

The

Coming Home Network

International

SEPTEMBER 2008 NEWSLETTER

Journeys Home

THE PAYMENT OF A DEBT OF GRATITUDE 40 YEARS LATER.

by
Paul Abbe



July 25, 1968... Pope Paul VI issues the encyclical *Humanae Vitae* (“Of Human Life”), in which he re-affirms the Catholic Church’s traditional condemnation of artificial contraception. Immediately, *Humanae Vitae* is met with a fire-storm of criticism and a fire-wall of rejection, especially from American Catholic theologians.

All of this was of no consequence to me at the time; I was just a school-boy, (and a Lutheran one at that), who was oblivious to world events – unless astronauts were involved. And yet, 36 years later, the moral clarity of *Humanae Vitae*, and the prophetic words of Paul VI, would prove to have a direct link to the issues that caused the theological and moral melt-down of my denomination, and play a crucial role in my journey from Lutheran pastor to Catholic layman.

While I had grown up in the Lutheran Church-Missouri Synod, I would ultimately be ordained in the Evangelical Lutheran Church in America – the product of the merger in 1987 of three different Lutheran bodies. Very early in its existence the ELCA generated a “social statement” on abortion. The statement was driven primarily by sociological and political concerns; as a result, the moral theology within it was incoherent and inconsistent. The opening section blatantly denied any moral absolutes in the language surrounding the issue:

Nor is it helpful to use the language of ‘rights’ in absolute ways that imply that no other significant moral claims intrude. A developing life in the womb does not have an absolute right to be born, nor does a pregnant woman have an absolute right to terminate a pregnancy. The concern for both the life of the woman and the developing life

in the womb expresses a common commitment to life. This requires that we move beyond the usual ‘pro-life’ versus ‘pro-choice’ language in discussing abortion. (ELCA Social Statement on Abortion, 1991, Section I)

The statement barely managed to affirm that...

Because we believe that God is the creator of life, the number of induced abortions is a source of deep concern to this church. We mourn the loss of life that God has created. The strong Christian presumption is to preserve and protect life. Abortion ought to be an option only of last resort.” (ELCA Social Statement on Abortion, 1991, Section III)

I was extremely disappointed at the inherent moral compromise and lack of theological clarity on what I believed to be a black-and-white issue, but attempted to console myself by saying, “It’s only a social statement, not an official teaching – I don’t have to accept it, or promote it.” I clung to the phrase “option only of last resort” and determined never to consider

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Deep in History, Deep in Scripture, Deep in Christ... Deep in History, Deep in Scripture, Deep in Christ... Deep in History, Deep in Scripture, Deep in Christ...



any situation to be in need of that option. It was an untenable position, an unrealistic expectation, given the social and political current which had eroded the moral foundations of society as a whole, and the theological foundations of most main-line Protestant churches.

By 1996, even the façade of “option of last resort” was stripped away – and by the ELCA Church Council itself. A proposal had been made to the church-wide council by the ELCA Board of Pensions, (in charge of operating the ELCA medical plan), to restrict abortions covered by the plan in keeping with the “option of last resort” language of the ELCA’s own social statement. That proposal was rejected. The very medical plan covering pastors and other church workers in the ELCA now supported abortion on demand.

The Rev’d Leonard Klein, (at the time pastor of Christ Lutheran Church, York, PA, and editor of the Lutheran Forum newsletter), had a succinct and pointed response: “Real churches don’t kill babies.” When I read those words, I knew that any pretense of belonging to a body that could claim to be part of the one, holy, catholic, and apostolic Church was gone. The ELCA had caved-in to abortion, many faithful pastors were crushed.

As I looked around the ecclesial landscape, it did not escape my notice that the only liturgical, sacramental expression of the Christian faith which consistently condemned abortion was the Roman Catholic Church. I began to read more of Catholic moral teachings; my appreciation of the moral theology of the Catholic Church – especially *Humanae Vitae* – began to grow from that hour.

For all the firestorm of criticism and controversy caused by *Humanae Vitae*, for all the derision and ridicule hurled at Paul VI, he had spoken divine truth – truth which was immutable, truth whose violation would bring consequences. The Pope had described, with prophetic clarity, the consequences of artificial birth control on society:

[a] wide and easy road would thus be opened up towards conjugal infidelity and the general lowering of morality... men – especially the young, who are so vulnerable on this point – have need of encouragement, to be faithful to the moral law, so that they must not be offered some easy means of eluding its observance... the man, growing use to the employment of anticonceptive practices, may finally lose respect for the woman and... may come to the point of considering her as a mere instrument of selfish enjoyment... Let it be considered also that a dangerous weapon would thus be placed in the hands of those public authorities who take no heed of moral exigencies. (Section II, 17)

That Pope Paul VI was prescient and prophetic has been proven by the forty years which have followed. In a recent article appearing in *First Things*, (August/September 2008), author Mary Eberstadt details the overwhelming empirical evidence which the past 40 years have provided to vindicate Paul VI’s

dire predictions.

Four decades later, not only have the document’s signature predictions been ratified in empirical force, but they have been ratified as few predictions ever are: in ways its authors could not possibly have foreseen, including by information that did not exist when the document was written, by scholars and others with no interest whatever in its teaching, and indeed even inadvertently, and in more ways than one, by many proud public adversaries of the Church.

She goes on to remark on the work of Lionel Tiger, whom she describes as a “maverick sociobiologist”, and one who has in the past described religion as “a toxic issue.” No friend to the Catholic faith, yet his research has affirmed the consequences of artificial contraception.

Tiger has repeatedly emphasized the centrality of the sexual revolution to today’s unique problems... Tiger has further argued - as *Humanae Vitae* did not explicitly, though other works of Catholic theology have - for a causal link between contraception and abortion, stating outright

that ‘with effective contraception controlled by women, there are still more abortions than ever... Contraception causes abortion.’

I had not yet realized it, but the battle to hold the moral line on abortion had been lost in the Protestant churches decades before. I was about to discover that the moral melt-down I was fighting had its roots in the compromise with contraception.

Sadly, the worst was yet to come for the ELCA. In August, 2001, organizations promoting the ordination of non-celibate homosexuals managed to get approval at the national Church wide Assembly for a resolution which called for a “study”, to determine: (1) could the church bless same-sex unions, and (2) could the church

ordain an individual who was a non-celibate homosexual but in such a “committed relationship.” The gut-wrenching lurch I felt upon hearing this news signaled that we had hit the proverbial iceberg... it was now only a matter of time before we’d be looking for lifeboats.

About this time, a book found its way into my hands that was to both enlighten and disturb me. Entitled, “*There We Stood, Here We Stand*”*, it contained the stories of 11 Lutherans who had re-discovered the Catholic faith. One of the authors, Anthony Gerring, pointed out that historically even main-line Protestant denominations had condemned artificial contraception, but in modern times had begun to compromise their position. This had led him to a deeper appreciation of the teachings of the Roman Catholic Church.

Prior to 1930, when the Anglican Church approved of birth control at its Lambeth Conference, all Christians taught that birth control was immoral and sinful including every pastor and theologian in the L.C.M.S. [Lutheran Church-Missouri Synod]... only the Catholic Church still officially held to its teachings against birth control.

Continued on page 6 ➡

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My Dear Brother and Friend: Part III

A Letter from Father John Thayer

This is a continuation of a truly amazing letter written nearly 220 years ago! See August 2008 newsletter for Part II and July 2008 newsletter for part I. It's amazing for several reasons: the author, Father John Thayer, originally a staunchly anti-Catholic Puritan Congregational minister from Boston, who served as chaplain to the forces under John Hancock in the American Revolution, eventually converted to the Catholic faith while on a trip to Europe and became the first American born Catholic priest. As far as we know, therefore, Father John Thayer is the first American born clergy convert!

His own account of his conversion was published in 1787 and reissued in several editions in the United States, London, and Ireland. It was also translated into French and Spanish, and created a great controversial sensation at the time.

Eventually he would return to America with the following conviction:

"This is the prevailing wish, this is the only desire of my heart, to extend as much as lies in my power, the dominion of the true faith, which is now my joy and comfort. I am ambitious of nothing more; for this purpose I desire to return to my own country, in hopes, notwithstanding my unworthiness, to be the instrument of the conversion of my countrymen; and such is my conviction of the truth of the Roman Catholic Church..."

Before returning to America, however, he received a letter from his still very anti-Catholic Puritan brother, Nathaniel, despairing of John's salvation. Here is Father Thayer's loving, brotherly defense of the Faith.

(This is also amazing because this letter was written fourteen years before John Henry Newman was born!)

16. To answer the other difficulties you object to me, I come to this text of the Gospel, call no man father. If you understand these words literally, it is not lawful in any manner to apply the name of Father even to those who, after God, are the authors of our days. Jesus Christ speaks in this place of the Supreme and Sovereign Father, since he adds: for your Father who is in heaven is one, that is to say, of God who, according to St. Paul, is the author of all Paternity. If it be allowed to draw another conclusion from these words, call no man father, it seems to me it may be this: do not leave the true Pastors whom I have appointed over you, to follow innovators, who constitute themselves the fathers and authors of new Sects.

17. When St. Paul says, "we exercise not dominion over your faith", he certainly does not intend to insinuate that it is lawful to examine, and still less to reject his decisions, since he pronounces Anathema even against an angel who should dare to preach a doctrine different from his. (Galat. C. 1, V. 8 & 9) If St. Paul had held the doctrine Protestants hold, he would have spoken a quite different language, he would have said: If any one shall announce to you a different doctrine from mine, examine it without prejudice. If it should appear to you more true than mine, embrace it instead of mine. But, no, he declares that we must absolutely reject it for this single reason that it is different from his. Is it possible for one to exercise a more sovereign authority, or if

then, is the true sense of this passage of the Apostle: "Although we exact from you a full and entire submission, we pretend not to domineer over you, because we are after all but the instruments and organs whom God makes use of to reign over your consciences." This is then certainly not what may be called a

dominion. Thus when the Church desires that we should accept her decisions, she does not domineer, because she acts not in her own name, but in the name of Jesus Christ. Every power that exercises the authority which she has received, in a limited manner, does not domineer, except it be said, that they act after the manner of tyrants; but she governs. Now, the Church, so far from exercising her power tyrannically, conducts herself as a tender mother towards her children; she consults all their real wants; she regulates her laws conformably to them,--and never does she punish until after having tried in vain all the ways

of mercy and mildness.

18. As to the Bereans of whom you speak in your letter, they were not yet in the Church; all those who are similarly situated, we not only allow them to examine, but we exhort them, we press them to it, we conjure them; but, nevertheless, when once we have acknowledged the infallibility of the Church and entered into her bosom, when we have professed to believe what she teaches, every examen which proceeds from a real doubt of her decisions, is a crime, the Church prohibits it and cannot al-

"when the Church desires that we should accept her decisions, she does not domineer, because she acts not in her own name, but in the name of Jesus Christ."

low it. In this she displays a conduct teeming with wisdom and equity, since the infallibility of the Church once acknowledged, all future examen emanating from doubt is absurd; and in practise is to fall into direct contradiction with oneself. Your objection proceeds from the belief according to the prejudice of your Sect, that we keep the Bible shut up, in order that it may not fall into the hands of the People. Nothing is more false nor more ridiculous. We do not hold that it is lawful for any one to explain the Bible differently from the Church; and we are obliged in conscience to explain it according to her interpretation; but this does not prove that we keep it shut up. Do the judges of the land pretend that the study of the law is prohibited, because it devolves on them to interpret it agreeably to the sense received in the State? Does a Mother forbid her children the use of a knife, because she shews them how they are to use it, not to wound themselves with it?

19. In order to point out to you the necessity of a supreme authority appointed to decide all disputes which may arise among Christians, I caused you to observe that there never was yet a government in the world without a superior tribunal to judge in the last resort and from which there was no appeal. You agree with me that this is necessary in civil Government to prevent anarchy and confusion; but you add that there is no comparison between Civil Societies and religious societies; I should have wished you had shewn this difference in relation to the question before us. For my part I really see none; both are composed of men, that is to say, who are governed either by their reason or by their passions; we must take men as they are, for we must not reason after an order of imaginary things. Now, considering the constitution of all societies and the genius of all men, there is no other means of forming any kind of society than that of authority and submission. Law and subordination, there are, as it were, the two main springs which are absolutely necessary for the government of the entire body. Take them away, there exists no longer any union, concord or harmony; every one will do as he pleases; individuals will be only so many separate and divided members; there will be no longer a body. It is true that ecclesiastical laws differ from civil laws in this sense that the former regard the spiritual government, that of souls; and the latter the temporal government, the external police; the former inflict spiritual penalties, the latter punish corporally. The object of each society is also very different; here, it is the good of the body which is proposed; there, it is the welfare of the soul; both nevertheless are visible, are composed of men who live, who converse, who treat with one another; it would, therefore, be as great a folly to pretend to form a new

church without imposing laws upon minds and souls, as it would be to form a state without imposing them upon bodies. This is so true, that there has never been an ecclesiastical body among ourselves, or among any other people, which has not had some law to bind souls. Why therefore blame that which obliges us to submit our mind to the doctrine and decision of the Church?

20. You say it is to God alone we are to render an account of our faith, and you would lead me to believe that all religions conduct equally to salvation; this is a necessary consequence from the principles of Protestants. Did the limits of my letter allow me, I would shew you in detail all those evils which follow from this monstrous doctrine; they would fill you with horror. It would be easy for me to convince you that it tends not only to introduce indifferently all Christian Sects, but that it leads even to Mahometanism, to Deism and to Atheism; that is to say, that your principle alone is the annihilation of that religion which the Son of God came in person to establish and which he has

sealed with his own blood. Can it be for a moment conceived, that he came down from heaven to erect an edifice as ruinous as the one you suppose, and found a religion which would be nothing more than a frightful mixture of all religions? Would such a work be worthy of sovereign wisdom? What kind of a system would that be which would accuse the apostles and all the men who have walked in their footsteps, and all those who, like them, have shed their blood for the faith, with having adopted the most consummate, the most inconceivable of all follies, with having suffered death in order to defend a useless religion, since without it, all men could

equally be saved? The slightest reflection upon so extravagant and impious a system is sufficient to fill every Christian with horror who retains the smallest attachment to the person of our adorable Saviour and the least respect for his Gospel.

Reflect well, my dear friend, upon what I have laid before you;--see the horrible precipice which is open before you in consequence of Protestant principles; and tremble lest you fall from one abyss into a greater from which you will no longer be able to extricate yourself.

☞ This letter continues in the next CHNewsletter ☞

* Excerpt from "Memoirs to Serve for the Future, An Ecclesiastical History of the Diocese of Boston" pages 46-49, (U.S. Catholic Historical Society, Yonkers, 1978).

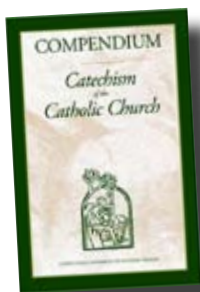
“See the horrible precipice which is open before you in consequence of Protestant principles; and tremble lest you fall from one abyss into a greater from which you will no longer be able to extricate yourself.”



The Coming Home Network International Fall 2008 Resource Catalog

The Coming Home Network International is excited to offer this new and up to date catalog listing a selection of our resources. For a complete listing of books, multi media, and apparel we ask you to please visit www.chresources.com or call us at 1-800-664-5110. We offer a discount to members who want resources to give away so please contact us for more details. CHNI looks forward to serving you!

Featured Resource



Compendium

Published by The United States Conference of Catholic Bishops.

~~\$24.95~~ Sale \$17.47 hardcover #3065 (online code fall08)

“The *Compendium* is a faithful and sure synthesis of the *Catechism of the Catholic Church*. It contains, in concise form, all the essential and fundamental elements of the Church’s faith... I entrust this *Compendium* above all to the entire Church and, in particular, to every Christian, in order that it may awaken in the Church of the third millennium renewed zeal for evangelization and education in the faith, which ought to characterize every community in the Church and every Christian believer, regardless of age or nationality.” - Pope Benedict XVI

Featured Resource

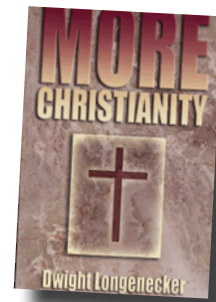
More Christianity

By Fr. Dwight Longenecker.

~~\$12.95~~ Sale \$9.07 #3005 (online code fall08)

Why do we need more Christianity? Because it fills our plates with the fullness of the Christian Faith found only in the Catholic Church. What he does — and does brilliantly — is to present the doctrine of the Church with succinct explanations of topics that arise in Catholic/Protestant discussion: the Marian dogmas, the papacy, the Mass, purgatory, the communion of saints, the rosary, and more.

While supplies last.



Featured Resource



Life-Giving Love

By Kimberly Hahn

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Kimberly Hahn invites all families to embrace Catholic teaching on life issues. With personal testimony and practical advice, she shows that God’s design for union and procreation in marriage—far from being a rigid, burdensome law—is really a truth that allows us to be all we were created to be.

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CHNI's Publications



Journeys Home

Edited by Marcus C. Grodi

\$12.95 #2522

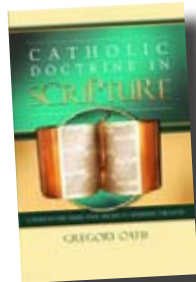
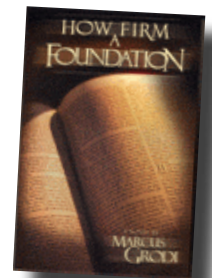
This book is the foundation of what *The Coming Home Network* is all about: the journeys of Protestant clergy and laity coming home to the Catholic Church. *The Coming Home Network* is a lay ministry committed to helping Protestant clergy during and after they have made their Journey Home. This book contains the stories of many prominent clergy converts.

How Firm a Foundation

A novel by Marcus Grodi

\$14.95 #2582

Stephen LaPointe is a minister who loves Jesus, loves to preach, and considers the Bible as the one sufficient, firm foundation for his life. He knows that one day he will stand before God accountable for what he preaches, and it is in this conviction that his crisis begins, for how can he know for certain that what he preaches is eternally true? This crisis threatens his calling as a minister, his marriage, and even his life.



Catholic Doctrine in Scripture

By Gregory Oatis

\$5.95 #3009

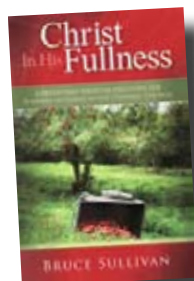
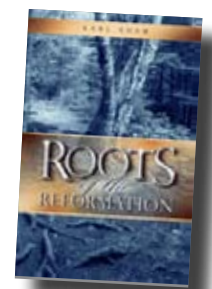
Catholic Doctrine in Scripture is a compendium of Scripture verses, topically arranged and easy to use, which illustrate the Scriptural affirmation of Catholic teachings — particularly those that Catholics and Protestants traditionally dispute.

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By Karl Adam

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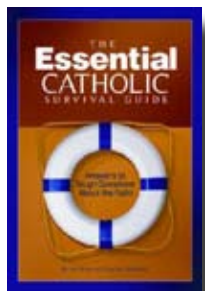


Apologetics

“Be ready always with an answer to everyone who asks a reason for the hope that is in you.”

1 Peter 3:15

Featured Book



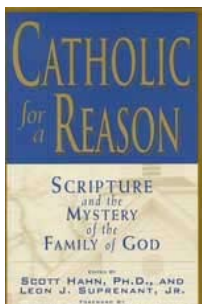
The Essential Catholic Survival Guide

\$24.95 #3082

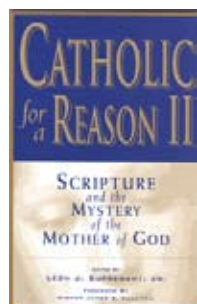
The Essential Catholic Survival Guide is indexed according to topic in a unique “question and answer” format that allows the reader to find the right answer to any question instantly. It covers the questions and misconceptions people have about the Catholic faith on a variety of topics. It’s the essence of Catholic apologetics—all rolled up into one attractive, easy-to-use manual that is destined to become the most effective tool of its kind.

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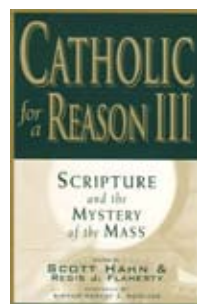
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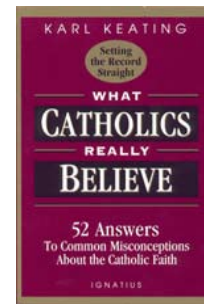
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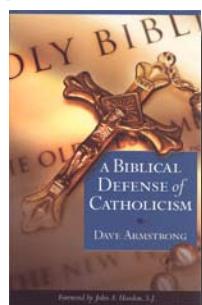
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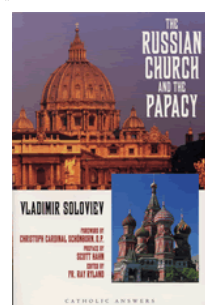
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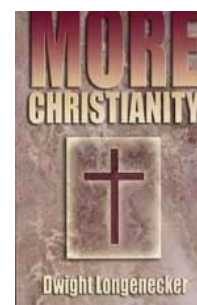
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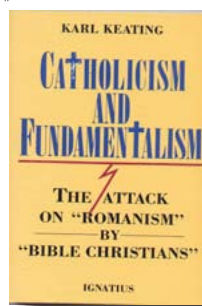
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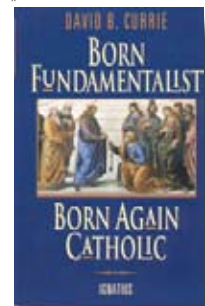
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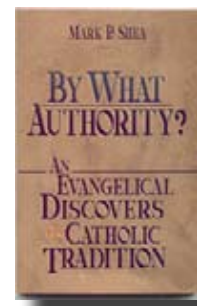
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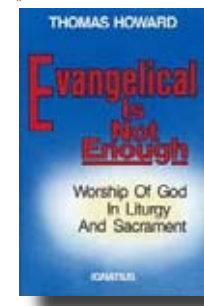
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Conversion Stories

“Then Jesus said to his disciples, ‘If anyone would come after me, he must deny himself and take up his cross and follow me.’” Matthew 16:24

Featured Book



There We Stood, Here we Stand

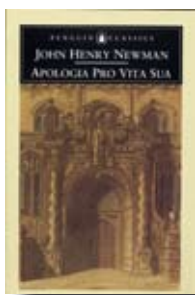
By Timothy Drake.

Price: \$9.95 #2527

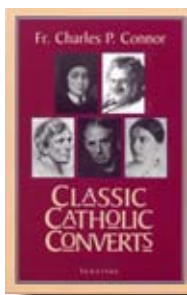
These thought-provoking testimonies by eleven Lutherans reveal how far the Lutheran Church has strayed from Luther. They include moving stories from four former female pastors, three former pastors, and others. Their intensely personal stories address the differences between Lutheranism and Catholicism - differences so profound that they have led many into the Catholic Church.

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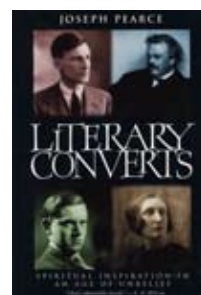
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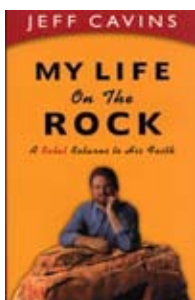
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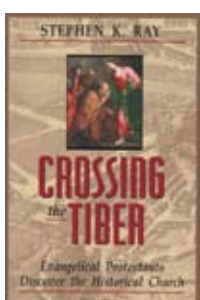
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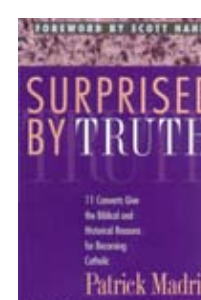
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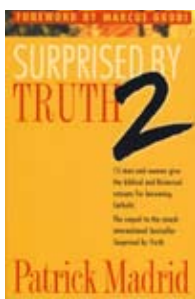
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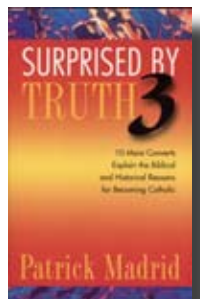
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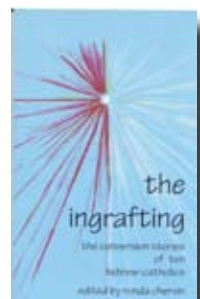
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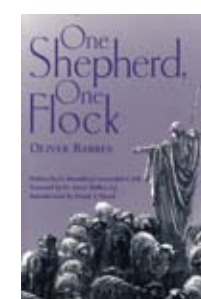
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CHNI Bulletin Board



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

- September 1**
Re-air of a Mother Angelica anniversary show.
- September 8**
Open-line
Fr Brian Mullady
Life-long Catholic
- September 15**
Kevin O'Brien
Former Atheist
- September 22**
Pre-tape
- September 29**
Paul V. Abbe
Former Lutheran minister.

DEEP IN SCRIPTURE

LIVE RADIO PROGRAM

WITH
MARCUS GRODI
 & GUESTS



WEDNESDAYS LIVE AT 2:PM EST

**REBROADCAST ON
 FRIDAYS AT 9 PM EST
 SUNDAYS AT 6 AM EST**

Since we have now started the Year of Saint Paul, I will be inviting a host of friends to join me as guests to discuss their favorite verses from the Letters of Saint Paul. Some may discuss the "verses they never saw" that opened their hearts to the Catholic Faith. Make sure you check out our website where you'll find archived programs and discussion guides, plus other Bible study resources. deepinscripture.com

THE COMING HOME NETWORK

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Deep in History Schedule ~Revised~

Friday October 24th

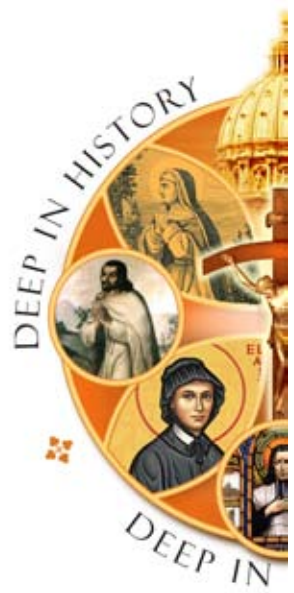
- 3:30 Travelers Mass
- 5:00 Dinner
- 6:30 Marcus Grodi ~ Catholics in Post- Revolutionary America
- 7:30 Father Ray Ryland ~ Reconstructionism: A Look at Non-Catholic Traditions
- 8:30 Dr. Rick Chacon ~ 19th Century North American Christian Fundamentalism
- 9:30 Social

Saturday October 25th

- 8:00 Morning Prayer
- 8:30 Mass
- 9:30 Breakfast
- 11:00 Bruce Sullivan ~ A Plea for Unity: The Stone ~ Campbell Movement
- 12:00 Monsignor Frank Lane ~ Bardstown: The Catholic Faith West of the Alleghenies
- 1:00 Lunch
- 3:00 Patrick Madrid ~ Viva Cristo Rey : Catholic Persecution in Mexico
- 4:00 Dr. Paul Thigpen ~ The Road From Topeka to Rome:
 How the Pentecostal Movement has Brought Millions Closer to the Catholic Faith
- 5:00 Dinner
- 6:30 Rosalind Moss ~Barren Harvest of Denominationalism
- 7:30 Father Charles Connor ~ The Catholic Response,
- 8:30 Adoration

Sunday October 26th

- 7:30 Morning Prayer
- 8:00 Mass
- 9:30 Breakfast
- 11:00 Dr. Ken Howell ~ Benedict XVI and the Battle for History
- 12:00 Panel Discussion,
- 1:30 Finish



☞ *Continued from page 2*

Another of the authors, Jim Cope, struggling with the same compromise in the Lutheran church on moral issues, shared his startling insight: With a little reflection, it became obvious to me that **once contraception is accepted, it becomes impossible for the church that accepts contraception to claim that any sexual act between consenting persons is wrong.** (Emphasis mine)

The statement struck me like lightning! "... impossible for the church that accepts contraception to claim that ANY SEXUAL ACT BETWEEN CONSENTING PERSONS IS WRONG"! There was a straight theological and moral line connecting artificial contraception, abortion, and the push for the acceptance and "blessing" of homosexual unions and the ordination of practicing homosexuals – and anyone who didn't see that, didn't want to.

I was beginning to see how compromised and bankrupt Protestant moral theology was – there would be no winning of the battle then being waged, for we had given up the moral high ground decades ago. Pope Paul VI had spoken prophetically over thirty years earlier, had warned that if we allowed artificial contraception we would suffer a complete moral meltdown.

Sadly, every word he had spoken proved true. The clarity and consistency of Catholic moral theology began drawing me to the "splendor of Truth". The rest, as they say, is history. (See CHNI Newsletter, Feb 2007)

And so, 40 years after the fact, I wish to pay a debt of deepest gratitude to that humble Servant of the Servants of God, the faithful Pastor of the Church Universal, and courageous Confessor of the Faith, Pope Paul VI. In a world filled with the "spirit of the age", you spoke words filled with the Holy Spirit, the Spirit of Truth. And the light of that Truth caught my eye, and showed me the path that would ultimately lead me home. Eternal thanks be to you, Pope Paul VI, and may the Light Eternal shine upon you.

Paul and his wife, Marie, are members of St. Joseph's Catholic Church in Raleigh. He was a speaker along with Marcus at the annual "Ignited By Truth" Conference in Raleigh this year, and will be appearing on the Journey Home program on Sept 29th, the feast of his patron saint, St. Michael. He has founded an apostolate in this year of St. Paul, "Spiritus Gladus Ministries", through which he serves as a conference speaker and retreat leader. He may be contacted at paulabbe@aol.com.

Come and hear Marcus Grodi speak on conversion and the truth of the Catholic Faith:



September

September 12-14, 2008
2008 Spiritual Festival
Howell, MI
517-546-0090 x 110
brian@stjosephhowell.com
www.stjosephhowell.com

October

October 24-26 2008
CHNI's Deep in History Conference
Columbus, OH
www.deepinhistory.com or
1-800-664-5110

November

November 7 & 8, 2008
3rd Annual Northern Nevada Eucharistic
&
Marian Conference
Reno, NV
Information and Registration: www.adoregod.org

December

Saturday December 6, 2008
St. Joseph's Catholic Church
36 Melmore Street
Tiffin, OH 44883
(419) 447-5848



Please pray ...

✠ CLERGY ✠

✠ For Steven, a former Church of God seminarian, that the Lord would guide his studies as he prepares to be ordained a deacon in the Byzantine Catholic Church.

✠ For Jeffrey, a former Episcopal priest, that as he honored God's call to respond to the fullness of faith in the Catholic Church God would supply him employment so that he may support his young family.

✠ For James, a Lutheran minister in Canada, that the Holy Spirit would guide and direct him as he follows the desire of his heart, the fullness of truth in the holy Catholic Church.

✠ For Brad, a former Southern Baptist seminarian in Virginia, that the Lord would guide his heart as he discerns a vocation to be a Catholic priest.

✠ For Teresa, the wife of a Pentecostal minister, that she would be drawn deeply into the love of the Sacred Heart of Jesus and that a true anointing of the Spirit would fall upon her husband and draw him also into the Catholic faith.

✠ For Donna, a former Baptist minister in Georgia, that God would guide her to new fields of labor for his Kingdom in his 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@chnnetwork.org

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

(QV) Quo Vadis Requests

(SP) Spanish Network Requests



✠ For Peter, a Christian & Missionary alliance minister, that the Lord Jesus would clear the path and make straight for him the course he has set out for him to return to the Church of his youth.

✠ For Deacon Roberts, a former Southern Baptist minister in Kentucky, that God would truly give him the heart of a shepherd as he prepares to be ordained to Christ's holy priesthood.

✠ For George, a former United Methodist minister in Virginia, that his story of journeying into full communion with the Catholic Church would inspire others to see the Truth and follow the convictions of their conscience.

✠ LAITY ✠

✠ For Marshall and his health

✠ For Jeanne and those dear to her heart.

✠ For the Fiebiger family and their needs.

✠ For the upcoming Deep in History Conference and the Regional gatherings.

✠ In thanksgiving for all the new Helpers who offer time to assist others on their journey home.

✠ For Evelyn in her journey.

✠ For Jack and Betty in their struggles with family.

✠ For Chris, Ed, Stacey, and all within the Helpers Network

✠ For Fr Darling, Fr Henry, Fr Brady, Fr Norden, and all of our priests

✠ For Brother Rex Norris and the Little Hermitage

The Coming Home Network
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Zanesville, OH 43702

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www.chnetwork.org

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- Are you a non-catholic lay person interested in Catholicism? Our Helper's Network is a fellowship of current Catholic enquirers and past converts.
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Marcus Grodi, Founder

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Why Become a Member?

Converts and their Catholic brethren offer fellowship and support to all those who are enquiring into or discovering the Catholic faith.

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Live Media

- The Journey Home Program

CHNI Media

The Coming Home Network International works with the [Eternal Word Television Network \(EWTN\)](#) to provide the [Journey Home Program](#) and [Deep in Scripture Radio](#).

In addition CHNI provides a variety of books, tapes, cd's, and downloadable material which can be accessed here or purchased from the [Coming Home Resources Catalog \(CHR\)](#).

In the near future CHNI will be expanding its involvement with print, audio, and visual media.

This Page is still under construction! - Bookmark/check out the [Members](#) page for updates on the site, resources, and upcoming events.