

# ❖ Ad Veritatem ❖

Volume 2 Issue 6

Official Publication of the St. Thomas More Society

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## Important Announcements

### NEW LOCATION FOR DAYTIME MEETINGS

The noon meeting of the Society regularly scheduled for the third Thursday of each month is being relocated to Village Farmer's Restaurant located in the South Coast Village behind Planet Hollywood. The address is 1651 Sunflower, Costa Mesa. The telephone number is 557-8433. We have reserved the back room. This site will allow easier and quicker access to and from the meeting!

### VISIT THE THOMAS MORE WEB SITES

There are two wonderful web sites dedicated exclusively to St. Thomas More, his life, biographies and writings.

<http://www.d-holliday.com/tmore/Default.htm>

<http://pw2.netcom.com/~rjs474/thomasmore.html>

### JUNE MEETINGS:

**TOPIC: PRAYER: IS ANY-  
ONE**

**LISTENING?**

**EVENING MEETING: 7 p.m. on  
Monday, June 16th @ St. John Neumann  
Parish, Irvine**

**DAYTIME MEETING: Noon on  
Thursday, June 19th @ Village Farmer's**

## ABOUT OUR CHAPLAIN:

**Fr. Hugh Barbour,  
O. Praem, Ph.D**

We are very blessed to have as our Chaplain Norbertine Father Hugh Barbour, 36. Fr. Hugh is Prior at St. Michael's Abbey in Silverado Canyon. This gentle, good-humored, erudite cleric was ordained for the Order in 1990 and presently teaches philosophy and Latin at the Saint Michael's High School and the Seminary. He has a license in Patristic Theology (Theology of the Fathers) and a doctorate in philosophy.

In 1991, Fr. Hugh was appointed *Censor Librorum* for the Diocese of Orange by Bishop MacFarland, a unique honor for such a young Priest. The *Censor Librorum* reviews writing for consistency with Church law. If the *Censor* approves and the Bishop agrees, the Bishop gives the work an *Imprimatur*. This does not mean that the *Censor* or the Bishop

(Continued on page 8) **Fr. Hugh Barbour**

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Saint Thomas More never confused learning and intellectual agility with virtue and character.

Thomas More:

Editor's Note:  
"Ad Veritatem"  
is Latin for  
"toward the truth".

# ***I CLAIM THIS OFFICE FOR CHRIST!***

*By: Greg Weiler, Esq.*

I thought long and hard after my two friends, Jim and Anne, mentioned that they had crucifixes in their law offices. Jim is a solo practitioner and Anne, like me, is a partner in a large Orange County law firm. What courage and pride in our faith it took to place the unmistakable symbol of our universal Church right in their offices—right where their partners, staff and clients would see—right in the heart of our secular business world!

Would they be labeled religious wackos, or worse “hypocrites” for setting a standard for their lives which no one, except Our Lord and Blessed Mother, could entirely live up to? Would they lose clients? What was the reaction of their partners?

The issue of religious symbols had come up during the first couple of meetings intended to organize the St Thomas More Society. A small number of lawyers wanted to form a group whose stated purpose was to change the face of the legal profession in the pattern of St. Thomas More, the famous martyr, lawyer and chancellor of England, who gave his life for refusing to sanction Henry VIII’s first divorce. We ask ourselves how the legal profession had sunk from a high calling to a “trade”, a trade held in very low public esteem. We agreed that one clear part of the answer is that Christian lawyers have been unwilling or unable to integrate their Christian faith into their law practices. Somehow the legal profession, like society itself, had been secularized – no Golden Rule – 10 Commandments on the Courthouse walls. A legal system where naked self-interest, power and rugged individualism has fully displaced the themes of justice, honesty, mercy and equality. We knew the present reputation of the legal profession was the fruit of a practice of law divorced from Judeo Christian morality and the Natural Law.

The issue for our small group was how to evangelize our profession, how to demonstrate a rooted Christianity, which itself would galvanize our profession.

My heart kept turning to my friends’ crucifixes in their offices. How would anyone know I am a Catholic by entering my office? In the past neither my practice, nor my office behavior constituted the “witness” I desired. Now after a long spiritual journey culminating with a Cursillo retreat, I wanted my entire life, including my law practice, to testify to my love of Christ and my commitment to a Christian life.

It is sad to say that I was truly apprehensive in openly declaring my Catholic Christianity. In hindsight I think I was afraid of the standard I was setting for myself – could I meet Christ’s expectations? I am a sinner; will I humiliate myself and our Church by openly declaring my faith? What will my partners say? Would I lose clients? God forbid my faith actually affecting my income or my reputation!

After several weeks of on-again, off-again reflection and prayer, I knew I needed to take the small but tangible step of proclaiming my Catholic faith at my office. I journeyed to the local Catholic bookstore and purchased a 6 inch bronze crucifix and placed it on my bookshelf next to a picture of my family.

No public pronouncements, no fanfare, just my own humble proclamation like that of the Spanish conquistadors, “I claim this office for Christ.” Indeed, I claim this life for Christ.

The words of our Lord rang clear: “So if anyone declare himself for me in the presence of human beings, I will declare myself for him in the presence of my Father. But the one who disowns me in the presence of human beings, I will disown in the presence of my Father in Heaven.” Matthew 11:32

The results from my “daring” display of faith were no earth-shattering or immediate. In fact, no one has ever mentioned my office crucifix! However, my little reminder of my faith has probably been a topic of discussion in my firm, and I am absolutely sure that every client entering my office takes note: this man is a Catholic Christian, and is not afraid of the label!

After all my internal fretting about what others would think, maybe the most important result of my crucifix is my relationship with our Lord: He knows that I love Him enough to openly declare such love. The thousands of daily glances at my “little reminder” help this sinner try to be the face of Christ every day. ✚

*Greg Weiler is a partner at Palmeri Tyler, Wiener, Wilhelm & Waldron specializing in transactional real estate law. He graduated from the University of California Hastings College of the Law in 1981. He and his wife, Mary Lou, have 4 children.*

## From the Writings of St. Thomas More:

*Give me thy grace, good Lord,  
To set the world at nought;  
To set my mind fast upon thee,  
And not to hang upon the blast of men's mouths;  
To be content to be solitary;  
Not to long for worldly company;  
Little and little utterly to cast off the world,  
And rid my mind of all the business thereof;  
Not to long to hear of any worldly things,  
But that the hearing of worldly fantasies may be to me displeasing;  
Gladly to be thinking of God;  
Piteously to call for his help;  
To lean unto the comfort of God;  
Busily to labour to love him;  
To know mine own vility and wretchedness;  
To humble and meek myself under the might hand of God;  
To bewail my sins passed;  
For the purging of them, patiently to suffer adversity;  
Gladly to bear my purgatory here;  
To be joyful of tribulations;  
To walk the narrow way that leadeth to life;  
To bear the cross with Christ;  
To have the last thing in remembrance;  
To have ever afore mine eye my death that is ever at hand;  
To make death no stranger to me;  
To foresee and consider the everlasting fire of hell;  
To pray for pardon before the judge come;  
To have continually in mind the passion that Christ suffered for me;  
For his benefits uncessantly to give him thanks;  
To buy the time again that I before have lost;  
To abstain from vain confabulations;  
To eschew light foolish mirth and gladness;  
Recreations not necessary to cut off;  
Of worldly substance, friends, liberty, life and all, to set the loss at right nought, for the winning of Christ;  
To think my most enemies my best friends;  
For the brethren of Joseph could never have done him so much good with their love and favour as they did him with their malice and hatred.  
These minds are more to be desired of every man, than all the treasure of all the princes and kings, Christian and heathen, were it gathered and laid together all upon one heap.*

**From More's Prayers and Meditations**

# AN APOLOGIA FOR THE SAINTS

By: Michael Shonafelt, Esq.

One October afternoon, while driving in my car, I turned the F.M. dial to 99.5, just in time to listen to the "The Bible Answerman" at 3:00. Hank Hannegraaf, as usual, was on the air, cranking out his familiar cursory answers to questions running the gamut from how to witness to doorbell Mormons to the orthodoxy of Amillenialism.

A question on Catholicism grabbed my attention. The caller was a fledgling Catholic who called to defend prayer to the Saints. Hannegraaf, sensing the caller's inability to effectively articulate the Church's teaching on this subject, zeroed in for the kill. Hannegraaf explained the lack of biblical precedent for the doctrine. He then went on to state that since prayer was proper only to God, prayer to the saints was a form of idolatry and, therefore, unacceptable both as a theory and as a normative practice. The caller stammered out a feeble response, but was ultimately snuffed out by Hannegraaf who was thankful for the question, but had to move on to the next caller.

I then began to ponder how I would have handled the opportunity to articulate an apologia for the saints in the minute afforded me on a national broadcast such as "The Bible Answerman." Surely, this forum would not have allowed enough time to render an adequate exposition of so rich and beautiful a doctrine as the communion of saints

The first step would be to refute the evangelical response to the doctrine. Hannegraaf's argument was circular. Prayer is proper only to God. Therefore, prayer is an act of worship. Therefore, prayer is only proper to God. It is true that, for the typical evangelical Protestant, prayer is offered exclusively to God and is therefore exclusively an act of worship.

As Roman Catholics, however, we have two radically different meanings to the one word "prayer". When we pray to God, we are engaging in an act of worship. When we pray to the saints, we are engaging in an act of communion with the members of the Church triumphant.

These two meanings of the word "prayer" are as different as the objects to which the prayers are addressed. Because evangelical Protestants can admit of no other meaning of the word "prayer", they inevitably commit the fallacy of equivocation when they critique the doctrine of the communion of saints based upon their limited conception of the word "prayer".

Also, Protestant Evangelicals are quick to associate the Catholic doctrine of the communion of saints with the pagan practice of necromancy and will refer to numerous citations in scripture where such practices are duly condemned by God.

Again, this argument is based upon a chronic myopia with regard to their understanding of the Church which transcends the boundaries of time and space. Orthodox Catholics do not seek to conjure spirits, hear whisperings in trumpets, or the tingling of bells. In as much as Our Lord is now seated at the right hand of God the Father, transcending time and space, so is His Church and its members who are connected to Christ the vine, and ours is a communion not only with those in Christ who dwell here below, but with those who now perfectly possess what they possessed below only in faith.

(Continued on page 8) *An Apologia for the Saints*

**Thought for the Day:  
The devil is most effective  
when he convinces us he is not there.**

# The Life of St. Thomas More

By: Anne Lanphar, Esq.

My favorite saint is St. Thomas More. He was not only a great and successful Catholic lawyer, but also rose to the highest office in England in the early 1500's: Chancellor of England. He was an outstanding father and husband, valuing those roles above his profession. He was a scholar who educated his three daughters to the same extent as his son. He was kind and generous to all especially the poor. His greatest fear was the sin of pride. He made extensive efforts to avoid this most devious and serious of the seven deadly sins. He was an author of many writings, the most famous of which is his Utopia but also many insightful defenses of the Catholic faith. He was a great friend. St. Thomas More was respected, loved and called friend by many people including King Henry VIII! However, most of all, he was a devout practicing Catholic. Every aspect of his life confirms and attests to this. On July 6, 1535, he was martyred at the age of 57. He was canonized in 1935.

The foregoing is a very brief statement of the facts relating to this great Catholic lawyer but to truly know a person, it is important to know him through the eyes of a friend. The following was written by one of More's closest friends, Erasmus, describing his beloved friend, Sir Thomas More.

(It is important to remember that the saints such as More are not just nice memories in history books whose lives give us examples of how to live, but they are real living souls in heaven, part of the communion of saints, who want to be our friends today, in this world and to intercede to God on our behalf. We only need to ask!)

*"As to your asking me to paint you a full-length portrait of More, I only wish my power of satisfying your request were equal to your earnestness in pressing it. For me, too, it will be no unpleasant task to linger a while in the contemplation of a friend, who is the most delightful character in the world. But, in the first place, it is not given to every man to be aware of all More's accomplishments; and in the next place, I know not whether he will himself like to have his portrait painted by any artist that chooses to do so. For indeed I do not think it more easy to make a likeness of More than of Alexander the Great or of Achilles; neither were those heroes more worthy of immortality. The hand of an Apelles is required for such a subject, and I am afraid I am*

*more like a Fulvius or a Rutuba than an Apelles. Nevertheless I will try to draw you a sketch, rather than a portrait of the entire man, so far as daily and domestic intercourse has enabled me to observe his likeness and retain it in my memory. But if some diplomatic employment should ever bring you together, you will find out, how poor an artist you have chosen for this commission; and I am afraid you will think me guilty of envy or of willful blindness in taking note of so few out of the many good points of his character.*

*"To begin with that part of him which is least known to you--in shape and stature More is not a tall man, but not remarkably short, all his limbs being so symmetrical, that no deficiency is observed in this respect. His complexion is fair, being rather blonde than pale, but with no approach to redness, except a very delicate flush, which lights up the whole. His hair is auburn inclining to black, or if you like it better, black inclining to auburn; his beard thin, his eyes a bluish grey with some sort of tinting upon them. This kind of eye is thought to be a sign of the happiest character, and is regarded with favour in England, whereas with us black eyes are rather preferred. It is said, that no kind of eye is so free from defects of sight. His countenance answers to his character, having an expression of kind and friendly cheerfulness with a little air of raillery. To speak candidly, it is a face more expressive of pleasantry than of gravity or dignity, though very far removed from folly or buffoonery. His right shoulder seems a little higher than his left, especially when he is walking, a peculiarity that is not innate, but the result of habit, like many tricks of the kind. In the rest of his body there is nothing displeasing, only his hands are a little coarse, or appear so, as compared with the rest of his figure. He has always from his boyhood been very negligent of his toilet, so as not to give much attention even to the things which according to Ovid are all that men need care about. What a charm there was in his looks when young, may even now be inferred from what remains; although I knew him myself when he was not more than three-and-twenty years old, for he has not yet passed much beyond his fortieth year. His health is sound rather than robust, but sufficient for any labours suitable to an honourable citizen, and we may fairly hope that his life may be long, as he has a father living of a great age, but an age full of freshness and vigour.*

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*"I have never seen any person less fastidious in his choice of food. As a young man, he was by preference a water-drinker, a practice he derived from his father. But, not to give annoyance to others, he used at table to conceal this habit from his guests by drinking, out of a pewter vessel, either small beer almost as weak as water, or plain water. As to wine, it being the custom, where he was, for the company to invite each other to drink in turn of the same cup, he used sometimes to sip a little of it, to avoid*

*appearing to shrink from it altogether, and to habituate himself to the common practice. For his eating he has been accustomed to prefer beef and salt meats, and household bread thoroughly fermented to those articles of diet which are commonly regarded as delicacies. But he does not shrink from things that impart an innocent pleasure, even of a bodily kind, and has always a good appetite for milk puddings and for fruit, and eats a dish of eggs with the greatest relish.*

*"His voice is neither loud nor excessively low, but of a penetrating tone. It has nothing in it melodious or soft, but is simply suitable for speech, as he does not seem to have any natural talent for singing, though he takes pleasure in music of every kind. His articulation is wonderfully distinct, being equally free from hurry and from hesitation.*

*"He likes to be dressed simply, and does not wear silk, or purple, or gold chains, except when it is not allowable to dispense with them. He cares marvelously little for those formalities which with ordinary people are the test of politeness, and as he does not exact these ceremonies from others, so he is not scrupulous in observing them himself, either on occasions of meeting or at entertainments, though he understands how to use them, if he thinks proper to do so; but he holds it to be effeminate and unworthy of a man to waste much of his time on such trifles. . .*

*"He seems to be born and made for friendship, of which he is the sincerest and most persistent devotee. Neither is he afraid of that multiplicity of friends, of which Hesiod disapproves. Accessible to every tender of intimacy, he is by no means fastidious in choosing his acquaintance, while he is most accommodating in keeping it on foot, and constant in retaining it. If he has fallen in with anyone whose faults he cannot cure, he finds some opportunity of parting with him, untying the knot of intimacy without tearing it; but when he has found any sincere friends, whose characters are suited to his own, he is so delighted with their society and conversation, that he seems to find in these the chief pleasure of life, having an absolute distaste for tennis and dice and cards, and the other games with which the mass of gentlemen beguile the tediousness of Time. It should be added that, while he is somewhat neglectful of his own interest, no one takes more pains in attending to the concerns of his friends. What more need I say? If anyone requires a perfect example of his true friendship, it is in More that he will best find it.*

*"In company his extraordinary kindness and sweetness of temper are such as to cheer the dullest spirit, and alleviate the annoyance--of the most trying circumstances. From boyhood he was always so pleased with a joke, that it might seem that jesting was the main object of his life; but with all that, he did not go so far as buffoonery, nor had ever any inclination to bitterness. When quite a youth, he wrote farces and acted them. If a thing was facetiously said, even though it was aimed at himself, he was charmed with it, so much did he enjoy any witticism that had a flavour of subtlety or genius. This led to his amusing himself as a young man with epigrams, and taking great delight in Lucian. Indeed, it was he that suggested my writing the *Moriae*, or *Praise of Folly*, which was much the same thing as setting a camel to dance.*

*"There is nothing that occurs in human life, from which he does not seek to extract some pleasure, although the matter may be serious in itself. If he has to do with the learned and intelligent, he is delighted with their cleverness, if with unlearned or stupid people, he finds amusement in their folly. He is not offended even by professed clowns, as he adapts himself with marvelous dexterity to the tastes of all, while with ladies generally and even with his wife, his conversation is made up of humour and playfulness. You would say it was a second Democritus, or rather that Pythagorean philosopher, who strolls in leisurely mood through the marketplace, contemplating the turmoil of those who buy or sell. There is no one less guided by the opinion of the multitude, but on the other hand no one sticks more closely to common sense.*

*"One of his amusements is in observing the forms, characters and instincts of different animals. Accordingly, there is scarcely any kind of bird that he does not keep about his residence, and the same of other animals not quite so common, as monkeys, foxes, ferrets, weasels, and the like. Besides these, if he meets with any strange object, imported from abroad or otherwise remarkable, he is most eager to buy it, and has his house so well supplied with these objects, that there is something in every room which catches your eye, as you enter it, and his own pleasure is renewed every time that he sees others interested. . .*

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(Continued from page 6) St. Thomas More

*"His house seems to have a sort of fatal felicity, no one having lived in it without being advanced to higher fortune, no inmate having ever had a stain upon his character.*

*"It would be difficult to find anyone living on such terms with a mother as he does with his stepmother. For his father had brought in one stepmother after another; and he has been as affectionate with each of them as with a mother. He has lately introduced a third, and More swears that he never saw anything better. His affection for his parents, children and sisters is such, that he neither wearies them with his love, nor ever fails in any kind attention.*

*"His character is entirely free from any touch of avarice. He has set aside out of his property what he thinks sufficient for his children, and spends the rest in a liberal fashion. When he was still dependent on his profession, he gave every client true and friendly counsel, with an eye to their advantage rather than his own, generally advising them, that the cheapest thing they could do was to come to terms with their opponents. If he could not persuade them to do this, he pointed out how they might go to law at least expense; for there are some people whose character leads them to delight in litigation....*

*"It has always been part of his character to be most obliging to everybody, and marvelously ready with his sympathy, and this disposition is more conspicuous than ever, now that his power of doing good is greater. Some he relieves with money, some he protects by his authority, some he promotes by his recommendation, while those whom he cannot otherwise assist are benefited by his advice. No one is sent away in distress, and you might call him the general patron of all poor people. He counts it a great gain to himself, if he has relieved some oppressed person, made the path clear for one that was in difficulties, or brought back into favour one that was in disgrace. No man more readily confers a benefit, no man expects less in return. And successful as he is in so many ways-while success is generally accompanied by self-conceit, I have never seen any mortal being more free from this failing.*

*"I now propose to turn to the subject of those studies which have been the chief means of bringing More and me together. In his first youth his principal literary exercises were in verse. He afterwards wrestled for a long time to make his prose more smooth; practicing his pen in every kind of writing in order to form that style, the character of which there is no occasion for me to recall, especially to you, who have his books always in your hands. He took the greatest pleasure in declamations, choosing some disputable subject, as involving a keener exercise of mind. Hence, while still a youth, he attempted a dialogue, in which he carried the defense of Plato's community even to the matter of wives! He wrote in answer to Lucian's Tyrannicide, in which argument it was his wish to have me for a rival, in order to test his own proficiency in this kind of writing.*

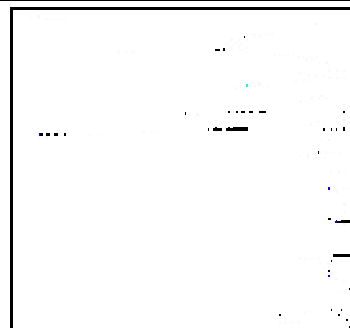
*"He published his Utopia for the purpose of showing what are the things that occasion mischief in commonwealths; having the English constitution especially in view, which he so thoroughly knows and understands. He had written the second book at his leisure, and afterwards, when he found it was required, added the first off-hand. Hence there is some inequality in the style.*

*"It would be difficult to find anyone more successful in speaking ex tempore, the happiest thoughts being attended by the happiest language; while a mind that catches and anticipates all that passes, and a ready memory, having everything as it were in stock, promptly supply whatever the time, or the occasion, demands. In disputations nothing can be imagined more acute, so that the most eminent theologians often find their match, when he meets them on their own ground. Hence John Colet, a man of keen and exact judgment, is wont to say in familiar conversation, that England has only one genius, whereas that island abounds in distinguished intellects.*

*"However averse he may be from all superstition, he is a steady adherent of true piety; having regular hours for his prayers, which are not uttered by rote, but from the heart. He talks with his friends about a future life in such a way as to make you feel that he believes what he says, and does not speak without the best hope. Such is More, even at Court; and there are still*

**Ad Risum Vertere Veritatem**

Latin for "To turn truth into laughter"



(Continued from page 4) **An Apologia for the Saints**

The Catholic doctrine of the communion of saints is intimately bound up with the notion of "intercession". This doctrine is readily accepted by the Evangelicals, as Saint Paul's Epistles are replete with examples of Saint Paul imploring the intercessory prayers of his fellow disciples (Rom 15:13; Col 4:3; I Th I:11; Eph 6:18)). A discursive reflection upon intercessory prayer and the reality of the mystical body of Christ and the communion of its members leads to the logical conclusion that intercession is as valid for those who have passed beyond the veil as it is for those still tabernacled in their mortal bodies.

After all, God is the God of the living, not the dead (Mark 12:26-27). To assert, as Evangelicals do, that the dead are cut off from us and are no longer able to intercede for us is to deny our communion with the members of the Church Triumphant. Such an assertion is a denial of Christ's metaphor of the vine and the branches. For the evangelicals would have us believe that the dead are somehow cut off from the vine, no longer able to offer their prayers on our behalf as they gaze upon the face of God, and no longer in communion with us, the members of the Church militant.

If, as Saint Paul asserts, the dead are absent from the body, but present to the Lord, then their communion with the body of Christ is heightened and brought to perfection. What the dead possessed in faith, they now not only possess, but behold in the beatific vision. It cannot follow that they now are unable to intercede for their brethren here below.

Therefore, the union of wayfarers with the brethren who have gone to sleep in the peace of Christ is not in the least weakened or interrupted, but on the contrary, according to the perpetual faith of the Church, is strengthened by a communication of spiritual goods.

For, by reason of the fact that those in heaven are more closely united with Christ, they establish the whole Church more firmly in holiness, lend nobility to the worship which the Church offers to God here on earth, and in many ways contribute to its greater edification.

They shared our humanity while their lives were more perfectly transformed into the image of Christ. God vividly manifests his presence in them and his face to men. He speaks to us in them, and gives us a sign of his kingdom, to which we are strongly drawn, having so great a cloud of witnesses over us (Heb. 12:2) and such testimony to the truth of the Gospel.

The lives of the saints are the gems of the Church. They are the "Cloud of Witnesses" described in the book of Hebrews who inspire us with the examples of their lives and intercede for us before God with their prayers. They are still our brethren, for the Church cannot be limited by time, space or death.

The saints knew well the larger role he would take on in the Church after their death. In life, Saint Dominic was known only to a society locked in time and space, namely, 13th Century Europe. Now, he is known to virtually all Catholics and his name has been on the lips of Catholics for over 700 years. As he lay dying in Bologna in 1221, he said to his brothers:

"Do not weep, for I shall be more useful to you after my death and I shall help you then more effectively than during my life." ✠

*Michael Shonafelt is an associate with the law firm of Parker, Covert & Shidester specializing in representing school districts. Michael is a 1996 graduate of the Loyola School of Law, Los Angeles. He and his wife Ellie are happily married and have three children all under the age of 6!*

(Continued from page 1) **Fr Hugh Barbour**

agree with the views expressed, only that the work is free of doctrinal error.

Father Hugh was not always Catholic. He was born into the Episcopal Church and, in fact, his father is an Episcopal priest! Father Hugh converted at the remarkable young age of 11! This was explained by Father Hugh in an article published in the Diocese of Orange Bulletin in April of 1996: "Most stories nowadays are about conversions to the Catholic faith from the Evangelical tradition, but the conversion of an Episcopalian or Anglican

is often different from that. The Episcopalian Church has a broad spectrum liturgically and theologically. Dad was part of the Anglo-Catholic party, a sort of revival of Catholic teaching and practice that occurred in the 19th century. It rediscovered a lot of Catholic practices and teachings. We were not Protestants in the classic sense, but more like Catholics in that we accepted the hierarchical Church, the sacraments, liturgical worship and so forth. My becoming Catholic is really due to my father. It's not so much a rejection of what

(Continued on page 9) **Fr. Hugh Barbour**



## NATIONAL CATHOLIC FAMILY CONFERENCE '97

\*\*\* Jubilee Year 2000 \*\*\*

### Mark Your Calendars! Free Two-Day Conference August 2-3 in Long Beach, California

LOS ANGELES—The seventh annual National Catholic Family Conference is once again preparing for a record number of participants. Last year's numbers totalled a whopping 5000 people, including 500 teenagers and 1250 children. This year's Conference will be held once again at the Long Beach Convention Center at 300 E. Ocean Blvd. in Long Beach, California. The hunger among Catholic families for the life-affirming message of authentic Catholic teaching seems to be limitless. We will again be bringing back our popular speakers — such as **SCOTT and KIMBERLEY HAHN**. This year's conference will also feature **FR. PHILIP SCOTT, JEFF CAVINS, DR. JANET SMITH, JESSE and JOHNNY ROMERO, and MATT PINTO**. This year our conference will join Pope John Paul II's call to prepare for the coming third millenium. Since he was made Pope,

John Paul II has always had the conviction that he has been meant to lead the Church into the third millenium. As the Jubilee Year approaches, Pope John Paul places before us an enormous challenge to penetrate the mystery of Jesus Christ. This incredible two-day conference, will take up this challenge and present a full weekend with three separate programs — adult, teen and children — **absolutely free**. Once again we will also have an outstanding selection of top quality Catholic tapes, books and religious articles from the very best publishers, schools and companies in America. The hotel of choice for the Seventh Annual National Catholic Family Conference will be the **Renaissance Hotel** located at 111 E. Ocean Blvd. directly across the street from the Long Beach Convention Center. In cooperation without he conference organizers, the **Renaissance Hotel** has agreed to pro-

vide a special rate of just \$78 per night, single or double. No need to beat the traffic; just walk from your room to the conference in a matter of minutes. The hotel also provides a restaurant, heated pool and fitness center. Call **800-468-3571** for reservations and mention the "Catholic Family Conference." Need to be a little closer? The **Hyatt Regency Hotel** located at 200 South Pine Avenue directly adjacent to the Long Beach Convention Center has agreed to provide a special rate of just \$97 per night, single or double. The hotel also provides a restaurant, outdoor pool and jacuzzi. Call **800-233-1234** for reservations and mention the "Catholic National Conference." **Hotel reservations must be made by July 1st.** If you are not yet on the mailing list of St. Joseph Communications, give them a call at 818-331-3549 or send in the form below.

**Mail to: St. Joseph Communications, Inc. P. O. Box 720, West Covina, CA 91763 818-331-3549**

I want to let my family and friends know about the National Catholic Family Conference. Send me additional flyers so I can promote the event. I need a quantity of \_\_\_\_\_.

Name \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State/Zip \_\_\_\_\_

Telephone \_\_\_\_\_

(Continued from page 8) **Fr Hugh Barbour**

*he taught me, but more a completion. He probably views it that way, too. His parishioners often say to him. 'How did your son become a Catholic priest?' Dad replies, 'Well, I taught him too well!' My Catholic faith was, for me, a perfection of what I'd been given. I'm grateful for my faith and I marvel at it."*

Asked to explain the Norbertine vow of "Daily Conversion of Ways", Father Hugh had this

to say: *"Our way of life is a continual daily pursuit of perfection according to the grace of God in a way that is following Christ more closely. We try to follow Him by a regimen which detaches one more easily from those things which might be obstacles to our union with God. While religious life certainly simplifies your life, it doesn't necessarily make it easier."* **Thanks, Father, for all your guidance and help! God bless you! ✠**

## Scriptural Corner:

*"For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." Mark 8:38*

**Comment from the Navarre Bible:**\* Each person's eternal destiny will be decided by Christ. He is the Judge who will come to judge the living and the dead (Mt 16:27). The sentence will depend on how faithful each has been in keeping the Lord's commandments—to love God and to love one's neighbour, for God's sake. On that day Christ will not recognize as his disciple anyone who is ashamed to imitate Jesus' humility and example and follow the precepts of the Gospel for fear of displeasing the world or worldly people: he has failed to confess by his life the faith which he claims to hold. A Christian, then, should never be ashamed of the Gospel (Rom 1:16); he should never let himself be drawn away by the worldliness around him; rather he should exercise a decisive influence on his environment, counting on the help of God's grace. The first Christians changed the ancient pagan world. God's arm has not grown shorter since their time (cf. Is 59:1). Cf Mt 10:32-33 and note on same.

\* The Navarre Bible is a renowned edition of Sacred Scripture prepared by members of the Faculty of Theology of Navarre University.

## From The Library:

### **THE SOUL OF THE APOSTOLATE**

**By: Dom Jean-Baptiste Chautard, O.C.S.O.**

This inspired book is an important guide for the active Catholic. Written primarily for priests, the Abbott shares his inspired and hard learned lessons about the danger of the active life without a holy interior life. Well written and easy to read, this book drives to the heart of the issue: too often we ignore the interior life, that is, a life of prayer and holiness, in a world-wind of activity. Without a holy prayer life, such works become hollow and meaningless leading to frustration and failure. We are admonished not to be merely a conduit of Christ's love, but rather a reservoir since the former retains none of the love as it passes through while a reservoir is filled and overflows, never being emptied. "And now, my dear son, if you desire that God should bless your apostolate and make it fruitful, undertake everything for His glory, saturate yourself and your devoted fellow workers with the spirit of Jesus Christ, animating yourself and them with an intense interior life. To this end, I can offer you no better guide than the Soul of the Apostolate by Dom Chautard, Cisterian Abbott. I warmly recommend this book to you, as I value it very highly and have myself made it my bedside book." —Pope Pius X

## AD VERITATEM

**St. Thomas More Society**  
**1102 N. Niguel Canyon Way**  
**Brea, CA 92821**  
**Attn: Anne Lanphar**  
**alanphar@firstam.com**

### Next DAYTIME Meeting:

**DATE: Thursday, June 19, 1997 NOON**

**PLACE: Village Farmer's Restaurant**  
**1651 Sunflower, Costa Mesa**

**TOPIC: PRAYER: IS ANYONE**  
**LISTENING?**

**FOR INFORMATION: Anne Lanphar @**  
**647-2155 or Dave Belz @ 347-0447**

### Next EVENING Meeting:

**DATE: Monday, June 16, 1997 7 PM**

**PLACE: St. John Neumann Parish,**  
**5101 Alton Parkway, Irvine**

**TOPIC: PRAYER: IS ANYONE**  
**LISTENING?**

**FOR INFORMATION: John Flynn 833-**  
**7800 or Dave Belz @ 347-0447**