautiful and good Lady, reading my thoughts, started again in this way: **“You do not understand, my children? I will tell it to you another way.”**

[Then She repeated her message in Dauphinois, a sub-dialect of the Occitan Alpine-Provençal dia-

lect, a mixture of French and Italian.]

If the harvest is spoiled, it is only because of the rest of you. I made you see this last year with the potatoes. You took little account of this. On the contrary, when you found decayed potatoes, you cursed, and you included the name of my Son. They will continue to go bad; by Christmas there will be none left.

If you have wheat, don't sow it. Whatever you sow, the beasts will eat it, and whatever comes up will fall to dust when you thresh it.

A great famine will come. Before the famine comes, children under the age of seven will begin to tremble, and will die in the arms of those who hold them; others will do penance through hunger. The nuts will go bad; the grapes will rot.

At this point I was enthralled with the Lady's beauty, I ceased to hear her for a time: nevertheless, I saw that she continued to move her lovely lips, as though speaking. Maximin was receiving his Secret.

THE SECRET GIVEN TO MAXIMIN

On September 19, 1846, we saw a beautiful Lady. We never said that this lady was the Blessed Virgin, but we always said that it was a beautiful lady.

I do not know if it is the Blessed Virgin or another person. As for me, today I believe that it was the Blessed Virgin. Here is what this Lady said to me:

If my people continue, what I am going to tell you will happen sooner, if they change a little, it will be sometime later.

France has corrupted the universe; one day she will be punished. The Faith will die out in France: three quarters of France will not practice religion anymore, or almost none, the other part will practice it without really practicing it.

Then, after [that], nations will convert; the Faith will be rekindled everywhere.

A great nation, north of Europe, now Protestant, will be converted; by the support of this nation all the other nations of the world will be converted.

Before all that happens, great troubles will arise in the Church, and everywhere.

Then, after, our Holy Father the Pope will be persecuted. His successor will be a pontiff that nobody expects.

Then, after, a great peace will come, but it will not last long. A beast will come to disturb it.

All that I am telling you here, will arrive in the other century, by the year two thousand.

signed *Maximin Giraud*

*She told me to make this known some time before.
My most Holy Father, I ask your holy blessing to
one of your sheep.*

Grenoble, the 3rd of July, 1851
signed [again] *Maximin Giraud*

THE SECRET GIVEN TO MELANIE

Then, turning to me, the Most Holy Virgin spoke to me and gave me a Secret in French:

[1] Melanie, what I am about to tell you now will not always be secret. You can publish it in [18]58.

[2] The priests, ministers of my Son, the priests by their wicked manner of life, by their irreverence and impiety in celebrating the Holy Mysteries, by their love of money, love of honor and pleasures, *priests have become cesspools of impurity*. Yes, the sins of priests cry out for vengeance, and vengeance looms over their heads. Woe to those priests and persons consecrated to God, who by their infidelity and wicked lives, are crucifying my Son again! The sins of those consecrated to God scream to heaven and call for vengeance, and behold, vengeance is at their door, since there is no longer anyone to implore mercy and forgiveness for the people; there

are no more generous souls, no one worthy anymore to offer the unblemished Victim to the Eternal on behalf of the world.

[3] God will strike in an unprecedented manner.

[4] Woe to the inhabitants of the earth! God will exhaust his wrath, and no one will be able to escape from so many transgressions! . . . [Melanie's ellipses]

[5] The heads, the leaders of God's people, have neglected prayer and penance, and the demon has obscured their understanding; they have become those roving stars which the old devil will drag with his tail in order to cause them to perish. God will permit the old serpent to cause strife among the rulers, among all social bodies, and in every family. There will be physical and moral suffering. God will leave people to themselves and will send chastisements that will succeed one after another for more than thirty-five years.

[6] Society is on the threshold of the most terrible

calamities and of the greatest events; each should prepare to be governed by an iron rod and to drink the chalice of the wrath of God.

[7] May the Vicar of my Son, the Supreme Pontiff Pius IX, remain in Rome after the year [18]59; may he be firm and generous, may he fight with the weapons of faith and love; I will be with him.

[8] Let him be wary of Napoleon; he is double-hearted as one who wishes to make himself *pope as well as emperor*; God will soon withdraw from him; he is like an eagle, who, always wanting to soar higher, will fall upon the sword that he was using to force the people to exalt him.

[9] Italy will be punished for her ambition in wanting to shake off the yoke of the Lord of lords; hence she will be handed over to war; blood will flow on all sides, churches will be closed or desecrated; priests and religious will be driven out; they will be put to death, and to a cruel death. Some will abandon the Faith, and the number of priests and religious who will separate from the true religion

will be enormous; among these there will even be bishops.

[10] Let the Pope beware of those who perform marvels, for the time will come when the most astounding prodigies will take place on the ground and in the air.

[11] In the year [18]64 Lucifer, with a great number of demons, will be unleashed from hell; they will abolish faith little by little, even in those consecrated to God. They will blind them in such a way that, unless there is a special grace, these persons will take on the spirit of the fallen angels. Various religious institutions will lose the Faith entirely and will lose many souls.

[12] Bad books will abound on the earth, and the spirits of darkness will spread everywhere a universal laxity towards anything that concerns the service of God. They will have a very great power over nature; there will be churches to serve these spirits. These evil spirits will transport people from one place to another, and even priests, because they

will not have cooperated with the good spirit of the Gospel which is a spirit of humility, charity, and zeal for the glory of God. They will raise up the dead. {Melanie said that she understood that these so-called resuscitates will assume the likeness of righteous souls who had once lived on earth, in order to better deceive people. These so-called resurrected dead, will be none other than demons or even the souls of the damned in the guise of those known to be righteous. They will preach another Gospel contrary to that of the true Christ Jesus, denying the existence of heaven; all these souls will appear to be united to their bodies.} There will be extraordinary prodigies everywhere because the true Faith has been extinguished and the false light illuminates the world. *Woe to the princes of the Church who will be busy only to pile riches upon riches, to preserve their authority and to dominate with pride.*

[13] The Vicar of my Son will have much to suffer, because for a time the Church will be severely persecuted; this will be the time of darkness; the Church will undergo a harrowing crisis.

[14] The holy Faith of God will be forgotten; each individual will want to be his own guide and to be above his fellow men. Civil and ecclesiastical powers will be abolished; all order and justice will be trodden under foot; nothing will be seen but homicide, hatred, jealousy, lies and discord, without love for fatherland or for family.

[15] The Holy Father will suffer greatly. I will be with him until the end, to receive his sacrifice.

[16] The wicked will make several attempts on his life *without being able to shorten his days; but neither he nor his successor . . .* [Melanie's ellipses] *will see the triumph of the Church of God.*

[17] *Civil rulers will all have the same design, which will be to abolish and eliminate all religious principles, so as to make room for materialism, atheism, spiritism, and all kinds of vices.*

[18] In the year [18]65 the abomination will be seen in the holy places; in the convents *the flowers of the Church will be putrefied* and the demon will

establish himself as the king of their hearts. May the heads of religious communities beware about the persons they admit, *because the demon will apply all his malice to introduce into religious Orders persons given over to sin*, because disorders and the love of carnal pleasures will be spread all over the earth.

[19] France, Italy, Spain and England will be at war; blood will flow in the streets; the French will fight against the French, the Italians against the Italians; then there will be a general war that will be appalling. For a time, God will remember neither France nor Italy, because the Gospel of Jesus Christ is no longer known. The wicked will deploy all their malice; there will be killing and mutual massacre even inside the houses.

[20] At the first stroke of his lightening sword, the mountains and all of nature will tremble with terror, because the lawlessness and the crimes of men will have pierced the vault of heaven. Paris will be burned and Marseilles engulfed; several great cities will be shaken and engulfed by earth-

quakes; it will be believed that all is lost; only homicides will be seen, only the sound of weapons and blasphemy will be heard. The righteous will suffer much; their prayers, their penance, and their tears will mount to heaven, and all the people of God will ask pardon and mercy, and will ask for my help and intercession. Then Jesus Christ by an act of his justice and his great mercy for the righteous, will command his Angels to put all his enemies to death. Suddenly, all the persecutors of the Church of Jesus Christ and all men given to sin will perish, and the earth will become like a desert. Then there will be peace, reconciliation between God and men; Jesus Christ will be served, adored and glorified; charity will blossom everywhere. The new kings will be the right arm of the Holy Church, which will be strong, humble, pious, poor, zealous, imitating the virtues of Jesus Christ. The Gospel will be preached everywhere, and mankind will make great progress in the Faith, because there will be unity among the workers of Jesus Christ, and men will live in the fear of God.

[21] *This peace among men will not last long; twenty-five years of abundant harvests will make them forget that the sins of men are the cause of all the pains that come upon the earth.*

[22] A forerunner of the Antichrist, with his troops of several (*or* many) nations will fight against the true Christ, the only Savior of the world; he will shed much blood and will want to annihilate the worship of God in order to have himself considered as god.

[23] The earth will be stricken with all sorts of plagues (besides pestilence and famine which will be widespread). There will be wars, until the last war, led by the ten kings of the Antichrist, who all aim at the same goal and who will be the only ones ruling the world. Before this happens, *there will be a kind of false peace in the world. Thought will be given only to entertainment; the wicked will indulge in all sorts of sins, but the children of the Holy Church, the children of Faith, my true imitators, will grow in the love of God and in the virtues which are dearest to me. Blessed are the*

humble souls guided by the Holy Spirit! I shall fight at their side until they reach the fullness of the age.

[24] Nature demands vengeance for men, and it trembles with terror in anticipation of what will happen to the earth soiled with crimes.

[25] Tremble, earth! And you, who profess to serve Jesus Christ but, in your hearts only worship yourselves, tremble; since God will hand you over to his enemy, because the holy places are places of corruption; many convents are no longer houses of God but pastures for Asmodeus and his own.

[26] During this time the Antichrist will be born of a *Hebrew nun, a false virgin, who will have had communication with the old serpent, the master of impurity*; his father will be a bishop; at his birth he will vomit blasphemies, he will have teeth; in a word, this will be the devil incarnate; he will let out frightful screams, he will perform prodigies, he will feed only on impurities. He will have brothers who, though they are not like him, demons incarnate, will be children of evil; and at twelve

years old, they will draw attention upon themselves by the brilliant victories they carry off; soon each of them will be at the head of armies, *helped by the legions of hell.*

[27] *The seasons will be changed; the earth will produce only bad fruit; the stars will lose their regular movement; the moon will reflect only a faint reddish light; water and fire will give to the globe of the earth convulsive movements and horrible earthquakes, which will engulf mountains, cities, et cetera . . .* [Melanie's ellipses]

[28] *Rome will lose the Faith and become the seat of the Antichrist.*

[29] *The demons of the air, together with the Antichrist, will perform great prodigies on the earth and in the air; and men will become more and more perverted. God will take care of his faithful servants and men of good will. The Gospel will be preached everywhere; all the peoples and all the nations will have knowledge of the truth!*

[30] I address an urgent call to the earth:

– I call the true disciples of the living God who reigns in heaven;

– I call the true imitators of Christ made Man, the only and true Savior of men;

– I call my children, my true devotees, those who have offered themselves to me so that I may lead them to my divine Son, those whom I carry in my arms, so to speak, those who have lived by my spirit;

– finally, I call the *Apostles of the Last Times*, the faithful disciples of Jesus Christ, who have lived in contempt for the world and of themselves, in poverty and humility, in contempt and in silence, in prayer and in mortification, in chastity and in union with God, in suffering and unknown to the world.

It is time that they come forth and enlighten the earth. Go, and show yourselves as my beloved children. I am with you and in you, provided that the Faith be the light which enlightens you in these days of woe. Let your zeal make you as if starved for the glory and honor of Jesus Christ. Fight,

children of the light, you few who see; for behold the time of times, the end of ends!

[31] *The Church will be eclipsed; the world will be in consternation. But behold Enoch and Elijah, filled with the Spirit of God; they will preach with the power of God, and men of good will shall believe in God, and many souls will be comforted; they will make great progress by power of the Holy Spirit and will condemn the diabolical errors of the Antichrist.*

[32] Woe to the inhabitants of the earth! There will be bloody wars and famine, plagues and contagious diseases; there will be downpours of an appalling hail of pests; thunders which shake cities; and earthquakes which will swallow up countries. Voices will be heard in the air; men will beat their heads against the walls, they will call for death, and on the other hand, death will be their torment. Blood will flow on all sides. Who can overcome if God does not shorten the time of trial? By the blood, tears and prayers of the righteous, *God will permit Himself to be moved. Enoch and*

Elijah will be put to death: pagan Rome will disappear; the fire of heaven will fall and consume three cities; the whole universe will be struck with terror, and many will be led astray because they had not adored the true Christ, living among them. It is the time when the sun will darken; Faith alone will live.

[33] Behold the time, the abyss opens up. Behold the king of the kings of darkness, behold the Beast with its subjects, *calling itself the savior of the world. He will rise with pride into the air in order to attain heaven; he will be suffocated by the breath of the Saint Michael the Archangel. He will fall, and the earth, which for three days had been in continuous convulsions, will open its bosom full of fire. He will be plunged forever, with his subjects, into the eternal chasms of hell. Then water and fire will purify the earth and consume all the works of men's pride, and all will be renewed: God will be served and glorified!*

V.

THE RULE OF THE MOTHER OF GOD

“Melanie, what I am going to say to you now will not be a secret. This is the Rule that you will make my daughters, who will be here when the Rule will be approved by the superiors, follow exactly. My Missionaries will follow the same Rule.

1. The members of this Order of the Mother of God will love God above all things and their neighbor as themselves for the pure love of God.

2. The spirit of this Order is none other than the Spirit of Jesus Christ in Himself, and the Spirit of Jesus in souls.

3. The members of this Order will apply themselves to study Jesus Christ and to imitate Him, and the more Jesus will be known, the more they will humble themselves at the sight of their nothingness, of their weakness, of their incapacity, without divine grace, for doing real good in souls.

4. They will be perfectly obedient in everything and everywhere.

5. Each of them will preserve themselves in a great chastity of body and spirit that Jesus Christ may make his abode in them.

6. The members of this Order will have only one heart and one soul in the love of Jesus Christ.

7. They will not have anything of their own as their own, but everything must be held in common, without having any ambition for the least transient thing. I want my children to be naked, deprived of all things.

8. They will have great, unbounded charity. They will bear the suffering of everyone, following the example of their Divine Master, and they will not make anyone suffer.

9. The members of the Order will obey their superiors and they will render them the honor and respect which are due to them, with great simplicity of heart.

10. The superioress will be vigilant with sweetness to see that the Rule is obeyed. From time to time she will discuss matters with the Missionary Father who will have the care of your souls, that she may be helped to govern the house well. She will be the humblest, and more severe with herself than with others. She will correct the faults of her daughters with great sweetness and prudence. She will always raise her soul to God before making a correction.

11. There will be exposition of the Blessed Sacrament day and night in the sanctuary during the months of September, February and May, where the members of the Order will delight themselves in happy hours when charity or the salvation of souls will not keep them elsewhere.

12. They will lead a very interior life, although laborious, uniting the contemplative life to the active; they will sacrifice themselves, and all will make themselves victims of Jesus and Jesus crucified.

13. Every day they will receive the Bread of Life with true piety. You will, however, be able to

withhold Communion from some members when you see that they are not following in the steps of Jesus crucified.

14. In addition to the fasting commanded by the Church, they will also keep the months of September, February and May in fasting; they will make use of some instruments of penance; those who are too feeble and will not be able to do works of expiation, will offer with humility and sweetness their infirmity to Jesus Christ.

15. They will fast every Friday and do some penance. All these works will be offered for the souls in purgatory, in favor of the conversion of sinners and for their own advancement in the love of God.

16. The members of the Order will act with great humility and great sweetness towards the laity, and will receive them with great goodness; those who will be the most humble will have the first place in the Heart of Jesus, as well as in mine.

17. The members will have only one heart and one

soul; no one will hold fast to one's own will.

18. They will be of an angelic purity; they will observe great modesty everywhere and in everything.

19. All will guard a great silence, carefully avoiding useless conversations with strangers.

20. Subjects who will want to be received will be of a very sincere disposition to give themselves entirely to God, and to sacrifice themselves for his love. They will attach themselves well to obedience, which will conduct them to heaven.

21. They will only be admitted among the postulants after having completed a retreat of twelve days, during which they will make a general confession to the Missionary Father, the Confessor of the Community; if they are disposed to labor with all their strength to sanctify themselves and to acquire the virtues which are proper to a victim who wants to immolate oneself every day for the God of heaven and earth, they will be received into the novitiate, and three months will

pass before they take the habit of the Order; and they will remember well that they have only been admitted to the house of the Mother of God to labor towards their sanctification through prayer, penance and all the works regarding the glory of God and the salvation of souls.

22. My Missionaries will be the *Apostles of the Last Times*; they will preach the Gospel of Jesus Christ in all its purity throughout the earth.

23. They will have an indefatigable zeal, they will preach the reform of hearts, penance and the observance of the law of God; they will preach on the necessity of prayer, on contempt of the things of the earth, on death, judgment, paradise and hell; on the life, death and resurrection of Jesus Christ. They will fortify people's Faith so that when the devil will come, a great number of people may not be deceived.

24. New subjects will be well-formed in Christian virtues and in the practice of humility, charity,

obedience, renunciation and sweetness.

25. The novitiate will be six years. Those who will have given proof of solid virtues and who will want to be counted among the number of combatants of Jesus Christ in this Order, will beseech this grace from the superioress on their knees; and after you will have made them acknowledge their obligations to the Rule which I give you, if they promise you to observe it faithfully, you will receive them.

26. Prayer will be made in common in the sanctuary, at the time which will be convenient and which will be established.

27. You will eat in the common refectory that which will be necessary to sustain life and labor towards the glory of God; at the same time that the body will be given that which is convenient, the soul will fortify itself by holy reading which will take place during the meal.

28. You will have the greatest care of the infirm and sick members.

29. If one member offends another by word or some other act, this one is to repair the fault as soon as possible.

30. All members of this Order are to genuflect each time they will pass before the tabernacle where Jesus Christ is present.

31. Each time the subjects will encounter one another, one will say: ‘May Jesus be loved by all hearts!’ The other will answer: ‘Amen!’

32. The Sisters are to pray the Office as the religious of Correnc near Grenoble; the chapters and other practices will be made in the same manner.

33. All the members will wear a Cross like mine. Observe well my Rule!”

THE SIGHT OF THE HABIT AND THE WORKS
IN WHICH THE SONS AND DAUGHTERS
OF THE ORDER OF THE MOTHER OF GOD
ARE TO BE ENGAGED

a) While the Most Holy Virgin was giving me the Rules and speaking about *the Apostles of the Last Times*, I saw an immense plain, dotted with small hills. My eyes could see everything. I do not know if I saw with my bodily eyes. But it would be closer to the truth if I said that I saw the world beneath me, so that I saw the whole universe and its inhabitants, going about their business, each according to his or her state (not always out of justice, but mainly out of ambition. And by a just chastisement from God, they were at war with themselves).

b) And so, I saw this immense plain with its inhabitants. In some places, men were white, in others, they were the color of wood, or various lighter

and darker shades. In other places, I saw men who were almost yellow, the color of light straw with red eyes. In other countries they were as black as coal. I saw countries where the inhabitants were of small build, and others where they were of very large build. And then, I saw that Missionaries and Sisters were in these countries and in every part of the globe.

c) I saw the *Apostles of the Last Times* in their habit. They had a [black] cassock, not very fine, with fasteners instead of buttons, on the [hooded, *pilgrim*] cape as well as the cassock. Their hats were rather rough, with [three] well-formed corners.

d) Their belts were white, of a coarse cloth. They were about as wide as this line [11 cm. or 4½"] and the streamers almost reached the bottom of the cassock. On the end of one streamer were these three letters, in red: M. P. J. (*Mourir pour Jésus*—To die for Jesus). On the other end were these three letters in blue: E. D. M. (*Enfant de Marie*—Child of Mary).

e) They all wore quite a large crucifix, which hung from the neck on a thick, black cord. The foot of the Cross tucked into the belt, on the left-hand side. But when they preached or performed some religious function, it hung on the chest. On the right-hand side of the belt there hung a rosary, and on the rosary was a Cross without a Christ. I saw that the *Apostles of the Last Times* had white shoes (black when traveling long distances) with a buckle on top.

f) The religious, who were the first to enter the Order of the Mother of God, were the Sisters of the Providence of Grenoble. I saw two of them with just one lay Sister. They were among the first to wear the habit, having taken first the spirit of the Order, and then the habit, on the day of the Incarnation of the Divine Redeemer. [March 25]

g) I saw that their dress was coarse and black, roughly shaped like a sack, with wide sleeves. Their shoes were white [except on missions] with buckles on top. The belt, the rosary and the Cross were like those of the Fathers.

h) They did not have a bonnet, but some white material which surrounded their faces. Over this was a black veil which hung quite low at the back. They wore a kind of white [hooded, *pilgrim*] cape.

i) I saw the Missionaries preaching, hearing confessions, assisting the dying, giving retreats to priests, to kings and their courts, to “grands” [e.g., leaders, employers, heads of families], to soldiers, workers, the poor, to children, to all religious, to women and virgins. I saw, in some places, Missionaries at the side of the sick, of the poor, of prisoners, and baptizing children and adults.

j) In other places, I saw *Disciples of the Apostles of the Last Times*. I understood quite clearly that these gentlemen, that I have called the Disciples, were part of the Order. These were unattached men, young people who did not feel themselves called to the priesthood, yet wanted to embrace a Christian life, achieve their salvation by accompanying the Fathers on some of their missions and working with all their might for their own sanctification and for the salvation of souls. They were very holy and

very zealous for the glory of God.

k) These Disciples were at the side of the sick who did not wish to confess their sins; and at the side of the poor, the wounded, in attendance at meetings, in prisons, with sects, etc., etc. I even saw some of them eating and drinking with the impious and those who did not wish to hear about God or priests. And these terrestrial angels endeavored, by all imaginable means, to speak to them and lead them to God, and save these poor souls, each one of whom has been redeemed by the Blood of Jesus Christ, who is madly in love with us. Oh! If I could die not once, but a thousand times a day, to win souls for our good Lord! Oh, love, love!

l) This “sight” was very clear and precise, and left no doubt in my mind as to what was taking place. I was filled with admiration for the greatness of God, his love for souls, and his holy ingenuity in trying to save them all. And I could see that his love cannot be understood on earth, because it surpasses all that the holiest men can conceive. Thus I saw that the Gospel of Jesus Christ was preached in all its

purity to the ends of the earth and to all peoples.

m) I saw that the Sisters were fully occupied in all sorts of spiritual and corporal works, and, like the Missionaries, spread across the earth.

n) With them there were women and girls filled with zeal, who helped the religious carry out their works. These widows and girls were persons who did not wish to bind themselves by religious vows, but desired to serve the Good God, to work out their salvation, and to lead a life apart from the world.

They were dressed in black, very simply. They wore a pectoral Crucifix, as did the Disciples, but a little smaller than the one the Missionaries wore, and it was not worn on the outside.

o) I saw and understood that the *Apostles of the Last Times* and the Sisters took the three religious vows. In addition, they made a promise to give themselves, and to give to the Most Holy Virgin—for souls in purgatory and for the conversion of sinners—all their prayers, all their penances, in a

word, all their meritorious works. The Disciples and the women also made this promise or oblation to the Most Holy Virgin.

p) I saw that the Missionaries lived in community, and that they chanted the Divine Office together in choir. Some of their houses had few members. I saw that the Disciples, who could read, recited the Little Office of the Blessed Virgin in their chapel.

q) I also saw that the Sisters, like the women, recited the Little Office of the Blessed Virgin.

r) I understood, in God, that the *Apostles of the Last Times* should follow in the footsteps of the Apostles of the early Church of Jesus Christ, except that the Superior General should take care to call together, when possible, every year, the members of the Order to the Central House for a ten-day retreat. And I saw that when members of the Order were very far away, the retreat took place in each separate house, or they gathered in the central house of their Province.

s) These retreats had the aim of reinvigorating their fervor and the observance of the Rule.

t) I saw that the superiors changed. And [the superiors] sent some members to one of the houses of the Order, established expressly for the care of the infirm and for religious who had lost their early fervor through the influence and contagion of the great ones of the world, and had become half-hearted and lost their charity and zeal. The sick were well cared for in this house.

u) I saw that our gentle Savior looked down on the workers of this Order with great kindness, for they were serving the Good God with complete and utter devotion, without a thought for themselves. Being completely detached from the things of this earth, they were completely in the hands of the God's providence, filled with faith and trust in Him.

v) I saw the souls in purgatory as if celebrating the benefits they were receiving from the *Apostles of the Last Times* and the Sisters; and I saw that souls who had been delivered from purgatory, or were

still there because they have something to atone for, whichever of them had the power to do so, were interceding very much, thus many conversions were brought about through their prayers. For I saw that God wanted the Missionaries and the Sisters of this Order to place all their prayers, sorrows and good works in the hands of Mary—their first Superior and Instructress—for the souls in purgatory, and for the conversion of sinners throughout the world.

w) I saw and understood that the Good God wished this Order to fight against all the abuses which had brought decadence to the clergy and religious, and ruined Christian society.

x) Many Orders and religious congregations returned to their lost fervor, thanks to the care and example of the Fathers, or by becoming incorporated in the Order of the Mother of God. I saw that the Order never, ever received, as Missionaries or as Sisters, any person whose parents had a great need for other people's charity, or were in need of their son or daughter to help them. And if the parents of

one of the members fell into misery, the Community, out of love for the Fourth Commandment, out of prudence, out of charity, and for the peace of mind of its members whose parents were afflicted, would give generously, according to its abilities, to that family. And this was done with great charity, with great joy, and gratitude towards God, for giving the Community the opportunity of easing the burden of the followers of Jesus, who gave Himself to us all.

y) I saw that the members of the Order of the Mother of God made every effort to rid themselves completely of the spirit of the corrupt age, to advance in the love of God and to acquire the virtues of our Lord Jesus Christ. They had a very low regard for themselves. They were very united among themselves, for they had neither ambition, nor envy, nor jealousy, desiring in all things only to please their Divine Master, desiring nothing outside of the Heart of Jesus, where they dwelt in varying degrees of closeness, depending on the purity and generosity of their love. This love of Jesus produced in them the fruits of great obedi-

ence, profound humility and simplicity, of great mortification, ardent zeal, and perfect surrender into the hands of the Divine Master.

z) I saw that this Order was like the home (hearth, center) of all works, and like a perpetual altar on which prayer was offered unceasingly for the various needs of holy Church, for lukewarm souls and for the conversion of sinners everywhere.

– VII –

THE CONCLUSION OF THE APPARITION:
THE LADY DEPARTS

After She had given me, also in French, the Rule of this new religious Order, the Holy Virgin continued her speech in the same manner [that is, in *patois*, the local dialect which was a blend of French and Italian].

If they convert, the stones and rocks will change into wheat, and potatoes will be found sown in the earth.

Do you say your prayers well, my children?

We both replied, “Not very well, Madame.”

Oh! my children, you must say them well, evening and morning. When you can’t do better, say a Pater and an Ave Maria; and when you have the time to do better, say more.

Only a few old women go to Mass; the others work on Sunday in the summer; and in the winter, when they are at a loose end, they only go to Mass to make fun of religion. During Lent, they go to the butcher’s like dogs.

Have you ever seen spoiled wheat, my children?

We both answered: “Oh no, Madame.” The Holy Virgin turned to Maximin, saying:

But you, my child, you must have seen some once near Coin, with your father. The farmer said to your father: “Come and see how my wheat has gone bad!” You went to see. Your father took two or three ears in his hand, rubbed them, and

they fell to dust. Then, on your way back, when you were no more than half an hour away from Corps, your father gave you a piece of bread, and said: “Here, my child, eat this year, for I don’t know who will be eating next year if the wheat spoils like that!”

Maximin replied, “It’s quite true, Madame, I didn’t remember.” The Most Holy Virgin finished her speech in French.

Well, my children, you will pass this on to all my people.

The beautiful Lady crossed the stream, and, two steps away from the stream, without turning herself to us who were following her (because we were attracted so much by her brilliance and even more so by her kindness which melted my heart,) She repeated to us:

Well, my children, you will pass this on to all of my people.

Then She walked on up to the place where I had

climbed before to look for our cows. Her feet touched only the tips of the grass and without bending it. Having reached the top of the little hill, the beautiful Lady stopped, and I rushed to stand in front of her to look at her closely, to try and determine which path She intended to take, because for me it was over, I had forgotten both my cows and the masters I worked for. I was forever and unconditionally attached to my Lady. Yes, I never wanted to leave her! I followed her without any thought but to serve her for the rest of my life.

In the presence of my Lady, I felt I had forgotten paradise. I thought of nothing more but to serve her in every way possible; and I felt I could have done everything She could have asked me to do, for it seemed to me that She had a great deal of power. She looked at me with a tender kindness which drew me to her. I would have thrown myself into her arms with my eyes closed but She did not give me the time to do so. She rose imperceptibly from the ground to a height of around a meter or more, and, floating thus in the air momentarily, my beautiful Lady looked up to heaven, then down on the

earth to her right and then her left, then She looked at me with her eyes so sweet, so kind and so good that I felt She was drawing me inside her, and my heart seemed to open up to hers.

And while my heart was melting in sweet delight, the beautiful face of my good Lady began to disappear little by little. It was as if the scintillating light was intensifying around the Most Holy Virgin, as to prevent me from seeing her any longer. In this manner, the light took over her body so that it vanished before my eyes; or rather it seemed to me that the body of my Lady changed into light while melting away. Then, the light in the shape of a globe rose gently in straight upwards.

I cannot say if the intensity of the light diminished while she was rising, or whether the growing distance made me see less and less light as She rose. What I do know, is that remained a long time with my head raised up, staring at the light, which was always moving away and diminishing in volume, had finally disappeared. I unfastened my gaze from the heavens and looked around. I saw Maximin

looking at me, and I said to him, “Memin, that must have been my father’s Good Lord, or the Holy Virgin, or some other great saint.”

And Maximin threw his arms into the air and said: “Oh! If only I’d known!”

– VIII –

THE WITNESSES DELIVER THE MESSAGE

On that evening of September 19th, we went down a little earlier than usual. When I arrived at my master’s farm, I was busy tying up my cows and tidying the stable, and had not yet finished when my mistress came up to me in tears and said, “Why, my child, why didn’t you come and tell me what happened on the mountain?”

Maximin, not having found his masters at home as they were still working, had come over to mine and reported everything he had seen and heard. I answered: “I did want to tell you, but I wanted to get my work finished first.”

A moment later, I went inside the house and my mistress said to me: “Tell me what you saw. The “Noisy Shepherd” (the nickname given Maximin by his master Pierre Selme) has told me everything.”

So, I start telling her what happened, and about halfway in my story, my masters came back from their fields. My mistress, who was weeping at hearing the complaints and warnings of our sweet Mother, said: “Ah! You were planning to harvest the wheat tomorrow (Sunday). Beware! Come and hear what happened today to this child and Pierre Selme’s shepherd-boy.””

And turning to me, she said: “Repeat everything you have said.”

I started again and when I had finished, my master said: “It was the Holy Virgin or else a great saint, who has come on behalf of the Good God, but it’s as if the Good God had come Himself. We must do what this saint said. How are you going to manage to tell that to all her people?”

I answered him: “You tell me what to do, and I will do so.”

Then, looking at his mother, his wife, and his brother, he added, “I’ll have to think about that.” Then everyone went back to their business.

After supper, Maximin and his masters came over to see my masters and to recount what Maximin had told them, and to figure out what to do. They said: “It seems to us that it was the Holy Virgin sent by the Good God. The words She spoke make this apparent. And She told them to pass it on to all her people. Perhaps these children will have to travel the world to make it known that everyone must respect the commandments of the Good God, lest great miseries come upon us.”

After a moment’s silence, my master said to Maximin and me: “Do you know what you must do, my children? Tomorrow, you must get up early and both of you go to the parish priest and tell him everything you saw and heard. Tell him exactly what happened and he will tell you what you must do.”

On September 20th, the day after the Apparition, I left early in the morning with Maximin. When we reached the presbytery, I knocked on the door. The priest's housekeeper opened the door and asked us what we wanted. I said to her (in French, I, who had never spoken French): "We would like to speak to Father."

"And what do you want to tell him?" she asked.

"We want to tell him, Miss, that yesterday we went up to watch over our cows on the mountains of Baisses, and after lunch, etc., etc." We recounted a good piece of the Holy Virgin's words. Then the church-bell rang. It was the final call for Mass.

Father Perrin, the parish priest of LaSalette, who had been listening, flung open his door with a crash, he was in tears and beating his chest. He said to us: "My children, we are lost, God is going to punish us. Oh, Good God! It was the Holy Virgin who appeared to you!" And he left to offer Holy Mass.

We looked at each other, and at the housekeeper.

Then Maximin said to me: “Me, I’m going off to my father in Corps.” And we parted company.

As my masters had not told me to return to work immediately after speaking with Father, I saw no harm in going to Mass. And so, I went into the church. Mass began and after the first Gospel, Fr. Perrin turned to the congregation and tried to recount to his parishioners the story of the Apparition which had just taken place, the day before, on one of their mountains, and he urged them to stop working on Sundays. His voice was broken with sobs, and everyone was very, very moved. After Holy Mass, I went back to my masters’ house.

Mr. Peytard, who is still today the mayor of LaSalette, came to question me about the Apparition, and having felt satisfied that I was speaking the truth, he went away convinced.

I stayed on in the service of my masters until All Saints’ Day. Then I was placed as a boarder with the Sisters of Providence, in my home town of Corps.

MELANIE DESCRIBES THE HOLY VIRGIN

The Most Holy Virgin was tall and well-proportioned. She seemed so light that a mere breath could have stirred her, yet She was motionless and perfectly balanced. Her bearing was majestic, imposing, but not like the nobility of the world. She compelled a respectful fear, but radiating so much love, that She drew us to herself. Her gaze was soft and penetrating. Her eyes seemed to speak to mine, but the conversation came from a profound and vivid feeling of love for the ravishing beauty which was liquefying me. The softness of her gaze, her air of incomprehensible kindness made me understand and feel that She was drawing me to her because She wanted to give herself. It was an expression of love which cannot be expressed with the language of the flesh, nor with the letters of the alphabet.

The clothing of the Holy Virgin was silvery white and shone with brilliance. It was quite intangible,

composed of light and glory, shimmering and scintillating. There is no expression nor comparison to be found on earth.

The Holy Virgin was all beauty and all love; the sight of her made me long to be dissolved into her. In her finery, as in her person, everything breathed the majesty, the splendor, the magnificence of an incomparable queen. She seemed as white, immaculate, crystalline, dazzling, celestial, fresh and new like a virgin; it seemed that the word, Love, escaped from her silvery and pure lips. She appeared to me like a good Mother, full of kindness amiability, love for us, full of compassion and mercy.

The crown of roses that She wore on her head was so beautiful, so brilliant, that it defies all imagination; the roses, of many colors, were not from the earth; it was a floral bouquet that surrounded the head of the most Holy Virgin in the form of a crown; but the roses kept changing and replacing each other, and then, from the heart of each rose, there emanated a beautiful captivating light, which gave the roses a shimmering beauty. From the

crown of roses, there rose something like branches of gold and a host of other small flowers mixed with diamonds. The whole thing formed a most beautiful tiara, which alone shone brighter than our earth's sun.

The Holy Virgin had a very pretty Cross hanging from her neck. This Cross seemed golden, I say golden rather than gold-plated, for I have sometimes seen objects which were golden with varying shades of gold, which had a much more beautiful effect on my eyes than simple gold-plate. On this shining, beautiful Cross there was a Christ, it was our Lord on the Cross. Towards each end of the crossbeam there was a hammer, and at the other side a pair of pliers. The Christ was flesh-colored, but He shone luminously; and the light that shone forth from his whole body seemed like brightly shining darts which pierced my heart with the desire to melt into Him. At times, the Christ appeared to be dead; his head bent forward and his body seeming to give way, as if about to fall, had He not been held back by the nails which held him to the Cross.

I had a deep compassion for Him, and I would have liked to tell the whole world about his unknown love, and to infuse into the souls of mortal men the most heartfelt love and most lively gratitude towards a God who had no need whatsoever of us to be everything He is, was and ever shall be. And yet, O Love incomprehensible to man, He made Himself man, and wanted to die, yes, die, so as to better imprint in our souls and in our memory, the passionate love He has for us! Oh, how wretched am I to find myself so poor in my expression of the love of our good Savior for us! But, in another way, how happy we are to be able to feel more deeply that which we cannot express!

At other times, the Christ appeared to be alive. His head was upright, his eyes open, and He seemed to be on the Cross of his own will. At times, too, He appeared to speak: He seemed to show that He was on the Cross for our sake, out of love for us, to draw us to his love, and that He always has more love to give us, that his love at the beginning, and in the year 33, is the same today and will be forevermore.

The Holy Virgin was crying almost the whole time She was speaking to me. Her tears flowed gently, one by one, down to her knees, then like sparks of light, they disappeared. They were glittering and full of love. I wanted to comfort her and stop her tears. But it seemed to me that She needed the tears to better show her love, forgotten by men. I would have liked to have thrown myself into her arms and say to her: “My kind Mother, do not cry! I want to love you for all the people in the world.” But She seemed to be saying to me: “There are so many who do not know me!”

I was in between death and life, on the one hand seeing so much love, so much desire to be loved, and on the other, so much coldness and indifference . . . [Melanie’s ellipses] Oh! my Mother, most beautiful and lovable Mother, my love, heart of my heart!

The tears of our tender Mother, far from diminishing her air of majesty, of a queen and a mistress, seemed, on the contrary, to embellish her, to make her more beautiful, more powerful, more loving,

more maternal, more ravishing, and I would have gladly lapped up her tears which made my heart burst with compassion and love. To see a mother cry, and such a Mother, without doing everything imaginable to console her and change her grief into joy, is that possible? O Mother more than good, you have been formed of all the prerogatives of which God is capable; you have seemingly exhausted the power of God; you are good and then good from the goodness of God Himself. God has magnified Himself by making you his terrestrial and celestial masterpiece.

The most Holy Virgin had a yellow pinafore. What am I saying, yellow? She had a pinafore more brilliant than several suns put together. It was not of tangible material, but composed of glory, and this glory was scintillating, and ravishingly beautiful. Everything about the Blessed Virgin moved me deeply and inspired me to adore and love my Jesus in all phases of his earthly life.

The most Holy Virgin had two chains, one a little wider than the other. From the narrower one hung

the Cross which I mentioned earlier. These chains (since they must be given the name of chains) were like rays of brightly shining glory, sparkling and dazzling.

Her shoes (since they must be called shoes) were white, but a silvery, brilliant white. There were roses around them. These roses were dazzlingly beautiful, and from the heart of each rose there shone forth a flame of very beautiful and pleasing light. On her shoes there was a buckle of gold, not the gold of this earth, but rather the gold of paradise.

The sight of the Holy Virgin was itself a perfect paradise. She had within her all that could satisfy, for the earth was forgotten. The Holy Virgin was surrounded by two lights. The first light, closer to the most Holy Virgin, reached as far as us. It shone with a radiance both beautiful and sparkling.

The second light extended a little farther around the beautiful Lady and we were situated within that light; it was motionless (that is, it did not shimmer),

yet much more brilliant than our poor earthly sun. All this light did not hurt nor tire the eyes in any way.

In addition to all these lights, all that splendor, there were also beams of light or rays of light emanating from the body of the Holy Virgin, from her clothes and from everywhere.

The voice of the beautiful Lady was sweet; it was enchanting, ravishing, warming to the heart. It satisfied, smoothing every obstacle, it calmed and softened. It seemed to me that I would never want to cease stop drinking in her beautiful voice, and my heart seemed to dance and leap towards her, so as to dissolve into her.

The eyes of the most Holy Virgin, our tender Mother, cannot be described in human language. To speak of them, one would need a seraph, you would need more than that, you would need the language of God Himself, of the God who formed the Immaculate Virgin, the masterpiece of his omnipotence. The eyes of the majestic Mary ap-

peared thousands upon thousands of times more beautiful than the rarest diamonds or the most sought-after precious stones. They shone like two suns; but they were soft, softness itself, as clear as a mirror. In her eyes, you could see paradise. They drew one towards her as if She wanted to give herself and bring you to her. The more I looked, the more I wanted to see her; the more I saw, the more I loved her and I loved her with all my might.

“The eyes of the beautiful Immaculate were like the door of God, through which one could see all that can intoxicate the soul. When my eyes met those of the Mother of God, I felt within myself a joyous upheaval of love and a solemn declaration that I loved her and was melting with love. As we looked at each other, our eyes spoke to each other in their fashion, and I loved her so much I could have kissed her in the middle of her eyes, which touched my soul and seemed to draw it towards them and make it melt into hers. Her eyes caused a gentle tremor in my whole being; and I feared to make the least movement that might cause her the slightest displeasure.

Just the sight of the eyes of the purest of virgins would have been enough to make the heaven of a blessed soul, enough to satisfy the soul with the will of the Most High amid the events which occur in the course of mortal life, enough to cause the soul to offer uninterrupted acts of praise, thanksgiving, reparation and of expiation. Just this sight alone concentrates the soul on God, and makes the soul dead to earth things, even the things which had seemed most important, but are now as mere child's play; such a soul only desires conversation about God and of all that concerns his glory.

Sin is the only evil She sees on earth. She will die of grief unless God sustains her. Amen.

*Castellamare, November 21, 1878.
Marie of the Cross, Victim of Jesus,
born Melanie Calvat, Shepherdess of LaSalette.*

SECTION 9: SOURCES

SECTIONS 1,2,4,7,8—are an original OMD English translation of the official “Lecce” pamphlet. This was written by Melanie on November 21, 1878, and published November 15, 1879 with the *Imprimatur* and *Nihil Obstat* of Salvatore Luigi Zola, Bishop of Lecce (Italy) after consultation with many prelates in the Vatican, including Pope Leo XIII.

SECTION 3—MAXIMIN’S SECRET. Written by Maximin in Grenoble July 3, 1851, and sent to Pius IX where it remained in the Vatican archives, and recovered on the Feast of the Guardian Angels, Oct. 2, 1999. This English edition is an original OMD translation from the French documents published in *Découverte* by Michel Corteville and Rene Laurentin.

SECTION 5—THE SIGHT. Original OMD English translation from *La Grande Nouvelle des Bergers de La Salette, Volume II: Melanie et l’appel des Apôtres des derniers temps* published in 2000 by

Michel Corteville (*The Great News of the Shepherds of LaSalette, Volume 2: Melanie and the Appeal of the Apostles of the Last Times*). Melanie officially deposited the document of “The Sight” at the Holy See in 1879, but there were older copies in circulation. She regarded the “Sight” as integral to the revelation of the Rule.

SECTION 6—THE RULE. Original OMD English translation with Noël Pineau, corresponding to the French text in the archives of the Sacred Congregation of Religious: a photocopy of Melanie’s manuscript which was donated by Fr. Paul Gouin to the Solesmes Abbey in 1952. Another hand copy made by Melanie was given to the Diocese of Grenoble. The first extant document of the Rule bears the date of November 3, 1854 but Melanie had already partially revealed it to Father Sibillat in 1853. The last autograph of the Shepherdess is from November 3, 1904, one month and 12 days before her death. The “complete” official version was given to Bishop Petagna on November 15, 1876. On June 5, 1904, she said “It will have to be augmented later on with the [apostolic] works

done by the religious, and each article of the Rule of the Mother of God expanded upon.” (*La Grande Nouvelle, Volume II, Ch 5, note 45*)

PARAGRAPH NUMBERING

SECTION 4—SECRET OF MELANIE, early French editors

SECTION 5—THE SIGHT, OMD edition

SECTION 6—THE RULE, Melanie

NOTES

SECTION 1—Bracketed text represents an addition to the Lecce pamphlet, probably from an oral tradition.

SECTIONS 3-4—the children were trying to describe in chronological order, a panoramic, apocalyptic vision that compressed and transcended time.

Maximin: “A great nation, north of Europe, now Protestant, will be converted.” French Catholics assumed that this referred to England, but the vast territory of Orthodox Russia is also Protestant because they “protest” the authority that Christ

gave to Peter (Mt 16:18). Could anyone in the 1880s have imagined that “holy Russia” would succumb to an atheist regime?

Melanie defended this version of the Secret to the end of her life, and had the pamphlet republished without any modifications in 1904, the year of her death. Melanie’s ellipses were positioned deliberately. She admitted to friends that some revelations were too shocking to express: cf letter T. 33, regarding the clergy and religious Orders: . . . *I will not tell what I saw . . . I dare not think about them. I would die! It was said to me: In the past I was crucified by those who did not know me! . . . today and every day, I am crucified by those who know me, by those who profess the Faith, by priests, and the number of these is great . . . etc., etc. . . . and souls falling into hell like flies.* Did Melanie see sins of abortion, child-trafficking, contraception, acts of sodomy, organ harvesting and other crimes which were nearly unimaginable and scarcely to be found in Catholic French vocabulary in the 1800s?

Brackets have been placed around the century year

because it has not been verified that the Blessed Mother indicated the century. It was customary then, as it is now, to omit the century. (e.g., '58, '59)

Whose decision was it to emphasize certain phrases of Melanie's Secret with italics?

[2] *“There is no longer anyone to implore mercy . . . no one worthy anymore to offer the unblemished Victim . . .”* St. John Vianney was alive at this time, and other holy priests up to the present, some of whom have been canonized. This paragraph should be compared to Psalm 14:3 *“there is no one who does good, no, not even one.”* Yet the context, from the subsequent verses in the psalm, clearly indicate that God, in vs 3, was not referring to “the company of the righteous.”

[24] Nature will revolt. Cf. Lev 18:20-29.

SECTION 5—THE SIGHT

c) “Fasteners” The French word *agrafes* is not precise and can refer to something metal such as

hooks, staples, snaps, clasps.

f) Melanie recognized these three Sisters, in the persons of Mother StJohn and her two companions, at the sanctuary of LaSalette which they left, and whose habit resembled that of the Sisters of Providence. (cf. Mother Saint John's notebook, typed by Father Sicard, in *Les Filles de la Mere de Dieu*, 1933, MSG 16-C-7, p. 20). They tried, but did not succeed, in establishing the Order of the Mother of God.



<https://houseofmaryomd.org>

© 2021 Item BKL001

Suggested donation for printed copy \$3.50 ea.

Digital text can be read or downloaded free on the website

