



The Armor of Faith
Topic Summary: Divine Mercy
Part V: More on the Devotion



David Prays for Mercy
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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 with 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 on the team, and, as everyone knows by now, I am simply here to ask questions, because we never know to what adventure a question might lead. 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 as well as their petitions for the blessings of Your great mercy.

We also continue to pray for Your assistance to enable hearts to come together and care for one another as we face this pandemic. We pray too, dear Lord, for the day our parishes shall re-open, so we may once more come to adore You and receive You as You instructed us at the paschal supper.

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 listen to us on any device where you can connect to the Internet, including 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 your assistance in evangelization. By sharing the URL for our show, you can help us spread knowledge of our faith. All you need to do is share the URL, wcatradio.com/armoroffaith via email or social media and tell family and friends as well. Several of the streaming services through which we are available on demand also have share options, so we invite you to join the evangelization and help us spread the good news of the Gospel and our faith in Jesus Christ. You can also help us by selecting the follow or subscribe option associated with the service through which you listen to our show.

Faith Event Announcements:

40 Days for Life: As with any ministry, funding is necessary to support operations. As the battle for life continues to rage, the fund raising effort which enables the 40 Days for Life ministry is down significantly. If you would like to help in the battle for life, please visit <https://www.40daysforlife.com> and select the donate button.

Politics and Pandemic Response: In times of trial and tribulation, a spirit with positive energy is essential to victory over the challenge. We encourage our listeners to turn away from the negative energy being spread through so many sources and to resist those who endeavor to divide us for ideological agendas. Our love and support for one another is required if we are to prevail in the face of adversity.

Let us encourage one another and support one another with the spirit of love. Let us also ask God to fill us with the wisdom, courage, and strength by which we may use the gifts and talents He created within us to help accomplish His will. Let us allow God to lead us in ministries of love and caring in action.

Why Catholics Do What We Do:

Spring – Part II:

Last time we talked about Spring Cleaning. I think we will continue on this path but with the spring cleaning of the soul in mind. Today we will begin a discussion on how to clean out our souls.

The easiest way to fully clean the soul is by being Baptized. Baptism cleanses us from all the sins that accumulate from Original Sin to the present day. However, you can only be Baptized once. From that time on, we must account for our misdeeds by ourselves. When a person is Baptized as an adult, all of the sins from his or her entire life are wiped away and the soul is as lily white as it can be. When a person is Baptized as an infant, the new baby is freed from original sin and begins life with the cleanliness of pure love.

So how do we sin? How do we know what sin is? How do we correct the things that we have done wrong so that we can be worthy of entering into Heaven when our time comes?

These are all questions that are asked during the course of Sacramental preparation. We must all be aware of our sinfulness and we must also know how to go about getting clean and “in with God.”

What is a sin? God gave to Moses the Ten Commandments. Those 10 commands were given so that we would know how to behave and so that we would know what is a sin and what is not.

In Matthew 22:37-40 Jesus told the Apostles:

(Matthew 22:37-40)

*He [Jesus] said to him, You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. **The whole law and the prophets depend on these two commandments.***

God gave ten commands and Jesus gave two. Are they different? Not at all. In the Ten Commandments God directed the first three as to our relationship with God. The next seven commands were directed as to our relationship with our neighbors. As you can see, God the Father and Jesus did not contradict each other, rather they spoke with the same authority.

Jesus knew better than most of us that we are sinners, but through His sacrifice and the mercy He desires for us gives us the ability to seek and receive forgiveness.

In the Gospel of John 20:23, Jesus tells His disciples:

(John 20:23)

Whose sins you shall forgive, they are forgiven; whose sins you shall retain, are retained.

A great and important message is revealed in that one line. Sins that we confess ARE forgiven. Sins that we do not confess are NOT forgiven. We have to ask for the forgiveness and it is willingly and freely given. If we do not ask for this grace of forgiveness, we will not receive it.

Today we still depend on the Ten Commandments to teach us how to live our lives.

The Catholic Church provides us with the opportunity to cleanse by going to confession. This is truly a blessing as through this act of confession, we are given the graces to express our sins, express our sorrow for the sins, and to have them absolved by the priest. When the priest absolves our sins, they are truly forgiven. Jesus gave the Apostles the ability to forgive sins and this is a tradition that has been carried on throughout the history of our church.

Now for the really big question. Why do we have to tell our sins to a priest? Why can't I just talk to God? This actually goes wayyyyyy back in history. Before Christ, and through the middle ages, when people sinned, they had to stand in the public square and proclaim their sins. Why? Because when we sin, that sin is like a pebble that is tossed out into a lake. The ripple effect of one sin can cause problems for an entire community. An example of this would be in telling a lie. When we lie, we hurt the person we are lying about as well as those to which we tell the lie. Of course people will talk, and then the lie is spread like gossip, and we all understand how gossip works.

Public shaming was for simple sins. More egregious sins were handled with torturous methods and even death. But for simple things, public shaming was the popular solution.

Jesus told the Apostles to forgive. The priest sits in the seat of Jesus, our Lord and forgiver. The priest acts in what we call "Persona Christi," he is there for Christ. Jesus uses the hands, the heart and the voice of the priest to give us His forgiveness. The priest also sits in as the community representative so that we no longer have to stand and tell everyone our sins.

But why can't we just go to God? We are human beings. We need to experience the act of asking for forgiveness. We need to hear ourselves say what we have done and we also need to hear ourselves say we are sorry. There is real power of grace in speaking out loud the ills we have done and to beg God to forgive us. During this time in the confessional, the priest can also offer us counsel on how to avoid repeating the sin.

Over the next couple of weeks we will look at each of the Commandments and what they mean. We will also do a review on how to examine our conscience before going to confession.

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 Spring Cleaning of the Soul, 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 144.

Discussion:

During our last two episodes, I referred to Matthew 18:21-35, the "Parable of the Unforgiving Servant." Let me share it one more time, for it reveals a challenge which we face as we perceive ourselves as well as our relationship with others.

(Matthew 18:21-35)

21 Then Peter approaching asked him, “Lord, if my brother sins against me, how often must I forgive him? As many as seven times?” 22 Jesus answered, “I say to you, not seven times but seventy-seven times. 23 That is why the kingdom of heaven may be likened to a king who decided to settle accounts with his servants. 24 When he began the accounting, a debtor was brought before him who owed him a huge amount. 25 Since he had no way of paying it back, his master ordered him to be sold, along with his wife, his children, and all his property, in payment of the debt. 26 At that, the servant fell down, did him homage, and said, ‘Be patient with me, and I will pay you back in full.’ 27 Moved with compassion the master of that servant let him go and forgave him the loan. 28 When that servant had left, he found one of his fellow servants who owed him a much smaller amount. He seized him and started to choke him, demanding, ‘Pay back what you owe.’ 29 Falling to his knees, his fellow servant begged him, ‘Be patient with me, and I will pay you back.’ 30 But he refused. Instead, he had him put in prison until he paid back the debt. 31 Now when his fellow servants saw what had happened, they were deeply disturbed, and went to their master and reported the whole affair. 32 His master summoned him and said to him, ‘You wicked servant! I forgave you your entire debt because you begged me to. 33 Should you not have had pity on your fellow servant, as I had pity on you?’ 34 Then in anger his master handed him over to the torturers until he should pay back the whole debt. 35 So will my heavenly Father do to you, unless each of you forgives his brother from his heart.”

As we consider the Divine Mercy devotion, let us remember, it is simple, like the two greatest commandments, to love God and to love one another, as we are told in Matthew 22:36-40, but as we grow in understanding, as we grow in devotion, there is much to learn about ourselves, about our choices, about our actions, about what Jesus asks of us, and about our relationship with our Lord as well as one another. Let us remember what Jesus said in Matthew 9:13:

(Matthew 9:13)

[Jesus said,] “Go and learn the meaning of the words, ‘I desire mercy, not sacrifice.’ I did not come to call the righteous but sinners.”

He instructs us to learn about mercy, but he also tells us He calls not to the perfect, but the imperfect. He also explains in the guiding rule also known as the golden rule,

(Matthew 7:12)

Do to others whatever you would have them do to you. This is the law and the prophets.

As we follow the threads of scripture, we see the fabric of mercy which God weaves. Mercy is not simply something He grants us, but also something He expects of us. He gives us the parables, He gives us the examples, He tells us in so many ways. We may come to Him seeking His Mercy, but let us also remember, we cannot immerse ourselves in the Divine Mercy Devotion without sharing the blessing of His mercy. Let us remember that we demonstrate our understanding of what God asks of us, not only in our worship of our Lord, but also by how we employ the gifts and talents He created within us and what we do for one another.

So, as we were running out of time during our last episode, we began to discuss mercy and faith in action. I mentioned that as we consider the Divine Mercy Devotion, we must consider that it is more than prayer and reflection, it is also about action. I pointed out that Jesus said to Saint Faustina, "... *the strongest faith is of no avail without works.*" (Diary, 742) This was also revealed to us in James 2:14-26, which reads:

(James 2:14-26)

14 What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? 15 If a brother or sister has nothing to wear and has no food for the day, 16 and one of you says to them, "Go in peace, keep warm, and eat well," but you do not give them the necessities of the body, what good is it? 17 So also faith of itself, if it does not have works, is dead.

18 Indeed someone may say, "You have faith and I have works." Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works. 19 You believe that God is one. You do well. Even the demons believe that and tremble. 20 Do you want proof, you ignoramus, that faith without works is useless? 21 Was not Abraham our father justified by works when he offered his son Isaac upon the altar? 22 You see that faith was active along with his works, and faith was completed by the works. 23 Thus the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called "the friend of God." 24 See how a person is justified by works and not by faith alone. 25 And in the same way, was not Rahab the harlot also justified by works when she welcomed the messengers and sent them out by a different route? 26 For just as a body without a spirit is dead, so also faith without works is dead.

Of course, there are those who point out to us that we cannot purchase a place in heaven by our works because we are not saved by our works, but by the grace of God. We see this in Ephesians 2:4-10, which reads.

(Ephesians 2:4-10)

4 But God, who is rich in mercy, because of the great love he had for us, 5 even when we were dead in our transgressions, brought us to life with Christ (by grace you have been saved), 6 raised us up with him, and seated us with him in the heavens in Christ Jesus, 7 that in the ages to come he might show the immeasurable riches of his grace in his kindness to us in Christ Jesus. 8 For by grace you have been saved through faith, and this is not from you; it is the gift of God; 9 it is not from works, so no one may boast. 10 For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.

(Question 1: On the surface, we might be tempted to think that these two passages of scripture might be in conflict; the importance of works in one explanation and the importance of the grace of God in another. Why is that not the case and why are our works essential to our faith and our salvation?)

(Matthew 25:31-46)

31 "When the Son of Man comes in his glory, and all the angels with him, he will sit

upon his glorious throne, 32 and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. 33 He will place the sheep on his right and the goats on his left. 34 **Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, 36 naked and you clothed me, ill and you cared for me, in prison and you visited me.'** 37 Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? 38 When did we see you a stranger and welcome you, or naked and clothe you? 39 When did we see you ill or in prison, and visit you?' 40 And the king will say to them in reply, **'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.'** 41 Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. 42 For I was hungry and you gave me no food, I was thirsty and you gave me no drink, 43 a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.' 44 Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' 45 He will answer them, **'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.'** 46 **And these will go off to eternal punishment, but the righteous to eternal life."**

(Diary, 1317)

I understand Your words, Lord, and the magnitude of the mercy that ought to shine in my soul. Jesus: *I know, My daughter, that you understand it and that you do everything within your power. But write this for the many souls who are often worried because they do not have the material means with which to carry out an act of mercy. Yet spiritual mercy, which requires neither permission nor storehouses, is much more meritorious and is within the grasp of every soul. If a soul does not exercise mercy somehow or other, it will not obtain My mercy on the day of judgment. Oh, if only souls knew how to gather eternal treasure for themselves, they would not be judged, for they would forestall My judgment with their mercy.*

(Question 2: As we consider what Jesus told Saint Faustina, we should reflect that the Church teaches us about Corporal Works of Mercy and Spiritual Works of Mercy. What is the difference between the two and why might Jesus remind us of the merits of spiritual mercy?)

Corporal Works of Mercy

- Feed the hungry
- Give drink to the thirsty
- Clothe the naked
- Shelter the homeless
- Visit those in prison
- Comfort the sick
- Bury the dead

Spiritual Works of Mercy

- Admonish sinners
- Instruct the uninformed
- Counsel the doubtful
- Comfort the sorrowful
- Be patient with those in error
- Forgive offenses
- Pray for the living and the dead

- Corporal Works of Mercy are physical acts employing material means
- Corporal Works of Mercy are not just about money, but also time and talent
- Spiritual Works of Mercy are spiritual acts which do not require stores of material means (money and things)
- Spiritual Works of Mercy may be accomplished with the assistance of material means, but mostly rely on time, talent, knowledge of faith, courage, and strength

So, let's revisit an important portion of what Jesus says to Saint Faustina:

If a soul does not exercise mercy somehow or other, it will not obtain My mercy on the day of judgment.

(Revelation 2:19)

19 I know your works, your love, faith, service, and endurance, and that your last works are greater than the first.

(Matthew 6:19-21)

19 [Jesus said,] "Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. 20 But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. 21 For where your treasure is, there also will your heart be."

(Matthew 9:13)

[Jesus said,] "Go and learn the meaning of the words, 'I desire mercy, not sacrifice.' I did not come to call the righteous but sinners."

(Question 3: As we reflect on this conversation of Mercy, that if we expect to receive mercy for our sins, we must also be prepared to give it; we might notice that we too often fail, and as we do, we separate ourselves from what God asks of us. So, how do we reconcile this and turn our efforts back to what God asks of us?)

- If we separate ourselves from God, how can we receive His mercy?
- We separate ourselves from God by the ways we sin
- The sacrament of reconciliation brings us back to God
- If we desire His mercy, we must reconcile with Him

(Diary, 1448)

Write, speak of My mercy. Tell souls where they are to look for solace; that is, in the Tribunal of Mercy [the Sacrament of Reconciliation] There the greatest miracles take place [and] are incessantly repeated. To avail oneself of this miracle, it is not necessary to go on a great pilgrimage or to carry out some external ceremony; it suffices to come with faith to the feet of My representative and to reveal to him one's misery, and the miracle of Divine Mercy will be fully demonstrated. Were a soul like a decaying corpse so that from a human standpoint, there would be no [hope of] restoration and everything would already be lost, it is not so with God. The miracle of Divine Mercy restores that

soul in full. Oh, how miserable are those who do not take advantage of the miracle of God's mercy! You will call out in vain, but it will be too late.

(Question 4: Reconciliation is part of keeping a relationship. What is another important part towards maintaining the health of any relationship and by what means can we accomplish this with our Lord and Savior?)

(Diary, 146)

Prayer. – A soul arms itself by prayer for all kinds of combat. In whatever state the soul may be, it ought to pray. A soul which is pure and beautiful must pray, or else it will lose its beauty; a soul which is striving after this purity must pray, or else it will never attain it; a soul which is newly converted must pray, or else it will fall again; a sinful soul, plunged in sins, must pray so that it might rise again. There is no soul which is not bound to pray, for every single grace comes to the soul through prayer.

- Pray in adoration (episode 114)
- Pray the Rosary (episodes 128 – 139)
- Pray the stations of the Cross (this will require another series)
- Pray during the Hour of Mercy
- Pray the Chaplet
- Pray the Litany to the Divine Mercy
- Pray the Novena

(Note: Prayer is not just about petitions, it is about sharing and listening → If we are to hear what He is saying to our hearts, we must listen carefully for His *light, silent sound.*)

(Question 5: As we talked about prayer, we mentioned the Hour of Mercy. What is the hour of Mercy and why might this hour be important to us?)

(Diary, 1320)

At three o'clock, implore My mercy, especially for sinners; and, if only for a brief moment, immerse yourself in My Passion, particularly in My abandonment at the moment of agony. This is the hour of great mercy. In this hour, I will refuse nothing to the soul that makes a request of Me in virtue of My Passion

(Diary, 1572)

As often as you hear the clock strike the third hour, immerse yourself completely in My mercy, adoring and glorifying it; invoke its omnipotence for the whole world, and particularly for poor sinners; for at that moment mercy was opened wide for every soul. In this hour you can obtain everything for yourself and for others for the asking; it was the hour of grace for the whole world — mercy triumphed over justice.

My daughter, try your best to make the Stations of the Cross in this hour, provided that your duties permit it; and if you are not able to make the Stations of the Cross, then at

least step into the chapel for a moment and adore, in the Most Blessed Sacrament, My Heart, which is full of mercy; and should you be unable to step into the chapel, immerse yourself in prayer there where you happen to be, if only for a very brief instant.

- We can pray in adoration
- We can pray before the altar
- We can set a reminder to pray
- We can pray where ever we are
- While we can pray in any form at 3pm, of course it is not the only time, but it is a special time for us to come to the Sacred Heart of our Lord and Savior and reflect on the Hour of His Passion

(Diary, 1731) *Through the chaplet you will obtain everything, if what you ask for is compatible with My will.*

Quotes:

– *Sister Faustina (Diary 120)*

I have wandered onto the subject of silence. But this is not what I wanted to speak about, but rather about the soul's life with God and about its response to grace. When a soul has been cleansed, and the Lord is on intimate terms with it, it begins to apply all its inner force in striving after God. Yet the soul cannot do anything of itself. God alone arranges everything. The soul knows this and is mindful of it. It is still in exile and understands well that there may yet come cloudy and rainy days, but it must now look upon things differently from what it had up to now. It does not seek reassurance in a false peace, but makes ready for battle. It knows it comes from a warrior race. It is now much more aware of everything. It knows that it is of royal stock. It is concerned with all that is great and holy.

– *Sister Faustina (Diary 145)*

When, under his direction, my soul began to experience deep recollection and peace, I often heard these words in my soul: [From Jesus] *Strengthen yourself for combat* – repeated over and over at various times.

They [Difficulties] do not frighten or terrify the soul, just as a warrior who is constantly in battle is not terrified by the roar of the cannon. Far from being frightened, it listens to determine from which side the enemy is launching his attack, in order to defeat him. It does nothing blindly, but examines and ponders everything deeply and, not counting on itself, it prays fervently and asks advice of other warriors who are experienced and wise. When the soul acts in this way, it nearly always wins.

These are attacks when a soul has no time to think or seek advice; then it must enter into a life-or-death struggle. Sometimes it is good to flee for cover in the wound of the Heart of Jesus, without answering a single word. By this very act the enemy is already defeated.

In time of peace, as well, the soul continues making efforts, just as in time of battle. It must exercise itself, and do so with energy; otherwise it has no chance of attaining victory. I regard

the time of peace as a time of preparation for victory. The soul must be ever watchful; watchfulness and again, watchfulness. The soul that reflects receives much light. A distracted soul runs the risk of a fall, and let it not be surprised when it does fall. O Spirit of God, Director of the soul, wise is he whom You have trained! But for the Spirit of God to act in the soul, peace and recollection are needed.

Final Thoughts:

As we continue our discussion of elements of the Divine Mercy Devotion, we will of course continue to discuss the meaning of our Lord's Mercy, but just as with scripture, we must not just focus on parts, but endeavor to learn from the full context. While the Divine Mercy Devotion begins with veneration of the Image, it not just a matter of following a set of rituals or reciting prayers, but learning and living the message which they carry.

As we discussed today, prayer is an important component of the devotion because it is our communication with Jesus, not simply for what we ask of Him, but also for reflection on what He asks of us. As we consider the words of Saint Faustina, we must also reflect on the words Jesus repeated to her, "*Strengthen yourself for combat.*" Jesus is warning us that the evil one will not just sit idly by as our Lord and Savior offers His Mercy, but we can expect the evil one to do all in his power to confuse us, confound us, distract us, and tempt us as a means to separate us from God. Jesus is warning us that we are engaged in an ongoing battle and we must prepare for the fight. Jesus will ensure we prevail, but only if we believe and trust in Him.

If you remember, during episode 107, the first episode of the series, "Put on the Armor of Prayer," I asked, "How might we consider prayer to be armor for the soul?" During our discussion in answer to the question, we noted that prayer is:

- A means to reflect on God's Holy Word
- A means to reflect on our daily life
- A means to reflect on our choices as God sees them
- A means to reflect on what is right and just
- A means to reflect on our personal growth in the eyes of God
- A means to reflect on how we might help others as God asks of us
- A means to reflect on how to better live what God asks of us
- A means to reflect on where we place God in our lives

As a result of our Divine Mercy discussion, I would also add to that list, "A means to reflect on Jesus' mercy, forgiveness, and love." While that is contained within the first item of the list, our reflection on God's Holy Word, we must remember that in that Word, Jesus said to us:

(Matthew 9:13)

[Jesus said,] "*Go and learn the meaning of the words, 'I desire mercy, not sacrifice.' I did not come to call the righteous but sinners.*"

I also mentioned that as we reflect upon what God asks of us, our life, our choices, and our relationship with God; as we converse with God and draw closer to our Lord and Savior, we

make the work of the evil one, who seeks the ruin of our soul, more difficult. As we put on the armor of God, through accepting what God teaches, expressing our love, and deferring to His will; we put on His will as the armor to protect our soul.

The Divine Mercy Devotion is a means to focus so we not only prepare for this battle, but we also draw closer to the Sacred Heart which is the ultimate protection for the soul.

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 attention to the Divine Mercy Chaplet.

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: Divine Mercy – Part VI: The Divine Mercy Chaplet

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