

Scripture readings:

REV 20: 4-6; Matt. 24:22; Matt 13:10, 11, 17, 37-43; Luke 17 26-37.

February 13, 1927

Until the Divine Will is known and has Its Kingdom, the glory of God in the Creation will be incomplete. Example of a king.

I was following the Divine Will in Its acts in the Creation, and a doubt arose in my mind: ‘How can it be that Jesus says that until the Kingdom of His Will comes upon earth, the glory of Creation and Redemption will be incomplete? How can this be? Does this Supreme Will perhaps not have the virtue of glorifying Itself by Itself? Indeed It possesses this virtue, and it is more than enough for Its glory. Yet, He says that if His Will does not extend Its Kingdom in the midst of creatures, Its glory on the part of Creation will be incomplete.’ Now, while I was thinking of this, my adorable Jesus, surprising me with a most brilliant light that came out of Him, told me: “My daughter, the thing in itself is most clear: until my Will is known and has Its first place of honor and of dominion in each being that has come out of Our creative hands, Its glory will always be incomplete. The reason is most clear. In fact, Our prime purpose in Creation was that, as We released from Us this Supreme Will which, being bilocated in all Creation, extended everywhere – in the heavens, in the sun, in the sea, in the flower, in the plants, even in the earth, and in each being come out of Our creative hands – constituting Itself life of everything in order to form Its life in each being, and bilocating Itself in each creature, It might have as many of Its lives and kingdoms to dominate, for as many creatures as would come out to the light.

Now, my Will has not withdrawn – there is not one point to which Its Divine Life does not extend; there is not one creature which is not invested by this Supreme Will. But while It extends everywhere and invests everything and everyone, It cannot form Its Life. How many Divine Lives are suffocated in creatures; how many deny to It the first place in their acts; how many place It after unworthy and vile acts, denying Its dominion to It. And do you think that the destruction of so many Divine Lives of this Will of Mine in creatures is something trivial? ...of so many of Its acts, noble and sublime, which It feels as being destroyed, while they use It to form human lives, deplorable lives, monsters that will serve for hell? And do you think this is trivial, my daughter? The detriment that Our glory receives on the part of Creation is great and incalculable, such that not even all the good of Redemption could repay Us, because even with Redemption man has not come back into the unity of Our Will, nor does It reign fully in the creatures. How many lives, which are said to be good, holy, are halved between Divine Will and human will. Therefore, Our glory in the Creation is not complete; and only when the things created by Us will serve Our own Will as well as those who will give It the first place of honor, will recognize It in all things, and letting It reign in all their acts, will constitute It absolute Queen and dominating King - then will it be complete.

Don’t you think it is just, and a right, that since everything belongs to my Will and since my Will is everywhere and is, for all, primary life of everything, all would recognize It and all would become Divine Will, since they all belong to It? Imagine a king who had his kingdom; all lands, villas and cities are his exclusive property. There is nothing which does not belong to him – not only by the right that the kingdom is his, but also by the right of property that they belong to

him. Now, because of his goodness of heart, this king wants to see his people happy, and so he distributes his farms, his villas, his lands to his people for free, giving them even housing in his cities, in such a way that all can be rich, with abundance, each one in his own condition. And he does all this great good to his people for the sole purpose that they would recognize him as their king, giving him absolute dominion, and recognizing that the lands occupied by them have been given to them for free by the king, that he might be glorified, recognized and loved for the good he has done to them. Now, this people, ungrateful, does not recognize him as its king, and it claims the right of property over the lands which it possesses, denying that they were gifts given by the king. Would this king, then, not be defrauded in the glory of the good he has done to his people? And if you add that they use his lands without benefit for themselves – some do not work them, some remove from them the most beautiful plantations, some render the most pleasant gardens squalid, in such a way as to procure for themselves their own unhappiness and misery – all this would add dishonor and a sorrow that no one could soothe, to the detriment of the glory of the king.

This is nothing but the mere shadow of what my Supreme Will has done, and still does. No one has given Us a cent for receiving the good of the sun, of the sea, of the earth; rather, We gave them everything for free, and only to make them happy, and so that they would recognize my Supreme Fiat, which loved them so much and wants nothing but love and dominion. Now, who could repay that king for the detriment of the glory which his people have not given him, and soothe his intense sorrow? Suppose, again, that someone from that same people, investing himself with the just sorrow of his king and wanting to repay him of his glory, begins, at first, to renovate the land he occupies, in such a way as to make of it the most beautiful and pleasant garden of the kingdom. Then he says to everyone that his garden is a gift that the king has given him because he loves him; and then he calls the king into his garden and says to him: ‘These are your dominions – it is right that they be all at your disposal.’ The king is pleased with this loyalty, and says: ‘I want that you be king together with me, and that we reign together.’ Oh! how he feels his glory being restored, and his sorrow soothed by this one member of his people. But this man does not stop; he covers all the paths of the kingdom, and stirring everyone with his speaking, he calls a good handful of people to imitate him, and forms the loyal people which give the right of dominion to their king. And the king feels restored in his glory and, as reward, he gives them the title of children of his, and says to them: ‘My kingdom is yours – reign, children of mine.’

This is my purpose – that in my Kingdom there be no servants, but my children, and kings like Me. This will happen with my Divine Will. Oh! how It awaits to be given back Its complete glory in the Creation; and that it be recognized that everything belongs to It, so as to be able to say: ‘Everything is yours – let us reign together.’ How It awaits for Its knowledges on the Supreme Fiat to cover the paths in order to stir, to call - to press creatures to come into my Kingdom, so as to form my true children, to whom I can give the title of kings. This is why I have so much interest that these manifestations on my Divine Will be known – because this is about my greatest act, which is the fulfillment of my glory and the complete good of creatures.”