

Reflections

Volume 106

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Catholic Family Newsletter

June 2024

Bringing Light Into a World of Darkness

And God Created Them Male and Female

Why Confess to a Priest

St John the Apostle

Our Lady Appears to a Condemn Man

St Jude

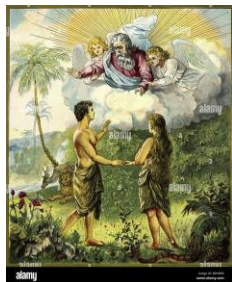
*****THOUGHT FOR TODAY*****

“Pray for those living in darkness, that they may receive the Light”

Blessing to All:

By: Richard Pickard

In the beginning God created the heavens and the earth (Gen 1:1) . And ¹**“He created them male and female. When they were created, he blessed them and named them humankind”**. We were created by God as male and female... The world of evil wants to destroy the creation of God due to the devil’s hatred for all that is good and that has been blessed by God. We are constantly bombarded by reports that people can become girls or boys or trans this or trans that or binary people. Why do you think this mental disfunction is happening? It is not from the human spirit, but by the spirit of the devil and all of his evil followers, who are deluding the minds of people.



¹ <https://bible.usccb.org/bible/genesis/5>

If the world tells you a lie long enough and often enough, then many people will buy into the lie and consider it as "truth." **As children of God, we are to fight against the lies and deception of the devil, by offering our prayers and sacrifices each day. And making our voices heard over the shouts of those who have been deluded by the lie that boys can be girls and vice versa.** Like Jesus, who prayed each day and sacrificed for the people of the world, we are to follow His example. We should pray for those that have accepted these lies.

Many people are afraid to confront others that proudly boast that the transgender person can become a woman or a man or something in between. These same people that believe this lie, also believe that the human baby in the womb is not human but only tissue. **But ask them about the endangered sea turtle eggs and they will fight to protect these eggs as they claim that these are future sea turtles and must be protected! Kill babies but protect the eggs of sea turtles!**



Which one of these do you think Jesus died for?

Just as a turtle egg becomes a turtle, a human egg becomes a human.

If human life is of infinite value to Jesus who died on the cross for us, how is it, that His sacrifice is of no importance when the baby in the womb is considered worthless to those favoring abortion? ***It is the height of delusion that babies in the womb are nothing of value, but sea turtle eggs are not only protected by the law but are pronounced as future sea turtles by the same people that kill babies.***

The values of the world are upside down. What is bad is good. What is a lie is now the truth.

We see government officials passing laws to allow men to play in women's sports; for boys to be allowed to enter girl's bathrooms; for children to have

sex change surgery or given chemicals to alter their development as boys or girls. This is an outright war against God's creation.

Don't vote for people who have aligned themselves with the devil and the destruction of God's creation. And voice your opposition to those calling for abortion. **Humans are alive in the womb.** If you believe that turtle eggs are really turtles, then why would you believe that babies in the womb are not humans? Think about this, all of you who believe in abortion. Please wake up. **Your soul for all eternity is at stake.**



Read what St John Paul II said about life in the womb. In *Evangelium Vitae*, St. John Paul II pointed to modern scientific research to support the beginning of human life in the womb.

When defending the Catholic Church's pro-life views, St. John Paul II turned to science to explain why the Church is against abortion. He detailed the science behind the Church's view in his encyclical *Evangelium Vitae*.

"Some people try to justify abortion by claiming that the result of conception, at least up to a certain number of days, cannot yet be considered a personal human life. But in fact, from the time that the ovum is fertilized, a life is begun which is neither that of the father nor the mother; it is rather the life of a new human being with his own growth. It would never be made human if it were not human already. This has always been clear, and ... modern genetic science offers clear confirmation. It has demonstrated that from the first instant there is established the program of what this living

being will be: a person, this individual person with his characteristic aspects already well determined. Right from fertilization the adventure of a human life begins, and each of its capacities requires time—a rather lengthy time—to find its place and to be in a position to act.”

St. John Paul II is referring to the reality that when fertilization occurs, something happens and a new living organism is created. This organism is different from the father or mother and is entirely new, containing all the instructions that will provide for its growth and maturation. While some philosophers and scientists may disagree about the precise moment of the beginning of human life, St. John Paul II points out that even the possibility that human life begins at conception should make us pause and consider what we are doing with abortion.

Furthermore, what is at stake is so important that, from the standpoint of moral obligation, the mere probability that a human person is involved would suffice to justify an absolutely clear prohibition of any intervention aimed at killing a human embryo. Precisely for this reason, over and above all scientific debates and those philosophical affirmations to which the Magisterium has not expressly committed itself, the Church has always taught and continues to teach that the result of human procreation, from the first moment of its existence, must be guaranteed that unconditional respect which is morally due to the human being in his or her totality and unity as body and spirit.

For those friends or family members, that support abortion for any reason, other than that of saving the life of the mother, ask them this question... “Do you believe this bible verse?”



Luke 1:41

When Elizabeth heard Mary’s greeting, *the baby* leaped in her womb; and Elizabeth was filled with the Holy Spirit.

Luke 1:41 is the inspired word of God. Believe God or believe the lie that the devil tells you?

A Personal Experience Why Confess to a Priest

By Fr. Slavko Barbaric



Introduction

Father Slavko Barbaric was born on March 11, 1946, and ordained a Franciscan priest on December 19, 1971. He earned a doctorate degree in religious pedagogy and the title of psychotherapist 5 years later.

Fr. Slavko served Medjugorje pilgrims tirelessly from 1983 until his death on Nov 24, 2000. He spoke 6 languages, led Adoration during the evening program in the church during the week, gave talks to pilgrims, led the Stations of the Cross every Friday while climbing Cross mountain, started an orphanage called "Mother's village", and so much more. He was an amazing priest and was the "face" of Medjugorje for so many who visited there.

"I am certain that everyone has considered the painful and difficult questions, "Why does sin exist? Why are some things forbidden, and some things presumed to be wrong?"

I am convinced that most of us have been troubled by these questions and have thought that perhaps sin was invented to frighten us, to control us and to manipulate us. Somewhere in the depths of our souls, we have probably questioned whether the concept of sin was invented by our elders, our parents, our Church, or someone else in the name of God, so that they can force their wills on us.

It might be clearer if I shared my own experience. When I was in seminary, the simple question, "What makes something sinful?" haunted me. Although I did not speak out about this question for fear of appearing stupid or even godless, it continued to disturb me deeply throughout all the years of my studies. When I became a priest, I took confession very seriously, yet this question continued to haunt me. After listening and sharing with many people, I began to grasp deep within my soul that most people did not really

understand the meaning of sin. When they came to the Sacrament, their confessions were superficial and routine, and it was very difficult to determine if they were truly sorry for their sins.

As a young priest, I went through a further crisis. I asked myself, "Why do we have the sacrament of Confession?" From the pulpit we announce the Good News. We talk about sin and we ask people to renounce sinful habits. Yet, in confession, I rarely heard that someone was truly responding to the call of Christ or to the priest's sermon or was convinced that he must stop sinning. Deep in my soul, I asked myself, "Then, why should we preach? Why should we confess?" I wanted to see the lives of penitents change just a little from confession to confession. But I rarely saw much change and my questions regarding confession became stronger and more painful.

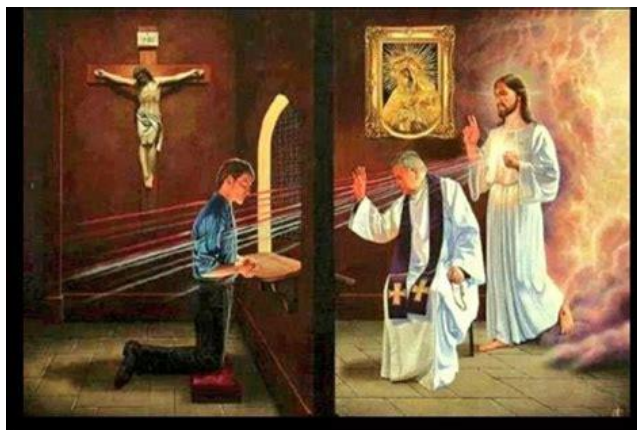
In retrospect, I realize that it is just such questions that begin the tension in many priestly vocations, when priests do not discover the true purpose of their vocations, especially the call to reconciliation. I also realize that many Christians have a difficult time with Confession, especially our youth. Then I have to ask again, "Why should we confess to the priest?"



It happens repeatedly that many who come to confession only confess unimportant things and hide the truly important areas of their lives. This has happened to every young man, especially in his years of adolescence. At that time many stop going to confession. Then the priest discovers that those who really need confession are not coming to the Sacrament and those who do come confess only superficially.

I remember one believer who asked to discuss this Sacrament with me. She made it clear that she did not want to confess her sins, but just to discuss things. Her first question was, "Why do I have to confess to the priest who is simply human like myself? I can confess directly to God." I stood perfectly still for a moment. I felt trapped. I had the same question myself. I did not know how to respond. Finally, I replied: "I have a similar difficulty with confession. I have also wondered why we should confess to a priest who is,

after all, only human. Certainly, Confession does not exist to satisfy a priest's curiosity or desire to know the sins of others. I am convinced that no penitent says anything really new. The priest has heard all sins, all human acts. I have the same concern that you have."



She was quiet for a moment. Then suddenly we both realized that there must be something more. Surely, the purpose of confession is not simply to expose our sins. There is something much deeper that happens. In confession a meeting takes place between the one who is wounded and the Doctor, between the one who is sinful and the One Who is holy, between the one who has been offended and the One Who gives consolation, between the one who has been humiliated and the One Who elevates the humble, between the one who is hungry, and the One Who satisfies the hungry, between the one who is lost and the **One Who leaves the ninety-nine in order to find the lost one**, between the one who is in darkness and the one Who is the Light, between the one who has lost the way and the One Who said, "I am the Way," between the one who is dead and the One who is Life. We talked for a long time, and all the while we were increasing our understanding of confession."

Give your sinful past to Jesus...A motherly message of hope.

Our Blessed Mother Message About Past Sins

February 25, 1987 "Dear children! Today I want to wrap you all in my mantle and lead you all along the way of conversion. Dear children, I beseech you, surrender to the Lord your entire past, all the evil that has accumulated in your hearts. I want each one of you to be happy, but in sin nobody can be happy. Therefore, dear children, pray, and in prayer you shall realize a new way of joy. Joy will manifest in your hearts and thus you shall be joyful witnesses of that which I and My Son want from each one of you. I am blessing you. Thank you for having responded to my call."

St. John the Apostle

Part IIII of a series on the four Gospel Writers



John, both an apostle and an evangelist, played a very prominent role in many of the New Testament narratives. John was part of an inner-circle trio with Peter and, his brother James (the Greater) partaking in privileged incidents with Jesus: the raising of Jairus's daughter, the Transfiguration, and the agony at Gethsemane.

John and his brother James were nicknamed "Sons of Thunder" by Jesus. Exactly why they were given this title is not explained. However, the two brothers did exhibit at least two instances of audacious behavior: wanting to bring fire from heaven down upon some Samaritans who refused to listen to the message of Christ and asking Jesus for special places of honor in heaven (Luke 9:54).

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Some bible scholars think it is probable that either John himself or a disciple of his wrote the three Epistles of John. But St. Irenaeus (who knew St. Polycarp), Tertullian and Origen **attribute them to St. John**. St. Polycarp in his Epistle to Philippi 7:1 clearly alludes to 1 John 22-3 and also to 2 John 7. **And Polycarp knew St. John personally.**



St John was a Galilean, the son of Zebedee and Salome, and younger brother of St. James the Great, with whom he was brought up to the trade of fishing. St. Jerome states that St. John was an acquaintance of the high priest Caiphas, who questioned Christ.

Before John came to Christ, he seems to have been a disciple to John the Baptist. He was properly called to be a disciple of our Lord, with his brother James, as they were mending their nets on the same day, and soon after Jesus had called Peter and Andrew.

He is said to have been the youngest of all the apostles, probably about twenty-five years of age, when he was called by Christ

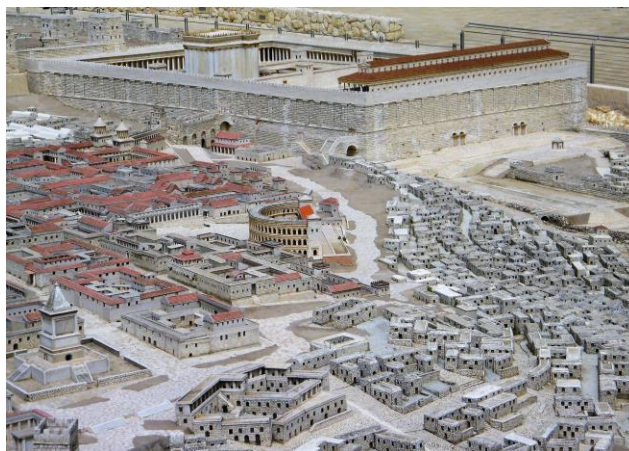
We discover in the holy scriptures a close particular friendship between St. John and St. Peter, which was doubtless founded in the ardor of their love and zeal for their divine Master. When St. Peter dared to ask who it was that should betray him, he by signs desired St. John to do it, whose familiarity with Christ allowed him more easily such a liberty, and our Lord gave him to understand that it was Judas. St. John never forsook Jesus, even when he was arrested. He was the disciple who being known to the high priest, got Peter admitted by the servants into the court of Caiphas.

Our saint seems to have accompanied Christ through all his sufferings, including standing under his cross near Mary the mother of Jesus. Here it was that our Lord declared the assurance he had of this disciple's affection and fidelity, by recommending with his dying words, his holy mother to his care. This holy apostle, though full of inexpressible grief for the death of his divine Master, saw his Jesus' side opened with a spear; and saw the blood and water issue from the wound, of which he bore record.



It is believed that he was present at the taking down of our Lord's body from the cross and helped to present it to his most blessed mother, and afterwards to lay it in the sepulcher, watering it with abundance of tears, and kissing it with extraordinary devotion and tenderness.

St. John stayed mostly in Jerusalem



St. John seems to have remained chiefly at Jerusalem for a long time, though he sometimes preached abroad. He came to Jerusalem in the year 62 to meet the rest of the apostles who were then living. From there St. John visited Lesser Asia, making those parts his peculiar care, and residing

at Ephesus, the capital of that country. St. Irenaeus tells us, that he did not settle there until the deaths of SS. Peter and Paul. St. John preached in other parts and took care of all the churches of Asia which, St. Jerome says, he founded and governed.

St. John, in his extreme old age, continued often to visit the churches of Asia, and sometimes undertook journeys to assume to the sacred ministry a single person whom the Holy Ghost had marked out to him.



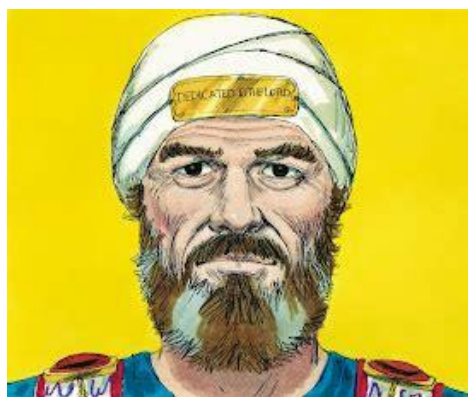
In the second general persecution, in the year 95, St. John was apprehended by the proconsul of Asia and sent to Rome, where he was miraculously preserved from death **when thrown into a cauldron of boiling oil**. On account of this trial, the title of martyr is given him by the fathers, who say that thus was fulfilled what Christ had foretold him, that he should drink of his cup. The idolaters, who pretended to account for such miracles by sorcery, blinded themselves to this evidence, and the tyrant Domitian banished St. John into the isle of Patmos.

In this retirement the apostle was favored with those heavenly visions which he has recorded in the canonical book of the Revelations, or of the Apocalypse: they were manifested to



him on a Sunday in the year 96. The first three chapters are evidently a prophetic instruction given to seven neighboring churches of Asia Minor, and to the bishops who governed them. The three last chapters celebrate the triumph of Christ, the judgment and reward of his saints.

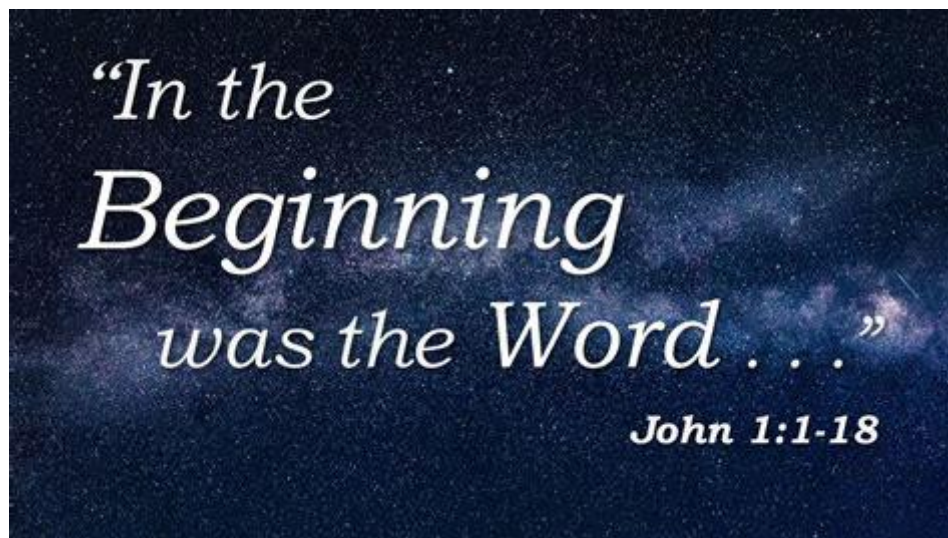
By these visions, God gave St. John a prospect of the future state of the church. His exile was not of long continuance; for Domitian being slain in September in 96, all his edicts and public acts were declared void by a decree of the senate on account of his excessive cruelty; and his successor, Nerva, recalled all those whom he had banished. St. John, therefore, returned to Ephesus in 97, where he found that St. Timothy had been crowned with martyrdom on the preceding 22nd of January. The apostle was obliged, by the pressing entreaties of the whole flock, to take upon him the government of that church.



St. John, in imitation of the high priest of the Jews, wore a plate of gold upon his forehead, as an ensign of his Christian priesthood, as Polycrates informs us. St. Epiphanius relates the same of St. James, the Bishop of Jerusalem, and the author of the history of the martyrdom of St. Mark the Evangelist, attributes to him the same ornament. St. John celebrated the deliverance of the Jews from the bondage of Egypt. on the 14th day of the moon, agreeing as to time with the Jewish Passover

St. Jerome relates, that "when St John was earnestly pressed by the brethren to write his gospel, he answered he would do it, if by ordering a common fast they would all put up their prayers together to God".

Moved by the Holy Spirit St John gave the famous opening line of his gospel, "In the beginning was the Word, and the Word was with God, and the Word was God."



St. Chrysostom and other fathers mention that the evangelist prepared himself for this divine undertaking by retirement, prayer, and contemplation. Some think he wrote his gospel in the isle of Patmos; but it is the more general opinion that he composed it after his return to Ephesus, about the year of our Lord 98. **He would have been ninety-two years old.**

When St. John returned from Patmos to Ephesus, he made a visitation of the churches of Lesser Asia to correct abuses and supply them with worthy pastors.

Basilica of St. John



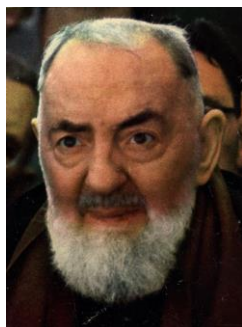
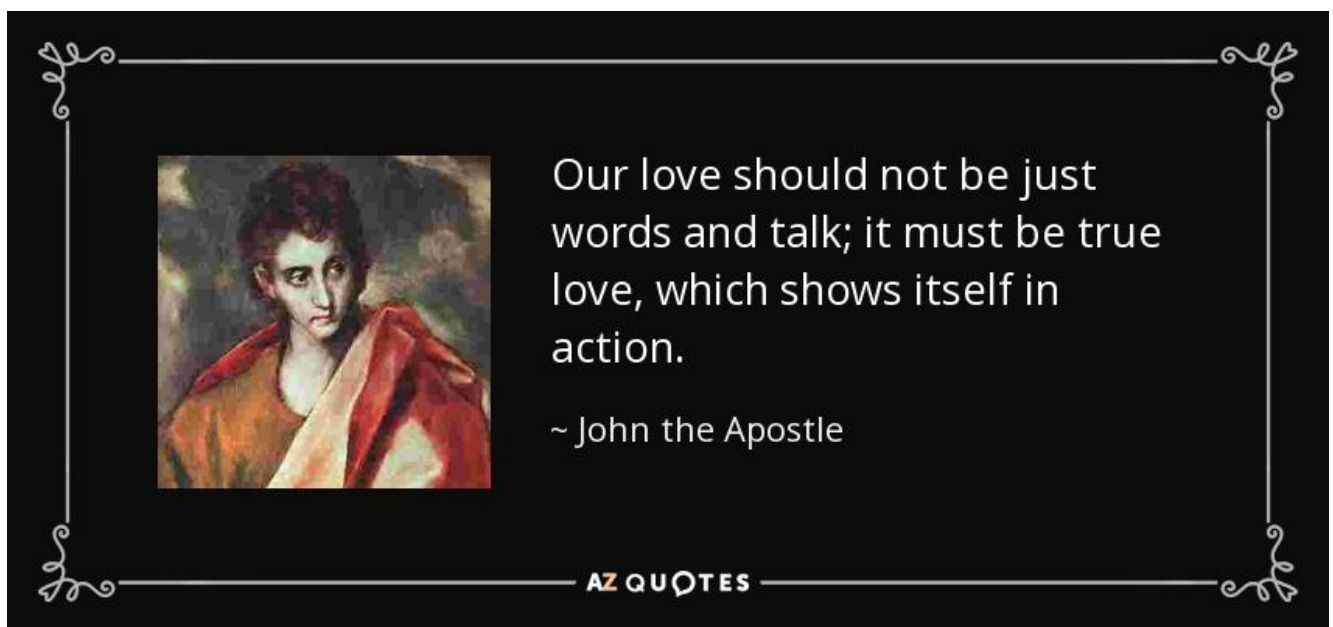
Burial tomb of St. John in Ephesus

St. John died in peace at Ephesus, in the third year of Trajan (as seems to be gathered from Eusebius's chronicle), that is, or sixty-six years from our Lord's crucifixion, the saint being then about **ninety-four years old**. Some among the early Christians thought that St. John never died but were proven wrong by the writings of St. Jerome and St. Austin.

St. John was buried on a mountain outside of Ephesus. The dust of his tomb was carried away out of devotion, and was famous for miracles, as St. Austin, St. Ephrem, and St. Gregory of Tours mention. A stately church stood formerly over this tomb, which is at present a Turkish mosque. The 26th of September is consecrated to the memory of St. John in the Greek church; and in the Latin the 27th of December.

The great love which this glorious saint bore to his God and Redeemer, and which he kindled from his master's divine breast, inspired him with the most

vehement and generous charity for his neighbor. Without the sovereign love of God no one can please him. "He that loves not, knows not God, for God is charity." "Let us therefore love God, because God first loved us." This is the first maxim in a spiritual life, which this apostle stated frequently with repetitions. The second is that our fidelity in shunning all sin, and in keeping all God's commandments, is the proof of our love for God, but especially a sincere love for our neighbor is its great test.



St Padre Pio responded about the sin of abortion: **"The day that people lose their horror for abortion will be the most terrible day for humanity."**

The True Account of Prisoner Claude Newman (1944)

by John Vennari, from the March 2001 issue of Catholic Family News.

The following true story of Claude Newman took place in Mississippi in 1944. The account was told by Father O'Leary, a priest from Mississippi, who was directly involved with the events. He has left for posterity an audio recording of it. Claude Newman was a Negro man who worked the fields for a landowner. He had married when he was 17 years old to a woman of the same age. One day, two years later, he was out ploughing the fields. Another worker ran to tell Claude that his wife was screaming from the house. Immediately Claude ran into his house and found a man attacking his wife. Claude saw red, grabbed an axe and split the man's head open.

When they rolled the man over, they discovered that it was the favorite employee of the landowner for whom Claude worked. Claude was arrested. He was later sentenced for murder and condemned to die in the electric chair. While he was in jail awaiting execution, he shared a cellblock of some sort with four other prisoners.

One night, the five men were sitting around talking and they ran out of conversation. Claude noticed a medal on a string around another prisoner's neck. He asked what it was, and the Catholic boy told him that it was a medal. Claude said, "What is a medal?" The Catholic boy could not explain what a medal was or what its purpose was. At that point, and in anger, the Catholic boy snatched the medal from his own neck and threw it on the floor at Claude's feet with a curse and a cuss, telling him to take the thing. Claude picked up the medal, and with permission from the prison attendants, placed it on a string around his own neck.



To him it was simply a trinket, but he wanted to wear it. During the night, sleeping on top of his cot, he was awakened with a touch on his wrist. And there stood, as Claude told the priest later, the most beautiful woman that God ever created. At first he was very frightened. The Lady calmed down Claude, and then said to him, "If you would like Me to be your Mother, and you would like to be My child, send for a priest of the Catholic Church." With that She disappeared.

Claude immediately became terrified, and started to scream, "a ghost, a ghost," and fled to the cell of one of the other prisoners. He then started screaming that he wanted a Catholic priest. Father O'Leary , the priest who tells the story, was called first thing the next morning. He arrived and found Claude who told him of what had happened the night before.

Then Claude, along with the other four men in his cell-block, asked for religious instruction, for catechism. Initially, Father O'Leary had difficulty believing the story .The other prisoners told the priest that everything in the story was true; but of course, they neither saw nor heard the vision of the Lady. Father O'Leary promised to teach them catechism, as they had requested. He went back to his parish, told the rector what had happened, and returned to the prison the next day to give instruction.

It was then that the priest learned that Claude Newman could neither read nor write at all. The only way he could tell if a book was right-side-up was if the book contained a picture. Claude had never been to school. And his ignorance of religion was even more profound. He knew nothing at all about religion. He did not know who Jesus was. He did not know anything except

that there was a God. Claude began receiving instructions, and the other prisoners helped him with his studies.

After a few days, two of the religious Sisters from Father O'Leary's parish-school obtained permission from the warden to come to the prison. They wanted to meet Claude, and they also wanted to visit the women in the prison. On another floor of the prison, the Sisters then started to teach some of the women-prisoners catechism as well. Several weeks passed, and it came time when Father O'Leary was going to give instructions about the Sacrament of Confession. The Sisters too sat in on the class. The priest said to the prisoners, "Okay, boys, today I'm going to teach you about the Sacrament of Confession." Claude said, "Oh, I know about that!" "The Lady told me," said Claude, "that when we go to confession we are kneeling down not before a priest, but we're kneeling down by the Cross of Her Son. And that when we are truly sorry for our sins, and we confess our sins, the Blood He shed flows down over us and washes us free from all sins."

Father O'Leary and the Sisters sat stunned with their mouths wide open. Claude thought they were angry and said, "Oh don't be angry, don't be angry, I didn't mean to blurt it out." The priest said, "We're not angry. We're just amazed. You have seen Her again?" Claude said, "Come around the cell-block away from the others." When they were alone, Claude said to the priest, "She told me that if you doubted me or showed hesitancy, I was to remind you that lying in a ditch in Holland, in 1940, you made a vow to Her which She's still waiting for you to keep." And, Father O'Leary recalls, "Claude told me exactly what the vow was." This convinced Father O'Leary that Claude was telling the truth about his visions of Our Lady. They then returned to the catechism class on Confession.

And Claude kept telling the other prisoners, "You should not be afraid to go to confession. You're really telling God your sins, not this priest, or any priest. We're telling God our sins." Then Claude said, "You know, the Lady said [that Confession is] something like a telephone. We talk through the priest to God and God talks back to us through the priest."

About a week later, Father O'Leary was preparing to teach the class about the Blessed Sacrament. The Sisters were present for this too. Claude indicated that the Lady had also taught him about Holy Communion, and he asked if he could tell the priest what She said. The priest agreed immediately. Claude related, "The Lady told me that in Communion, I will only see what looks like a piece of bread. But She told me that THAT is really and truly Her Son. And that He will be with me just for a few moments as He was with Her before He was born in Bethlehem. And that I should spend my time like She did, in all Her time with Him, in loving Him, adoring Him, thanking Him, praising Him and asking Him for blessings. I shouldn't be bothered by anybody else or anything else. But I should spend those few minutes with Him.

Eventually they finished the instructions, Claude was received into the Catholic Church, and the time came for Claude to be executed. He was to be executed at five minutes after twelve, midnight. The sheriff asked him, "Claude, you have the privilege of a last request. What do you want?" "Well," said Claude, "you're all shook up. The jailer is all shook up. But you don't understand. I'm not going to die. Just this body. I'm going to be with Her. So, can I have a party?" "What do you mean?" asked the sheriff. "A Party!" said Claude. "Will you give Father permission to bring in some cakes and ice cream and will you allow the prisoners on the second floor to be turned loose in the main room so that we can all be together and have a party?" "Somebody might attack Father," cautioned the warden.

Claude turned to the men who were standing by and said, "Oh no, they won't. Will you fellas?" So, the priest visited a wealthy patron of the parish, and she supplied the ice cream and cake. They had their party. Afterwards, because Claude had requested it, they made a Holy Hour. The priest had brought prayer books from the Church and they all said together the Stations of the Cross, and a had a Holy Hour, without the Blessed Sacrament. Afterwards, the men were put back in their cells. The priest went to the chapel to get the Blessed Sacrament so that he could give Claude Holy Communion.

Father O'Leary returned to Claude's cell. Claude knelt on one side of the bars, the priest knelt on the other, and they prayer together as the clock ticked toward Claude's execution. Fifteen minutes before the execution, the sheriff came running up the stairs shouting, "Reprieve, Reprieve, the Governor has given a two-week reprieve!"

Claude had not been aware that the sheriff and the District Attorney were trying to get a stay of execution for Claude to save his life. When Claude found out, he started to cry. The priest and the sheriff thought it was a reaction of joy because he was not going to be executed. But Claude said, "Oh you men don't know. And Father, you don't know. If you ever looked into Her face, and looked into Her eyes, you wouldn't want to live another day." Claude then said, "What have I done wrong these past weeks that God would refuse me my going home?" And the priest said that Claude sobbed as one who was broken hearted. The sheriff left the room.

The priest remained and gave Claude Holy Communion. Claude eventually quieted down. Then Claude said, "Why? Why must I still remain here for two weeks?" The priest had a sudden idea. He reminded Claude about a

prisoner in the jail who hated Claude intensely. This prisoner had led a horribly immoral life, and he too was sent to be executed. The priest said, "Maybe Our Blessed Mother wants you to offer this denial of being with Her for his conversion." The priest continued, "Why don't you offer to God every moment you are separated from Her for this prisoner so that he will not be separated from God for all eternity." Claude agreed, and asked the priest to teach him the words to make the offering. The priest complied. At the time, the only two people who knew about this offering were Claude and Father O'Leary.

The next day, Claude said to the priest, "That prisoner hated me before, but Oh! Father, how he hates me now!" The priest said, "Well, that's a good sign." Two weeks later, Claude was executed. Father O'Leary remarked, "I've never seen anyone go to his death as joyfully and happily. Even the official witnesses and the newspaper reporters were amazed. They said they couldn't understand how anyone could go and sit in the electric chair actually beaming with happiness." His last words to Father O'Leary were, "Father, I will remember you. And whenever you have a request, ask me, and I will ask Her."

Two months later, the white man, who had hated Claude, was to be executed. Father O'Leary said, "This man was the filthiest, most immoral person I had ever come across. His hatred for God, for everything spiritual," said the priest, "defied description." Just before his execution, the county doctor pleaded with this man to at least kneel down and say the Our Father before the sheriff would come for him. The prisoner spat in the doctor's face.

When he was strapped into the electric chair, the sheriff said to him, "If you have something to say, say it now." The condemned man started to blaspheme. All of a sudden, the condemned man stopped, and his eyes

became fixed on the corner of the room, and his face turned to one of absolute horror. He screamed. Turning to the sheriff, he then said, "Sheriff, get me a priest!"

Now, Father O'Leary had been in the room because the law required a clergyman to be present at executions. The priest, however, had hidden himself behind some reporters because the condemned man had threatened to curse God if he saw a clergyman at all. Father O'Leary immediately went to the condemned man. The room was cleared of everyone else, and the priest heard the man's confession. The man said he had been a Catholic, but turned away from his religion when he was 18 because of his immoral life.

When everyone returned to the room, the sheriff asked the priest, "What made him change his mind?" "I don't know " said Father O'Leary, "I didn't ask him." The sheriff said, "Well, I'll never sleep if I don't." The Sheriff turned to the condemned man and asked, "Son, what changed your mind?" The prisoner responded, "Remember that black man Claude — who I hated so much? Well, he's standing there [he pointed], over in that corner. And behind him with one hand on each shoulder is the Blessed Mother. And Claude said to me, 'I offered my death in union with Christ on the Cross for your salvation. She has obtained for you this gift, to see your place in Hell if you do not repent.'



I was shown my place in Hell, and that's when I screamed."

This, then, is the power of Our Lady. We see many parallels between these facts of Claude Newman story and the Message of Fatima in 1917. There is the emphasis on: ✦ Sacramental Confession; ✦ Holy Communion; ✦ Making sacrifices for Sinners; ✦ The vision of Hell. "Many souls go to Hell," said Our Lady of Fatima, "because they have no one to pray and make sacrifices for them."`





PLEASE PRAY FOR YOUR FAMILY AND FRIENDS EACH DAY AND FOR THOSE WHO HAVE NO ONE TO PRAY FOR THEM.

Why is St. Jude the patron saint of lost causes?

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On Oct. 28, the Catholic Church celebrates the feast of Saint Jude, also known as Thaddeus, one of Jesus' 12 apostles. He is believed to have written the Letter of Jude, one of the shortest books of the Bible, and is thought to have been martyred in Beirut, Lebanon, in around 65 AD. He is typically depicted with a club or axe, symbolizing the way he died, as well as with a flame above his head which refers to Pentecost.

Although Jude is not mentioned much in the Bible and only had one quote attributed to him in the Gospel of John (14:22), this quiet apostle is extremely popular among Catholics today. St. Jude's popularity probably stems from his patronage of lost causes. An experience Jude had while in the city of Edessa is said to be the reason why St. Jude is associated with lost causes.

According to the ancient church historian Eusebius, while Jesus was still alive, the ruler Abgar V of Edessa was afflicted with an incurable and painful disease. He had heard of the miracles of Jesus and wrote him a letter requesting a visit. Jesus responded that he would send one of his disciples. After Jesus' Ascension into heaven, Jude went to evangelize near the city of Edessa and went to visit Abgar. Jude laid his hands on the sick ruler and he was instantly healed.

Many people choose to carry the image of St. Jude on a medal or as a pendant on a necklace for comfort and call on him in their time of need and healing.

A Prayer to St. Jude

Most holy Apostle, St. Jude, faithful servant and friend of Jesus, the Church honors and invokes you universally, as the patron of difficult cases, of things almost despaired of, Pray for me, I am so helpless and alone.

Intercede with God for me that He brings visible and speedy help where help is almost despaired of. Come to my assistance in this great need that I may receive the consolation and help of heaven in all my necessities, tribulations, and sufferings, particularly -(make your request here)- and that I may praise God with you and all the saints forever. I promise, O Blessed St. Jude, to be ever mindful of this great favor granted me by God and to always honor you as my special and powerful patron, and to gratefully encourage devotion to you.

Amen

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Our mission statement is to motivate people to pray and to be Christian examples in their work, home and with others, for those needing the Light in a world of Darkness.



The Rosary is the 'weapon' for these times. – St. Padre Pio

St. Paul Ministry

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