



The Armor of Faith
Topic Summary: Divine Mercy
Part VI: The Chaplet



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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 showing questions on radio is a rather tough thing to do, so I just keep to the simple. 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.

We continue to pray dear Lord, for Your assistance to end the pandemic. We pray for all who suffer and those who have passed. We pray that the doors of our parishes shall soon be opened

so that we may once more come together in community, that we may once more come to adore You, and that we may once more receive You as You taught 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 Events Commentary:

As we continue to participate in the response to the pandemic, I must express grave disappointment in our entertainment, news, and social media. Our media has failed us more than any other institution working in response to the pandemic. At a time when we should be working together as a nation, the response of our mainstream media has been partisan, political, confusing, and extremely divisive. Our media has become a cesspool of disinformation which has lead to poor decision making by authorities and citizens alike.

Rather than provide us with useful and actionable information and encourage us to unity of action in support of the national, state, and local efforts to contain, mitigate, and end the pandemic, we find the media weaponizing pandemic reporting and commentary as a means to set us against one another and to manipulate us for political goals which have nothing to do with the pandemic response. Unfortunately, it is the people who suffer as media and political entities endeavor to divide us.

In Matthew 12:25, Jesus said, *“Every kingdom divided against itself will be laid waste, and no town or house divided against itself will stand.”* So, what can we do as our media stirs political turmoil, hate, and vitriol? The answer is found in over what we personally have control. Of course, that is much easier said than done.

Some of us may be able to write media sources and tell them to stop the politics. Some of us may also write our representatives and tell them to stop playing to the media and do the work

the people need. Those of us who participate on social media may also encourage one another to stop the politics. On social media, our response must be measured, but we must also point out the disinformation, perhaps providing a link to a truthful source, but then, truthful sources are getting harder and harder to find. We can also set the example by not responding with inflammatory language or insults; simply identify disinformation and point to facts.

Of course, we must face the reality that the politicized media in all its forms will not respond to us, because it is not about us to them, it is about influencing the institutions of power according to their political ideologies. As Catholics, our decision making must be based on truth and what God asks of us before any ideology – and we must not support any ideology with policies in opposition to what God asks of us. We must avoid the temptation to respond according to politics, rather, we must encourage one another as we work together to take care of one another.

While we may be just one person against a world of powerful institutions, one power we must always remember we have is the power to pray. In our prayers, we may ask for God to guide and lead us to how we may use the gifts and talents He has placed within us to help accomplish His will. In our hearts, let us listen for His guidance and the directions to which He nudges us.

Another power our Lord has given us is the power to share the blessings of love. When we feel frustration rising within us, when we feel the desire to lash out, let us remember, God does not reward our zingers and gotchas; He rewards what we do for the least of these, as we are told in Matthew 25:36-41, which some scripture translations title, “The Judgment of Nations.”

As we mentioned last time, Jesus told Saint Faustina, “[W]rite 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.”

Depending on our means, let us use the corporal and spiritual works of mercy as our guide. Let us also pray for our media and political entities, that in this time of crisis, they will turn from the corruptions of power and turn to address the needs of the people, especially the less fortunate. Let us pray for hearts and hands to come together so we may all help accomplish the will of God. Let us pray especially that God will help us understand how we may become part of the solution rather than magnifiers of the problem. Let us also pray for His assistance to once more open our parish doors so we may safely come together in community, so we may once more come to adore Him, and so we may once more celebrate and receive Him as He taught us at the Paschal Supper.

Why Catholics Do What We Do:

Spring III:

Continuing with the Spring Cleaning of our souls. Last time we discussed the reasons why we clean the sins from our souls, how the Church enables us to make things right with God and we did a very brief history of how our current methods of going to confession came about.

Since the beginning, the Ten Commandments have been our guide as to how to live holy lives. God gave to Moses these 10 commands so that we can know how He expects us to behave. These are the best guides we have for examining our consciences as we prepare for going to the Sacrament of Reconciliation (confession). So today I would like to begin to take a deeper look at the commandments one by one. Let us look at Scripture, tradition, and some questions that might help us understand better.

The First Commandment.

Scripture presents this command in two different books, Exodus and Deuteronomy.

Exodus 20:2-17 reads:

(Exodus 20:2-17)

I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other Gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I am the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments.

Deuteronomy 5:6-21 reads:

(Deuteronomy 5:6-10)

I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me.⁸ You shall not make for yourself an idol or a likeness of anything in the heavens above or on the earth below or in the waters beneath the earth; ⁹ you shall not bow down before them or serve them. For I, the LORD, your God, am a jealous God, bringing punishment for their parents' wickedness on the children of those who hate me, down to the third and fourth generation, ¹⁰ but showing love down to the thousandth generation of those who love me and keep my commandments.

The tradition we teach today summarizes the first commandment as:

I am the LORD your God: you shall not have strange Gods before me.

Most of us have only heard the traditional formula which summarizes the commandment, but we must look deeper to fully explain it. Because we summarize the commandment to make it easier to remember, our understanding might be shortened as well. To examine what, “*You shall not have strange Gods before me,*” means, let us ask ourselves:

- 1) Have I treated people, events, or things as more important than God?
- 2) Have I denied God?
- 3) Am I ashamed of my faith and denounce it in front of others?
- 4) Do I neglected my prayers?

- 5) Do I give God time every day in prayer?
- 6) Do I seek to love God with my whole heart?
- 7) Do I seek to surrender myself to God's word as taught by the Church?
- 8) Have I ever received communion in the state of mortal sin?
- 9) Have I ever deliberately told a lie in confession or have I knowingly withheld a mortal sin from the priest in confession?
- 10) Am I ignorant of my catechism (Act of Contrition, Apostle's Creed, Ten Commandments, Seven Sacraments, the Our Father, Virtues, Works of Mercy, etc.)?
- 11) Have I willfully criticized or denied any of the teachings of the Church (heresy)?
- 12) Have I taken part in any non-Catholic worship?
- 13) Am I a member of any anti-Catholic or any secret society?
- 14) Have I knowingly read any anti-Catholic literature?
- 15) Have I used witchcraft, Wicca, or other Occult practices?
- 16) Have I practiced various forms of superstition such as fortune tellers, mediums, ouija boards, tarot cards?

Why are these questions connected to the commandment about knowing and serving God? Because each of these situations offers ways in which we take our eyes and hearts off of God and put them in other places. Places that will get us in trouble.

This is the first of 10 commandments. Hopefully we have brought food for thought. Next time we will work on the second commandment and continue our way through the rest.

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 Spring Cleaning of the Soul and Examination of Conscience, 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 145.

Discussion:

Last time, I mentioned that 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 one or two parts in isolation, but we must 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 Jesus seeks to teach us through them.

As we discussed last time, 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. 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 enable us to prevail, but only if we believe and trust in Him.

During episode 107, which is 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, trusting in our Lord, 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.

Today, we will turn our attention to the Divine Mercy Chaplet. It is a form of prayer which draws our attention to the sacrifice made for us, the Mercy which our Lord desires to pour out for us, and our need to trust in His Mercy, not only for us, but for the whole world. After the sacrifice He made for our salvation, *for the sake of His sorrowful passion*, it is a tragedy for any soul which chooses not to receive that mercy.

Before we talk about how the chaplet came to Saint Faustina, I would like to mention another prayer. It was a prayer taught to the children of Fatima by the angel of Portugal. In her book, Fatima In Lucia's Own Words, Sister Lucia relates”

As I have already written in my account of Jacinta, we went one day from Pregueira (a small olive grove belonging to my parents) to the Lapa, making our way along the slope of the hill on the side facing Aljustrel and Casa Velha. We said our Rosary there and the prayer the Angel had taught us at the first Apparition. While we were there, the Angel appeared to us for the third time, holding a chalice in his hands, with a host above it from which some drops of blood were falling into the sacred vessel. Leaving the chalice and the host suspended in the air, the Angel prostrated on the ground and repeated this prayer three times:

“Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly, and I offer You the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference with which He Himself is offended. And, through the infinite merits of His most Sacred Heart, and the Immaculate Heart of Mary, I beg of You the conversion of poor sinners.”

Then, rising, he once more took the chalice and the host in his hands. He gave the host to me, and to Jacinta and Francisco he gave the contents of the chalice to drink, saying as he did so: *“Take and drink the Body and Blood of Jesus Christ, horribly outraged by ungrateful men. Repair their crimes and console your God.”* Once again, he prostrated on the ground and repeated with us three times more, the same prayer *“Most Holy Trinity...”*, and then disappeared. Impelled by the power of the supernatural that enveloped us, we imitated all that the Angel had done, prostrating ourselves on the ground as he did and repeating the prayers that he said. **The force of the presence of God was so intense that it absorbed us** and almost completely annihilated us. It seemed to deprive us even of the use of our bodily senses for a considerable length of time. During those days, we performed all our exterior actions as though guided by that same supernatural being who was impelling us thereto. The peace and happiness which we felt were great, but wholly interior, for our souls were completely immersed in God. The physical exhaustion that came over us was also great. (Santos, 172-173)

One of the prayers of the Divine Mercy Chaplet is:

Eternal Father, I offer You the body, blood, soul, and divinity of Your dearly beloved Son, Our Lord, Jesus Christ, in atone for our sins and those of the whole world.

(Question 1: When I first heard the phrase, “I offer you the body, blood, soul, and divinity of our Lord, Jesus Christ,” I attributed that phrase to the Divine Mercy Chaplet. **What might this reveal to us when we observe common phrases between prayers?)**

- Common threads of meaning
- Common threads for reflection
- Common threads for sharing
- Common threads in emphasis of our faith

Another phrase which we find in the Divine Mercy Chaplet is, “Jesus, I trust in you.” We are called to say it three times. Of course, part of the focus of the Divine Mercy Image is the signature, “*Jesus I trust in You.*” (Diary, 47)

Once more, my association with this phrase was initially through the Divine Mercy Chaplet. As we turn to the story of Saint Margaret Mary Alcoque, who received apparitions of Christ in 1673, we find something similar in a prayer in which Jesus instructed her.

O my Jesus, you have said: 'Truly I say to you, ask and you will receive, seek and you will find, knock and it will be opened to you. ' Behold I knock, I seek and ask for the grace of..... (here name your request)

*Our Father... .
Hail Mary... .
Glory Be to the Father... .*

Sacred Heart of Jesus, I place all my trust in you.
(EWTN)

The devotion of the Sacred Heart was described by an unknown author who stated:

On repeated occasions, Jesus appeared to Saint Margaret Mary Alcoque, a Visitation nun, in France, and during these apparitions He explained to her the devotion to His Sacred Heart as He wanted people to practice it. He asked to be honored in the symbol of His Heart of flesh; he asked for acts of reparation, for frequent Communion, Communion on the First Friday of the month, and the keeping of the Holy Hour.

When the Catholic Church approved the devotion to the Sacred Heart of Jesus, she did not base her action only on the visions of Saint Margaret Mary. The Church approved the devotion on its own merits. (EWTN)

(Question 2: As we examine the instructions of Jesus to Saint Alcoque, we might observe some similarities between the Sacred Heart devotion and the Divine Mercy. What caught my attention in the explanation above, though, is the statement about Catholic Church approval: “When the Catholic Church approved the devotion to the Sacred Heart of Jesus, she did not base her action only on the visions of Saint Margaret Mary. The Church approved the devotion on its own merits.” What might we think those merits might be?)

- Alignment with the message of the Gospel
- Alignment with what is revealed in the full context of scripture
- Alignment with the studies and teachings of the Magisterium of the Catholic Church – in other words, no heresies

As I was researching for something else, I came across this warning of Jesus to Saint Alcoque:

But listen, My daughter, believe not lightly and trust not every spirit, for Satan is enraged and will seek to deceive you. (Pollard)

(Question 3: I mentioned this during episodes 140 and 141, so this is a bit of a pop quiz. Where have we seen a similar statement made in scripture and why is this warning so important for us?)

(1 John 4:1)

“Beloved, do not trust every spirit but test the spirits to see whether they belong to God, because many false prophets have gone out into the world.”

So, let's talk now about how the chaplet came to Saint Faustina. In her diary, Saint Faustina relates the following:

(Diary, 474 - 476)

(474) In the evening, when I was in my cell, I saw an Angel, the executor of divine wrath. ... I found myself pleading with God for the world with words heard interiorly.

As I was praying in this manner, I saw the Angel's helplessness: he could not carry out the just punishment which was rightly due for sins. Never before had I prayed with such inner power as I did then.

(457) The words with which I entreated God are these: *Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved son, Our Lord Jesus Christ for our sins and those of the whole world; for the sake of His sorrowful Passion, have mercy on us.*

(476) The next morning, when I entered chapel, I heard these words interiorly: *Every time you enter the chapel, immediately recite the prayer which I taught you yesterday. When I had said the prayer, in my soul I heard these words: This prayer will serve to appease My wrath. You will recite it for nine days, on the beads of the rosary, in the following manner:*

First of all, you will say one OUR FATHER and HAIL MARY and the I BELIEVE IN GOD [Apostles Creed].

Then on the OUR FATHER beads you will say the following words: “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.”

On the HAIL MARY beads you will say the following words: “For the sake of His sorrowful Passion have mercy on us and on the whole world.”

In conclusion, three times you will recite these words: "Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world."

(Question 4: As we reflect on these three paragraphs of Saint Faustina's Diary, we might observe some things familiar to us. **To what does this prayer draw our attention?)**

- Our Father (how Jesus told us to pray)
- Hail Mary (the Angelic Salutation)
- Apostle's Creed (our profession of faith)
- I offer You... (the bread of life, the sacrifice made for us in atonement of sins)
- Holy God... (our request for mercy on us and the whole world)

Let's review some excerpts from Saint Faustina's Diary concerning the Divine Mercy Chaplet:

(Diary, 687)

Once, as I was going down the hall to the kitchen, I heard these words in my soul: *Say unceasingly the chaplet that I have taught you. **Whoever will recite it will receive great mercy at the hour of death. Priests will recommend it to sinners as their last hope of salvation. Even if there were a sinner most hardened, if he were to recite this chaplet only once, he would receive grace from My infinite mercy. I desire that the whole world know My infinite mercy. I desire to grant unimaginable graces to those souls who trust in My mercy.***

(Diary, 754)

The Lord's Promise: ***The souls that say this chaplet will be embraced by My mercy during their lifetime and especially at the hour of their death.***

(Diary, 1541)

*My daughter, **encourage souls to say the chaplet which I have given to you. It pleases Me to grant everything they ask of Me by saying the chaplet. When hardened sinners say it, I will fill their souls with peace, and the hour of their death will be a happy one.***

Write this for the benefit of distressed souls; when a soul sees and realized the gravity of its sins, when the whole abyss of the misery into which it immersed itself is displayed before its eyes, let it not despair, but with trust let it throw itself into the arms of My mercy, as a child into the arms of its beloved mother. These souls have a right of priority to My compassionate Heart, they have first access to My mercy. Tell them that no soul that has called upon My mercy has been disappointed or brought to shame. I delight particularly in a soul which has placed its trust in My goodness.

Write that when they say this chaplet in the presence of the dying, I will stand between My Father and the dying person, not as the just Judge but as the merciful Savior.

(Diary, 1731) Today I was awakened by a great storm. The wind was raging, and it was raining in torrents, thunderbolts striking again and again. I began to pray that the storm

would do no harm, when I heard the words: *Say the chaplet I have taught you, and the storm will cease.* I began immediately to say the chaplet and hadn't even finished it when the storm suddenly ceased, and I heard the words: *Through the chaplet you will obtain everything, if what you ask for is compatible with My will.*

(Question 5: As we reflect on these paragraphs, we might observe some promises of Christ. What does Jesus promise to those who recite the Divine Mercy Chaplet?)

Those who recite the Chaplet will:

- Receive the mercy of Christ at the hour of death
- Will be embraced by mercy during life and at death
- May assist the dying when said in their presence
- Will be filled with peace
- Will receive a priority to the compassion of Christ
- Have petitions addressed, if compatible with the will of Christ

Quotes:

– *Sister Maria Lucia Santos*

How good God is! He is the God of peace, and it is along paths of peace that He leads those who trust in Him.

– (Diary, 1059)

Jesus is commanding me to make a novena before the Feast of Mercy, and today I am to begin it for the conversion of the whole world and for the recognition of The Divine Mercy.... *so that every soul will praise My goodness. I desire trust from My creatures. Encourage souls to place great trust in My fathomless mercy. Let the weak, sinful souls have no fear to approach Me, for even if it had more sins than there are grains of sand in the world, all would be drowned in the unmeasurable depths of My mercy.*

– (Diary, 1074)

Tell [all people], My daughter, that I am Love and Mercy itself. When a soul approaches Me with trust, I fill it with such an abundance of graces that it cannot contain them within itself, but radiates them to other souls.

Final Thoughts:

As we close our discussion today, some who regularly say the chaplet would point out to us that it appears that a couple of prayers are missing. Indeed, there are optional prayers before and after the prayers Jesus taught. As Saint Faustina was conversing with Jesus on 10 Oct 1937, He told her that she was holding something back from Him, her misery. (Diary, 1318) In the next paragraph, Saint Faustina wrote:

(Diary, 1319)

You expired, Jesus, but the source of life gushed forth for souls, and the ocean of mercy

opened up for the whole world. O Fount of Life, unfathomable Divine Mercy, envelop the whole world and empty Yourself out upon us.

This is usually included in Divine Mercy pamphlets as an optional opening prayer.

On 12 Feb 1937, after writing a litany of Divine Mercy considerations, Saint Faustina wrote:

(Diary, 950)

Eternal God, in whom mercy is endless and the treasury of compassion inexhaustible, look kindly upon us and increase Your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to Your holy will, which is Love and Mercy itself.

This is usually included in Divine Mercy pamphlets as the closing prayer, followed by saying three times, “*Jesus, I trust in you.*” If we remember, these were the words Jesus wanted as the signature to the image. (Diary, 47) Saint Faustina writes this phrase in several places within her diary, as an opening before writing, as part of chart of inner control of the soul, (Diary, 162) just before an examination of self, (Diary, 861) as part of a litany, (Diary, 949) and just before her conversation with Jesus as to the Divine Mercy Novena. (Diary, 1209)

Wrap Up: Unfortunately, we do not have time to discuss the Novena today, but we hope you will be able to join us next time as we turn our discussion to the Divine Mercy Novena.

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 Novena

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