

The Coming Home Network International

OCTOBER 2007 NEWSLETTER

Journeys Home

Slipping the Surly Bonds of Earth

by

Craig Cowley

On the Feast of the Holy Family, 2003, at Luke Air Force Base Chapel in Glendale Arizona, my family and I were received into the Catholic Church. I publicly renounced my position as an Air Force Protestant Chaplain and joined the Catholic Church before hundreds of Catholics and a few Protestant friends who highly disagreed but were kind enough to attend the service.

Some were incredulous, others congratulatory, still some thought we were plain stupid. Why did we do it? Why blow seven long years of preparation to be a military chaplain, just to become Catholic? After all, if you love Jesus, isn't that enough?

I was born June 10, 1963 at Sheppard Air Force Base in Wichita Falls Texas. We lived in Ohio, Colorado, Italy, Virginia, and Memphis Tennessee, where we finally settled. I suppose you could say God spoke to my soul through creation and artistic beauty – images of Pikes Peak, the Mediterranean Sea, spell-binding Italian art, the Atlantic Ocean, and the Tennessee Mountains planted unforgettable images in my head (Romans 1). My mother was a good Baptist, and although our church attendance was sporadic, once my father retired from the military, my mother and I attended church at Riverside Missionary Baptist Church, an African American Church which filled my soul with the mercy of God for a struggling people.

Although we attended church faithfully, I soon began to fall into teenage arrogance and, unfortunately, promiscuity. My mother no longer required regular church attendance from me, and my heart began to darken. After falling deeper into sin, upon the summer of my high school graduation I decided to enlist in the Air Force, throwing away a music scholarship from a local college.

After basic training, I was stationed at Alconbury Royal Air Force Base in England. Upon arrival I went to a local party on base, delving into more sin. Within a few months,



I realized the selfishness of my life and found myself in a depression. I realized if I died in that state, I stood in grave danger of going to hell. I went to the local base chapel, and was referred to a Bible study. Later that evening, after attending the Bible study, I discussed my depression with the leader in private, and repented of my sins and gave my life to Jesus Christ.

I wish I could say everything went smoothly from there, but it didn't. Immediately I was confronted with people from various denominations with contrasting interpretations of the Bible. It was clear to me that Paul's exhortation to unity (1 Cor 1:10-16) was being violated, and there was no explanation for the multiple denominations. I had one Catholic friend, but he could not explain his faith well enough to convince me. I eventually joined a Pentecostal church, rejecting "once saved always saved" and the

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casual, yet often high-minded, disregard for the gifts among some of my Calvinistic friends.

The God I encountered was more of a “fire and brimstone” type of God than what I experienced in my home church, more concerned about rules than about love from a pure heart, a good conscience, and a pure faith (1Tim 1:5). I admired their standards, but began to view God as a taskmaster more than a Father who gave His all for me, a Lover who longed for my soul. I thirsted for a deep, satisfying relationship with God and I longed for unity among Christians.

My distorted view of God combined with earlier sinful habits eventually took me down a second errant path. I backslid again, worse than in my earlier teen years. But God’s love proved faithful again, and I returned to Him, joining a small charismatic church in Texas. I met my wife there and we married, and the folks in this church helped me see God’s love and healing. My wife and I left the Air Force, moved to Memphis, Tennessee, and sensing a call to ministry, eventually went to Dallas Theological Seminary.

Why Dallas Seminary? Why a school that championed “eternal security”? Initially, while I frequented Pentecostal circles, I was never sure of my salvation despite the teaching of assurance of salvation. What happened if I sinned unknowingly and didn’t confess it? What if I kept repeating a habitual sin? What if I lived in a state of sin and didn’t realize it, such as harboring bitterness? The implications were chilling. Even though countless scriptures railed against “eternal security”, I could not bear living with a dull yet persistent fear for my soul. I was living Martin Luther’s nightmare. I began to rationalize eternal security to have peace in my soul and I found a school to give me reasons to believe it.

While at seminary, I plunged into studying the works of John Calvin and other Protestant reformers. We joined a Presbyterian church (Presbyterian Churches in America). While studying church history in seminary, I was disappointed at the quick survey of church history we did spanning the Council of Nicea to the Reformation. Our church history studies focused on the Trinitarian councils, the Protestant view of the Reformation, and the Protestant post-Reformation era to the present; for the life of me I couldn’t understand why we didn’t delve into all of church history, from start to present. We did an overview of nearly 1100 years of church history, and concentrated

only on the Protestant view of from 1517 to the present! I also became disenchanted with the worldly approaches to church evangelism. A particularly painful memory was hearing one professor espouse the view that churches should target their own ethnic and economic background, for the sake of gaining members. I also couldn’t help notice the varying views on central theological and moral issues. I studied different theological viewpoints on topics such as the end times, baptism, communion, sanctification, divorce, and capital punishment, not to mention the various scriptural interpretations of these issues. How was I to preach truth with so many opinions from studied scholars? Who was I, as a new pastor, to claim to be a shepherd of souls when scholars could not seem to agree on such key issues?

My hunger for God and sense of theological instability began to trouble my soul, but I ignored my fears, thinking that to walk away from what I understood as Christianity was to walk away from Jesus, the only One who made my life meaningful. I also hid away in a cave of pomposity thinking my newfound denomination (PCA) would have a theology strong enough to deal with the issues encountered in our world.

Yet, the Lord was faithful. He heard the silent cry of my soul even when I was too afraid, blind, and ignorant to cry out. Although being in the PCA was a wonderful intellectual experience, I wanted something more satisfying, yet I knew of the danger of looking for “something deeper”. My former experience in Pentecostal circles schooled me about the dangers of “experience”. Consequently, I stayed on the shores of my safe Calvinistic theology. I was ordained and joined the Air Force chaplaincy in September 2001, shortly after 9/11. As a Presbyterian chaplain, I was assigned the traditional service, one of three Protestant services. The services were based on worship style; there was the contemporary service, which was similar to what one might see in today’s mega-churches, the gospel service, a service based on the traditional African American style, and the traditional service, a blend of conservative Baptist, Lutherans, Presbyterian, and similar denominations. The Protestant potpourri approach to church was unsettling to me, and many protestant Christians in the military chose not to worship at the base chapel for this very reason. Thankfully, the Catholic Church had its own Mass and did not share the Mass with any denomination.

Marcus Article

After listening to dozens of tapes and digesting several dozen books, I knew I could no longer remain a Protestant. It had become clear that the Protestant answer to church renewal was, of all things, unscriptural. Jesus had prayed for unity among His followers, and Paul and John both challenged their followers to hold fast to the truth they had received, not letting opinions divide them. As Protestants, we had become infatuated with our freedom, placing personal opinion over the teaching authority of the Church. We believed that the guidance of the Holy Spirit was enough to lead any sincere seeker to the true meaning of Scripture.

The Catholic response to this view is that it is the mission of the Church to teach with infallible certitude. Christ promised the apostles and their successors, "He who listens to you listens to Me. And he who rejects you rejects Me and rejects the one who sent Me" (Luke 10:16). The early Church believed this too. A very compelling passage leaped out at me one day while I was studying Church history:

The Apostles received the gospel for us from the Lord Jesus Christ; and Jesus Christ was sent from God. Christ, therefore, is from God, and the Apostles are from Christ. Both of these orderly arrangements, then, are by God's will. Receiving their instructions and being full of confidence on the account of the Resurrection of our Lord Jesus Christ, and confirmed in faith by the Word of God, they went forth in the complete assurance of the Holy Spirit, preaching the good news that the Kingdom of God is coming. Through countryside and city, they preached; and they appointed their earliest converts, testing them by the Spirit, to be the bishops and deacons of future believers. Nor was this a novelty: for bishops and deacons had been written about a long time earlier. Indeed, Scripture somewhere says: "I will set up their bishops in righteousness and their deacons in faith."

Another patristic quote that helped breach the wall of my Protestant presuppositions was this from Irenaeus, bishop of Lyons:

When, therefore, we have such proofs, it is not necessary to seek among others the truth, which is easily obtained from the Church. For the Apostles, like a rich man in a bank, deposited with her most copiously everything that pertains to the truth; and everyone whosoever wishes draws from her the drink of life. For she is the entrance to life, while all the rest are thieves and robbers. That is why it is surely necessary to avoid them, while cherishing with the utmost diligence the things pertaining to the Church, and to lay hold of the tradition of truth. What then? If there should be a dispute over some kind of question,

ought we not have recourse to the most ancient Churches in which the Apostles were familiar, and draw from them what is clear and certain in regard to that question? What if the Apostles had not in fact left writings for us? Would it not be necessary to follow the order of tradition, which was handed down to those to whom they entrusted the Churches?

I studied the causes for the Reformation. The Roman Catholic Church of that day was truly in need of renewal, but Martin Luther and the other Reformers chose the wrong, the unbiblical, method for dealing with the problems they saw in the Church. The correct route was and still is just what my

Presbyterian friend had told me: Don't leave the Church; don't break the unity of faith. Work for genuine reform based on God's plan, not man's, achieving it through prayer, penance, and good example.

I could no longer remain Protestant. To do so meant I must deny Christ's promise to guide and protect his Church and to send the Holy Spirit to lead it into all truth (cf. Matthew 16:18-19, 18:18, 28:20; John 14:16, 25, 16:13). But I couldn't bear the thought of becoming a Catholic. I'd been taught for so long to despise "Romanism" that, even though intellectually I had discovered Catholicism to be true, I had a hard time shaking my emotional prejudice against the Church.

One key difficulty was the psychological adjustment to the complexity of Catholic theology. By contrast, Protestantism is simple: Admit you're a sinner, repent of your sins, accept Jesus as your personal Savior, trust in Him to forgive you, and you're saved.

I continued studying Scripture and Catholic books and spent many hours debating with Protestant friends and colleagues over difficult issues like Mary, praying to the saints, indulgences, purgatory, priestly celibacy, and the Eucharist. Eventually I realized that the single most important issue was authority. All of this wrangling over how to interpret Scripture

continued on next page . . .



gets one nowhere if there is no way to know with infallible certitude that one's interpretation is the right one. The teaching authority of the Church in the Magisterium centered on the seat of Peter; if I could accept this doctrine, I knew I could trust the Church on everything else.

I read Father Stanley Jaki's *The Keys to the Kingdom and Upon This Rock*, and the documents of Vatican II and earlier councils, especially Trent. I carefully studied Scripture and the writings of Calvin, Luther, and the other Reformers to test the Catholic argument. Time after time, I found that the Protestant arguments against the primacy of Peter simply were not biblical or historical. It became clear that the Catholic position was the biblical one.

The Holy Spirit delivered a literal coup de grace to my remaining anti-Catholic biases when I read John Henry Cardinal Newman's landmark book, *An Essay on the Development of Christian Doctrine*. In fact, my objections evaporated when I read twelve pages in the middle of this book. Here Newman explains the gradual development of papal authority: "... it is a less difficulty that the Papal supremacy was not formally acknowledged in the second century, than that there was no formal acknowledgment on the part of the Church of the doctrine of the Holy Trinity till

the fourth. No doctrine is defined till violated."

My study of Catholic claims took about a year and a half. During this period, Marilyn and I studied together, sharing as a couple the fears, hopes, and challenges that accompanied us along the path to Rome. We attended Mass weekly, making the drive to a parish far enough away (my former Presbyterian Church was less than a mile from our home) to avoid the controversy and confusion that would undoubtedly arise if my former parishioners knew that I was investigating Rome.

This excerpt is from Marcus Grodi's conversion story in Journeys Home, a publication that allows Protestant Converts - Clergy and Laity alike - to tell the stories of their conversions and the steps they took along the road to Rome. For information on this book, contact CHResources at the Coming Home Network International.



continued from conversion story by C. Cowley on page 2

What made me look into Catholicism? The Lord allowed the questions buried under the layers of Catholic prejudice in my mind to surface, while simultaneously allowing me to go through a spiritual dry phase on the shores of my Calvinistic theology. As I took on the task of pastoring the traditional service, I asked the Catholic chaplain for a little reading material on the liturgy so I could figure out a liturgy agreeable to all without violating PCA standards. I also began to do a little reading on the Trinity (I knew Protestants and Catholics agreed on the Trinity), and bought Scott Hahn's books. I was impressed at the simplicity, yet challenged by the theological depth. I found other readings on the trinity by Catholic writers in our Catholic chapel library to be informative, and I was especially impressed by the references to early Church Fathers. My catholic prejudices were breaking down as I read more and more of their theology. The Holy Spirit was feeding my mind. Also, as a chaplain in an ecumenical environment, I wanted to know more about Catholicism so I could gain a proper understanding and effectually minister to Catholics. The Lord hooked me intellectually and I wanted to know more about His Church.

As I faced my prejudices, I realized I never gave Catholicism a fair hearing; I was teaching against a Church I never knew. The Protestant reformation was the most divisive split in the history of Christianity, and if I was going to pastor, I needed to study both sides of the matter – as objectively as I could. I decided to take the challenge of studying Catholicism so I could at least be honest before the Lord as a pastor who is charged with protecting the flock. A priest told me about the *Coming Home Network International*. I contacted them and Jim Anderson walked with me through my journey. I devoured Catholic apologetics and began secretly attending Mass at churches throughout Phoenix

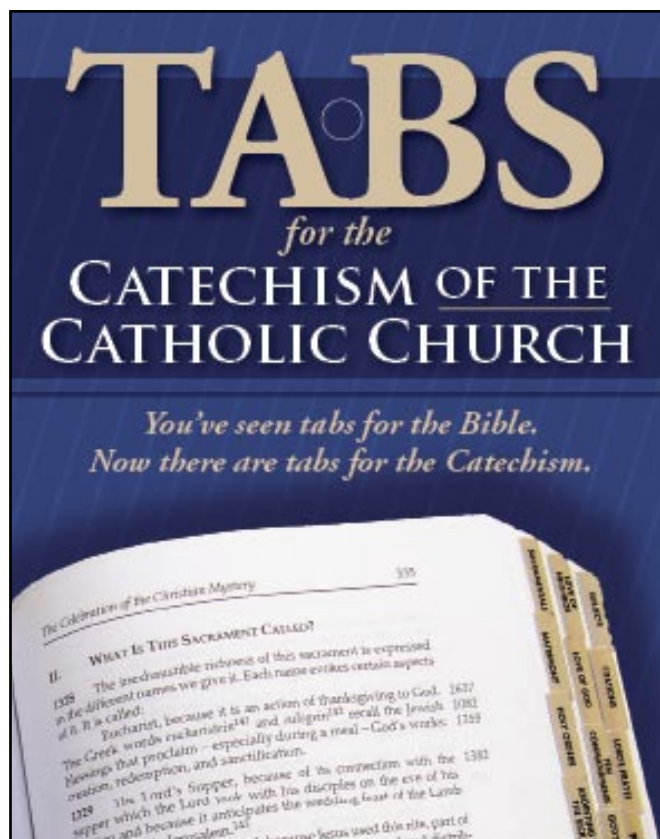
In the meantime, the Lord was also healing me of my dry phase. Earlier in my training, I encountered some chaplains of a more liberal persuasion who openly addressed God as "Mother". While I could not agree with them, the Holy Spirit made me face another deficit in my own theology: We as Protestants had no mother. We had a Father, a Son, and a Holy Spirit, but no mother. My ecumenical experiences with female ordained clergy gave me a deep respect for the power of a woman in ministering to a broken heart, and I wondered why we did not have some sort of spiritual mother. When I

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Available Through CH Resources

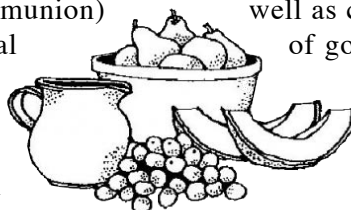
Tabs for the Catechism of the Catholic Church. These handy tabs are useful for dividing up this valuable resource for easy reference. You've seen them on Bibles, now you can use them for speedy access to what the Catholic Church really teaches.

Available at the Coming Home Network
International
PO Box 8290
Zanesville, OH 43702
800-664-5110



Don't Forget the Primary Luncheon at the Conference!

A major element of ministry is relationships amongst the brothers and sisters in Christ. At all of our *Deep In History Conferences* we have continued this tradition of inviting all non-Catholic clergy and their spouses, both those on the journey as well as converts, to enjoy a free private luncheon of good food and wonderful fellowship in the Holy Spirit. This will be at noon on Saturday. It is an excellent opportunity to get to know one another, to share what the Lord Jesus has been doing in our lives, and to encourage those of us who have been having struggles in our faith journey.



The *Coming Home Network International* has its roots with *koinonia* in mind. One of its first gatherings was a luncheon following a conference at the Franciscan University of Steubenville, in 1993. Please do not miss this opportunity to be blessed with great fellowship, not to mention good food!



The Helper's Luncheon at Deep in History

Each year, our *Deep in History Conference* in Columbus, Ohio offers an ideal time for Helpers to meet and discuss fellowships through the *CHNetwork*, for inquirers to meet others looking over the Tiber, and for finding the personal touch to this journey ahead. Personally, I find great joy in meeting each and every one of you who once existed only as data on my computer screen.

Not only do we gain a better understanding of your relationships with Christ, but we find ourselves recharged and more focused on the road ahead. As hundreds attend this annual

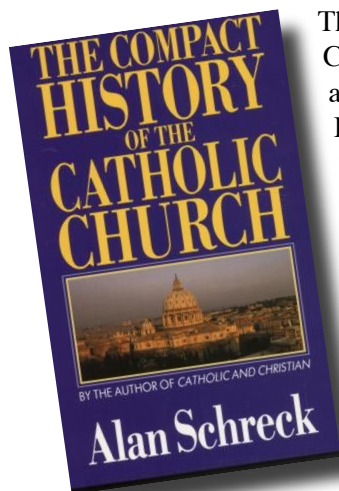
event, we find the fellowship I speak of, and leave to better spread the truth of our Catholic faith.

It is for this reason that the Saturday Helpers luncheon took form in 2004. With humble beginnings, this time offered a chance for Helpers to meet together and share stories they have heard and experienced. Deacon Frank was instrumental in moving this luncheon forward, one that can only grow in the years to come. I eagerly await this year's event so that we can again sit and further develop this much needed time of fellowship.

This Month's Featured Resources

The Compact History of the Catholic Church

by Alan Schreck

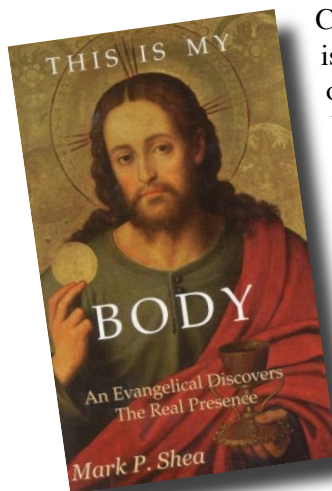


This brief overview of the Church's history is a welcome addition to anyone's library. It is an especially useful tool for those worshipping in denominations whose traditions do not emphasize the historic roots of the Christian Faith. Many Protestant converts walk the path to Catholicism because they realized Catholicism's roots in the earliest days of

the Christian Faith. In *The Compact History of the Church*, Alan Schreck gives a wonderful glimpse into this history and why becoming Catholic is nothing less than joining the same faith as the earliest believers in Jesus.

This is My Body

by Mark Shea



Concise and helpful, this work is a must for anyone who stands outside the Catholic Church and beyond the blessings of the Real Presence. Written with Mark Shea's signature style, it uses common sense and poignant witticisms to explain why Evangelicals should see that this most important doctrine of Catholicism is not just biblical, but it is also true.

This Is My Body follows Mark as he journeys from a tradition that could not imagine accepting such a teaching as the Real Presence of Christ in the Eucharist, to a world in which not one cannot imagine living without it.

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CHNI Bulletin Board



on EWTN television and radio
Mondays live at 8 PM EST
Tues 1 & 10 AM, Wed 1 PM, Sat 11 PM

October 1
Open-line
Al Kresta
former Non-denominational minister

October 8
Sam Wood
former Baptist minister

October 15
Fr. Erik Richtsteig
former Mormon

October 22
Fr. Eric Bergman
former Episcopal priest

October 22
Pre-tape

THE COMING HOME NETWORK

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LIVE RADIO PROGRAM

HOSTED BY MARCUS GRODI

AND GUESTS

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AT 2:00 PM

REBROADCAST ON

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VISIT US AT:

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Wanted!

Editors, part time and freelance.

If you, or someone you know, has experience in editing, and has done so in a Christian or Catholic environment, we would love to hear from you.

**Please contact Dave Griffey at
Coming Home Network International
PO Box 8290
Zanesville, OH 43702
or at dave@chnetwork.org**

Come and hear Marcus Grodi in person

November 9-10, 2007

Cathedral of Sts. Peter and Paul

30 Fenner Street

Providence, RI 02903

Sponsored by Morning Star Christian Center

401-231-0074



Please pray ...

⦿ Clergy ⦿

✦ For Craig, a Lutheran lay minister, that he would have wisdom from the Lord's mouth (Proverbs 2).

✦ For Keith, an Assemblies of God minister in Georgia, that the Holy Spirit would guide and direct each step of his journey to the Catholic faith.

✦ For Dave and Stephanie, who are currently serving in the United Methodist church, that the Lord would enlighten the path before them.

✦ For Michael, a Baptist minister in Wisconsin, that he would speak the truth clearly as he ought.

✦ For Jeffrey, an Anglican priest in the United Kingdom, that God will lead and direct him, as well as his family, in their steps toward the Lord's will for their lives.

✠ For Pete, a former United Church of Christ seminarian, who wants to be Catholic both body and soul.

✠ For Cory, a Church of God youth minister in Indiana, that Jesus would open the door on which he is knocking so that he would receive the fullness of all the gifts and graces God desires to grant him.

✠ For Rod, a former Anglican deacon, and his wife as they begin their journey to full communion with the holy Catholic Church.

✠ For Eric, a former Episcopal seminarian, and his wife Allison that the Holy Spirit would anoint their minds and hearts to strengthen them with the fullness of the graces of Jesus.

✠ For Felix, a former Episcopal priest, and his family in Texas, that God would bountifully reward his faithfulness to Jesus call for him to come Home to the Catholic Church.

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@chnetwork.org

We use only first names to preserve anonymity, and the following codes:

(QV) Quo Vadis Requests

✠ For Henry, a Lutheran Church-Missouri Synod minister, that by God's grace he would be guided to a true and full understanding of St. Paul's true teaching on grace and salvation.

✠ For Al, a Lutheran minister, that Jesus would richly bless him and his family as they follow God's call in their journey back home to the true church, the Catholic Church.

⦿ Laity ⦿

✠ Prayers of thanksgiving for
Ambrose's surgery

✠ For safe travel for Fr. Darling and
continued healing for Fr. Brady

† All works of the Conference and those attending

✦ For all within the Helpers
Networks, especially our new contacts

✠ Prayers of thanksgiving for all those who offer their time to aid the Coming Home Network in fulfilling its mission to aid those on the journey

✠ For John, Vicky, Sarah, Tom, Geoff,
Dwayne, and Kate for the struggles
on their journeys, and for the need of
their Helpers

† For the needs of the Hedge family

✦ For the family in Cincinnati who lost their child.

♠ For Jeff and Carol to find resolve
and peace in their lives together

† For all coming to the 2007 Deep in History Conference.

✦ For Fr. Darling for an enjoyable trip and safe return.

✠ For continued good health for Fr. Emmitt and Fr. Brady.

✦ For a Lutheran convert's son who has said he no longer believes in God

✠ For the victims of the earthquake
in Peru.

✦ For Michael, the son of a Network Helper, for his recovery from eye surgery

continued from page 4...

began to later uncover the doctrine of our Lord's Mother, it was challenging no doubt, yet admittedly I began to desire a relationship with the Blessed Mother. Popular evangelical books did little to satisfy my heart; they all seemed to be saying the same things, offering me little. Reading Reformation theology, although in some ways enriching, still did not communicate the intimacy with God I so longed for. Many Reformation theologians wax eloquent on the majesty of God, but could not articulate the intimacy of God toward believers as well as Catholic writers. I finally settled on reading Catholic devotionals – which seemed to fill my empty heart.

As a Presbyterian, I gained a conviction that communion should be offered at every service (although typically Presbyterians do not practice weekly communion). As I studied the doctrine of the Eucharist, it struck me as odd that we did not offer the communion weekly as the early Church did. My wife and I both began to hunger for weekly communion, but we could not serve it in order to satisfy the ecumenical requirements. After studying the doctrine of the Eucharist, I began to thirst for the Eucharist – I wanted to be one with Jesus, body, soul, and divinity. I finally found the antidote to the longing and wandering of my heart – God Himself, within me. The Protestant rejection of the sacraments left his people deficient of the powerful means in which He infuses His love to our souls.

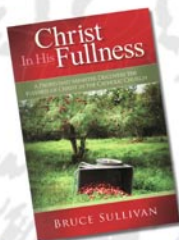
What was the key factor that made me and my wife join the Church? Apostolic Authority and historical continuity. All of my Christian life, I was swayed to and fro by every wind of doctrine. Finally, I found the rock Christ gave us – His Church, the one whose keys He gave to Peter. I

was stunned to find the Church was not an aberration that appeared after Constantine put a halt to the persecution – she has been there all along with popes, bishops, and priests to shepherd God's lambs through some of the worst persecutions to date. She was fighting heresy and forming doctrine all along, even without a formally codified Bible. Evidence of papal authority, the Eucharist, and other catholic doctrine can be found in the early writings of the Church Fathers. I saw that, despite the best of intentions, the Reformation leaders were wrong to change the teachings, and couldn't even agree among themselves on central issues such as the sacraments and church government. As I studied the writings of the Church Fathers, I could no longer justify being a Protestant.

Who was I to stand against such a long line of voices, which in harmony, heralded God's truth as Jesus passed it down to the Apostles, the Church Fathers, and to the bishops, priests, and deacons of today? Who was I to stand among a fractured, dissenting group of believers who ignorantly rail against 2000 years of church history, yet have no solid, unified answer to the haunting issues of abortion, euthanasia, poverty, and unceasing wars? My family and I left the ranks of Luther and Calvin and fled to the safe haven of the Catholic Church, and have never looked back.

Today, Craig Cowley currently holds the rank of Captain. He and his family living in San Antonio, Texas, where he is stationed at Lackland Air Force Base. They worship at Notre Dame in Kerrville, Texas.

Fall Features from CHResources



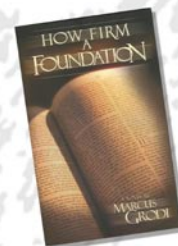
Bruce Sullivan

"...In a manner that combines passionate insight with a whimsical style, *Christ in His Fullness* will inspire Catholics who desire a rekindled faith, as well as provide solid evidence for all sincere Christians who wish to walk in the very fullness of Truth found in the Catholic Church..."

Marcus Grodi
President of the Coming Home Network
International
and host of EWTN's *The Journey Home*

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A novel of conversion by
~ Marcus Grodi ~



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A historical painting depicting Christopher Columbus's voyage. In the foreground, Columbus stands on a shore, looking out at the sea. He is wearing a gold chain and a red tunic. To his right, a Native American man stands holding a long staff. In the background, several large sailing ships are visible on the water. The scene is set on a rocky shore with some vegetation.

The Catholic Church in the New World

5th Annual

CHNetwork Deep In History Conference

Columbus, OH

The Hilton at Easton

October 26th - 28th, 2007



Let us board our own Santa Maria, leaving the Old World as we explore the Catholic faith in the early Americas. Missionaries, from Franciscans to Jesuits, began to comb this new land, offering the Word of God and establishing the roots of our Catholic faith. Again we are excited to bring together an excellent list of speakers as we journey with these early explorers so please join us as our walk through Church history brings us to the founding door steps of our own nation, examining the planting of the Catholic Church in the Early Americas.

In this special issue of the *CHNewsletter*, you'll find complete descriptions of this year's conference, as well as registration information. So please consider joining us this fall, over the weekend of October 26th through the 28th, as our speakers take us back to this time of religious turmoil, to help us better understand what it means to be Catholic today.

Online registration now available!
For more information please contact
Rob Rodgers @ 740-450-1175

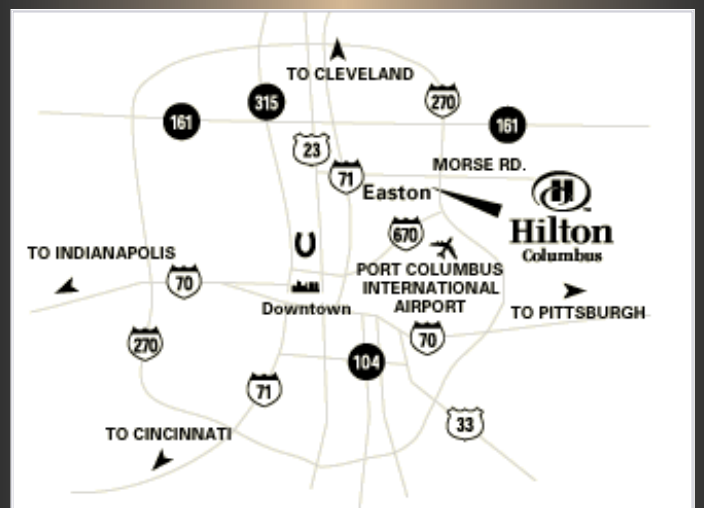
The Hilton Columbus at Easton Hotel is a AAA 4-Diamond, full service hotel, located within the Easton Town Center. The hotel features a full service restaurant, specialty coffee bar, lobby lounge, and a sports bar. An on-site fitness center provides a large workout area and massage therapy, an indoor pool, whirlpool, and game room. Excellent shopping, entertainment, and dining are literally steps away, and just ten minutes from downtown Columbus. Free Airport Shuttle service will be provided.

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