

CANADA NEEDS OUR LADY BULLETIN

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Our Lady of La Salette: Supernatural, Regal Majesty, and Immeasurable Goodness

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The book by Pie Régamey, *Les plus beaux textes sur la Vierge* [(Paris: Éditions La Colombe, 1946), pp.387 ff.], contains a testimony by Mélanie Calvat, the girl who had the vision of Our Lady of La Salette, on September 19, 1846:

“The Blessed Virgin was tall and well-proportioned. She seemed so light that a waft could hit her. Yet she remained unmoving and unalterable.

“Her physiognomy was majestic, imposing, but not imposing as the grandes of the earth. She commanded respectful awe, while her majesty commanded respect interspersed with love.

“She attracted. Everything around her and her person inspired majesty, splendour, and the magnificence of an incomparable queen. She seemed beautiful, clear, immaculate, crystalline, heavenly. She also seemed like a good mother, full of kindness,



gentleness, love for us, compassion, and mercy.”

I would say this illiterate shepherdess deserves to be in the French Academy for this admirable description. Let me read the whole text, and then we'll comment on it.

“Tears - The Holy Virgin cried almost the entire time she spoke to me. Her tears flowed slowly, one by one, down to

her knees; then, they disappeared like sparks of light. They were bright and full of love.

“I had wanted to console her so she wouldn't cry, but it seemed that she needed to show her tears to display her love better, forgotten by men. Our tender Mother's tears, far from weakening her air of queenly and ladylike majesty, seemed instead to embellish her and make her more lovable and radiant.



Canadian Society for the Defence of Christian Civilization (CSDCC)

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“The eyes of the Blessed Virgin, our tender Mother, cannot be described by human language. To speak of them would require a Seraph; it would require the very language of God, who formed the Immaculate Virgin, the masterpiece of His power.

“The august Mary’s eyes seemed a thousand times more beautiful than sparkles, diamonds, and precious stones. They were like God’s door through which you could see everything that can enchant the soul.

“Just this vision of the eyes of the purest of Virgins would suffice to be the Heaven of a blessed soul and make it fully comply with the Most High’s will in all events of life’s journey. Whoever saw Our Lady’s eyes would do God’s will forever. That would be enough to impel a soul to continuous acts of praise, thanksgiving, reparation, and atonement.

“Only this vision concentrates the soul on God and makes it like a living dead person who looks at earthly things, even the seemingly most serious, like children’s toys. She only wanted to hear about God and His glory.

“Sin is the only evil she sees on earth, and because of it, she would die of pain if God didn’t sustain her.”

All these points about Our Lady’s appearance are most beautiful and symbolize several ideas.

The first idea is that of a downright celestial entity flooded with supernatural values and graces as

befits her, whom an angel called “full of grace.” The first idea, then, is supernaturality.

The second is of a regal majesty expressed throughout her and radiating around her.

The third is immeasurable goodness, compassion, mercy, condescension, and affectionate outpouring of all her gifts on others to make them share in them. Our Lady’s incomparable outpouring of goodness seems contradictory to majesty but is its indispensable corollary.

All her features in the description are meant to symbolize this.

The Blessed Virgin was tall and well-proportioned.

Height is an attribute of majesty. So much so that princes, who are not kings, are called Your Highness. While it is not about physical height, it is a physical image of height in the other senses. So, it wasn’t necessary but fitting that Our Lady had a well-proportioned height, for a well-proportioned height is the opposite of a monolithic, overwhelming, and crushing one. Perfect proportions make height kind and accessible, fitting many small things with grace and harmony, which makes it variegated. It is unity in variety.

This perfection of Our Lady’s proportions almost “counterbalances” what might seem a bit frightening about her height.

“She looked so light that a waft could hit her.”

She was an entirely spiritual being whose body was completely dominated by the spirit and not subject to the law of gravity or the earth’s attraction. In her, the supernatural was at its fullest.

“She commanded respectful awe, while her majesty commanded respect interspersed with love.”

So she commanded a respect that instilled fear on the one hand and love on the other. It’s the image of true majesty. This majesty instills reverential fear, but not fear of a whiplash (which could incidentally come in), but fear of displeasing such a hallowed being. On the other hand, Our Lady instilled a love for being who she was.

“She attracted.”

True majesty attracts. True majesty does not repel. When you see a majesty that repels, it’s because it’s false. For example, Napoleon had a majesty that repelled; it had nothing of authentic majesty.

“Everything around her and her person inspired majesty, splendour, and the magnificence of an incomparable queen.”

What was around her? An ordinary field with a few weeds. But then she came in and turned everything into a palace. Why? Because she communicates her glory to everything around her.

Canada Needs Our Lady is a special campaign of the Canadian Society for the Defence of Christian Civilization to win the hearts and minds of Canadians for Mary.

The Canadian Society for the Defence of Christian Civilization was incorporated on June 25, 2013 as a federal nonprofit organization “to advance religion by the promotion of the religious teachings, tenets, doctrines, morals, and observances of the Roman Catholic faith and their application to individuals, families, and society in Christian culture and civilization.”

From our main office in Saint Hubert, QC, Society members and volunteers reach out to concerned Christian families and individuals across Canada. We promote and defend the principles and values of Christian civilization and spread the Gospel message far and wide.

Our charity number is
807291737RR0001.

Our Tax Receipt Policy:

We issue official Tax Receipts at the end of January to all donors whose total donations (received) during the preceding calendar year come to \$30 or more.

“She looked beautiful, clear . . .”

It's luminous, supernatural clarity. . .

“. . . immaculate, crystalline, heavenly.”

It's very interesting to see the need to add the crystal idea to affirm Our Lady's purity and diaphanous nature. Something of the nobility of crystals appears within this.

Now comes the corollary:

“She also seemed like a good mother, full of kindness, love for us, compassion, and mercy.”

This juxtaposition gives us a good idea of perfect majesty. That's why, when composing the Hail Holy Queen, St. Bernard put this paradox at the beginning: Hail Holy Queen and then Mother of Mercy—Supreme Queen, Supreme Mother, and Mother of Supreme Mercy.

She then speaks about Our Lady's tears.

Our Lady cried, but there are two ways of crying: one is full of weakness, and the other is full of pride. You cry when you're in pain, but you can also cry when you're above pain.

Let's see what Our Lady's weeping is like:

“The Holy Virgin cried almost the entire time she spoke to me. Her tears flowed one by one, slowly, down to her knees.”

All this is symbolic. Her tears flowed slowly, indicating self-control. There was nothing disheveled or convulsive, only the tears of a queen filled with a noble and serene sadness. The tears followed one another, reaching down to her knee to indicate the impulse with which they were shed and the depth of soul in them. As if to indicate that just as the tears run almost the whole length of her body, this sorrow floods her whole soul.



“Then, they disappeared like sparks of light.”

Should Our Lady's tears fall to the ground, forming a little ball mixed with earth, or prosaically soak her dress?

Can we understand a queen whose clothing is damp and heavy with tears? No.

So this 'disappearing like sparks' is a beauty. The tear that shines at the last moment gives off light and is collected by the Eternal Father in His splendours. This is a beautiful solution to a problem that could easily become prosaic.

“They were bright and full of love.”

The tears of such a queen should also be luminous. They couldn't be opaque or “earthy” tears. The tears of one who is all-pure can only be crystalline. And they glowed with love. We understand that a specific glow can mean love. Look at the immense tact in these formulations and how well they are thought out.

“I had wanted to console her so she would not cry, but it seemed that she needed to show her tears to display better her love forgotten by men.”

Far from weakening her air of queenly and ladylike majesty, our

tender Mother's tears seemed instead to embellish her . . .”

The true queen is such that she has one beauty when she is happy, another when sad, and another when carefree. They are all special beauties. Our Lady's tears gave her an unmistakable beauty: the beauty of the Queen's sorrow. It's a physiognomic aspect all of its own.

“[and] . . . make her more lovable and radiant.”

Lovable, meaning worthy of love. More radiant, meaning her personality expanded.

“Human language cannot describe the eyes of the Blessed Virgin, our tender Mother. It would take a Seraph to speak of them. It would take the very language of God, who formed the Immaculate Virgin, the masterpiece of His power.”

The face is the summary of the body. The eyes are the summary of the face. In other words, the eyes are the quintessence of all the body's expression. So, how would Our Lady's soul express itself in her most noble and expressive body part? It is sublime, and human language cannot describe something sublime.

“The august Mary's eyes seemed a thousand times more beautiful than glittering diamonds and precious stones.”

Here is, once again, a comparison that should be dear to our hearts: Comparing not only Our Lady's tears but also her eyes with crystals and precious stones; in the order of matter, crystal is an excellent creature.

“They were like God's door through which you could see everything that can delight the soul.”

What a magnificent expression! Our Lady's Litany says, Janua Caeli, Gate of Heaven. And Our Lady truly

is, more than any angel, the clearest manifestation of God. Anyone looking into her eyes is looking at the highest manifestation of a soul that is the mirror of God's justice. So, we understand this is something ineffable and unspeakable. You cannot describe the expression of Our Lady's gaze.

Only the gaze of Our Lord Jesus Christ is more transcendent! If we consider His thousand gazes and follow Gospel scenes, thinking of His gaze at the Last Supper, this alone is a superabundant, magnificent meditation on the Gospels!

"Just seeing the eyes of the purest of Virgins would be enough to make

heaven for a blessed person."

She speaks of the purest of virgins naturally because that gaze's purity caught her attention. How could it not be pure? It is a "chastening" gaze (which communicates chastity to those who look at it). Anyone who looked into that gaze could become chaste for life on the spot just because their gaze stared into Our Lady's pure gaze! That would be enough to make a soul fully comply with the will of the Most High throughout their life's journey. Whoever saw Our Lady's eyes would do God's will forever. It would be enough to impel a soul to make continuous acts of praise, thanksgiving, reparation, and atonement. In other words, it would

be enough to have so much to praise, to atone for, to make reparation for, and to give thanks for, that one's whole life would be spent on it.

"Only this vision concentrates the soul on God and makes it like a living dead person who looks at earthly things, even the seemingly most serious, like children's toys. She only wanted to hear about God and His glory."

Once a person has seen this, they don't care about anything else; they only care about not sinning.

Drawn from a Saint of the Day talk on September 19, 1966.

Become a Rosary Rally Captain!

<i>What?</i>	Public Square Rosary Rallies
<i>When?</i>	October 11, 2025 at Noon local time
<i>Where?</i>	In a public place, busy intersection, park, in front of Government buildings, etc.
<i>Who?</i>	Faithful Catholics, young and old from all walks of life.
<i>Why?</i>	To beg Our Lady of Fatima for the much-needed conversion of our country.

On October 11, thousands of Catholics will be taking part of a growing number of faithful Catholics who believe in Our Lady of Fatima's message and attend her request to pray the Rosary. Our nation desperately needs conversion and the Rosary is the one prayer the Mother of God asked us to pray in order to obtain the change of hearts.

Sign up today to become a Rosary Rally Captain!

Sign up today to become a Rosary Rally Captain! We will send you a free banner and rally manual. In time, contact your friends and family and invite them to join you at the place of your choice on October 11 at noon, local time.



FOR MORE INFORMATION: Call: 1-844-729-6279 or Visit: <https://cnol.org/sign-up>