

CONFIGURATION REDEMPTION - CO-REDEMPTION

The Church of John professes its faith in the Redemption and the Co-Redemption. Father Pierre Mastropietro, whose particular role was confirmed by Heaven notably on December 27, 2001, explains that the Work of the Co-Redemption is a perfect configuration of the Work of the Redemption.

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"All of this to show, my child, that there was Trinity, and to prove once more that there is reincarnation." (*Life of Love*, vol. I, chap. 53, p. 335)

In the light of the events which have marked for so many years the life of the Foundress of the Army of Mary, a good part of which have been recounted in the autobiographical work of *Life of Love*, these words of Jesus to Marie-Paule on May 5, 1958, take on a special prominence in this time of the end in which is finally being revealed the fulfillment of the mystery of the Co-Redemption.

Like a star shining in the night of this time to guide the chosen People towards the full Light of the Kingdom, still today and to the end of the times, these mysterious words of the Lord to the handmaid are being presented to us in a very special way for our contemplation, so that we may adore the Triune God in His ineffable mystery of love.

This mystery by means of which God is bringing to perfection His saving Work at the dawning of this new day is at one and the same time the conclusion and the complement to the entire mystery of the Cross and, above all, the indispensable key to a better understanding of the signs of the times which are being accomplished under the regard of God and men. And it is to the handmaid chosen to accomplish the divine plan of love that Heaven has entrusted this key, so that she may open to us all the gates of the Kingdom.

Even if it is impossible here to fathom the infinite grandeur of the mystery concealed in Jesus' words to Marie-Paule, it is nevertheless permissible to hope to already be able to raise a small corner of the veil, in order to gain a better knowledge of the foundation stone chosen by the Triune God and Mary Immaculate for the entire Work of the Co-Redemption. And this stone, after the fashion of the one for the Redemption which is Christ, will continue to be a source of astonishment, to the amazement of some and the scandal of others.

The mystery of the Co-Redemption which we have been given an opportunity to discover by reading *Life of Love* is much more than the simple story of the life of a generous soul blessed with extraordinary graces and charisms. By a mysterious design of Providence, Marie-Paule was chosen by God and by the Immaculate to collaborate with their united action, for the realization of the eternal mystery of salvation. She is completing in her flesh, in a unique, supereminent and universal way, the Work of the Co-Redemption, in order to offer to God, through the pierced Immaculate Heart, redeemed humanity and to give Christ back to the world.

This mystery of intimate configuration of Marie-Paule's life with Jesus' life is echoed in a multitude of passages in *Life of Love*, revealing similarities to us which cannot be the result of pure chance or of some sort of ingenuity or human will, no matter how artful it might be. *Life of Love* is the Work of God and of the Lady of All Peoples.

The numerous graces of conversion and of new-found or renewed fervor obtained to this day through the reading of *Life of Love* abound and bear witness to the authenticity of this Work and of the grace attached to it. They also bear witness, first and foremost, to the unconditional obedience, the indestructible humility and the perfect charity of the handmaid who, for love of God and so that the greatest number of souls might enter His beautiful Heaven one day, accepted to live without any compromise or conditions, following the path of complete renunciation and continuous human opposition to the end, without refusing to drink the bitter chalice of con-

tempt, calumny and hatred held out to her so often by the very hand of so many ecclesiastics.

The outstanding events of Marie-Paule's life, which it would be appropriate to go into in greater depth at a later date, were neither premeditated nor sought after by the handmaid, but they were willed and placed in the forefront by the Lord Himself. These events, even though they could appear to be quite ordinary and even commonplace in the eyes of some, are nevertheless all marked with the sign of God and the expression of His love.

At this time when all things have been accomplished in the handmaid's life for the Co-Redemption, we must, now more than ever, open our hearts to listen to the Lord's voice as He invites all of us to be open to and to contemplate the mystery, or rather, the mysteries enclosed within His very words given to Marie-Paule on May 5, 1958: "All of this to show, my child, that there was Trinity, and to prove once more that there is reincarnation."

If the one God in three Persons, in His infinite wisdom and goodness, willed to mark with the seal of His presence and His love all of creation, even to the infinitely small at the center of the atom, how could He not, and with even greater reason, leave the indelible sign of His unchanging presence and of His omnipotence in the life and mystery of the One whom He included from all eternity in the plan of Creation and to whom He entrusted, in a unique, supereminent and perfect manner, the realization of the ineffable and universal mystery of the regeneration of redeemed humanity?

So many events in Marie-Paule's life narrated in *Life of Love* will have to be studied in greater depth some day in the light of this Trinitarian love, in order to gain a better understanding of the meaning of the mystery that is being accomplished in Marie-Paule in whom the Immaculate became incarnate to make of her the Daughter of the Immaculate and who must live to the full the Passion of Christ on behalf of His beloved Mother.

We may be permitted to ask ourselves just how far the mystery of the configuration and communion to Jesus' evangelical life can go in Marie-Paule's life. Through *Life of Love*, we know that the Virgin Mary chose her instrument to bring to its realization the divine plan of love which is the Co-Redemption. We also know that so many of the events recounted in the autobiographical account of the handmaid are an echo of the very life of the suffering Servant as narrated in the Gospel.

But, to reply as adequately as possible to this question, namely, just how far the configuration goes, one would need, first of all, in order to initiate and then deepen our reflection, to seek to establish in it a few foundations, to set a few points of reference all along its mysterious unveiling in *Life of Love*.

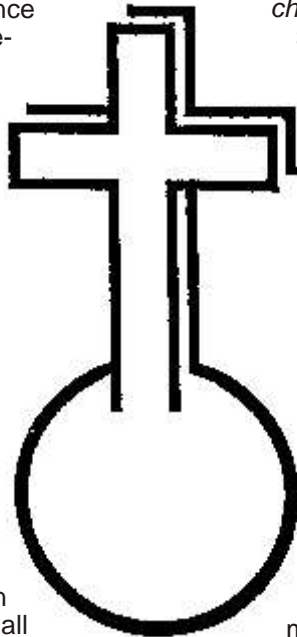
The few points presented up to this point have just barely touched upon the subject matter which is still to be completely meditated upon and deepened. And it is only through an attentive rereading of each sentence said by the Lord or the Virgin Mary to Marie-Paule in *Life of Love*, in the light of the Gospel, that we, in turn, will be able to contemplate a little better this mystery of love and thus drink from this spring of living water that pours forth from the Eucharistic Heart of Christ and from the Immaculate in Marie-Paule.

That is why it is permissible to think that the sentence given by the Lord to Marie-Paule on May 5, 1958: "All of this to show, my child, that there was Trinity, and to prove once more that there is reincarnation," contains within its words the seal and the key to the whole of the divine and Marian mystery to be found in *Life of Love*.

It is up to God and to the Immaculate to break this seal, at their hour and in the manner they wish, and to provide the key that will open our intelligence and our heart to an understanding of this mysterious configuration expressed in *Life of Love*.

If it is clear that the Immaculate became incarnate a first time in Mary of Nazareth for the Redemption, it is just as clear, for most of the Knights of Mary, that She became incarnate a second time in Mother Paul-Marie for the Co-Redemption.

This having been said, the correspondence between the



life of the handmaid and that of the suffering Servant is also just as striking when we compare *Life of Love* to the Gospel, the Lord Himself having brought out the fact that Marie-Paule was chosen by the Mother of God to relive her Son's Passion. The many passages relating to the reality of the christification and the divinization of the handmaid prove that her "yes" to the Father's will is authentic and corresponds to Jesus' "yes" to the Father.

By accomplishing in her flesh the Work of the Co-Redemption with a view to the Kingdom, on earth as in heaven, Marie-Paule has brought to perfection the Father's plan of love. In a certain way, she is the instrument and the link which henceforth joins together heaven and earth for the joy and salvation of redeemed humanity. She is also and first and foremost, for us who are the marveling beneficiaries saved in hope, the tangible sign of the indissociable unity and the perfect communion of love existing in the divine Quaternity. We have no choice but to note that the mystery of *Life of Love* seems to be just as indissociable from Christ's mystery as it is from that of the Immaculate.

Is not this short reflection a simple concrete echo of the

deep calling to which must respond and correspond every religious soul wishing to be fully united to the Body of Christ and become a living copy of Mary? If every soul of good will is called upon to participate in, with the grace of God and the assistance of the Immaculate, the mystery of its own sanctification, immaculization, christification and divinization, why then should we not believe it also possible that, through a special grace for the purpose of a saving, unique and universal mission, Heaven could not have associated to itself, in a total and perfect manner, the soul of the One who, as the Lady of All Peoples, must realize in her flesh the Work of the Co-Redemption?

By accepting in Mary's name to live Jesus' Passion, Marie-Paule accepted, at the same time, to give Christ back to the world and to offer redeemed humanity to the Immaculate. May the gift and the total offering of her life bear in each one of us all its fruit, so that our "yes" joined with hers, completely and out of love, will bring us to live each day a little more – through her, with her and in her – with Jesus and Mary in the Heart and the Love of the Father.

Father Pierre Mastropietro