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Coming Home Network

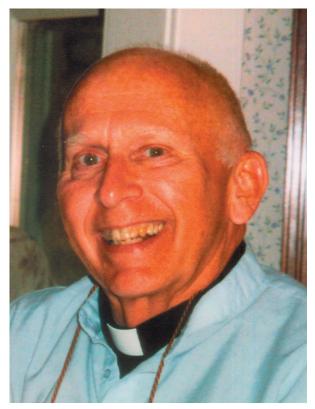
NOVEMBER 2005 NEWSLETTER

P.O.BOX 8290

Journeys Home

From the Prairies to the Mountains to Rome by Father Jay Longacre

What can I say: I loved to run. In early December, 1977, Barbara and I were in Hawaii so that I could run in the Honolulu Marathon, but I was determined to pursue "adventure running." After the Race, one gentleman asked me, "If you could do anything you wanted, what is it you would do?"



Without hesitating I replied, "I would run from Kathmandu to the Base Camp at the foot of Mt. Everest." He asked, "What is holding you back?" "I need to talk with runners who have been there before."

To my surprise, this man supplied what I needed by connecting me with friends who had been on the 1976 U.S. Expedition to Mt. Everest. Barbara and I spent New Year's Eve 1977 gathering information. My plan was to run the Boston Marathon in April and then immediately after fly to Kathmandu, and by God's grace this is exactly what I did. At 6:00 p.m. April 19, I ran out of Kathmandu on the Chinese Road, headed for Kala Patar (Black Rock) a mountain the peak of which at 18,200 feet looks down on the Base Camp.

During the run, I observed the Sherpas in their various rituals of Buddhist prayer and this perked my interest. Over the next three years, I studied Buddhist philosophy, the teachings of the Buddha, learned a little Tibetan, and, most important of all, began daily meditation. Little did I know what lay in store for me on a subsequent trip to Nepal.

But maybe I ought to digress a bit. I had been baptized and raised a Presbyterian (USA). My entire family parents and grandparents—were Presbyterians. My father was an elder and had helped found a United Presbyterian Church in Indiana. We were Sunday church goers, and I was active in youth fellowship. I never felt close to Jesus, however, until I tried living without Him for these two

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years studying Tibetan Buddhism. Buddhism does not have Jesus or God. Buddha was only a teacher who taught the human persons could reach enlightenment through their own resources and devices. I did not believe that. I did, however, learn meditation and since have learned that meditation has always been a part of authentic Christian spirituality.

In the summer of 1981, my son Timothy accompanied us to Nepal to run two treks around the Lantang Himal and around the Annapurna Massif. The first run of 200 miles required 5 and half days, but had little spiritual value. The second run of 300 miles required 7 and a half days and changed my life forever.

It had been raining for more than seven hours. It was pitch dark with no moon and the fog reduced our vision even more. I continued repeating the same plea I had been praying all that night: "Lord, please find it in your heart to keep us safe. Whatever happens, don't let anything happen to Timothy. Keep us safe, Lord, and I'll turn my life over to you."

About 11:00 p.m., I raised my arm and to my surprise felt a brick "wall" on our left, all the time continuing to walk in lockstep up the mountain. This was the first evidence that people were nearby. Almost immediately, we heard two dogs barking nearby, so we started yelling.

We came upon a village of two smalls homes and our yelling had awakened people in both homes. A woman in the second home invited us in out of the dark and rain. She told us that we could sleep on the rocky but dry floor in the food storeroom. Our hostess stoked the fire, dried our running gear, and cooked us food at midnight. What a blessing!

Timothy and I arose early the next morning with the sun shining brightly over the Kali Gandaki. The Lord had saved us! Now what must I do? Was He calling my bluff?

Two days later, Timothy left us to return to school in the United States while we returned to Kathmandu. At the American Center there I located the address of Union Theological Seminary, an interdenominational seminary in New York City. I wrote a letter requesting admittance to the M. Div. Program, and about a month later, I received provisional admission. Barbara and I returned to New York City on January 31, 1982 and the next day I began my seminary studies.

During a brief break from the program in 1982, Barbara and I returned to Nepal to adopt our first son, Dawa Lama

Sherpa. While there a Tibetan friend and I traveled to India to visit Buddhist and Christian communities.

During my next two semesters in seminary, I focused primarily on preparation for Presbyterian ordination but I also did "field work" in radio broadcasting. As a Presbyterian seminarian, I also was expected to take at least one course of Clinical Pastoral Education (CPE). I chose to study at Ft. Logan Mental health Center in Denver where I spent three months working with persons suffering from paranoid schizophrenia. I became so engrossed in my patients' religious delusions that I wrote my M. Div. thesis on the subject.

When we returned to New York City in the fall of 1983, I decided to earn a joint M. Div/M. Sci. in Social Work at Columbia University. During this period, I assisted with a developing Protestant congregation in Manhattan.

By springtime 1985, we moved to San Francisco after graduation and saught ordination in the Presbyterian Church (USA). I wanted to minister to the very poor people in Nepal, India, and Sri Lanka. There we became immersed in Embarcadero Ministries, the umbrella under which we developed projects. Each semester, I would audit a course at the Graduate Theological Union in Berkeley. In the first class, I heard about Christian Base Communities that were developing in Latin America. Shortly, Barbara, Dawa, and I were in Guatemala City helping refugees develop small businesses in Asientimentos surrounding "Guate."

In association with church-sponsored missions, I visited refugees in Honduras and attended a Christian Peace Conference in Cuba. I was in a refugee camp in Honduras devoted to Nicaraguan refugees when more than 200 "Contras" approached the camp, laid down their arms, and sought asylum. Death was a daily companion.

Most of the people, Catholic and Protestant, with whom I worked in Latin America were "liberationists." They believed that Jesus Christ has made a deliberate option in favor of poor persons all over the world. I recognized that they believed this because they were typically communists or socialists; I knew better and was neither. Wanting to learn what was behind liberation theology, I went to Barcelona, Spain, to study at the Roman Catholic Faculty of Theology of Catalonia. It was a wonderful experience. I was beginning to understand how easy it is to be a heretic—one had only to say something heretical, which was easy to do when one knew little about the Tradition of the Church and the teaching of the Magisterium.



When the Foundations seem Destroyed

by Marcus Grodi

If the foundations are destroyed, what can the righteous do? Psalm 11:3

Ever find yourself feeling discouraged, angry, or even embarrassed that things just aren't the way they ought to be in the Church? And were any of you converts shocked when you discovered the difference between the Church on paper and the Church in reality? We certainly don't have to look very far to find supposed Christians—lay, clergy, and religious—who just don't act or sound or especially love the way Jesus told us we ought. (Maybe no further than ourselves.)

But as you consider what you might do right now, in your unique neck of the woods, to help bring things back in line, do the answers and strategies flow freely into a workable "game plan," or do you feel impotent in the face of the immensity and sometimes impersonal coldness of the hierarchical system? Do you feel that your voice for renewal would have about as much affect as a one-tined fork through a manure pile (excuse the farmer lingo)?

Often—no, far more than often—continually throughout history, from the first hand-chosen apostles through every era and culture, the Church has been in need of renewal. She also has never been lacking for people calling for renewal, but often these voices did not analyze the needs of the Church correctly. As a result, their solutions were not solutions at all. They had concluded that the "foundations were destroyed" (when they weren't), and that they—the "righteous"—must do something about it! As a result, courageous and well-intended interventions—often by churchmen who believed they were carrying out the will of God—too often have led to confusion, schism, apostasy, even massacres of the ignorant and innocent.

This is why it is so important to be *Deep in History, Deep in Scripture, and Deep in Christ*! As the teacher warned: "... there is nothing new under the sun" (Ecclesiastes 1:9). Almost every heresy and "progressive solution" that plagues us today has been suggested and tried before, and this is especially true with the solutions for renewal that were promulgated in the difficult days of sixteenth century Europe.

Many non-Catholic Christians today refuse to call themselves "Protestants;" many have no knowledge

of how their particular denomination or association of churches connects historically with the churches of the Reformation or, even worse, the dreaded "whore of Babylon." The truth is, far too many non-Catholics as well as Catholics do not understand what happened in the Protestant Reformation, why it happened, how it still affects everyone of us, and how the unlearned lessons continue to pose a threat to the unity of the Church.

In this year's *Deep in History–Deep in Scripture–Deep in Christ* conference, we examine the issues that led to perhaps the greatest cataclysm the Church has ever faced: The Continental Reformation. Our speakers will systematically discuss the causes, leaders, and effects of the various sixteenth century reform movements, how the Church responded, and then how this continues to affect Christianity in the twenty-first century.

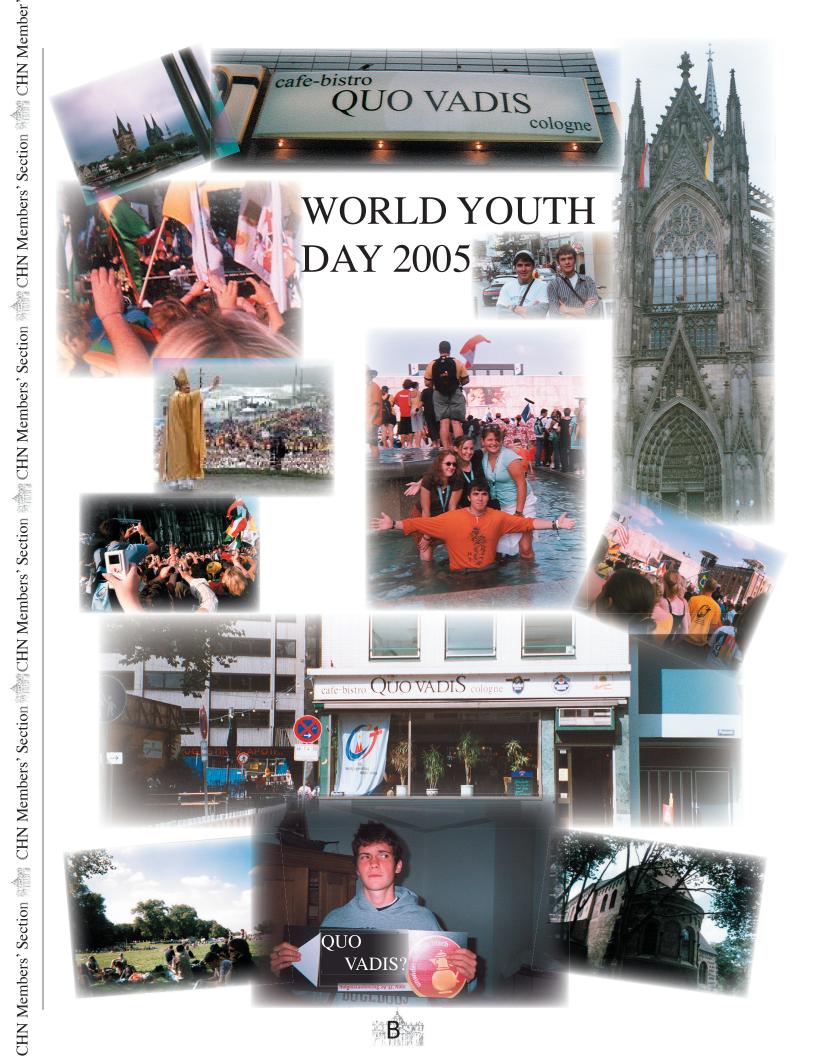
The tentative schedule of talks includes:

Roots of the Reformation by yours truly The Precurors: Ockam, Wycliff, and Others by Dr. Scott Hahn **Martin Luther** by Dr. Paul Thigpen John Calvin and the Radicals by Dr. Kenneth Howell The Reformation's Effect on the Family by Kimberly Hahn The Catholic Church's Response by Bishop Frederic Campbell The Reformation's Effect on Church and Science by Dr. Kenneth Howell Secularism as a Result of the Reformation by Monsignor Frank Lane One, Holy, Catholic, and Apostolic Church by Father William Casey **Panel Discussion**

There still may be time for you to join us at this year's conference. The staff and volunteers are pulling out all stops to make sure the presentations, liturgies, resources, and opportunities for fellowship are an encouragement as you seek to follow Christ faithfully.

However, if you can't make it, all the presentations will be available on cassette, CD, or DVD, and I guarantee that this collection of talks will be a great inspiration to you and your family!





Upcoming guests on **The Journey Home Program** on EWTN. Mondays live at 8 PM

Tuesdays 1 AM & 10 AM Wednesday 1 PM

November 7 Open Line **Curtis Martin** revert from nondenominationalism

November 14 **Tatjana Cameron** Convert from secularism

November 21 **Irish Pre-tape** from our recent trip to Ireland

MOTHER

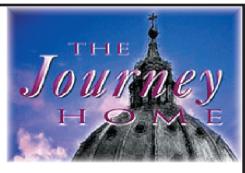
e Remarkable

NGELICA

Her Nerve, and a Network of Miracles

Raymond Arroyo

November 28 **Dr. H. Graham Hudgins** former Episcopal priest



December 5 Open Line **Dr. Anthony Rizzi** revert from agnosticism

December 12 **Carlos Caso-Rosendi** former Jehovah's Witness

December 19 Fr. Jay Longacre former Presbyterian minister

December 26 **Christmas Special**

You can also listen on the Internet at: www.ewtn.com.

THE COMING HOME NETWORK

PRESIDENT Marcus Grodi, M.Div. (former Presbyterian pastor) CHAPIAIN Fr. Ray Ryland, M.Div, Ph.D. (former Anglican priest) **BUSINESS MANAGER** Robert Smeltzer Assistant Director Jim Anderson, M.A. (former Lutheran) Helpers Network / Events Coor. Robert Rodgers (former Anglican) QUO VADIS (TEEN) COORDINATOR Jon Marc Grodi INFORMATION TECHNOLOGIES Stephen Smeltzer EXECUTIVE ASSISTANT Ann Moore Administrative Assistant Sharon Coen BOARD OF DIRECTORS Marcus Grodi, President Fr. Ray Ryland, Vice-President Dr. Ken Howell, Sec. (former Presbyterian pastor) Kevin Lowry, Treas. (former Presbyterian) Dr. Paul Thigpen (former charismatic pastor)

Dr. Charles Feicht (revert from Evangelicalism)

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Featured Resource

MOTHER ANGELICA The Remarkable Story of a Nun, her Nerve, and a Network of Miracles! by Raymond Arroyo

In this intimate and inspiring biography, Raymond Arroyo unveils the true Mother Angelica. Abandoned by her father at age 5 and plagued by illness and self doubt, Rita Rizzo experienced a miraculous healing in 1943 that drew her to the cloistered life at the age of 21. There she discovered a love that would forever alter her life and the lives of countless others around the globe. With unprecedented access to Mother Angelica's letters, diaries, medical records, family, friends, and foes, Arroyo vividly retraces her tortured and sublime path from the tough streets of Canton, Ohio to the buckle of the Bible belt in Alabama, to the perilous heights of television fame.

From this definitive work, a fully human portrait emerges of a woman willing to risk everything to follow the inspirations of Divine Providence. It is a story of survival and the power of faith to overcome incredible obstacles. Within are Mother Anglica's reflections, her powerful life lessons, and thoughts on her remarkable life. For anyone in dire straights, anyone who has ever been overlooked or told, "You can't"-here is Mother Angelica in all her tenacious and faithful glory.

Receive this resource with any donation of \$35.00 OR MORE!





♦Clergy

For David, a United Methodist in South Carolina, who longs to be Catholic but feels that the doors to the Church are shut due to his wife's refusal to cooperate and other reasons.

For Michael, a Baptist chaplain, who asks for God's guidance as he journeys on a "frightening road" investigating the Catholic faith.

For Jeff, an Anglican priest, who asks for prayers for his work and for wisdom and understanding in all matters pertaining to the truth of the Catholic faith.

For Greg, a Southern Baptist minister, who asks for prayers to guide him out of the "no man's land" between Protestantism and the Catholic Church.

For Michael, a Pentecostal minister, who still has many questions and concerns about the Catholic faith.

For John, a Southern Baptist youth pastor, who has resigned his position to pursue the fullnessof truth in the Catholic Church.

 For John, an Episcopal priest, who is disgusted with the
Episcopal and Anglican church and wishes to become Roman Catholic.

For Brian, a Lutheran seminarian, who is convinced of the truth of the Catholic faith, but is married and believes God is calling him to pastoral ministry.

Please pray for...

For Randall, a former Baptist minister who recently was received into the Catholic Church, that he finds an opportunity to use his gifts, talents, and biblical scholarship.

• For David, a Brethren in Christ pastor who is soon to have surgery.

In every issue we include timely prayer concerns from the membership. Each person mentioned has contacted us and is somewhere along their journey home. All members are encouraged to pray at least one hour each month before the Blessed Sacrament for the needs in general and specific of the *CHNetwork*, its members and supporters.

Please submit all prayer requests and answers to :

CHN Prayer List P. O. Box 8290 Zanesville, OH 43702

You may also email your prayer requests to:

prayers@chnnetwork.org We will use only first names to preserve anonymity.

♥Quo Vadis Youth♥

- For all Quo Vadis members: new, old, helper, or inquirer.
- For JonMarc that he may complete his job faithfully.
 - For David, a Baptist, on his journey.
- For Jon, an Evangelical Protestant, who is fighting emotional and spiritual battles.

For Erin, John, Ashley and all youth who are feeling called to come home.

♦Laity**♦**

For the family of Beth Ann in their personal struggles and protection of their new baby

For Jeff, Carol, Jennifer, and Diane as they continue to witness to Christ and His Church.

- For Julie and Terry in thier health and their personal convictions.
- For John, a Pentecostal, in his fight from addictions.
- For Greg and Katrina that their lives are ever giving to Christ.

For James and his family, Evangelical Protestants, for protection in his work.

For all Helpers in their witness to their contacts.

For the personal intentions of all our helpers, our contacts, and their families

For all those attending this year's Conference, especially those on their journeys.

 For Fr. Frank Darling, Fr.
Gerald Brady, and Fr. Emmett
Norden in thanksgiving for their lives and good health.

• For David, a fallen-away Catholic, that he surrenders his heart to the fullnes of Christ.

For Gail's growing conviction to Christ, and the needs of her Children, especially her eldest son.



continued from page 2...

In two my of my courses in Barcelona, I had to read and write about John Henry Cardinal Newman, a 19th century Anglican priest who had become a Roman Catholic priest of the Oratory of St. Philip Neri. As an Anglican priest, Newman had been seeking a theological middle path between Catholicism on the right and Protestantism on the left. Through his study of the Early Church Fathers, however, Newman realized that he should be seeking "truth" and not the middle way to anything. That hit me like a "ton of bricks!" I had not been searching for truth. In seminary in New York, I had focused on learning enough theology to pass the Presbyterian ordination exams. Only later would I read for "truth." Following Newman's train of thought, it became clear to me that I too was a Roman Catholic. However valid the grounds for the Protestant Reformation, times have changed and the Catholic Church has purified itself with the help of God. More important is the unity provided us via the Holy Spirit. Christians are called to unity in the most complete Church--the Catholic Church. Denominations and non-Christian religions have varying amounts of truth, but the Catholic Church is the most complete Church.

As a Protestant (Presbyterian), I did not have the "baggage" that many Prostestants carry about the Catholic Church. I always understood Mary to be the Mother of God, because she was the mother of Jesus, who is God. I always understood the Catholic Church as the first Church and the oldest Church. The main question I had concerned submission to the authority of the pope. I surmounted that when I realized that his infallibility is limited and that he does not have an army!

So now what was I to do? I was almost to the end of the 2nd year of a three-year licentiate program and we were in the process of adopting three more boys—two from Nepal and one Tibetan Indian. I decided to take a leave of absence from my studies in Barcelona to return to Buffalo, New York. I kept myself busy with a late-night radio talk show—Dying to Live—talking on the air with persons suffering serious problems. I also became active in Operation Rescue in Buffalo.

At the first major demonstration in April 1992, I was arrested along with 250 others. We were jailed for 24 days. For the first week, we could not change clothes, bathe, or have any contact with friends and relatives. But I did learn the Rosary

While we were in jail, Mother Teresa sent a letter endorsing our activities. Supporters had the letter published in the Buffalo Evening News. On our release, I wrote Mother Teresa thanking her for her letter telling her about our visits to India. Though we had never visited Calcutta, we knew what her sisters were doing in Guatemala and in Sri Lanka. She replied, inviting us to come to Calcutta to see the work of her sisters there. As soon as we could, we went and while there, she introduced me to Canadian priest who had become an Indian citizen. He was extremely helpful in answering most of our remaining questions about becoming Catholics.

In May of 1993, I completed my studies and returned to Buffalo determined to find a priest who would bring us into the Catholic Church. Shortly thereafter, I read in a Human Life International (HLI) newsletter that an ex-Presbyterian minister, Dr. Scott Hahn, had conducted a seminar at an HLI Conference in Houston. Retrieving their phone number, I called the Hahns in Steubenville, Ohio, to see if they could help us find a priest who could assist us into the Church. This is how we met Father Ray Ryland, a former Episcopal priest (and Vice-President / Chaplain of the CHNetwork) who, through the pastoral provision, had received the dispensation and was now a Catholic priest. Through his kind and patient assistance, Barbara and I were received into the Catholic Church in the chapel at the Franciscan University of Steubenville, on September 29, 1993, along with my Aunt Mary Louise Longacre who had been away from the Church for 52 vears.

In the fall of 1996, I entered graduate studies at a seminary in Bangalore,India. One day the seminary president pulled me aside and asked if I wanted to become a priest. For years I had been searching for a bishop who would help me, and suddenly here I was introduced to the Most Reverend Gregory Karotemprel, Bishop of the Diocese of Rajkot in the state of Gujarat. After a pleasant four-hour visit, he agreed to initiate the process with the Vatican.

This process still required a boat-load of patience, but in time I learned with great joy from Bishop Gregory that Pope John Paul II had signed his petition to ordain Jay married to Barbara. On June 15, 2002, I was ordained into the Syro-Malabar Rite, in Prem Mandir, the year-old Cathedral in the Bishop's compound in Rajkot. The next day I went into Rajkot to the old cathedral, which is now a parish church, and said the Latin Mass in English.

Since I first heard the call from the Lord to the ordained priesthood in April 1982, I have tried to do whatever the Lord expects of me. Given my circumstances, there is one thing of which I am certain: I could never have become a priest by my own design. Clearly, it was the work and mercy of the Lord.



The Coming Home Network P.O. Box 8290 Zanesville, OH 43702

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