



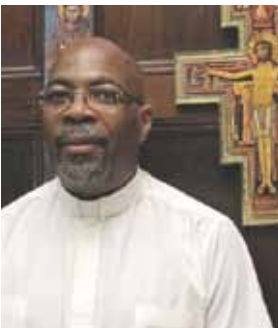
August 2012 Newsletter

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THE COMING HOME NETWORK INTERNATIONAL



Lead Kindly Light...in the footsteps of Blessed John Henry Newman

Fr. Anthony Aarons MSM

It has been said that life is a journey and not a destination. For close to fifty years I followed a spiritual path that was shaped in and through the Anglican Communion. Choir-boy, altar boy, priest, secretary to the Diocesan Synod, Franciscan friar, confessor to bishops, and chaplain at the 1998 Lambeth Conference, I have seen it all in Anglicanism.

Bells and Smells: Growing Up Nearly Catholic

I was born into a family renowned for its involvement in and distinguished service to the Anglican Church in Jamaica. Without a doubt, I would receive a “proper” primary and secondary education in the best Anglican schools. So, for my family who believed in everything being proper as opposed to common, it should come as no surprise that they naturally were steeped in the Anglo-catholic tradition. The low church/evangelical clergymen from England did not seem to have the “proper” class!

This Anglo-catholic setting had all the externals of Catholic worship, the interior

spirit of which, I am convinced inspired the way in which my family lived out their Christian life, always mindful and responsive to the needs of those less fortunate than themselves. Communion in our church was the center of our lives and only serious illness was a legitimate reason for being absent from the Sunday celebration. Of course one had to prepare for this by confession and the obligatory fast.

So, as you can see, as an Anglo-catholic I had Mass, confession, benediction, Marian devotions, bells and smells. I had it all. I was catholic! So what’s the big deal? Why am I in the Roman Catholic Church today?

I was eleven-years-old when I was introduced to the “low church” side of the Anglican faith. Confused, I thought I was in an entirely different church that just borrowed our words! I began to understand why one of my former confreres said that during Week of Prayer for Christian Unity, he would go to worship at a “low church.”

I decided to enter seminary and experienced a different Anglican ... continued on page 2

Journeys Home

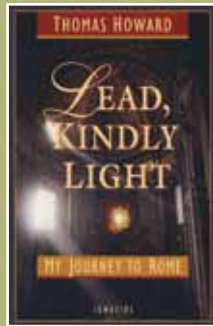
FEATURED RESOURCES

Deep in Scripture Radio Program Special!



in Scripture program.

Marcus Grodi is joined by guest Taylor Marshall, a former Episcopal priest, in this exceptional *Deep in Scripture* program.



Lead, Kindly Light — Thomas Howard

Through his prolific and highly regarded writing, Thomas Howard's name is familiar to Protestants and Catholics alike, but many have never heard the story of his conversion to Catholicism. With grace, charm, and wit, Dr. Howard describes his journey from Evangelicalism to Anglicanism and, finally, to the Church of Rome.



Passion For Truth: The Life of John Henry Newman — Fr. Juan Velez

In *Passion for Truth, The Life of John Henry Newman*, Fr. Juan R. Velez painstakingly uncovers the life and work of this masterful man. In the story of Newman's early years, his family upbringing and university education, and through his vast correspondence with family, friends, and colleagues, Velez acquaints us with Newman, the loyal friend, profound thinker, prolific writer, and holy priest. A true Catholic gentleman, who can be admired and loved by all who love the Truth.

\$35

For a donation of \$35, receive a *Deep in Scripture* CD.

\$50

For a donation of \$50, receive *Lead, Kindly Light*.

\$75

For a donation of \$75, receive a *Deep in Scripture* CD and *Lead, Kindly Light*.

\$150

For a donation of \$150, receive a *Deep in Scripture* CD, *Lead, Kindly Light*, and *Passion for Truth*.

— THESE PREMIUMS ARE AVAILABLE FOR A LIMITED TIME ONLY —

...Journeys Home Continued...

church. There was no one who openly espoused Catholic doctrine and faith as I had been taught. I was asked many times whether or not I would feel more comfortable next door.

Indeed I sought refuge next door at the Catholic seminary. The then-rector, Father Don Reece, guided me along my spiritual path and allowed me to participate, at my leisure, in whatever liturgical activities were offered. All except the reception of Holy Communion, for which I yearned. I prayed in earnest the words of Psalm 42: "Like as the hart desireth the water-brooks / so longeth my soul after thee, O God. / My soul is athirst for God, yea, even for the living God / when shall I come to appear before the presence of God?" I cannot express in words as beautiful as these my longing for the Catholic Church. However, during those years, I remained blind to the way that

was being shown to me and deaf to the voice that was speaking to me. I was still far from home!

Regardless of my desire to receive Holy Communion in the Catholic Church, I still chased after the shadow, ignoring the reality. I was ordained an Anglican priest in 1982, but every so often the nagging thought of the validity of my orders and the efficacy of the sacraments that I administered would come to haunt me. And my restlessness heightened. Going off to do a liturgy degree at the University of Notre Dame, joining the Anglican Franciscans, and living in various parts of the Anglican Communion were all signs of that restlessness, but also of the quest for truth.

Startling Changes in the Anglican Church

Troubling events in the Anglican Church seemed so distant until they started to hit nearer to home. The or-

...Journeys Home Continued...

dination of women, the blessing of same-sex unions, ordination of an openly gay man in a same-sex relationship as a bishop, and the setting up of alternative Episcopal oversight for parishes not in communion with their bishop opened up my eyes to the absence of catholic order in Anglicanism. I needed a Church that did not display inconsistencies in her official formularies. I needed a Church that spoke with authority in matters of faith and doctrine. I did not need a Church that was making it up as she went along. I needed the fullness of truth and not institutionalised lies.

I started more and more to wonder if I were “playing church.” Was I playing “dress up?” At that time, I was living in New York and—for all intents and purposes—I was Episcopalian, but, after all the new changes, I could not in good conscience be obedient to church pronouncements. When the opportunity came for me to return to Jamaica in October 2001 to start a Friary for the Anglican Franciscans and also a retreat house, I took it as a sign from God! That was the change I needed. I was back home and I could settle in my monastic setting, ministering to the predominantly malcontents of the Anglican Church, with whom I grieved over the Anglican Communion and prayed earnestly for conversion and a return to Rome. Unfortunately there were some persons who proclaimed me as a “savior” of the Anglican Church, but I had to tell them that this “savior” needed saving and that that job was already taken by Jesus!

The Last Straw

The return to “Jamaica land we love”—*that* journey home—was not the home I needed. I no longer believed in the Anglican Church as being part of the one, holy, catholic, and apostolic Church. There are so many good people in the Anglican Church, but I became convinced that the Church of Rome is the true Church. The Church is not only about good people. It is about truth.

I had spent so many years rationalising my beliefs and practices while at the same time apologising for being a member of a church that was no longer tenable. At the retreat center for which I was the director, I started to use the Roman Sacramentary. Was I playing church? I concluded that I was. The last straw came when I was upbraided by an Anglican bishop for encouraging people to go to confession and by another for having the “papist” practice of benediction at the retreat house, which he had outlawed in the diocese.

In April 2004, I approached the Most Rev. Paul Boyle, CP, the then Roman Catholic bishop of Mandeville, Jamaica. I expressed my desire to become Catholic to him, having chosen his diocese because it was the most rural of the three dioceses in Jamaica since I was too well-known in Jamaica and I wanted no publicity.

In June of 2004, I went to England to preach a retreat for Anglican Franciscan friars, and, before returning to Jamaica, ... continued on page 4

DEEP IN SCRIPTURE

On EWTN radio with Marcus Grodi & Guests

Airs: Wednesdays @ 2:00 PM ET

Encores: Thursdays @ 1:00 AM ET

Be sure to check out our *Deep in Scripture* website, deepinscripture.com, where you can:

- **Watch** the program online.
- **Join** in a live discussion during each show.
- **Find** more information about the guests and the Scriptures being discussed.
- **Access** archives from previous *Deep in Scripture* shows.

August 1

Fr. Michael Taylor*

August 22

TBD*

August 8

Kevin O'Brien*

August 29

Don Brey*

August 15

Chad Gerber*

EWTN'S THE JOURNEY HOME

on television and radio, hosted by Marcus Grodi, president of CHNetwork

TELEVISION

Mondays at 8:00 PM ET, Encores: Tuesdays 1:00 & 9:00 AM ET, Fridays 5:00 AM ET, Saturdays 11:00 PM ET

RADIO

Mondays at 8:00 PM ET, Encore: Saturdays 7:00 AM ET, Sundays 1:00 AM ET

August 6

Kevin O'Brien, *Former Atheist**

August 13

Chad Gerber, *Former Mennonite, Presbyterian, and Anglican**

August 20

The Journey Home International*

August 27

Don Brey, *Former Methodist and Episcopalian**

THE COMING HOME NETWORK INTERNATIONAL

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43702
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Bruce Sullivan (former Church of Christ minister)

...Journeys Home Continued...

I went to visit friends in Birmingham. I searched around desperately for a church to attend on Sunday and every one of them had an ordained woman on the staff, who would probably be presiding on Sunday. As a last resort, I decided to go to a Catholic Church and attended Mass in the Oratory founded by Blessed John Henry Newman! From that moment without intending it, Cardinal Newman has become a type of mentor for me. A Passionist received him into the Church and I was guided into the Church by a Passionist bishop! Like Newman, I needed (and still need) that kindly light to lead me amid the encircling gloom.



Blessed John Henry Newman

There were many a dark night and I felt so alone and far from home. The months and days before my final move were very difficult. My mind was made up, but I was committed to being at the retreat house until October 31, 2004. I had severe spiritual struggles. The way of the flesh can be so strong. Thoughts kept tormenting me:

“Look at what you are leaving behind!”

“You would certainly become a bishop!”

“What about your friends and former parishioners? Don’t you care about them?”

“Can’t you stay and fight for changes?”

“What about members of your family?”

“Get behind me Satan!” That was all I had the strength to say.

Coming Home

On November 11, 2004, grace led me home and the Most Rev. Gordon Bennett, SJ received me into the Roman Catholic Church. Bishop Bennett was Bishop Boyle’s successor. On that day I made a profession of faith, saying words that I had said all my life, but on that day there was not even a hint of doubt in my mind.

I still hoped to be a priest and to live in a religious community. Bishop Bennett pointed me to the Missionaries of the Immaculate Heart of Mary, known more popularly as the Mission Society of Mandeville. It is a society of apostolic life with a Marian and missionary charism. The passion of Jesus is the foundation of its spirituality and it is committed to mission work in the Caribbean, primarily Jamaica.

My journey took me to Rome where I spent time with the Passionists. I had visited Rome on a few occasions before, but no longer was I a tourist. I was a pilgrim. I even had the opportunity to visit the Congregation of the Doctrine of the Faith. It was to Cardinal Ratzinger that my dossier for ordination as a Catholic priest was sent. I was told that

...Journeys Home Continued...



it would take about three years for the ordination to take place but, with some assistance from Cardinal Newman, to whom I had entrusted my cause, in less than two years after being received into the Catholic Church, I was ordained.

On August 1, 2006, Bishop Bennett ordained me a priest in Christ's holy Catholic Church, twenty four years to the date of my ordination as an Anglican priest. Bishop Don Reece was present. "It has been a long journey," he said. He is now the Archbishop of Kingston! Since ordination, I have been serving as pastor of our Mission Society's parish. I have been appointed the Director of Liturgy for the Diocese of Mandeville and more recently the Diocesan Director of Vocations.

Now I have truly come home! Like Cardinal Newman I have been led by the kindly light. Many of my former colleagues have showered upon me the names of "traitor" and "hypocrite," along with other uncomplimentary designations. I have even been called "sheep-stealer" because a few of my former parishioners/directees have crossed the Tiber with me (still others are contemplating the move). One curious former colleague asked me why I had finally made the move and my response was: "A Church without a proper magisterium is like a rudderless ship heading towards destruction. So I jumped from a sinking ship, swam the Tiber, and from the bark of St. Peter a lifeboat was offered to me and now I am safe on board." Today, I say to my Anglican friends, without meaning to be facetious: "Lo I have gone to prepare a place for you, so that where I am, there you may be also" (John 14:3).

Why did I take so long to come home? I am still not sure. Now I am home to stay.

*The night is gone,
And with the morn those angel faces smile,
Which I have loved long since, and lost a while.'*
Blessed John Henry Newman, "The Pillar of Cloud"

The kindly Light has brought me home. ■



FR. ANTHONY AARONS was ordained a priest in the Catholic Church on August 1, 2006 and is serving as Vicar General of the Roman Catholic Diocese of Mandeville. He is also the Diocesan Director of Liturgy, Director of Vocations, and Diocesan Director of the Pontifical Mission Societies. Additionally, Fr. Aarons is the Administrator of the National Marian Shrine of Our Lady of Dunsinane and, by the end of the year, hopes to enter the Immaculate Conception Province of the Third Order Regular (TOR) friars of St. Francis.

BLOG

Please visit www.chnetwork.org/blog to comment on and discuss this story!

SUPPORTING CHNETWORK JUST GOT EASIER!

For your convenience, CHNetwork is able to automatically deduct monthly donations directly from your credit card, checking, or savings account. If you would like to set up an automatic monthly donation, please go to chnetwork.org/donate/ or complete the form below and mail to:

CHNetwork

Attention: Ann Moore

PO Box 8290

Zanesville, OH 43702

Please contact Ann at 740-450-1175 or ann@chnetwork.org if you have any questions or concerns.

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Expiration date

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AmericanExpress

Your information

Name

Signature

Address

City/State/Zip

Phone number

Email address

Prayer List



Clergy

- For Joe, a Baptist minister in Pennsylvania, that Jesus would prepare his heart to favorably receive the witness of a family member who has entered the Catholic Church.
- For Stephen, a former Anglican minister in California, that the Lord guide him as he seeks new employment opportunities.
- For Brian, a former Non-denominational minister in New Mexico, that as he learns more of the truths of the Catholic Church he be able to share them with his wife in a way that will give her a hunger for the fullness of the Faith.
- For George, a Baptist minister in Florida, that our Lord Jesus would grant him the grace to be reconciled with the one, true Church founded by Him on the Apostles.
- For an Anglican archdeacon in Canada, that he may soon come into full communion with the successor of the Prince of the Apostles.
- For Jeff, a Baptist minister, that the conversion of a former church member to the Catholic Church touch his heart and mind.
- For Fred, a United Methodist minister in Texas, that as he prays and studies the Holy Spirit would make his heart burn for the Real Presence of Jesus in the Holy Eucharist.
- For Stephanie, a Baptist missionary, that God would guide her as she explores the possibilities of the religious life in the Catholic Church.

■ For Pat, a Presbyterian youth minister in Nebraska, that the Holy Spirit would guide him as he struggles to communicate to the elders of his parish of his deepening faith in Jesus in His Catholic Church.

■ For Brian, an Assemblies of God home evangelist in Wisconsin, that the Holy Spirit would open the hearts of his wife and daughters so they may be open to his deep desire to be a Catholic.

■ For a Church of God minister and his wife in Tennessee, that their faith in our Lord Jesus Christ may grow stronger and deeper as they learn more of the truths of the Catholic Faith.

Laity

■ For Rebecca, a high school senior in Illinois, who has chosen to attend a Catholic university, that God would use that experience to show her the truth of the Faith, and eventually lead her into full communion with the Church.

■ For Misty, an unwed, expecting mother, that she not abort her child and stop self-destructive behaviors that will harm the baby's and her own health.

■ For Laura, that God would heal her of her various medical conditions, including diabetes, foot and back problems and fibromyalgia.

■ For Bob, that he and his wife will enjoy greater financial security and prosperity, and success in various business ventures.

■ For Erich who was baptized into the Catholic Church but never instructed in the Faith, that the Holy Spirit guide his path and open his heart to the richness of the Catholic Church.

■ For Karen, that she will overcome her reluctance to join the Catholic Faith.

■ For Jim, that his frustrations at the local parish level be overcome by the treasures of grace available to him through the Mass.

■ For Breanne, that God reawaken her to belief in His existence and love for her.

■ For Jessica, that, as she looks to begin RCIA, she finds Catholic friends and support and her family life not be negatively affected by her faith journey.

■ For Cindy, that doors and opportunities present themselves to her so she can go forward on her faith journey.

■ For Jim and Nancy, that our Lord bless their generosity and faithfulness to Him in this time of difficulty.

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 to preserve privacy.

THE CATHOLIC CHURCH: REALITY AND IDEAL

by Thomas Storck

In the past, the CHNetwork has occasionally featured articles by non-staff members that we feel are of particular interest to our membership. Such is the case with the following article by Thomas Storck. Mr. Storck is a convert from Anglicanism and his conversion story was previously featured in our September 2011 newsletter.

More than once lately I have noticed in the Prayer List column of the Coming Home Network newsletter prayers for difficulties that individuals, new converts to the Catholic faith, are having in their adjustment to Catholic life. Frequently, it seems, these involve parishes whose Catholic life is poor, or problems converts have in establishing friendships in their new communion, or even in finding fellow Catholics who take their religion seriously. In many respects these difficulties can be boiled down to the difference between the Catholic Church as an ideal and the real Catholic Church, in particular the sometimes all too real parish and diocese that we are now part of. As a convert I think I understand many of these problems since, even after almost 35 years as a Catholic, I still experience some of them. I want to offer some reflections here that may be useful to other converts and help them not to become too discouraged or embittered at the failings, both real and supposed, of their co-religionists.

First let me develop this contrast between the Church as an ideal and the real existing Church on earth. Converts who originally became attracted to the Church through reading of Catholic authors or Church history are especially apt to difficulties here. It is easy to see some period or periods in Catholic history as more or less of an ideal and contrast that period or periods with our own sad experiences in the present. Whether we are attracted to the patristic age, to the High Middle Ages, or to the Catholic revival of the 19th and early 20th centuries, it is easy to discover aspects of Catholic thought and life today which suffer in comparison with those of the past. And in many respects this is the case. The Church does go through better and worse times; some aspects of her life improve while others get worse, and so on, with many variations and changes. I admit to a tendency to discouragement when I read and reread the writers of the early 20th century, Dawson, Belloc, Chesterton, Ronald Knox, and many others. They helped bring me into the Church and they wrote with a clarity and assurance that frequently seem lacking in either the frenzied or the fuzzy writers of our own day. But while I sometimes remind myself that it is the real Church I have become part of, not some theoretical construct in my mind, nevertheless this con-

“For these writers of the past, and of the even more distant past such as St. Thomas or the early Church Fathers, are as much a part of the reality of the Church as anyone living today.”

trast between the ideal and the real Church can be overdrawn. For these writers of the past, and of the even more distant past such as St. Thomas or the early Church Fathers, are as much a part of the reality of the Church as anyone living today. For a large part of the Body of Christ is beyond the grave, either in heaven or in purgatory, and these souls are likewise members of the Church. I need not choose between them and my contemporaries as if between an unreal ideal and a reality, for both are very much part of a reality, the Catholic reality of the Body of Christ on earth, in purgatory and in heaven. We readily recognize the role of those in the next life as intercessors for us on earth, but they can aid us in other ways too. If I console myself, as it were, with a book from the past, I am not taking refuge in some historical utopia, but simply allowing one of our brethren to help bear my burden from beyond this life. He left his writings — or his art or his music — for the edification of the Church in all subsequent ages, and in making use of them I am not fleeing the reality of the Church but standing in the very center of it. Of course I cannot ignore my contemporary fellow Catholics, but it can be helpful if I see them also as part of a much larger historical reality than simply my own present-day parish or diocese.

Let me say a bit more on this theme of the real and the ideal. St. Paul addressed his first epistle to the Corinthians to “the church of God which is at Corinth, to those sanctified in Christ Jesus, called to be saints!” Yet what is his letter in great part concerned with? With

rebuking the Corinthian Catholics for their strife and jealousy, for allowing a man in the church to live openly with his step-mother, for taking their grievances against each other to secular courts, for disorders during the divine liturgy, in particular for drunkenness during the agape meal, not to mention for many fundamental confusions about basic doctrine. Here we have another contrast of the type of the ideal and the real — “those sanctified in Christ Jesus” versus the many abuses St. Paul catalogs. Even earlier, possibly just a few weeks after the day of Pentecost, when Peter and the Apostles governed the Jerusalem church in person, “the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution” (Acts 6:1). The Church of Christ has ever been such, made up of “those sanctified in Christ Jesus” by their Baptism, yet full of grumblers, fornicators, drunkards, the ignorant, those who have little or no realization that being a Catholic is the greatest privilege and blessing possible on this



St. Peter and St. Paul
by El Greco

earth. Of course, whatever steps the Church can take to convert and correct such wayward Catholics are all for the good, but we must remember at the same time that they are real but weak members of the Body of Christ, "called to be saints." This call to holiness based on our Baptism is as real as are the sins of the Church's members.

But I am afraid that these reflections, however true, might not seem specific enough for the very real difficulties many converts have to struggle with. What can I say of a more immediately practical sort? In the first place, of course, there is the obvious recourse, that if our parish is seriously lacking, we can seek out another one. In general one can hardly rejoice in the tendency for Catholics nowadays to engage in "church shopping." I admire those Catholics I know who have resolved to stick with their territorial parishes no matter what. But in the state of today's Church I can hardly censure Catholics who seek out a better liturgy or more orthodox preaching or a better school or CCD program for their children. Indeed, I confess to doing so myself. But unfortunately in some cases this is not possible. Either only one parish is within a reasonable travel distance or there simply seem to be no better parishes anywhere in the area. In many cases there is no easy answer. Here we can be helped to some extent by drawing upon the resources of the Church in other ages — via books — or in other places — via the electronic media. Of course this is no substitute for flesh and blood Catholic brethren. So in such circumstances we must have recourse above all to prayer, perhaps asking especially for the intercession of those missionaries and other saints who were condemned to a lonely existence as Catholics.

And I know that even in a parish where the liturgy is celebrated according to the rubrics and the preaching faithful to the magisterium, Catholic fellowship can be hard to find or appear altogether lacking. Again, prayer is the only sure remedy, sure not because God will necessarily grant our requests the way we desire, but because we can be sure that they are heard, and that if they are not granted somehow that too is for our ultimate welfare.

When I read or hear stories of converts, either of those of the present day or those from the past, I often see those who suffered by embracing the true Faith much more than I ever have. It can seem cold comfort to be reminded of the spiritual riches now available to us, of the certainty of truth that we have, of the fellowship we are now members of, stretching not only around the earth but into



The Angelus
by Vincent van Gogh

“...prayer is the only sure remedy...because we can be sure that they are heard, and that if they are not granted somehow that too is for our ultimate welfare.”



Communion of the Apostles
by Jusepe de Ribera

eternity. But these are all parts of the real existing Catholic Church, more real in a way than the abuses or the spiritual tepidity of our parish liturgies and life. For no one can prevent our participation in this spiritual communion of the Church on earth with the Church beyond the grave, especially in the sacraments, which, so long as they are validly administered, infallibly offer us the grace they signify regardless of whether they have the fitting outward splendor that they should have.

It is easy to say but nonetheless true that not every difficulty in life is easily overcome. Where fellowship and friendship of other serious Catholics is much desired but not found we must try all the reasonable means for help, including phone or e-mail correspondence with people in like circumstances. But this is the time and place God has created us to live in, and the face of the contemporary Church is what God has willed for us. So let us redouble our prayers for one another. Especially as converts, whether new or of long standing, let us rejoice whenever anyone enters into the Church and seek by prayer, if by no other means, to help him to bear the burdens in his Catholic life. ■

THOMAS STORCK is the author of *Foundations of a Catholic Political Order*, *The Catholic Milieu*, and *Christendom and the West*. His work has appeared in various publications including *Homiletic and Pastoral Review* and the book, *Beyond Capitalism and Socialism*. Mr. Storck is a former contributing editor of *New Oxford Review* and *Caelum et Terra* and serves on the editorial board of *The Chesterton Review*. An archive of Mr. Storck's writings can be found at www.thomasstorck.org.



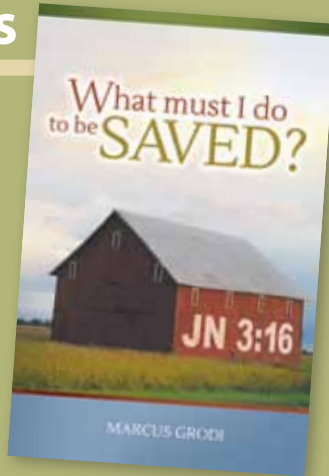
DEEP IN HISTORY CONFERENCES

The Coming Home Network International would like to thank everyone who has been a part of our previous *Deep in History Conferences*. We would like to remind our members that unfortunately, for many reasons, the CHNetwork will no longer be sponsoring these annual conferences. We are most grateful to Franciscan University of Steubenville for co-hosting a memorable event last year.

Instead, we are exploring various alternatives to continue our commitment to becoming "deep in history," to quote Bl. John Henry Cardinal Newman. We anticipate that this may involve expanded use of our in-house studio, and expanded resources on our website. We also hope to reinstitute our annual retreat for clergy members, and may consider a small number of regional parish events. More information will follow in future newsletters and on our website www.chnetwork.org.

EVANGELIZATION TOOLS

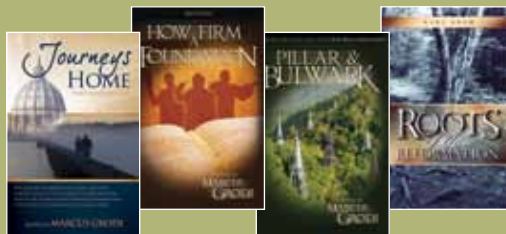
The CHNetwork is pleased to introduce a new booklet entitled *What Must I do to be Saved?* by Marcus Grodi. This booklet is an exceptional resource which explains why the simplistic "Jesus and me" theology undercuts the core of what it truly means to be a Christian. Marcus Grodi does a masterful job of helping Catholics and non-Catholics gain a better understanding of how one is saved by being a part of the family of God, the Church.



We encourage all CHNetwork members to use this booklet as an evangelistic outreach to family and friends. Quantity discounts are available. Copies of *What Must I do to be Saved?* can be ordered online at www.chresources.com or by calling 740-450-1175.

Other CHResources we encourage you to give away for evangelization purposes include:

Journeys Home
How Firm a Foundation
Pillar and Bulwark
Roots of the Reformation



KEEP IN TOUCH!

The CHNetwork would like to keep in touch with you via e-mail. Please go to www.chnetwork.org/update to ensure the CHNetwork has your e-mail address on file. We especially ask non-Catholic clergy and converts to provide us with your e-mail to allow us to keep in contact.

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CHNetwork encourages members to make copies of the newsletter and distribute to family, friends, and church groups. We do ask that copies of the newsletter not be sold. Unless otherwise indicated, the contents of this newsletter are Copyright © 2012 by the Coming Home Network International. All rights reserved.

UNSOLICITED MAIL

The CHNetwork would like to remind our members that we are unable to send unsolicited mail. Since our ministry exclusively responds to non-Catholic clergy and laity who initiate contact with us, we cannot add anyone to our mailing list or send materials unless they themselves first make a request. However, if you would like to have CHNetwork send materials with a gift card in your name, or if you have any questions about this policy, please contact our office at 740-450-1175.

MARCUS GRODI'S SPEAKING ENGAGEMENTS

August 3-5, 2012

Midwest Catholic Family Conference
Wichita, KS
316-618-9787
www.catholicfamilyconference.org

September 8-9, 2012

EWTN Family Celebration
Phoenix, AZ
205-271-2989
www.ewtn.com/familycelebration

September 20, 2012

Theology on Tap
Dayton, OH
angela.swearingen@gmail.com

October 5, 2012

Archbishop's School Fund Dinner
Albuquerque, NM
505-831-8120
Dolores Cordova
dc@archdiosf.org

October 10-11, 2012

Living Bread Radio Network
Youngstown, OH (10th) - Canton, OH (11th)
www.livingbreadradio.com

October 19-20, 2012

St. Bernadette Parish
Westlake, OH
www.stbernadetteparish.com
StBernadetteYearOffFaith@gmail.com

The Coming Home Network International
PO Box 8290
Zanesville, OH 43702
ADDRESS SERVICE REQUESTED

EBOOKS & AUDIO BOOKS

The CHNetwork is pleased to now offer a number of our resources as eBooks! Professionally recorded audiobooks of Marcus Grodi's novels *How Firm a Foundation* and *Pillar & Bulwark* are also now available.



VISIT WWW.CHNETWORK.ORG/EBOOKS FOR MORE INFORMATION