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THE COMING HOME NETWORK INTERNATIONAL



Our Journey Home

By Marcus Grodi

Becoming Catholic was never my dream or intent. It is still an all too vivid memory to me, sitting alone at age forty in a half-lit basement, having resigned from the pastorate. I ached for having abandoned the weekly privilege of a pulpit from which to proclaim God’s truth. *Would I ever have this privilege again? Will I ever again have a pulpit?* Now they estimate that each week from the “pulpit” of *The Journey Home* television program I speak to a potential audience of over a billion viewers and listeners. In one night I speak to more people than I ever could have in my entire career as a Protestant minister. This is the humor of our merciful God. Before I converted, though, I had no idea whatsoever how I would support my family let alone how I would continue in ministry. But this is getting way ahead of myself.

After sharing my conversion story over and over again dozens of times in the past twenty years, I’ve come to realize shamefully how mechanical it has become in the telling. I’ve got it all worked out, down to every event, person, place, and thing, with each struggle and motive charted and evaluated, leading with creatively inserted humor to build from despairing confusion to joyful completion upon reception into the Catholic Church. This, though, is only part of the story, for as is the case with the hundreds of converts and reverts I have interviewed on *The Journey Home*, the real journey is usually far more complicated, even embarrassing, to put in a box.

To some extent, I could say that my “journey home” was as equally attributable to personality tendencies as to theological and scriptural apolo-

getics. This is not surprising, since God created each of us uniquely, with our own set of personality “quirks,” all designed as means by which He can draw us closer to Him and by which He can use us uniquely for His purposes.

These personality quirks admittedly had a great part to play in both of my conversions, as an adult to Jesus Christ and then later to His Church. Every person is a complicated mixture of our genetics, our environment, our divinely implanted soul or self, and our will. These four, plus possibly other factors, come together to make each of us truly unique — particularly in the eyes of our Creator. One might place the definitive cause behind the quirks of my character on having been an only child, the only one of eight siblings who survived childbirth, but the inability

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Journeys Home

...Journeys Home Continued...

of modern psychologists as well as theologians to unite on any one theory of the human person bespeaks to the futility of seeking simply one cause behind our individual uniqueness.

Stranger in the Crowd

One of these quirks is that I have always been incurably insecure. Though over the years I have learned to hide this behind an otherwise confident exterior, inside I always feel like a stranger in every crowd. Some write this off to my being an only child; I see this as the unique thorn or cross to bear that God has given me. This quirk always moves me toward isolation — even when all the doors God continually opens for me require an increased involvement with the public. I speak each week to millions of people when, inwardly, I would prefer to be at home sharing a coffee with my wife, Marilyn, or brush-hogging our twenty-five acre farm, or playing guitars with my sons.

This introverted insecurity also, however, leans me a bit towards the neurotic, always assuming, at least initially, that whenever anything goes wrong, it must be my fault. I've jokingly said that this is why I have a particular affinity for Saint Joseph. The story goes that one evening the Holy Family was sitting around the dinner table, and for a brief second there was a bit of a row. Joseph looked at Jesus and Mary, and said, with one of his few words, "Sorry, it must be me."

It was another personality quirk, however, that had a more prominent influence on my journey home: an insatiable, often

irritable, desire to know "why." If you want me to do something, I want to know why, or I won't want to do it. I certainly must have been a pain in the neck to my parents, because they'd say "do it," and I'd ask, "Why?" or "Why do it this way; why not another way?" If you didn't give me a good reason, I'd either do it my own way or just give in, but I first had to ask the question.

The reason for sharing these quirks is because describing one's conversion to the faith is not all cut and dried. Each person is unique, and admittedly our motives are never pure or pristine. I only pray that in, through, and regardless of the cacophony of voices that fill our lives, we can truly and clearly hear the voice of Jesus calling and beckoning us each home.

Looking for Answers

As I mentioned earlier, my entire spiritual pilgrimage can be explained as a result of trying to answer the question, "Why?" For example, when I arrived in college, I encountered a culture and lifestyle radically different than that in which I grew up. It wasn't that my Lutheran upbringing hadn't prepared me to say no to this lifestyle; it's just that I hadn't been listening. And so, when faced with the challenges, I asked "Why?" or maybe, more accurately, "Why not?"

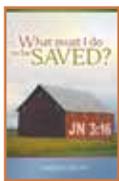
Almost immediately, I found myself with both feet into the fraternity drinking and dating scene, to the point where my life became a walking ad for *Bud Light*, "Why ask why?" Eventually I became the beer-chugging champion of my university. I was

FEATURED RESOURCES

John 6:53 — Symbolic or Literal?



In this CD, Marcus Grodi examines the Scripture verse John 6:53 and explains how God opened his heart to understand the importance of receiving Christ in the Eucharist.



What Must I Do To Be Saved? — By Marcus Grodi

A majority of Christians today believe that all that is necessary for salvation is an individual's faith in Jesus. For them, salvation is merely by faith alone in Jesus alone by grace alone. *What Must I Do To Be Saved?* describes what it meant to be saved as a member of the people of God in the Old Testament and how Jesus fulfilled and brought into completion God's plan of salvation through the new people of God, the Church. A correct biblical and historical understanding of salvation in Jesus Christ involves much more than a person's intellectual acceptance and heart-felt prayer of faith in Jesus as Lord and Savior.

\$35

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\$50

Receive the CD of *John 6:53* and *What Must I Do To Be Saved?*, for a \$50 donation.



Journeys Home 2

— Edited by Marcus Grodi

Journeys Home 2 gathers together more inspirational and insightful conversion stories of men and women, clergy and

laity, who found themselves drawn to the Catholic Church. They learned to listen to the voice of truth speaking through history, theology, philosophy, Sacred Tradition, Holy Scripture, and personal testimony. In time, their desire to follow Christ faithfully — to remain faithful to the truth He taught and to the Church He established through His Apostles — led them to consider the claims of the Catholic Church. In the end, they were all convinced that, whatever the cost, they must become Catholic.

\$75

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so caught up in it all that I could no longer see anything wrong with it.

This lifestyle continued until the summer between my junior and senior year. An avalanche of events got my attention, and within only a few weeks I was a “born-again Christian” driven to save the world. It began in a genetics class, studying the evolutionary development of our senses of sight and hearing. I was being taught that these amazing senses had happened by chance over millions of years through mutations and natural selection. The Holy Spirit used this to spark a few “why” questions: “Wait a second, how could this be true? Does anyone really believe this? The majority of all higher level living things have two eyes at the same location in the front of their heads: is this merely by chance? Did this arrangement happen over time as a result of natural selection? Is there any evidence of fossils showing humanoids or other animals with eyes at less advantageous locations on their bodies?” I realized that for most of the biologists I was studying under, their God was Time; in other words, given enough time and probability, everything could be explained. All order was a chance result of millions of years of natural selection. Facing the absurdity of this is what drew me back to God.

Following Jesus, but which Church?

Not long after this, at age twenty-one, I experienced a true conversion of faith to Jesus Christ, through the witness of friends, the reading of Scripture, and the preaching and teaching of an evangelical pastor of a local Congregational church. For the first time in my life, I was actually listening to the Gospel message, and it began changing my life. At this point, my pastor taught me a Proverb that has become my “life verse”: “Trust in the Lord with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths” (Proverbs 3:5-6). Again, though, I began asking “Why?” Why this local Congregational church, or should I return to my Lutheran upbringing? Why belong to a church at all?

So, I visited my childhood Lutheran church, and found two things. The first was positive. As I sat through the familiar Lutheran service, remembering every word of the liturgy, I heard for the first time the Gospel preached there, and I knew that it hadn’t been the church’s fault that I hadn’t grown in my faith; the fault must have been mine. I must not have been listening.

But then I came to another conclusion as I looked down the pew and saw a couple of high school students sitting there, just like I had done, messing around, shooting spit wads, yet at the same time perfectly reciting the liturgy. It struck me that liturgy

without an internal change of heart was dead liturgy. Quickly, I turned the blame away from me to the dead, monotonous liturgy of the church, and left the Lutheran Church to become a Congregationalist. I went from one extreme to the other: from a liturgical, creedal church to a non-liturgical, autonomous, democratic church with “No Creed but Christ” and every individual church being free to decide through congregational vote whatever it wants to believe or how it wants to worship.

Not long after this, I graduated college and found myself a plastics engineer for a large chemical company, and another “why” question arose: “Why work?” It wasn’t so

much that I was lazy, but my main project as a plastics engineer was to develop a better butter tub. “Why?!” I pictured myself sitting on the edge of heaven, with Jesus asking me, “Well, son, what did you do in life?” And my response might be, “Well, I developed a better butter tub!” I asked myself, “Is this what God is calling me to do with the rest of my life?”

Moving Towards Ministry

At the same time, I was working in my off hours with young people in a ministry called *Young Life*, a powerful ministry in which more than a hundred teens would gather each week in someone’s basement to hear the Gospel. I was a musician who was cutting my teeth on preaching the Gospel message. Over time, I decided that if I were given the choice, I’d rather be in ministry than making better butter tubs, so with the confirmation of my pastor and some of my friends and family (not all!), I sold everything I owned, except my guitar and golf clubs, resigned my engineering job, and went to seminary.

It’s important to understand how different this was than a young Catholic man being sent by his diocese to discern priesthood at a Catholic seminary. No church sent me to seminary; rather, I just decided that God was calling me to go. So, I went to a non-denominational, Evangelical Protestant, independent seminary in New England, where the students represented more than forty-six different denominations.

When I got to seminary, all of a sudden I was inundated with more “why” questions. As a Congregationalist, for whom every-

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thing was basically up for grabs — except having anyone tell us what we had to believe — I was confronted by every imaginable theological opinion. After dinner nearly everyday, we would sit around, coffee cups in hand, battling over all the big theological issues: Why do we believe in the divinity of Christ or the Trinity? Or what about predestination: what about the people who lived and died without hearing about the Lord Jesus? If they have never heard, then why are they guilty? Are we indeed in the last days, facing the Second Coming of Christ, or maybe a “rapture,” as some of my classmates insisted?

All of us believed in Jesus Christ and the infallibility of Scripture, yet we would argue and argue and argue, and never come to an agreement. It never crossed my mind that there could be anything wrong with Scripture or even Protestantism per se; I assumed, given my neurotic personality quirk, that the problem, of course, must be me. I hadn’t prayed enough, or studied enough, or listened enough.

Crisis of Faith

Eventually I faced a crisis of faith. I read my first “Catholic” book in seminary, by a well-known “Catholic” author (who, unknown to me, was a renegade Catholic theologian) Hans Kung. His book was called *On Being a Christian*, and one of the reasons he was deemed so dangerous was that he was a superb and convincing writer. As I progressed through the book, I found that he was successfully undercutting the very foundation for my faith, which was the Bible *alone*. As a result of reading this book, I found that I, as a Bible Christian who believed only what was found in Scripture, no longer had a solid basis upon which to believe in the Trinity or the divinity of Christ.

For three days I argued with my professors and fellow students, as they tried unsuccessfully to bring me back. I dropped everything and spent literally an entire night reading through the New Testament to find proof for the Trinity, but couldn’t because, for one thing, the word “Trinity” is not there.

Then a theology professor pulled me aside and said, “You have to understand: the reason we believe these things is because they are the quasi-unanimous conclusions of the Church throughout the ages. In other words, this is what the majority of Christians, everywhere and all places, since the beginning of Christianity have believed; so, therefore, we believe it to be

true.” At this point, it started to become apparent that most of our doctrines in the Protestant church were based on democratic theology: most of us believe it, so it must be true.

This assumption held me through seminary, until I graduated and was ordained, and pastored my first church. Then came a host of new “why” questions. For example, should I wear a clerical collar? As a Congregationalist I was free to decide for myself, and because none of my fellow clergymen could give me a good reason, I didn’t, unless it was advantageous for me, like when I wanted respect while visiting the hospital or when I wanted reduced rates at the local golf course. Or I asked, “Why do we worship this way? Why this music? Why this order of the worship? Why do we do the Lord’s Supper this way?” In time I tried everything and changed everything, all with the hope of bringing renewal to everything.

What is Truth?

With all these changes, and as a Congregationalist with everything up for grabs, I began to question, “Why do we believe what we do?” In essence, could I be certain that what I was teaching was true? This led me to a long study of the Creeds and the history of the Church, and, as a result, I became a Presbyterian. I could no longer remain a pastor in a denomination in which

every individual church, every individual Christian, could decide for himself what was true; to me this was institutionalized narcissism. So I left this to become a Presbyterian because the Presbyterian Church had two things Congregationalists did not have: a *Book of Confessions*, which contained all the major confessions in the history of the Presbyterian Church, and a *Book of Order*, which is similar to the Catholic *Code of Canon Law*.

I considered this a good trustworthy foundation for my pastoral ministry, so in time I became an assistant pastor in a medium sized urban church, then the solo pastor of a small rural church, and finally

the senior pastor of a large urban church, with a full-time staff of nine, a burgeoning membership, and an ample budget.

As I took on these responsibilities, however, another “why” question arose: “Why was I single?” In Protestant culture, there really is no place for the “gift of celibacy” — it was a gift that nobody wanted. Generally (at least when I was a pastor), if a minister wasn’t married or dating someone, the assumption was that there was something wrong with him. Well, it wasn’t that I

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...Journeys Home Continued...

had to succumb to the pressure; rather, I knew deep in my heart that I needed this special partner, not merely to share life with, but to help me see the blind sides of my character. In the midst of this discerning, the Lord brought Marilyn, the woman whom I would marry, into my life, which immediately doubled all the “why” questions — particularly because it had never been her dream to be a pastor’s wife.

Becoming a Presbyterian far from answered all of my theological and pastoral “why” questions. On Monday mornings, as I had been taught in seminary, I would begin preparation for my upcoming Sunday sermon. I first would make a fresh personal translation of the text from Greek or Hebrew, and then fill pages with exegetical study and reflections. Once I had arrived at a tentative conclusion of the meaning of the passage, and a rough outline of my thoughts, only then would I consult with the row of biblical commentaries on my shelf, to make sure my conclusions were on track.

One day it struck me that every commentary on my shelf had been hand-picked from scholars I liked, with whose theologies I agreed. I, therefore, was checking my conclusions only against people with whom I already agreed, so, in essence, I was only checking myself against myself! I had protected myself from any way of knowing whether I — or they — were wrong.

Then one Sunday morning as I was preaching, it struck me that within a thirty-mile radius of my pulpit, there were probably thirty other pastors in thirty other churches, all who considered the Bible as the sole authority for our faith, yet we were all teaching different if not contradictory things, possibly on the same text. Which one of us was correct?

Once Saved, Always Saved

As an evangelically minded Presbyterian Calvinist, I believed and preached “once saved-always saved”: that once a person accepts Jesus as Lord and Savior, they have arrived; they are saved by grace through faith *alone*, and because they have done nothing to earn salvation, there is likewise nothing they can do to lose it. As a pastor, I knew many people who needed to break from debilitating sin, and even more of them who needed to live their faith more radically, but I had no theological grounds to challenge anyone — let alone any real authority to do so.

What really hit the fan for Marilyn and me, however, were the pro-life issues. Marilyn was the director of a crisis pregnancy center, and more often than not she found herself working beside Catholics. Our Presbyterian denomination had democratically decided to lean more and more pro-choice. Then, I discovered that the dues my congregation were paying to the head office of our denomination were funding abortions — for the daughters and wives of ministers to have abortions — and there was nothing we could do to stop this.

Where to Now?

With this, I knew I could no longer be a Presbyterian. How could I stand before my congregation when I knew what their donations were funding — when I knew their mixed views on abortion — and yet, at the same time, enable their complacency because of some decision they had made years before that guaranteed their salvation?

So I began admitting to close pastor friends that I could no longer remain in our particular Presbyterian denomination, and began exploring more conservative Presbyterian churches. At the time there were nine Presbyterian denominations in the USA, each of which believed they were the truer interpreter of Scripture (I think there are more now). Examining each, I determined that none of them were exactly

what I wanted, so I found a book of Christian denominations, three hundred pages of all the different Christian traditions in America. I carefully examined each, rejecting them one by one because something in their theology didn’t fit with mine, until I stopped myself, wondering who I arrogantly thought I was to stand in judgment of these churches? I was playing God, placing myself over all of them!

I received a phone call from a Presbyterian pastor friend out in Kansas City who, in a panic, exclaimed, “Marcus, you can’t leave the church! You must remain loyal, even if all the leaders have become heretics and the church is going down in flames: we need the faithful to remain loyal!” And I answered in words that, at the time, I did not understand — with another “why” question: “If that is true, then why did we leave our last denomination to form this one? And the division before that, and before that, and before that? Why does loyalty to truth require that I stand firm here in this denomination? Why not move on and

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...Journeys Home Continued...

form a more true church? Because in time, we both know that we would have to move on and form another one and another one, and on into infinity.”

You see, our heritage as Presbyterians was “Reformed and always reforming.” The way we reformed was always through re-forming, starting one new church after another. Even a Protestant source estimates that there are over thirty thousand individual denominations in the world today, growing at the rate of one new denomination every five days!

Essentially, though I had no thought about becoming Roman Catholic, I found myself back at the Reformation asking the big “why” question, and frankly this was a bigger can of worms than I wanted to open.

Realizing that if I could not answer the “why” questions about even the least important issues of our faith, let alone the more crucial ones — like what is necessary for salvation — then I had no business standing in the pulpit before anyone. So, I submitted my resignation from the pastorate.

I entered a graduate program in molecular biology with the hope of combining my science and theology backgrounds into a career in medical ethics. Soon, I found myself in a research lab assisting in genetic research as a part of the human genome project. This was exciting work, but after a brief time, I found myself asking God, “Why have You brought me here?” And He answered.

One morning after the long drive to campus, I did something I never did: I bought a copy of the *Cleveland Plain Dealer* news-

paper. Sipping coffee, I came across a small ad on the bottom right of the religion page: “Theologian will speak at local Catholic parish: Scott Hahn.” Scott and his wife, Kimberly, had been my classmates at seminary. We had known each other for over fifteen years, but had lost contact since graduation. I had heard through the grapevine that they had become Catholics, but I didn’t believe a word of it. They had been two of the most outspoken, vehement Calvinists on campus, and I had no mental file-folder for them becoming Catholics — for any Protestant minister becoming Catholic! I knew Protestant laity who had become Catholics through marriage, but always presumed they had not known their Protestant faith well enough, or they surely would never have converted.

So when I saw this ad, it peaked my interest: “Was this my old friend Scott Hahn? Did he really become a papist?” and, if so, the big question, “Why?” Or, was it possible, and more probable, that he had clandestinely converted so he could rescue lost souls from the Catholic Church?

The next Sunday afternoon, I drove alone up to Cleveland to hear him. From my experience with visiting theologians, I envisioned a small clutch of people in a small church basement, drinking coffee and eating donuts, listening glass-eyed to a droning professor speaking far over their heads. Instead, I found an immense church, a full parking lot, a standing-room only sanctuary, all focused — cameras and stage lights — on my old friend from seminary. I felt myself a complete, maybe unwanted, stranger in my very first visit to a Catholic church,

The logo for the 'Deep in Scripture Podcast' is set against a warm, orange-to-red gradient background. It features a stylized microphone icon in the center, with the words 'DEEP IN SCRIPTURE' in a serif font to its left and 'PODCAST!' in a larger, bold, sans-serif font to its right. A large, dark red, curved shape frames the microphone and the text.

Be sure to discover the Deep in Scripture podcast available through our website www.chnetwork.org/deep-in-scripture. Host Marcus Grodi invites special guests to join him in discussing “hard verses” that were difficult to understand within their previous faith tradition but that they have now come to appreciate in a new way through the teachings of the Catholic Church. Patrick Madrid, Steve Ray, David Currie, Steve

Wood, Paul Thigpen, David Anders, and Gary Michuta are some of the exceptional guests who have recently joined Marcus on Deep in Scripture. Enrich your faith and knowledge of the Scriptures by listening to this podcast! **Do you have a question you would like to be considered for inclusion in a future Deep in Scripture program? E-mail your question to dis@chnetwork.org.**

and was astounded as Scott gave an invigorating talk on the “Fourth Cup”, or the Last Supper as the fulfillment of the Jewish Passover meal.

Afterwards, Scott was rushed by a crowd of enthusiastic fans, and I went over to say hello. He recognized me immediately, with a “Hey, what are you doing here? I hope I didn’t offend you!” We couldn’t talk then, but he encouraged me to listen to the (now famous) tape of his conversion, and then call him.

Verses I Never Saw

So I bought the tape, mainly to discover on the long drive home how he had gotten so messed up, plus an interesting sounding book by Karl Keating entitled *Catholicism and Fundamentalism*. About a half-hour into the tape, I had to pull my car over to the side of the road, because, in just that short period, Scott essentially had provided the answers to the majority of my most disturbing foundational “why” questions. The first of these answers was the first of what I came to call “the verses I never saw.” He told the story of being asked by a friend, “What is the pillar and bulwark of the truth?”

Scott had answered, as I would have answered, “the Bible.” His friend responded, “But the Bible says in 1 Timothy 3:15, that the pillar and bulwark of the truth is the Church.” As I listened, I couldn’t recall seeing this in my Bible, so that is why I pulled my car over to the side of the road. I had studied and taught a series of sermons on First Timothy and didn’t remember seeing this verse; however, when I looked, it was there!

St. Paul wrote that “the household of God, which is the church of the living God, [is] the pillar and bulwark of the truth.” Which church? The Presbyterian church? Which Presbyterian denomination? My individual congregation? Or the Lutheran, Methodist, Baptist, Episcopal, Pentecostal, etc., etc., denominations? Or which branch of these? But surely not the Catholic Church! And besides, as a Calvinist Protestant, I believed that the true Church was invisible, consisting of true believers all over the world, the membership of which was known only to God.

And at that moment, it struck me: How could an invisible church, known only to God, be the pillar and bulwark of anything?

This didn’t make me Catholic; it made me more confused and ungrounded.

As I listened, Scott clearly demonstrated how the key foundation of our Protestant faith, *sola Scriptura*, was not biblical, nor theologically or philosophically sound; in fact, the very Scripture text we used to defend the foundational doctrine, in 2 Timothy 3:14-17, did not actually teach it. St. Paul said that all Scripture is profitable for equipping us for good works, but not that it was the sole authority of our faith. In essence, I really had never “seen” this verse either, because I had always read it through the lenses of my hidden assumptions.

He pointed out a third verse I had never “seen,” 2 Thessalonians 2:15, “Therefore, brethren, stand fast and hold to the traditions which you were taught, whether by word or our epistle” (NKJV). *Traditions?* This verse spoke of the importance of passing on faithfully the apostolic tradition, which was received primarily through the spoken word, and only secondarily through epistles when an Apostle could not get to his people to speak to them orally.

Even as I sat there in that car, I realized that there was no church in the world that actually lived out *sola Scriptura*, because every denomination interpreted Scripture through the lenses of their own passed-on tradition, as they interpreted the tradition of the founder of their movement. It was this nearly limitless assortment of traditions that had spawned the cacophony of opinions coming from pulpits every Sunday, including my own.

After listening to Scott’s tape, the Protestant foundation of *sola fide* also began to topple. I never questioned, from the time of my Lutheran catechetical formation, that we are saved by faith *alone*, but Scott drew my attention to another verse I had never “seen,” James 2:24, which states, “You see then that a man is justified by works, and not by faith only” (NKJV). This revelation concurred with what I had always known in my conscience to be true: We are not merely “once saved, always saved” through some one-time surrendering statement of faith in Christ; we must live this out by grace in love for the rest of our lives! Again, as St. James wrote, “But be doers of the word, and not hearers only, deceiving yourselves” (1:22

“ ...the key foundation of our Protestant faith, *sola Scriptura*, was not biblical, nor theologically or philosophically sound; in fact, the very Scripture text we used to defend the foundational doctrine, in 2 Timothy 3:14-17, did not actually teach it. St Paul said that all Scripture is profitable for equipping us for good works, but not that it was the sole authority of our faith.

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...Journeys Home Continued...

NKJV). Scott pointed out that Luther had added the word “alone” to Romans 3:28, and when challenged, Luther refused to back down, claiming it was assumed in the text.

When I returned home, I didn’t reveal any of this to Marilyn. She already was a bit concerned about my leaving the pastorate to return to school; I didn’t think she would be keen about these new revelations. I closed myself away in my study, but instead of reading my biology assignments, I read Karl Keating’s book from cover to cover, and he provided even more answers to my many “why” questions. He particularly pointed out that the many “fundamentalist” assumptions, to which I had long held, owe their formation not to clear biblical foundations but to the “traditions” or opinions of the founders of evangelical fundamentalism.

None of this, however, was making me “Catholic” — just more confused. So I called Scott, and met with him and others, posing every “why” question that rose to the surface, and debating all aspects of Catholic doctrine, practice, and devotions that ran cross-grain to my Protestant sensibilities.

Then I read a book by John Henry Cardinal Newman, entitled *Apologia Pro Vita Sua*. I had never heard of this famous nineteenth-century Anglican clergy convert priest until well on into my journey, but once I heard about this universally respected autobiography of his conversion, I had to read it. Although his

journey was very different than mine, it was mine. His testimony convinced me that I could no longer be a Protestant, because he helped me to realize that, even though the sixteenth-century Catholic Church and culture desperately needed renewal, the schismatic reaction of the Reformation was not the answer, for it had only led to a myriad of more splinters, leading only to confusion.

I could no longer be Protestant, but I couldn’t be Catholic! Even though I had to turn from (*metanoia*) my Protestant assumptions and background, I was not yet comfortable turning toward the pervasive strangeness of Catholicism: not just the unfamiliar and uncomfortable doctrines concerning purgatory and Mary; or the unappealing statues and artwork; or the seemingly bizarre devotions to supposed apparitions; or the “superstitious” use of sacramentals, like sticking green scapulars between mattresses to convert family members or the burying of St. Joseph Statues to sell homes. No, what concerned me the most was trusting my faith to the Church’s Magisterium in union with a pope in Rome. All of this ran cross-current to both my Protestant and my “American” sensibilities!

Upon This Rock

I realized that everything came down to one basic doctrine; even the validity of our belief in the Trinity and the divinity

...Journeys Home Continued...

of Christ, which cannot be proved through *sola Scriptura*, all came down to a belief in the trustworthy authority of Peter, the Bishop of Rome. It became obvious to me, the more I studied history, that it was to the authority, and often the courage, of the Bishop of Rome as the successor of Peter that we owe all that we now have and believe in Christendom. Certainly behind him was the protection, guidance, and inspiration of the Holy Spirit, yet at the center of all historic Christianity was the pope. Not the Scriptures, as I previously assumed, for if it wasn't for the historical union of the bishops of the Church in union with the Bishop of Rome, there would be no Canon of Scriptures that we now call the Bible, no doctrines of the Trinity or divinity of Christ, and there would be no Christendom, for if it wasn't for the Crusades, we would all have long been Muslims.

Realizing this, I read as many books as I could find on the authority of the pope, but it wasn't until I read one other book by John Henry Newman that I was finally convinced. He himself had been desperately trying to find an alternative to becoming Catholic, to prove from history that Anglicanism was the true "middle way" between Protestantism and Catholicism, and his book *An Essay on the Development of Doctrine* was the result, the conclusion of which in the end convinced him to become Catholic. And, likewise, it did me.

There is far too much in the book to summarize here, but basically there were twelve pages in the middle of the book, about the development of the papacy, that brought me "home." It is not so amazing that the authority of the papacy didn't become clear until the third century, given the constant persecutions of the first three centuries in which all the bishops of Rome were martyred. There are lots of things we will never know about the first centuries of the Church because it was mostly underground, in hiding. Once the persecutions ceased under Constantine, the structure of the Church, as recorded in the writings of the early Church Fathers, was clearly there, under the authority of the Bishop of Rome. Most significantly, however, the authority of the pope was clearly recognized across the Church before the canon of the Scriptures and the Trinity were finally defined in the fourth century, and before the divinity of Christ was formally defined in the fifth century! The acceptance of the pope as the authoritative predecessor of the Apostle Peter predated our unified beliefs in the Trinity, the divinity of Christ, and the Bible, and without the unifying presence of the pope overseeing the early councils, Christendom would have had none of these doctrines!

With this, I was ready to become Catholic and, fortunately by that time, so was Marilyn. At first she was reticent to accept all that I was discovering, but her heart had already become open to the Catholic Church through her pro-life convictions and work that it didn't take long for her to become as excited as I was about what we were discovering together. Her reading of

two particular books — *Evangelical Is Not Enough* by Thomas Howard and *Seven Storey Mountain* by Thomas Merton — had particularly closed the deal for her, as well as the amazingly convincing truth of Juan Diego and our Lady of Guadalupe.

So, as a result of God's mercy and grace, Marilyn and I entered the Catholic Church together with our two oldest sons in December, 1992 and it was then that I fully realized the truth of that Proverb I had memorized years before. By grace, I had trusted Him, and also by grace, I had been open to challenging the ways I had always "leaned on my own understanding." In the end God has proven that He will indeed, "direct our paths," for through His mercy and love, He has brought us home to the Catholic Church. ■



MARCUS GRODI is the founder and president of the *Coming Home Network International*, a lay Catholic apostolate whose mission is helping Protestant clergy and laity come home to the Catholic Church. Marcus is also the host of *The Journey Home* program on EWTN and the *Deep in Scripture* podcast. Marcus is the author or editor of several books, including *Journeys Home*, *Journeys Home 2*, *What Must I do to be Saved?*, *The Bible Alone?*, *Thoughts for the Journey Home*, *Life From Our Land*, and the novels *How Firm a Foundation* and *Pillar and Bulwark*.

Continue the **JOURNEY**

Please visit CHNetwork.org/converts to comment on and share this or one of our other hundreds of other powerful testimonies!

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Prayer List



Clergy

■ For a former Pentecostal seminarian in Texas, that God's guidance and wisdom will bring him home to the Catholic Church.

■ For Brian, a Baptist minister, that our Lord would use his desire for liturgy and sacraments to bring him and his family to the fullness of the Catholic Faith.

■ For George, a United Methodist minister in the south, that the grace of the Holy Spirit would guide him to full communion with the holy Catholic Church.

■ For Matt, a minister in Michigan, that as he reads and prays, Jesus would give him a strong hunger for the holy Eucharist.

■ For Eric, a Lutheran minister, that our Lord Jesus would help him to resolve his concerns about his call to ministry and about the Catholic Church.

■ For a Southern Baptist minister in Texas, that, through his meeting with a local priest, God will guide him to full communion with the successor of St. Peter.

■ For Matt, a Holiness minister, that the love and grace of Jesus would guide him to the Church He founded.

■ For a Southern Baptist minister in the south, that the Holy Spirit would break down all family obstacles that impede his entry to the Catholic Church.

■ For David, a former Episcopal seminarian, that our Lord Jesus Christ would guide him home to the Catholic Church.

■ For a Lutheran minister in Illinois, that God would enable him to overcome the doctrinal stumbling blocks that he perceives are hindering his entry to the Catholic Church.

Laity

■ For a young lady in Virginia who has theological issues with Catholicism that prevent her from seriously considering the Church.

■ For a man who has been on the journey for a number of years and is currently leaning towards Eastern Orthodoxy.

■ For Scott who is still interested in learning more about the Catholic Church, that he be given the grace to move forward with his journey.

■ For Betsy who is struggling with what direction to pursue with her faith journey.

■ For a returning Catholic who is having difficulties understanding the teaching on the Eucharist.

■ For a man who is a non-denominational Christian and has a number of questions about the Church and feels like his search is consuming his life, that he have clarity and peace.

■ For Jan who is on the journey and loves *The Journey Home* program, that she be able to connect well with a local parish.

■ For Deb who is continuing to move towards the Catholic Church, that her husband be open to her conversion.

■ For Brandon who has recently returned to the Church and asks for prayers for his wife to be drawn towards the Catholic Faith as well.

■ For Roger who is listening to Catholic radio and is reading and researching online, that he come to appreciate the fullness of the Faith.

■ For a lady who deeply longs to return to the Church but feels she needs to remain at her husband's side in the Nazarene church for the time being.

In every issue we include timely prayer concerns from the membership. All members are encouraged to pray at least one hour each month before the Blessed Sacrament for the needs, both general and specific, of the *CHNetwork* and its members and supporters.

Please submit all prayer requests and answers to *CHNetwork Prayer List*, PO Box 8290, Zanesville, OH 43702 or email prayer requests to prayers@chnetwork.org.

We use only first names or general descriptions to preserve privacy.

EWTN'S THE JOURNEY HOME on television and radio, hosted by Marcus Grodi, president of CHNetwork

On *The Journey Home* program on EWTN, men and women tell their stories of how they have come home to the Catholic Church. The program is hosted by Marcus Grodi, founder and president of the Coming Home Network International, and is broadcast on the Eternal Word Television Network (EWTN).



The program airs every Monday at 8 PM ET on EWTN TV, radio, and online. You can watch the encore shows at 1 AM on Tuesdays and at 1 PM on Fridays. In addition, the "Best of The Journey Home" airs on Wednesday at 1 PM ET.

Go to www.ewtn.com or www.chnetwork.org for schedules, to watch archived shows, and for more information.

Helping Them Home: 10 STEPS OF DIALOGUE

By Marcus Grodi



How can we help our non-Catholic Christian friends and family discover the beauty and truth of the Catholic Faith? This is precisely why the Coming Home Network International exists, and, by grace, we have been able to help many “come home.” But many who have contacted us have not continued the journey. We aren’t here to “push, pull, or prod” anyone into the Church, but rather to stand beside. In doing so, we have discovered that, even if we are able to clear up misunderstandings about Catholic teachings and practices, there are deep-seated barriers and presuppositions that prevent the majority of American non-Catholic Christians from even giving a moment’s notice to the Church.

For this reason, we would like to propose the following Ten Steps of Dialogue as a prudent strategy to help our non-Catholic Christian friends and family discover and, if God so leads, “come home” to the Catholic Church.

STEP ONE REACHING OUT BY ESTABLISHING RELATIONSHIPS OF LOVE

We believe that all true evangelization must begin here. Certainly, the Holy Spirit can use cold turkey, impersonal methods to open hearts and minds, but generally He works through disciples. Jesus charged His disciples to “Go and make disciples,” and this challenge was passed on from Jesus’ disciples to theirs and on throughout history to you and me.

If, for example, you know someone who is lonely and, out of compassion, you want to connect her with another person, it rarely works unless you have a good relationship with both people. Then they both will be open to your invitation to bring them together, because they trust your friendship. This is why evangelization is most effective when it is relational: when we know both our friend and Jesus. This is why all the Church’s ecumenical pronouncements focus on developing good and lasting relationships with our non-Catholic Christian brothers and sisters. Is this also why the statistics show that Catholics have not been very effective evangelists — since we often devote most of our time with other Catholics? If we desire to help non-Catholics discover the beauty and truth of the Catholic Church, we need to make every effort to know both: our Catholic Faith — and most importantly our Lord Jesus Christ — and our neighbor.

This first step must be accompanied with the second.

STEP TWO DISCIPLINED PRAYER

Every convert I know recognizes that his or her conversion came about through the work of grace. It wasn’t that they claim to have been especially intelligent, diligent, or wise, but rather that God in His mercy had moved mountains to break down barriers, especially pride, to nudge them slowly toward Christ and His Church. This is why the single most important thing we can do to help people discover the beauty and truth

of the Church is pray for them. We must spiritually lay them continually before the Father, asking Him to open their hearts and minds. Saint Monica is certainly our model, because her patience and long-suffering for her seemingly unreachable son Augustine reminds us that God’s timing is often different than ours. Entrust to Him your friends or family members, believing that He knows them better than they know themselves — and boldly ask Him to move mountains to bring them home.

If we have done steps one and two, then maybe we will be able to do step three.



STEP THREE HELP THEM SEE IN YOU THAT FAITHFUL CATHOLICS ARE FAITHFUL CHRISTIANS

It’s important that we recognize that in their eyes, few Catholics look or sound like Christians — and we can understand this when it comes to *bad* Catholics. But even *good faithful* Catholics look strange to our Evangelical brothers and sisters. At best they feel sympathy, and at worse, revulsion, when they see what they interpret as a superstitious, idol-worshipping woman wearing a doily (i.e., mantilla) on her head, kneeling before a statue of Mary, fingering a string of beads, and mumbling Latin phrases. Like so many other converts, I can attest that most of my former non-Catholic friends no longer communicate with me because they wonder whether I am any longer a Christian.

Underlying this is the fact that most non-Catholic Christians have a subliminal suspicion that the Catholic Church is hardly a Christian Church — many still suspect that she is the “whore of Babylon” and the Pope the Antichrist. This underlying anti-Catholic prejudice is as much a part of our American experience as the air we breath. The Black Myth of anti-Catholic fear was birthed and bred in Elizabethan England, and came like a disease with all those who planted the American colonies. For 150 years, from the Pilgrims through the American Revolution, there were no Catholic priests in all of New England, due to the enforcement of the English anti-Catholic penal laws. Nonetheless, most of the anti-Catholic bias that still prevails in the hearts and minds of most modern non-Catholic Christians, comes

from the preaching and catechisms of New England Puritan ministers — who in their entire lives never met a Catholic, witnessed a Mass, or experienced the “smells and bells” they lampooned! This suspicion has been passed along from generation to generation, feeding the fear that, regardless of how authentic and genuine a Catholic may appear on the outside, down deep the Catholic Church and Catholics are not Christians.

This suspicion can be found almost anywhere in Protestant books and media, internet sites and web-blogs, and shows its face in the relationships we share with non-Catholic friends and family. How many times have we heard the once silent anti-Catholic prejudices rising into hatred and rejection from non-Catholic family members toward those who have the audacity to marry a Catholic?

As a result, even when all other misunderstandings are clarified through apologetic arguments and winsome conversion stories, still, our non-Catholic friends often harbor suspicions.

Therefore, if we have established a friendship, and are faithful in prayer for that person, we may consider turning the tables, by asking how that person *proves* that he or she is a *Christian*? Generally, this includes their pointing to Scripture passages that express their convictions, or to their professions of faith, but also to their lifestyles, what they chose to do or not do, their morality and holiness, and particularly their love.

Hopefully, in our friendship, we have shown them the latter in our words and actions. But by asking them to *prove* that they are Christians, we *earn* the opportunity to do the same: to show them, through the *Catechism* and maybe the Vatican II documents, what the Church expects of her members: that Catholics are *good* because they are living by grace as *good* Christians. We

can show them that nearly everything that an Evangelical Christian believes about Christ is identical to what Catholics believe (actually, they *got* what they believe *from* the Catholic Church, and not from Scripture *alone*). In fact, the Church has affirmed these similarities in her official documents.

They probably will want to deflect our conversation to the doctrines and practices that separate us, but ask them, for now, to set these aside — we’ll get to these later!

We can, also, point to those whom the Church has lifted up as confirming this: the saints. We may need to skirt around some hagiography, but we can help them see that the reason the Church declares people saints is because of their Christian lives.

We can admit that *bad* Catholics are often poorly formed Catholics and do not represent the Church — just as *bad* Protestants are not faithful Christians. We can emphasize that the Church has always been concerned with helping *bad* Catholics learn and live their faith — which is precisely why

the Church is calling for a New Evangelization of her members.

If, by grace, we can get them to accept that *good* Catholics are Christians, we have truly come a long way (!), and can address the next sticky wicket.

STEP FOUR HELP THEM DISCOVER THAT THE CATHOLIC CHURCH IS A CHRISTIAN CHURCH

Recognizing that they may silently still question whether the Catholic Church is Christian, ask them to prove that their denomination is a Christian church. Frankly, many of our evangelical friends might hesitate to unequivocally defend their denominations as solidly Christian, because of their denomination’s modern, progressive stances and actions — and they may not feel the need to do so anyway, since they believe that the

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true *Church* is an invisible, universal fellowship of believers.

We can stand beside these fellow Christians and affirm their concerns about their wayward denominations; yet still, encouraging them to set these concerns aside for now, again ask: why do they believe that their non-Catholic *denomination* is Christian? Generally, they would point to their creeds and to the content of their liturgies, hymns, and prayers.

Giving them time to *prove* this, once again earns us the opportunity to show the same to them. With permission to delay any questions and qualms about supposed Catholic teachings and praxis, we can show them the Christianity of the Church through her Creeds, liturgies, hymns, and prayers. We can point out the Christ-centered content of the *Catechism*, of the long stream of official historical Church documents and councils. We can even point to those times in history when the Church has excommunicated and silenced priests, bishops, and theologians for teaching against traditional Christian truth. And we can challenge them to give quotes from the present leaders of their denomination that prove they have as much orthodox faith in Jesus Christ as our Catholic popes and bishops.

In G.K. Chesterton's book, *The Catholic Church and Conversion* he gave three stages of conversion: (1) Patronizing the Church; (2) Discovering the Church; and (3) Running away from the Church. By "patronizing the Church" he basically meant at least accepting the Catholic Church as a Christian Church. He felt once a person accepted this, they were in trouble of becoming a Catholic, mainly because the rejection of the Church is so strong in the consciences of non-Catholic Christians. If we can help them accept that we are Christians, and that the Catholic Church at least appears to be a Christian Church, then we can move to the next step.

STEP FIVE ALL TRUE CATHOLIC DOCTRINES, DEVOTIONS, AND PRAXIS ARE CENTERED ON JESUS CHRIST

First, we can affirm with them that, as a result of bad catechesis and leadership, there have been many Catholics throughout history who have promoted and practiced less than authentic

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...we may consider turning the tables, by asking how that person *proves* that he or she is a *Christian*?

Generally, this includes their pointing to Scripture passages that express their convictions, or to their professions of faith, but also to their lifestyles, what they chose to do or not do, their morality and holiness, and particularly their love.

Hopefully, in our friendship, we have shown them the latter in our words and actions. But by asking them to prove that they are Christians, we *earn* the opportunity to do the same: to show them...

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Catholic Christian doctrines, devotions, and praxis. Often these less than valid instances are what attract the attention of the media. Less than trustworthy and authoritative Catholics in the public sphere too often misrepresent the Church.

But, second, we can point out that this is equally true of non-Catholic Christians — though maybe not as noticed in the media as much as *bad* Catholics.

Third, we can discuss with them the wide array and history of non-Catholic Christian doctrines, devotions, and praxis, with the hope of helping them recognize the diversity and confusion.

Finally, if they can at least agree to these things, we can go on to apologetics: to clarify and defend true Catholic doctrine, devotions, and praxis, demonstrating that these are all Christ-centered, even the most Marian of doctrines and devotions. If, by grace, they can hear and accept these things, then they have accepted truths that have

changed them, and they may never be the same in their views of Catholicism or Protestantism. Then they might also proceed to the next step.

STEP SIX SACRED SCRIPTURE WAS NEVER INTENDED TO BE INTERPRETED ALONE

Up until this point, it will have been likely that our non-Catholic Christian friends have been insisting that we show everything we claim "in the Bible!" In the same way that nearly all non-Catholic Christians suspect, at least subliminally, that the Catholic Church is not truly Christian, they generally all assume that the Bible is the only true foundation for faith, the "pillar and bulwark" of the faith, even though the Bible itself claims that this is the Church (1 Tim 3:15).

Once again, we can address this by turning the tables. We can ask them to prove their belief in *sola Scriptura*. We can ask them to show where in the Bible does it say that the Bible is the only foundation for faith. Where did the Bible come from? Who determined the canon of books that make up the Bible? Most non-Catholic Christians can't answer any of these questions. Through a little personal study of the *Catechism* and Catholic apologetics, we can help them discover that the Bible was truly a product of the Catholic Church guided by the Holy Spirit.

STEP SEVEN JESUS INTENDED THE CHURCH AS THE COMMUNITY OF SALVATION

Following the lead of the Reformers, particularly Luther and Calvin, few non-Catholic Christians believe that membership in *any* church, let alone the Catholic Church, is necessary for salvation. Many don't even believe attending a church worship on any sort of regularity is necessary — it is good and proper, but not necessary. Most believe that only faith in Jesus Christ as Lord and Savior is necessary for salvation.

Step seven is a little more precarious because there are many verses that seem to imply that all that is necessary for salvation is faith in Christ. However, with a little homework, we can be prepared to use Scripture, history, and even philosophy to demonstrate that Jesus intended that union with Him means being adopted into the Family of God, the Church. We can explain that the New Testament Church is the continuity of the Old Testament People of God; and that salvation was never intended as an individualistic act of faith, but as a faithful member of the community of faith. Then we can show how this was the clear teaching and underlying assumptions of the New Testament writers and that of the earliest Church writers. (I summarize this in my book, *What Must I Do To Be Saved?*)

It is particularly in this step when the significance of 1 Timothy 3:14-15 is pointed out, which builds on the discussion of the flaws of *sola Scriptura*.

If they can accept this, and what has preceded this, it will become more and more difficult for them to remain comfortable as a non-Catholic Christian, and they may be ready for the next step.

STEP EIGHT THIS CHURCH SUBSISTS IN THE CATHOLIC CHURCH

If Christ intended a church as the means of salvation, then which church? Which denomination? Which mega-church? Their local congregation? We can help them recognize that an invisible universal church of believers, known only to God, can hardly fit the bill of a “pillar and bulwark of truth.” We can particularly show them how the Vatican II documents deal with this, and how the Church understands her mission to protect, preserve, and proclaim the teachings of Christ, as guided and protected by the promised Holy Spirit.

We can discuss the sensitivity and love expressed by the Church when she uses the word “subsists”: she recognizes the mercy and love of God, and how God honors and accepts the faith, hope, and love of every single person — redeemed by Christ — when they turn to Him. There are truths and aspects of the historic Catholic Faith in all Christian traditions, at different levels, but, by the mercy, grace, and protection of the Holy Spirit, the fullness of the Church established by Christ subsists or continues, remains, abides in the Catholic Church. The Church does not condemn anyone outside her visible boundaries; rather she reaches out in love and mercy, standing beside especially those who through Baptism share as brothers and sisters in the family of God.

If a person accepts the truth of this step, they may not be ready to join the Catholic Church, but they will never be the same; they may even feel they are no longer either Protestant or Catholic; they love Jesus and His written Word, the Scriptures, but beyond that, they may now question everything. We can then help them see the significance and importance of the next step.

STEP NINE THE SACRAMENTS ARE THE ORDINARY MEANS OF RECEIVING GRACE

This is, in essence, the missing link, extracted by the Reformers, that affirms why membership in the Body of Christ is necessary for salvation. It is not merely some kind of rule of membership established by God. Rather, it's because, from the beginning, the sacraments were intended and given as the ordinary means of receiving the graces necessary to believe, obey, and follow Christ — and to love. Certainly apart from the sacraments God can convey grace; His love, mercy, and generosity are not limited. However, we can show how, through the teachings of Christ, the writings of the New Testament and the early Church Fathers, the sacraments from the beginning were understood as this ordinary means of receiving grace. We can also show how, through the writings of St. Augustine, Newman, and others, this understanding developed as Christians challenged this historical view; why apart from the gift of the sacraments, the trajectory was always chaos, indifferentism, and libertarianism.

If they can at least see the truth of this stage, we can point out the ultimate significance of the next.

STEP TEN THE EUCHARIST IS THE ORDINARY MEANS OF ABIDING IN CHRIST

Here we draw them to the most divisive and yet most important of stages. Most non-Catholic Christians believe that Christ *abides in us and we in Him* (cf., Jn 15) through faith *alone*. However, if they have at least been open to the previous stages, they will more openly follow the apologetics behind the Catholic belief in the Real Presence. Pointing out the clear interpretations of John 6 and 1 Corinthians 10-11 at least demonstrates that the Church has always taken these statements from Scripture seriously, and the historic consistency of the early Church Fathers on this doctrine is often something they have never seen. What is particularly eye-opening is how before the Reformation, Christians universally believed that this mutually abiding relationship occurs through the sacraments, particularly through the reception of the Eucharist.

If the Holy Spirit helps them understand and accept this truth, He may also give them a hunger for the Eucharist. If so, they are at the door, ready to *come home*.

I certainly don't mean to imply that this is a sure-win process of evangelization, like some kind of sales strategy. But from my personal experience, from our shared experience, from hearing years of conversion stories on *The Journey Home* program and reading our *CHNewsletter* stories, I believe, like G. K. Chesterton, that if, through our relationships of love, girded by prayer, we can help them to at least patronize the Church (step four), they are almost home. ■



WHAT IS THE CHNETWORK?

The **Coming Home Network International** was established to help non-Catholic Christians, clergy and laity, discover the beauty and truth of the Catholic Church.

Through the one-on-one outreach of our pastoral staff and volunteers, our monthly CHNewsletter, regional retreats, social media, and through the online community forums and groups at our website CHNetwork.org, we strive to ensure that each person touched by grace has fellowship and resources for their journey of continual conversion to Jesus Christ.



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info@chnetwork.org



The Coming Home
Network International



www.chnetwork.org

WE PROVIDE

- Contacts, assistance, and fellowship for those who are exploring the teaching and history of the Catholic Church, and are considering coming into full communion with the Church.
- Continued fellowship and encouragement for those who have entered the Church and want to live fully Catholic lives.
- The monthly CHNewsletter that features conversion stories, articles, announcements, and a prayer list for the needs of members.
- The CHNetwork website (www.chnetwork.org) that provides a wealth of daily inspiration and encouragement to inquirers all over the world! Browse our conversion story archive and find a story that speaks to your journey. Discover articles, videos, podcasts, and downloadable resources on Church history and a variety of other topics. Watch or listen to episodes of *The Journey Home* and *Deep in Scripture* programs, connect with other members of the CHNetwork on our forum, and much more!
- The CHNetwork staff and an international Helpers Network of volunteers who help answer questions and provide encouragement to those on the journey or converts in need of continued support.



- Books, literature, and audio/visual resources that give clear expressions of the Catholic Faith.
- Retreats and other events through which members can meet for fellowship and prayer.

WE NEED YOUR HELP

There are several ways you can support our work:

Become a member of the CHNetwork by completing the form below or going to our website www.chnetwork.org to stay connected with our work and receive our monthly newsletter, along with other member-only resources.

Pray for the CHNetwork, its staff, and members.

Tell others about our work and encourage them to support it. Often when non-Catholic Christians become interested in finding out about the Catholic Faith, they do not know where to turn. We want to help them.

Join our online community forums and groups at community.chnetwork.org that allow converts and inquirers from all over the world and from many theological or vocational backgrounds to find connection and fellowship for the journey home and beyond.



Be an evangelist by sharing our stories, videos, books, and other resources with clergy and laity of other faith traditions.

Make a contribution to the CHNetwork. The Coming Home Network International is a non-profit 501(3)c Catholic lay apostolate, solely funded through the generous contributions of its members and friends. Donations are tax-deductible and are greatly appreciated.

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