



The Armor of Faith
Topic Summary: Title
Part VI: The Sorrowful Mysteries Continued



Carrying the Cross
Public Domain

Introduction

[Greeting:] → Welcome to “The Armor of Faith,” a show where we hope to bring our listeners closer to the Word of God and the blessings we receive through living in the fullness of the Catholic faith. My name is Doug and I will be your host as we discuss the blessings of the Church Christ built upon Peter.

I am joined today by my panel: [names]

Helen is a lay-Dominican and has a love for music ministry. The Dominicans, I always mention, are also known as the Order of Preachers. Sharon is still our token cradle Catholic, and, as everyone knows by now, I am simply here to ask questions and mispronounce whatever I can. To answer my questions, correct my pronunciation, and make sure I know which century I am talking about is why we have our panelists, so welcome to our panelists as well as to our listeners.

Let us open with a prayer:

In the name of the Father, the Son and the Holy Spirit.

Heavenly Father, we lift up our hearts in thanks and praise for this opportunity to open and share your Holy Word this day. We pray that You are with us and all our listeners as we share with one another the blessings of faith. We pray You will grant us wisdom and understanding as we seek to learn Your Holy Truth.

Dear Lord, we also lift up the prayers in our prayer basket. You know what is written on each one and you know the hearts of those who offer their thanks and praise and their petitions for the blessings of Your great mercy.

Dear Lord, we pray especially today for all those suffering from the Coronavirus. We pray Your healing hand shall rest upon them, as well as Your hand of comfort; that You will guide their care givers as well as those working to contain and eliminate this threat to the children of Your creation, and that Your hand of comfort shall also rest upon all those who love and care for those who are ill.

In the name of the Father, the Son and the Holy Spirit we pray. Amen.

If you would like to add your prayers to our prayer basket, send us an email at armoroffaithradio@gmail.com. Please include the word “prayer” in the subject line so that we will give it priority and capture it for our prayer basket. Just so you know, Sharon and I lift up our prayers with those in the Armor of Faith Radio prayer basket during our daily prayers.

If you haven't discovered, yet, you can also listen to Armor of Faith Radio on demand and on the go using your smartphone. In addition to wcatradio.com/armoroffaith, we are available through a number of streaming services, such as iHeart Radio, Spreaker, iTunes, and CastBox, among others. Simply search for “Armor of Faith Radio” and select the episode you desire. We will be happy to keep you company wherever you are and wherever you are waiting.

We would also like to ask for your assistance to help share our discussions. If you find an episode or series, which caused you to take a moment and think and you would like to share with family or friends, you only need to copy the URL of the show to which you are listening and drop it into an email or share it through social media. Several of the streaming services through which we are available on demand also have share options, so please help us to spread the good news of our faith in Jesus Christ.

Faith Event Announcements:

40 Days for Life: The 40 Days for Life 2020 Spring Campaign is not far away. This year, the campaign will be conducted from 26 Feb through 5 Apr 2020. We invite you to go to visit the 40 Days for Life website at: <https://www.40daysforlife.com/> to learn about preparations for this Spring's campaign. We also invite our listeners to discern how you can help defend life. Even if you are not able to come to the sidewalk, prayer is powerful and always necessary, and there are so many ways to help through Pregnancy Resource and Support Centers.

If you would like to learn more about training for sidewalk advocates or other ways You can help support life, check your local 40 Days for Life web site. The national web site, <https://www.40daysforlife.com/>, can help you find an organization near you.

WCAT Radio Fund Raiser: WCAT Radio, the organization through which this and a variety of kindred Catholic radio shows are presented, is conducting a funding drive to help address the costs of operation and production. WCAT Radio presents two dozen hours of new, quality, Catholic programming each week and offers over 5,000 hours of archived programming in history, theology, spirituality, and poetry for the purpose of promoting the Catholic spiritual journey — a virtual audio library of our Catholic faith. Please consider giving a tax deductible donation to WCAT Radio to enable them to continue to broadcast the Catholic message. You can donate online at <https://wcatradio.com/support>.

Why Catholics Do What We Do:

Lent 2020 is upon us. Lent begins on February 26, 2020 so I am thinking we should get prepared now. OK? OK!

What is Lent all about and what does it mean?

Cradle Catholics have fond memories of Lent from our growing up days. We all knew that we really understood this season of the church and obeyed the dictates of giving something up and not eating meat on Fridays. We were really good at it. And of course we made sure everyone knew that we were Catholic. Once a year we showed up at school or work with black crosses or smudges on our foreheads. Remember? That was Lent.

Still follow this routine? Still think this is the sum total of Lent? Some will say yes, others will say no. So let us explore.

According to Merriam Webster:

Lent is the 40 weekdays from Ash Wednesday to Easter observed by the Roman Catholic, Eastern, and some Protestant churches as a period of penitence and fasting.

This season came into practice in the 13th century. In Old English the word was *lencten* and in Old High German it is *lenzin*. Both mean spring time. (Merriam-Webster)

Lent rolls around in the Spring time and begins with Ash Wednesday. But something exciting happens just before this big Wednesday kick off to Lent. Know what it is? Depends on where you come from. Some call it Carnival and some call it Mardi Gras. The word carnival comes from Latin and Italian, and the root word, *carne* means meat. Carnival means removal of meat. Mardi Gras is French for Fat Tuesday. The time period is for one week before Ash Wednesday. This time of merriment is set aside to be wild and crazy before the period of penance begins. Someone told me once that this was the time to eat like crazy as you will be doing penance for the next 40 days anyway. Well, that is not really what it is all about, but it is a time to prepare.

Then comes Fat Tuesday. Fat Tuesday traditionally is the day to clean out the kitchen of all the foods that we will be fasting from during the next 40 days. In days gone by, when people really fasted seriously, they not only did the no meat on Fridays, but they gave up all meats, all the sugary stuff, eggs and other goodies for the entire Lenten season.

In our house, we follow this tradition and we enjoy a fabulous pancake breakfast for dinner on Fat Tuesday. We use up flours, sugars, eggs and meats—the bacon and sausage. We don't follow “all” the old fasting traditions during Lent, but for this one night, we not only eat and have fun, but we take the time to discuss and remember what fasting is all about.

And then comes Ash Wednesday. This is a day when everyone quits guessing what your religion is. We, as Catholics, go to Mass and show up every where else with the infamous black cross on our foreheads. This mark is to remind us of how Adam, the first man, was made and of our end.

In Genesis 3:19 we read:

(Genesis 3:19)

*By the sweat of your brow you shall eat bread, Until you return to the ground, from which you were taken; **For you are dust, and to dust you shall return.***

A dose of reality of our mortality.

On Ash Wednesday we are told to fast and abstain. What does it mean to fast and abstain? It means that we do not eat large fabulous meals. We are allowed to have small meals---portions that will keep us nourished, but not full. This action is to help us deny ourselves and to experience a bit of suffering in hunger. We can become stronger in faith when we forego pleasure and learn from the pain. An empty stomach can bring about pain and we can learn to overcome our discomfort. To abstain means to deny ourselves. In this case, we deny ourselves the pleasure of meats. As we will discuss, abstaining from meat, means Ash Wednesday, Good Friday and all Fridays of Lent.

Lent begins on Ash Wednesday, which this year is February 26, 2020. On this day, we got to Mass and receive the cross of ashes on our foreheads as an outward sign of our acknowledgment of our sinfulness and willingness to repent and to beg for forgiveness despite ourselves. We fast from pleasures such as large meals and abstain from eating meat.

Next time we will explore further how we can make this the most important and most faith filled Lent we have ever experienced.

Have a blessed week All. Remember, you are loved dearly by God the Father, God the Son, God the Holy Spirit and yes, by us as well.

If you would like to learn more about the Catholic traditions of Lent, we invite you to follow the links in the reference section of the topic summary for this show. You can obtain the topic summary by visiting <https://wcatradio.com/armoroffaithstudyguides/> and look for episode 133.

Discussion:

Last time, I pointed out that I decided to take Sharon's advice and slow down a little with our discussion of the mysteries of the Rosary. Even though we only discussed just two of the Sorrowful Mysteries, we still galloped through them. What this points out is that there is so much upon which we might meditate and contemplate as we reflect upon these mysteries.

As I mentioned last time, during my journey to the Rosary, it was the Sorrowful Mysteries I learned first. I'm not sure why, but when I began to pray the Rosary alone, it was that chaplet which touched my heart the most. These Mysteries were about the sacrifice made for my sins. I gravitated to these mysteries before I understood how to reflect, meditate, and contemplate the mysteries, but then, just proclaiming the Sorrowful Mysteries touches the sorrows within our heart as well as the sorrows of our sin, so, perhaps that is why I started there.

I also pointed out that I resisted the Rosary for the longest time. I did not comprehend that it was not about the numbers of prayers said, but the meaning within them and to where they guided the heart. After I came to understand how the Rosary leads the heart, I came to realize of what I had robbed my heart by my resistance.

Now, the Rosary leads my heart through the joy of the coming of our Lord, the light He brings to the world, the sorrow of His betrayal along with the sacrifice He made for our sins, and the glory of the path He made for us when He conquered death. As we meditate upon and contemplate these mysteries, we open our hearts to our Lord.

I learned it is a matter of choice to memorize the prayers and make time in the day to pray. The investment in learning the prayers and examining the scripture associated with each mystery, along with the threads from the Old Testament to the New is paid back many, many fold as we allow the Rosary to bring us to the Sacred Heart of our Lord and Savior, Jesus Christ.

Today, we will pick up our discussion with the third Sorrowful Mystery.

(Question 1: The third mystery of the Sorrowful Mysteries is commonly referred to as the “The Crowning With Thorns.” **To what does this refer and what might we reflect upon about that moment?)**

(Matthew 27:27-31)

*27 Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. 28 They stripped off his clothes and threw a scarlet military cloak about him. 29 Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, **they mocked him, saying, “Hail, King of the Jews!”** 30 **They spat upon him** and took the reed and kept striking him on the head. 31 And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, **and led him off to crucify him.***

(Note: The footnote to Matthew 27:30 in the NABRE refers to Matthew 26:27, where Jesus experienced similar treatment, being spat upon when confronted by the Sanhedrin. Here we find another footnote, which reads:

“The physical abuse, apparently done to Jesus by the members of the Sanhedrin themselves, recalls the sufferings of the Isaian Servant of the Lord; cf. Is 50:6. The mocking challenge to prophesy is probably motivated by Jesus’ prediction of his future glory (Mt 26:64).”

(Isaiah 50:6)

*I gave my back to those who beat me, my cheeks to those who tore out my beard; My face **I did not hide from insults and spitting.***

(John 19:1-6)

*1 Then Pilate took Jesus and had him scourged. 2 **And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak,** 3 and they came to him and said, **“Hail, King of the Jews!”** And they **struck him repeatedly.** 4 Once more*

Pilate went out and said to them, "Look, I am bringing him out to you, so that you may know that I find no guilt in him." 5 So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" 6 When the chief priests and the guards saw him they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him. I find no guilt in him."

If you remember last time, I related that as I began my reflection upon a mystery, I began with a simple prayer as I began to pray the Hail Mary's and contemplate the mystery. If I recollect correctly, it was actually this mystery, "The Crowning With Thorns," which drew me to this practice of personal prayer in conjunction with the Rosary. I guess it was a bit of a summary, if you will, of my understanding of the mystery, but it is also a means of opening the door of conversation in prayer, if you will.

Oh, dear Lord, they mocked You with a crown of thorns because they did not know, they did not understand, they could not comprehend that You are not only the King of the Jews, but you are the King of all the children of our Heavenly Father's creation. I lift up my heart in thanks and praise for your great glory.

Even within this short introduction to my meditation and contemplation of the mystery, the scripture flows from the Old Testament to the New. Consider for example:

(Micah 5:1-2)

But you, Bethlehem-Ephrathah least among the clans of Judah, From you shall come forth for me one who is to be ruler in Israel; Whose origin is from of old, from ancient times. 2 Therefore the Lord will give them up, until the time when she who is to give birth has borne. Then the rest of his kindred shall return to the children of Israel.

Jump back to the New Testament, and we are told:

(Matthew 2:6)

And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; since from you shall come a ruler, who is to shepherd my people Israel."

Also, in the footnote to Micah 5:2, a reference is also made to Isaiah 7:14, which reads:

(Isaiah 7:14)

14 Therefore the Lord himself will give you a sign; the young woman, pregnant and about to bear a son, shall name him Emmanuel.

But just as threads extend backward, they extend forward as well. For example, Philippians 2:10-11.

(Philippians 2:5-11)

5 Have among yourselves the same attitude that is also yours in Christ Jesus, 6 Who though he was in the form of God, did not regard equality with God something to be grasped. 7 Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, 8 he humbled himself, becoming obedient to

death, even death on a cross. 9 Because of this, God greatly exalted him and bestowed on him the name that is above every name, 10 that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

And then, we go further to the book of Revelation:

(Revelation 17:14)

14 They will fight with the Lamb, but the Lamb will conquer them, for he is Lord of lords and king of kings, and those with him are called, chosen, and faithful.”

(Revelation 19:16)

He has a name written on his cloak and on his thigh, “King of kings and Lord of lords.”

And, there is so much more to we might follow, but we have no where near the time, but then, the more we pray the Rosary, the more we follow the threads of scripture, the more the journey of the Rosary reveals to us.

As we reflect on this mystery, there are some questions we might have for ourselves:

- In what ways do we judge others without full knowledge or understanding?
- In what ways do we unjustly mock and ridicule?
- In what ways do our pride and arrogance cause suffering upon others?
- In what ways do we inflict harm to demonstrate our self-perceived superiority?
- In what ways do we contribute to persecution of the innocent?
- In what ways are we obstinate to that which God asks of us?
- In what ways do we speak for the innocent?
- What was the suffering of Jesus?
- What was the example of His response to His persecutors and tormentors?
- What gave Jesus strength in His trial in human form? (cf. Isaiah 50:7)

(Isaiah 50:7)

The Lord GOD is my help, therefore I am not disgraced; Therefore I have set my face like flint, knowing that I shall not be put to shame.

(Question 2: The fourth mystery of the Sorrowful Mysteries is commonly referred to as the “The Carrying of the Cross.” To what does this refer and what might we reflect upon about that moment?)

(Matthew 27:32-34)

32 As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross. 33 And when they came to a place called Golgotha (which means Place of the Skull), 34 they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink.

(**Note:** The footnote to Matthew 27:34 in the NABRE states: Wine...mixed with gall: cf. Mk 15:23 where the drink is “wine drugged with myrrh,” a narcotic. Matthew’s text is probably an inexact allusion to Ps 69:22. That psalm belongs to the class called the individual lament, in which a persecuted just man prays for deliverance in the midst of great suffering and also expresses confidence that his prayer will be heard. That theme of the suffering **Just One** is frequently applied to the sufferings of Jesus in the passion narratives.)

(Luke 23:26-32)

26 As they led him away they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus. 27 A large crowd of people followed Jesus, including many women who mourned and lamented him. 28 Jesus turned to them and said, “Daughters of Jerusalem, do not weep for me; weep instead for yourselves and for your children. 29 for indeed, the days are coming when people will say, ‘Blessed are the barren, the wombs that never bore and the breasts that never nursed.’ 30 At that time people will say to the mountains, ‘Fall upon us!’ and to the hills, ‘Cover us!’ 31 for if these things are done when the wood is green what will happen when it is dry?”

In similar fashion as I related about the third sorrowful mystery, I started to begin my reflection with a similar simple prayer:

Oh, dear Lord, the weight upon your shoulders was less from the beam as it was from all the sins of the whole world, across all the generations, which fall upon You. I lift up my heart in sorrow for the ways I have added to your agony.

As we reflect on this mystery, we should also look back and consider the following scripture:

(Luke 9:22-26)

22 He said, “The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised.” 23 Then he said to all, “If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me. 24 For whoever wishes to save his life will lose it, but whoever loses his life for my sake will save it. 25 What profit is there for one to gain the whole world yet lose or forfeit himself? 26 Whoever is ashamed of me and of my words, the Son of Man will be ashamed of when he comes in his glory and in the glory of the Father and of the holy angels.

As we reflect on this moment, there are some questions we might have for ourselves:

- In what ways do we contribute to the weight of the cross?
- In what ways do we add to the weight we put on others?
- In what ways do we dismiss or add to the suffering of our Lord?
- In what ways do we dismiss or cause the suffering of others?
- In what ways do we add to the suffering of our Lord by our inaction?
- In what ways do we fail to relieve the suffering of others for fear of persecution?

- In what ways do we mourn and lament the sufferings of our Lord?
- In what ways might we lessen the weight of the cross?
- In what ways do we turn to alleviate and minister to the suffering of others?
- In what ways might we pick up our cross and follow Him?

(Question 3: The fifth mystery of the Sorrowful Mysteries is commonly referred to as the “The Crucifixion of our Lord and Savior.” To what does this refer and what might we reflect upon about that moment?)

(Matthew 27:35-44)

35 After they had crucified him, they divided his garments by casting lots; 36 then they sat down and kept watch over him there. 37 And they placed over his head the written charge against him: *This is Jesus, the King of the Jews.* 38 Two revolutionaries were crucified with him, one on his right and the other on his left. 39 Those passing by reviled him, shaking their heads 40 and saying, “You who would destroy the temple and rebuild it in three days, *save yourself*, if you are the Son of God, [and] come down from the cross!” 41 Likewise the chief priests with the scribes and elders mocked him and said, 42 “He saved others; he cannot save himself. *So he is the king of Israel!* Let him come down from the cross now, and we will believe in him. 43 *He trusted in God; let him deliver him now if he wants him. For he said, ‘I am the Son of God.’*” 44 The revolutionaries who were crucified with him also kept abusing him in the same way.

(Note: In the footnote to Matthew 27:43 in the NABRE, there is a reference to Wisdom 2:12-20)

(Wisdom 2:12-20)

Let us lie in wait for the righteous one, because he is annoying to us; he opposes our actions, reproaches us for transgressions of the law and charges us with violations of our training.

13 *He professes to have knowledge of God and styles himself a child of the LORD.*

14 *To us he is the censure of our thoughts; merely to see him is a hardship for us,*

15 *Because his life is not like that of others, and different are his ways.*

16 *He judges us debased; he holds aloof from our paths as from things impure. He calls blest the destiny of the righteous and boasts that God is his Father.*

17 *Let us see whether his words be true; let us find out what will happen to him in the end.*

18 *For if the righteous one is the son of God, God will help him and deliver him from the hand of his foes.*

19 *With violence and torture let us put him to the test that we may have proof of his gentleness*

and *try his patience*.
20 *Let us condemn him to a shameful death;*
for *according to his own words, God will take care of him.*”

And if we follow this thread back to Matthew 28:18, we shall find this:

(Matthew 28:18)
18 *Then Jesus approached and said to them, “All power in heaven and on earth has been given to me.”*

The expectation of the adversaries was that if He was truly the Son of God, He would come down off the cross, but they did not comprehend the greater plan of God. Still, some observed and perhaps began to see.

(Matthew 27:54)
54 *The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, “Truly, this was the Son of God!”*

Of course, we could have done an episode, actually several, on just this mystery alone, but time is short. Still, before we leave today's discussion, I would like to turn our reflection to one more piece of scripture.

(John 19:25-30)
25 *Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. 26 When Jesus saw his mother and the disciple there whom he loved, he said to his mother, “Woman, behold, your son.” 27 Then he said to the disciple, “Behold, your mother.” And from that hour the disciple took her into his home.*

(Question 4: In scripture, this was the last moments of the life of Jesus on earth. This is essentially his last act. **What did our Savior do here?)**

Quotes:

– *John Paul II*

The Rosary of the Virgin Mary, which gradually took form in the second millennium under the guidance of the Spirit of God, is a prayer loved by countless Saints and encouraged by the Magisterium.

– *John Paul II*

[There is an] urgent need to counter a certain crisis of the Rosary, which in the present historical and theological context can risk being wrongly devalued, and therefore no longer taught to the younger generation. There are some who think that the centrality of the Liturgy, rightly stressed by the Second Vatican Ecumenical Council, necessarily entails giving lesser importance to the Rosary. Yet, as Pope Paul VI made clear, not only does this prayer not conflict with the Liturgy,

it sustains it, since it serves as an excellent introduction and a faithful echo of the Liturgy, enabling people to participate fully and interiorly in it and to reap its fruits in their daily lives.

– *John Paul II*

[T]he most important reason for strongly encouraging the practice of the Rosary is that it represents a most effective means of fostering among the faithful that *commitment to the contemplation of the Christian mystery* which I have proposed in the Apostolic Letter *Novo Millennio Ineunte* as a genuine “training in holiness”: “What is needed is a Christian life distinguished above all in the *art of prayer*”.

– *John Paul II*

Many signs indicate that still today the Blessed Virgin desires to exercise through this same prayer that maternal concern to which the dying Redeemer entrusted, in the person of the beloved disciple, all the sons and daughters of the Church: “Woman, behold your son!” (Jn19:26). Well-known are the occasions in the nineteenth and the twentieth centuries on which the Mother of Christ made her presence felt and her voice heard, in order to exhort the People of God to this form of contemplative prayer. I would mention in particular, on account of their great influence on the lives of Christians and the authoritative recognition they have received from the Church, the apparitions of Lourdes and of Fatima; these shrines continue to be visited by great numbers of pilgrims seeking comfort and hope.

Final Thoughts:

There is so much more to this chaplet of mysteries (and indeed about all the mysteries of which we have spoken), but we only allocated two hours to this part of our conversation, so, that is why we were only able to scratch the surface. What this reveals is how much is waiting for us within our meditation and contemplation of the mysteries. Clearly, in one sitting of our prayer, we cannot cover all the ground, but we can allow the Holy Spirit to guide us through the Psalter of Jesus and Mary.

We must keep in mind, that while some clergy and the very wealthy of the early centuries might be granted or able to afford a copy of the scriptures, they were not readily available to the laity, simply due to the cost and size of the library of writings. Even if one could afford the library, which is what the Bible really is, the size of all the books could not be easily carried around. There certainly was not a pocket or online edition which could be accessed by a smart phone, so the Rosary, in a way, was a means of carrying the highlights of the library of scripture in the heart. The Rosary initially evolved and passed from generation to generation through oral tradition. Saint Dominic began to spread the devotion of the prayer through preaching the Psalter of Jesus and Mary. As it evolved with heavenly assistance, it became a means for the laity to carry with them in their hearts the mysteries of faith and enable them to meditate, contemplate, and reflect on the meaning to not just our daily lives, but also that of our eternity.

Through memorization and recitation, the faith was passed from heart to heart by a set of beads, but the beads themselves are only a counting device. There is nothing magical about them, no matter how ornate. We must remember that the Rosary is not the set of beads, but the index of the life, passion, death, and resurrection of our Lord and Savior. That index is our guide as we

pray, but the real story waits within for the heart which endeavors to explore it and which allows the Holy Spirit to be their guide.

A means of passing the faith from heart to heart was through teaching the Rosary, not simply how to recite or count the prayers as milestones of meditation and contemplation, but how to follow the scripture which reveals the true power and love of the Father, the Son, and the Holy Spirit. Yes, Mary is there; and the Rosary also draws us to observe the love of a mother who loves her Son as she loves God Himself.

Wrap Up: Well, our time has come to an end. We hope you will be able to join us next week as we turn our discussion to the Glorious Mysteries.

Let us conclude with a prayer: Heavenly Father, we thank you for this opportunity to share the blessings of our trust and faith in You. We pray that as we go our separate ways, You will continue to walk with us and help us to see how we may put on the armor of **truth, righteousness, peace, faith, salvation**, and the **Word** of the gospel not only for the benefit of our lives, but also the lives of all who cross our path. In the name of the Father, the Son and the Holy Spirit, we pray. Amen.

Thank you all and God bless.

Next Session: The Rosary – Part VII: The Glorious Mysteries

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