

Propitiate & Appease the Justice of God

10/20/22

Mary: *You, My little one, have been entrusted a mission from the Father to fight this battle and propitiate My triumph, which is the triumph of My Son's death and resurrection.*
10/1/22

The time of justice is here.

Feast of St Faustina, 10/5/22

My little one, you must act quickly, for the time of justice is here. Spend all your time with Fr. Jordi finishing My Path. I am giving you the grace you need. My little one, each victim soul has great power to appease the justice of God and propitiate My coming. I will be known, adored, and loved in the Eucharist. The new Jerusalem will be established on earth, and a delightful time will begin to flourish on earth. Appease the justice of God through your lives as My victims of love. Believe in the power of your prayers with supplications and tears. Speak to the MOC about their power as one with the Mother of God and call them to intense prayer and silence. Take this message very seriously. Go in peace.

(see also message 11/27/18)

Expiate and Propitiate

Expiation – The prefix ex means “out of” or “from,” so expiation has to do with removing something or taking something away. In biblical terms, it has to do with taking away guilt through the payment of a penalty or the offering of an atonement. Expiation is the act that results in the change of God’s disposition toward us. It is what Christ did on the cross.

Propitiation –The result of Christ’s work of expiation is propitiation—God’s anger is turned away. The distinction is the same as that between the ransom paid and the attitude of the one who receives the ransom.

Propitiate is to placate or appease an angry person.

Therefore, expiation has to do with us, the people. Jesus is the pure sacrifice for our sins. Propitiation has to do directly with the Father, appeasing His wrath toward us, His rebellious children.

The Lord has been forming us as one with His sacrifice of love to the Father. He has formed us as His victims of love, one with the pure, unblemished Victim. This is expiation. We voluntarily give our “yes,” united with Christ’s perfect obedience to the Father, to suffer the sin, oppression, and brokenness of others to aid in their salvation and redemption. We participate as co-redeemers with Mary through the power of the Holy Spirit. In this way, we are truly living as the Body of Christ.

Expiation is an act of love, as one with Christ, His Body, for the sake of others.

- John 17:19 “And for their sakes, I sanctify myself, so that they also may be sanctified in truth.”
- Colossians 1:24 “I am now rejoicing in my sufferings for your sake, and in my flesh, I am completing what is lacking in Christ’s afflictions for the sake of his body, that is, the church.”

Expiation blesses the other. Expiation brings forth propitiation. Propitiation appeases the just wrath of God toward the sinner.

Mary uses the word “propitiate” in the October 1st message, the feast of Saint Therese of the little flower.

Mary: You, My little one, have been entrusted a mission from the Father to fight this battle and propitiate My triumph, which is the triumph of My Son's death and resurrection. 10/1/22

She uses the word propitiate in the context of bringing forth the triumph of her Immaculate Heart, which she explains as the triumph of her Son’s death and resurrection. Then Jesus, on October 5th, the feast of Saint Faustina, uses the word “propitiate” again in the context of His coming.

Each victim soul has great power to appease the justice of God and propitiate My coming. 10/5/22

This “coming” I feel is His Eucharistic Reign because the following sentence states:

I will be known, adored, and loved in the Eucharist.

After years of being formed as God’s hidden victim souls participating in Jesus’ perfect sacrifice of love (expiation), Jesus and Mary, for the first time, call us to propitiate and “appease the justice of God.”

Appease the justice of God through your lives as My victims of love. 10/5/22

It is only the love of My victim souls that has the power to appease the justice of God. 2/1/11

This is very significant! For the first time, on October 5th, 2022, Jesus says that “the time of justice is here.” It is also very significant that the feast of St. Faustina and Yom Kippur this year were on the same day. To understand this significance, we must know a little about Yom Kippur.

Jesus fulfills the meaning of Yom Kippur, the Day of Atonement. The Gospel notes that when Jesus hands over His life to the Father, the curtain in the temple split in half (Mark 15:38) to indicate that the meaning of the Day of Atonement is fulfilled in Jesus the Messiah, and He is now the temple and the real atonement and forgiveness of sins for all time. Jesus’ Heart is opened on the cross as the curtain of the temple of His Body for all to enter and meet God the Blessed Trinity for intimacy with Him and the forgiveness

of sins. The liturgy of Yom Kippur involved the High Priest sacrificing a bull for his own sins and then sacrificing one of two goats for the sins of the people. The blood is then brought behind the curtain of the Holy of Holies to be placed on the mercy-seat, the covering of the Ark of the Covenant with the two angels hovering over it.

The Holy of Holies was the place of God's special Presence for His People. Then outside of the temple area, a scapegoat is brought, and the High Priest places his hands over the goat and symbolically casts the people's sins onto the goat, and the animal is driven out into the desert. This was the scapegoat. Jesus is the High Priest and the temple and the mercy-seat. Onto Him, God the Father actually placed all the sins of the human race (1 Peter 2:24) in the Garden of Gethsemane, and Jesus as priest atones for these sins and provides the path to forgiveness of sin for the human race who accept Him.¹

The concluding service of Yom Kippur, known as Ne'ilah, is one unique to the day. It usually runs about 1 hour long. The ark (a cabinet where the scrolls of the Torah are kept) is kept open throughout this service, thus, you are expected to stand throughout the service. There is a tone of desperation in the prayers of this service. The service is sometimes referred to as the **closing of the gates**; think of it as the "last chance" to get in a good word before the holiday ends.²

Jesus made it very clear to St Faustina that the doors of His mercy would close, and that the justice of God would then begin. Could it be that God allowed us to know that the gates of mercy have now been closed?

(Words of the Blessed Virgin Mary, Mother of Mercy, to St. Faustina): "...you have to speak to the world about His great mercy and prepare the world for the Second Coming of Him Who will come, not as a merciful Savior, but as a just Judge. Oh, how terrible is that day! Determined is the day of justice, the day of divine wrath. The angels tremble before it. Speak to souls about this great mercy while it is still the time for granting mercy." Diary, 635

Before I come as a just Judge, I first open wide the door of My mercy. He who refuses to pass through the door of My mercy must pass through the door of My justice...." Diary, 1146

Jesus and Mary are now asking us, God's little mustard seed of victim souls, to appease God's justice, propitiate, avert God's anger, and incur His divine favor, which is the triumph of the pierced Hearts of Jesus and Mary.

The Chaplet of Divine Mercy says: "Eternal Father, I offer you the Body and Blood, Soul and Divinity of your dearly beloved Son, our Lord Jesus Christ, in *atonement* for our sins and those of the whole world." Jesus is the propitiator because He is the expiator. **Only souls that participate voluntarily in Jesus' expiation have the power to propitiate before the throne of Abba. This is the power that God has willed to give His victim souls!**

¹<https://www.stpaulyonkers.org/blog?month=202010&id=1280946474&cat=249660100&pg=1&title=The+Jewish+feasts+of+Passover%2C+Yom+Kippur%2C+and+Christ>

²https://www.jewfaq.org/yom_kippur

I understand this call to propitiate as I think of my family. My husband, as our family's father, has just anger at the rebelliousness of some of our children. He is right to be angry, yet, as his wife, I have the power, through my love, tears, and tenderness, to appease his wrath and call upon "mercy in his justice." My daughter, the only girl in our family, is the apple of her father's eye. She, too, has the power through her love, gentleness, and tears to lessen the severity of her father's just anger.

We (Jesus and Mary) are ONE HEART, ONE BLOOD, ONE SACRIFICE, ONE VICTIM before the throne of the Father for each of you, but the tears of a mother bring the Father to act with mercy when what is called for is justice.11/17/11

Believe in the power of your prayers with supplications and tears. Speak to the MOC about their power as one with the Mother of God and call them to intense prayer and silence.10/5/22

A mother's tears have great power with God. In Luke 7:11-17, Jesus is moved with pity when He hears the lamentations of a mother whose only son died. He brings her son back to life. Imagine the power of women who have given their fiat, as one with Mary's, to lay down their lives not only for their biological children but for all of God's children, especially His priests.

This is what Jesus and Mary are telling us to take very seriously— we, as God's victim souls, no longer two but one in Jesus' sacrifice of love, are the apple of Abba's eyes; therefore, He gives us the power to propitiate!

"Pray to the Father for mercy in His justice." 12/24/21

The act of propitiation as one with Christ is also connected to living the second nail of crucifixion. As we integrate our emotions in Christ to live them solely according to His purpose, we live in a more perfect and profound union with Christ. This voluntary act to discipline our will so that our emotions are lived solely to please Christ consumes us in Christ so that it is no longer we who live but Christ who lives in us. We can now not only suffer with Christ for the sake of others but also appease the justice of Abba with Christ and Mary bringing forth from the Heart of our Father the triumph of the Immaculate Heart of Mary with the triumph of the death and resurrection of God's Son. Jesus and Mary have turned our eyes toward Abba. Let us not be afraid to sit on His lap and appease His justice through our immense love, faith, hope, tears, tenderness, and supplications as His hidden victim souls.