

8th Workbook

THE NEED FOR THE CREATION OF UNIVERSAL SPACE AND ALL IT CONTAINS, AND ITS PRINCIPAL DESTINY IN THE GENERAL PLAN OUTLINED BY THE JUSTICE AND MERCY OF THE DIVINE CREATOR OF ALL THINGS

When one asks men, who by the nature of the studies in which they are engaged and the functions of the sacred ministry in which they are vested, who are assumed to be the most educated on divine subjects and the most capable of teaching them to other men, such as: why and for what reason did God create the temporal Universe, why did He create it at one time and not another; why did He invest man with such great privileges; why did He create space and time and set the duration of His creation, which knowledge he reserved to Himself alone; they reply vaguely that it was the will of God for the manifestation of His glory and power and for the accomplishment of the secret designs of His providence, for which He is answerable to nobody but Himself; and on other subjects they are questioned about, however little they are covered by a mysterious veil, they always have the same response, because they know no others, since the ones they succeed had lost all knowledge of these matters, and that is how ignorance began and is perpetuated with regard to the very things which man has the greatest interest to know, because it pleased God to preserve the knowledge of these things in him, with the reserve needed for the multitude. And so they endlessly hide the human intellect beneath a thick veil, which they use to crush the intellectual abilities which they had been given in order to understand God and His temporal works: and this is why they subject man's reason to the yoke of faith in everything they can no longer explain; why they condemn the Mysteries which they present as being impenetrable when instruction from the first times would be sufficient to reveal them; and finally by dint of applying the word 'mystery' where none exists, they so often lack the means to argue the reality of the great truth of religions in order to convince sincere non-believers, who are almost always willing to accept impressive demonstrations, but for whom the theological arguments which are often used, while no doubt adequate for those who do not need them, are too weak, too formulaic, and too controversial to make any deep impression on them. It is for that reason, too, that we find many unbelievers among those same people who exercise the holy ministry as well, although they are perfectly acquainted with the accepted theological arguments which no longer have any power for them; and if ambition and other human passions have led some of them into unbelief, we have also seen many at every level of priestly ministry who, as sincere unbelievers, have humbly yielded to demonstrations which have convinced and subjugated their reason.

Let us say, therefore, to all those who have eyes and cannot see, and especially to those who believe they honor God and elevate His Being by attributing all His works to His Will alone, while on the contrary they dishonor Him and belittle His works, inasmuch as they base Him on themselves, making Him a capricious Being Who acts, like them, arbitrarily and on a simple whim. Let us say that God, being essentially good and fair, is always stimulated in His operations by powerful motives which are constantly determined by Wisdom, and that He only anything in order to satisfy His Love for his creatures, or His Justice when they have provoked Him, and almost always to satisfy both, as we see in the act of creating the Universe. For in creating this Universe,

God had the dual purpose of punishing the prevaricators, to procure for them the means to return to Him, and to put an end to their misfortune if they wish to avail themselves of it.

The Archangel Lucifer having performed the crime of his prideful thought by an act of will and carried with him the multitude of his followers, the Divine Light which had shone in him was suddenly changed into dense darkness, which no longer allowed him to know Truth, and even less to be able to communicate with Him. Soiled with that awful impurity, he could no longer inhabit the place of purity, of sanctity itself, and he had to be banished from that Divine Immensity where he had just spread scandal and disorder.

At the same instant, God created the universal space outside of His immensity. He also created all the things that had to be contained within it. He submitted them to the Law of Time which began at that moment, and prescribed to all temporal things their place, their action and their duration. Universal space was therefore created to be the place of exile, separation and punishment of the guilty beings who, being indestructible by their nature, couldn't be annihilated. It was also in that place that they were condemned and subjected to operate the perverse action of their thought and will, no longer being able to operate in any other manner since they were totally separated from Good; and forever, if the Divine Mercy hadn't used every means to provide them with some means of salvation.

At the first Sign of the will of the Almighty, Lucifer who had become Satan, was precipitated with his followers into the abysses of space, where retaining all the force of the great spiritual power innate within him, a power whose effects the Creator could halt, but which He couldn't deprive him of without destroying his very being; where trembling with rage at his humiliating defeat in the midst of his Demonic Court, he endlessly utters his wrath against the Divine Creator and against all His spiritual and temporal creations.

The Spiritual Beings who remained faithful were charged with execute the Divine Will for the separation and expulsion of the rebels. This severe and terrible order, since it made the unhappiness of the guilty last forever, grieved them greatly: but being fair and well-deserved they executed it.

It is this event which St. John mentions in Chapter XII of his Book of Revelation, where he describes a great battle by the Archangel Michael and his Angels against the Dragon and his Angels, who too weak against him and were thrown from Heaven onto the Earth and appeared no more in Heaven. The expression of combat used in this case is figurative and describes the opposition and futile resistance of the will of Satan against the Divine Will which led to his banishment from His presence; for what created power could there be which can resist the Divine Power in all His might, when He wishes to show manifest Himself directly, or through the ministry of His faithful Agents.

The prevarication of the rebellious spirits brought about inconceivable turmoil in all of spiritual nature, and an immense change in the specific actions of the Beings who remained faithful in all the Classes which composed the Divine Court. These Beings had followed their original destiny which had been a purely spiritual action of operating their worship and tribute to the Creator; but from that moment they were subject in their respective Class to operate a dual action

both Spiritual and Temporal, to cooperate in the completion of the designs of Justice and the Power of the Creator against the guilty; and in order to maintain the Temporal Order which He had just established through His Divine Command, to express each act of creation with a definitive Fiat.

To properly understand the principal purpose of that Great Work we should not lose sight of the fact that the real and primary purpose of the creation of universal space, and all that it contains, was the punishment of the Spirits transgressors. They were precipitated in it for eternity, and were condemned there to operate their perverse power and will as they wished; but their power was always contained in the bounds which the Creator had fixed for them, so that they could never prevail over the Laws of Order which He has given to His universal creation to maintain the regular order and harmony that He wished to establish. This explains the true meaning of the words of Scripture: that despite the extent and activity of their power, despite the powerful attacks they unceasingly direct against all parts of Creation, those attacks whose unfortunate effects we have so often felt since the Fall of Man, both in the Physical and in the Spiritual and Moral Orders, the Gates of Hell will never prevail. In vain do they also redouble their efforts to pierce the barriers of the universal created enclosure which forms their prison, for they are too strongly defended ever to yield in the face of their unsuccessful attacks.