



## December 2009 Newsletter

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# THE COMING HOME NETWORK INTERNATIONAL



## Our Search for Truth

—Corey & Katherine Huber

### Preface

I have often considered God's providence in my Baptist upbringing. Throughout my adult life a thankfulness for the gift of a moral Christian upbringing has grown within me. And I count myself blessed that I recognized this soon enough to express my thanks to my parents before they entered into eternal life. They passed on to me the foundations of faith in the One Triune God.

I can attribute many of the best parts of my life to this gift of faith and morals from my parents. Certainly, I found the true Church because my dormant Baptist faith provided a strong foundation for Catholic catechesis. However, I wasn't always happy as a Protestant. I simply dreaded taking part in the door-to-door outreach program that was promoted by our pastor. Also I learned to distrust the roller coaster of emotions triggered by the youth retreats I attended: a couple days of a mountain-top high that disintegrated into the gully of real life upon returning home.

### Corey's Early Life

My family attended a community church that was a member of the American Baptist Conference. I was baptized sometime in my tweens according to the Baptist norm. I count myself fortunate that our pastor and our church

family were more interested in being Baptist than in being anti-non-Baptist. Although there was a constant undercurrent of evangelization, no other sect or denomination was singled out for demonization. So there was no specific anti-Catholic sentiment. In fact, in my hometown (Bremerton, WA), the more likely target for attack would have been the Mormons.

Our church had many committed adults who provided a strong Sunday School and youth program. In fact, for many years, my mother was the Sunday School Superintendent. So it goes without saying that our family went to church every Sunday and my brother and sister and I were present and accounted for in our classes. I'm no Bible scholar (though some of my contemporaries went in that direction), but I received a basic foundation in and familiarity with the Bible. By the time I was a teenager, I knew all the Old and New Testament stories of salvation history and they remain an inspiration to me. This is the great gift of a Baptist background for a Catholic convert. Particularly, a convert that grew up during the period of generally poor catechesis for Catholic children.

I attended the University of Washington in Seattle, receiving a degree in Computer Science back when it was a very

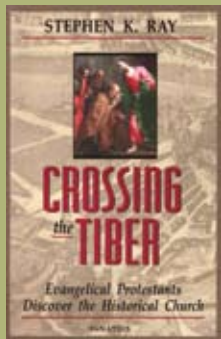
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*Journeys Home*

## FEATURED RESOURCES

### Crossing the Tiber

By Stephen K. Ray

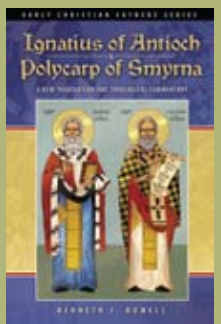


An exhilarating conversion story of a devout Baptist who relates how he overcame his hostility to the Catholic Church by a combination of serious Bible study and vast research of the writings

of the early Church Fathers. In addition to a moving account of their conversion that caused Ray and his wife to “cross the Tiber” to Rome, he offers an in-depth treatment of Baptism and the Eucharist in Scripture and the ancient Church.

### Ignatius of Antioch & Polycarp of Smyrna: A New Translation and Theological Commentary

By Dr. Kenneth J. Howell



Ignatius of Antioch and Polycarp of Smyrna were two of the greatest leaders of Christianity in the first half of the second century. Their combined writings provide a unique window on the faith, life, and

practice of the early Christians. Careful reading of these writings demonstrates the unique place that the early Fathers of the Church hold in establishing the foundations of historic Christianity. Their relevance for contemporary ecumenical discussions is beyond dispute.

## ...Journeys Home Continued...

new field of endeavor. I managed to avoid the loss of my faith in college by living at the University Christian Union (UCU) Men's House. The rules at UCU required a certain level of engagement with your faith that prevented the common occurrence of a gradual slide into secularism. And, of course, it was helpful that my housemates shared an understanding of a good moral life.

There was a defining moment for me in college concerning the Bible and its interpretation. I had joined a couple of other students in Bible study and, at the same time, I was taking a “Bible as Literature” course. The issues of the literal meaning and the divine authorship that arose in the coursework spilled over into our discussions at the Bible study. I was unwilling to agree with the strict beliefs of *Sola Scriptura* and that was the end of the Bible study. I surely did not hold an orthodox understanding of these things at that time. But in retrospect, it reminds me of the breaking of a badly mended bone so that it can be reset properly.

### Katherine's Early Journey

One of the friends I made at UCU introduced me to my future wife, Katherine. Katherine's family had already made the journey to Rome. Her parents began their married life as Methodists, since Katherine's mother had attended a Methodist church in her youth. When Katherine was in the third grade, and her family was living in upstate New York, her mother discovered, through a book on spiritual healing written by the wife of an Episcopal minister, some of the patrimony of the Church missing from Methodism: sacraments, liturgical prayer, plainsong, and the like. Though active in her Methodist church, she was drawn inexorably to move her family to Episcopalianism. And Katherine was happy to go. She loved the kneelers, the candles, the English choral chant, the panoply of a more incarnational form of worship.

In the late 60's, when Katherine was in junior high school, her family moved to Seattle. They continued the practice of their faith at a downtown Episcopal parish. Then in 1970 there was a referendum on the Washington state ballot to legalize abortion in the state. It became clear to Katherine's parents that many of their fellow parishioners together with the two clergymen who led the parish were in favor of the referendum's passage. In fact, the rector joined the signers of an advertisement in one of the Seattle newspapers that encouraged voters to pass the referendum.

Katherine's parents felt hurt and betrayed. Concerned about what to do next, Katherine's father went on a weekend retreat to the Benedictine Westminster Abbey just over the border in Canada. When he returned home he told Katherine's mother, “If there is Truth to be found, it is in Rome.” For a man whose upbringing was infused with antipathy to the Catholic Church, it was a remarkable statement. The next week Katherine's family went to the local Catholic parish and never returned to their Episcopal parish. Katherine recalls that practice of worship at the Episcopal parish was “high church.” As a result, the most memorable result for her of the change to a Catholic parish was a degradation in the quality of the music.

In 1970, no parishes had RCIA programs although some had “inquirer's classes.” Katherine's parish, unfortunately, had no established program for

converts and had no real idea how to catechize converts and prepare them for full communion. The pastor directed Katherine's family to attend an inquirers' course offered by a Jesuit priest at Seattle University, a Jesuit school. The text in use, *The Documents of Vatican II*, was completely obscure to Katherine's parents and even more so to their three teenaged children. When the course came to an end, however, they were all welcomed into the Catholic Church without further ado. Katherine likes to say that she learned how to be a Catholic, including how to go to confession, by watching old black and white movies with Catholic features to the plot, such as *The Bells of St. Mary's*.

It was this lack of catechesis that would later serve Katherine and all her family so poorly. They all, in turn, eventually drifted away from the Church, each for his own reasons. There was no anchor of the knowledge of Truth to give them any reason to stay.

### Early Married Life

I first met Katherine in 1977 when I worked for a full year between my junior and senior studies at the U of W. I knew she was a Catholic but, since she was just an acquaintance, that didn't matter much. Later, in 1979 after I had graduated and begun my working career, that acquaintance flared into a short intense courtship and I despaired because of her religion. I wanted to marry her, but I was convinced that mixed faith marriages were a bad idea. I had no intention of converting and did not expect her to change either. Katherine had similar concerns. In the end neither of us could imagine not sharing our lives with each other: we threw caution to the wind and got engaged. (We have since remarked on several occasions that our Guardian Angels must be very hard working for our life together to have worked out so well.)

I took some group instruction on the sacraments (which was very good) during our engagement, but I did not feel drawn to the Catholic faith and no one suggested I give it a go. We were married in the Catholic Church at Katherine's home parish. We started life together as a nominal Baptist and an under-catechized Catholic.

Our first home was in the Tri-Cities located on the Columbia River in the desert of Eastern Washington where I had been working during the year of our courtship and engagement. One of the Tri-Cities, Richland, had been a closed town during WW II. The Department of Defense ran it as housing for the workers who produced nuclear material for atom bombs. During the war, the DoD provided three houses of worship: a synagogue, a Catholic church, and a Protestant church. I had chosen Central United Protestant, the heir of the federally organized amalgamation of Protestant faiths, as my church.

Katherine's original intent was to go to Mass and also go to church with me. The logistical difficulties of such a plan and her desire to share her life completely with me quickly surpassed her interest in maintaining her Catholic faith. In a couple of weeks, when Katherine's resolve for dual practice faded, Central United Protestant became our first church home.

Our primary memory of Central United Protestant is one of blandness — not surprising when you consider its origin: to get eleven Protestant faiths to fit in one building would require keeping only the middle ...continued on page 4

## NEWSLETTER COPIES



CHNI encourages members to make copies of the newsletter and distribute to friends, family, church groups, etc. We do ask that copies of the newsletter not be sold. CHNI and the authors reserve all rights and permissions.



## DEEP IN SCRIPTURE

### On EWTN radio with Marcus Grodi & Guests

Wednesdays **LIVE** at 2:00 PM ET  
 Encore: Wednesdays @ 9:00 PM ET  
 Sundays @ 7:00 AM ET



Join Marcus and his weekly guest as they discuss "the verse(s) I never saw."

For more information and a link to watch the program LIVE online go to [www.deepinscripture.com](http://www.deepinscripture.com)

### Deep in Scripture Guests for December:

**December 2**  
 Fr. Paul Key\*

**December 23**  
 Dion DiMucci\*

**December 9**  
 Curtis Martin\*

**December 30**  
 Thomas Howard\*

**December 16**  
 Mark Shea\*

*\*This schedule is subject to change*







## EWTN'S THE JOURNEY HOME

on television and radio, hosted by  
**Marcus Grodi, president of CHNI.**

### TELEVISION

Mondays **LIVE** at 8:00 PM ET

Encores: Tuesdays 1:00 & 10:00 AM ET

Thursdays 2:00 PM ET

Saturdays 11:00 PM ET

### RADIO

Mondays **LIVE** at 8:00 PM ET

Encores: Wednesdays 2:00 PM ET

Saturdays 7:00 PM ET

### December 7

Open-line

Raymond deSouza\*

### December 14

Fr. Peter Walters\*

Former Anglican

### December 21

*The Journey Home* in Scandinavia \*

### December 28

Bishop Robert Baker\*

Diocese of Birmingham

*\*This schedule is subject to change*



## ...Journeys Home Continued...

ground of each. So we began to consider alternatives and Episcopalianism seemed a good fit. Katherine was familiar with it from her childhood and it has more liturgical elements placing it closer to Catholic practice. I had already acquired an appreciation for the Book of Common Prayer as we had been allowed to use the marriage vows from it for our wedding. I also liked moving toward a less evangelical denomination.

We were rather chagrined, however, that the rite for Episcopal worship was being updated right about that time. Fortunately, we found a parish that offered worship in both rites each Sunday. We both fell in love with the beautiful language of the traditional rite in the Book of Common Prayer. As I recall, the rector was a good man, unaffected by modernism and relativism. We were rather comfortable with our choice of splitting the difference between my Baptist upbringing and Katherine's Catholic practice.

We then started the decade of moves: ten moves in ten years. Our first move was to Syracuse in beautiful upstate New York. We found a very high church Episcopal parish near our Syracuse neighborhood: lots of incense, beautiful vestments, and much processing. It was a bit too high church for me and it only reminded Katherine of the real thing. When we made our second move to thirty miles out of town I abandoned any Sunday worship and Katherine attended Mass very infrequently.

### Katherine's Return

We soon moved to Maryland so I could get my start as an independent software contractor. It was to be a temporary stay. Three moves and three years later we were ready to head back to Syracuse. During our sojourn in Maryland, both Katherine and I had simply ignored our faith. As we were preparing to return home, Katherine began to notice a loneliness for God. While still in Maryland, she began trying out parishes. She made her return to the Church after we returned to Syracuse. She went to confession at the cathedral and returned to the sacraments of the Catholic Church.

During the period when Katherine was thinking about returning to the Church, I was encouraging her to do so, even though I still had no intention of becoming Catholic myself. Another attribute of my Baptist upbringing was a good understanding of the role of the husband in the salvation of his wife. I knew that I would be called to account for either helping or hindering her on her path to salvation.

### Associate Catholic

As for me, you can't just show up as a stranger for an Episcopal liturgy and blend in with the crowd like you can in a Catholic parish. At least, not in the rural churches where we then lived. One would stick out like a sore thumb. Without the support of Katherine to cover my shyness, that's something I like to avoid. I once tried out a small Episcopal church in the Syracuse suburb where we had moved (move #6) upon our return to the area. I felt very uncomfortable and did not return.

Then began what I like to call my "associate period" with the Catholic Church. In the professional society to which I used to belong, there are voting



members and associate members. Analogously, I felt like I was a Catholic associate because I could not partake of the sacraments. I got in the habit of joining Katherine regularly for Sunday Mass from Advent to Christmas and from Lent to Easter and intermittently the rest of the year.

I was attracted to the solemnity and reverence of Catholic worship. It helped immensely that Katherine preferred cathedrals over regular parishes. The space is beautiful and there's usually a good choir. At the Syracuse cathedral at that time, there was a priest with an excellent voice who chanted the canon of the Mass.

I learned to genuflect, kneel, and cross myself. Katherine was puzzled by the fact that I would genuflect towards the tabernacle before entering the pew, even though I did not hold a belief in the Real Presence. My reasoning was that if there were such a thing as the Real Presence, then genuflecting was a really good idea. If there wasn't then it did no harm, but it did encourage a sense of reverence at a time when it was appropriate to be reverent. Perhaps I was just hedging my bets.

As I recited the creed each week, I remember internally asserting that I truly did believe each of the creedal statements. That is, until I reached "one holy catholic and apostolic Church." Sometimes, out of a sense of personal integrity, I would even stop speaking for that phrase and resume after it.

I was also drawn by the realness of Catholics themselves. The leftovers of Puritanism in most Protestant denominations can give a sense of artificiality. I did not find it scandalous that Catholics smoked and drank and knew how to party. Rather, I saw real people living real lives, active in their faith and doing the best they could with God's help.

## Conversion

For the second half of this ten-year associate period, we had finally stopped moving and ended up in the Diocese of Arlington in Virginia. What a great place to convert! Solid, faithful priests, many of them young, most of them good homilists who preach the Truth in season and out.

By a slow process of osmosis I began to understand that the Catholic Church was the true Church and I needed to do something with that knowledge. But I was working for AOL during its boom time in the late '90s and religion never managed to bubble-up to a high enough priority for me to pursue a change. Then, because of the bubble in the value of AOL stock, I was able to retire at an early age. With a lot of free time on my hands, I no longer had any excuse to put God off.

I tracked down one of the more engaging priests whom I had encountered in my associate period, Fr. Edward Hathaway. I knew that having been baptized, I did not need to go through RCIA if I could find a priest to give me private instruction and the remaining sacraments of initiation into the Church. I was rather prejudiced against RCIA as I had encountered it occasionally and found it rather dull. I was blithely ignorant of the work load of parish priests, so I unabashedly asked Fr. Hathaway to provide the instruction. Busy though he was, he graciously consented.

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## MARCUS GRODI'S SPEAKING ENGAGEMENTS

**December 11-12, 2009**

Diocese of Toledo, OH

email: mccr@toledolink.com

**January 9-16, 2010**

KWKY Catholic Radio Cruise

7-Day Eastern Caribbean Cruise

www.catholicradiocruise.com

Be sure to tell them you heard about it from

*The Coming Home Network* by typing "CHN"

**February 28, 2010**

Parish Family Retreat Day

(sponsored by the Knights of Columbus)

Contact: Rev. Fr. Gray Bean

St. James Catholic Church

622 Chestnut Street, Gadsden, Alabama 35901

(256) 546-2975



## TAX LETTERS

If you need a record of your 2009 contributions for tax purposes please contact Ann Moore. A statement will be mailed to you by January 31, 2010.

**Ann Moore**

ann@chnetwork.org

740-450-1175 ext. 101



## DEEP IN HISTORY MP3s

*The Coming Home Network International* is pleased to announce that MP3s of our 2003-2008 *Deep in History* conference talks are now available for download online. Watch this month for the 2009 conference talks! Go to [www.chresources.com](http://www.chresources.com) to download the MP3s. Each talk costs \$5.

## CHNI NEWSLETTERS BY EMAIL

*The Coming Home Network International's* monthly newsletter is now available by e-mail. Though *CHNI* members will always be able to receive the newsletter by regular mail, members now have the option to have it delivered to their inbox. Through e-mail the newsletter is more accessible to take with you, it is easier to forward onto friends who are not members, and it is simpler to make copies. As an added bonus, e-mail newsletters are in full color. *CHNI* members have the option to receive the newsletter both by e-mail, and through regular mail. To sign up to receive *The Coming Home Network International's* monthly newsletter by e-mail, please contact Rob Rodgers.

**Rob Rodgers**  
[rob@chnetwork.org](mailto:rob@chnetwork.org)  
 740-450-1175 ext. 109

## ...Journeys Home Continued...

Since I had spent so many years attending Mass and for many of those years receiving very good catechesis from the homilies of good priests, there was little that was standing between me and reception into the Catholic faith. Unlike the classic Protestant complaint, I was rather unconcerned about things like Marian devotion and praying to saints. Familiarity with actual Catholic worship taught me that Protestant concerns about Catholic devotional life were ill informed. Whether or not I would develop devotions to saints could be sorted out later. The main thing was to be in union with the True Faith.

There still was, however, the problem of the Real Presence. I can remember pondering this problem during Masses. In what way was Christ present in the consecrated host? Well, body and soul, fully human and fully divine, of course. (As I say, I had been listening during the homilies.) But what could that actually mean?

In the end, what saved me was the realization that I must act in faith and not worry overmuch about completely understanding all the details. Fr. Hathaway and I discussed the Real Presence of the Eucharist during my preparation for full communion. He gave good instruction, but it became clear to me that I already knew as much as I could learn from good catechesis and I still was not going to understand it the way I could understand the inner workings of a piece of software. I just needed to assent to the full teachings of the Church in faith.

In retrospect, it seems the height of folly and hubris to have thought otherwise. The generations of faithful Catholics that preceded me had done likewise. How could it be otherwise since the Eucharist is the great mystery of the faith?

After a few months of instruction, I was received into full communion with the Catholic Church on August 29th, 2001. That day is both the feast day of the beheading of John the Baptist and my birthday. It seemed fitting as an ex-Baptist to take St. John the Baptist as my patron.

### Blessed to Be Catholic

The one stumbling block to my conversion has, of course, become the greatest gift of my life in the Church: the Real Presence of Christ in the Eucharist. When I was a Baptist, I heard a lot about having a personal relationship with Jesus Christ. As a Catholic, my relationship with Christ is more personal than I ever imagined as a Baptist. No doubt I could've been a better Baptist, but even so, I could never have experienced the miracle of sharing in the life of Christ through the Eucharist. Knowing this and considering the fact that Protestants are living good lives just on the strength of baptismal and actual graces, keeps me careful not to squander the sacramental graces that I receive regularly.

Well before I converted, I used to think that the Catholic Church would present a safe haven from the evangelizing fervor I had learned to dread as a Baptist youngster. Catholics are not generally known for their evangelical tendencies. But, of course, that was silliness as Pope John Paul II made clear in his calling for a springtime of evangelization. The Church provides an incredible way for all Catholics to exercise our zeal for souls, even for those



who are not called to evangelize in more direct forms. To be able to share in the work of redemption by offering all my human actions and sufferings to be united with Christ's sufferings on the cross through the Holy Sacrifice of the Mass is simply mind-boggling!

### Katherine's Parents

Throughout my long journey, Katherine had been very patient. She learned early that even a gentle push was likely to backfire. So she settled for waiting in prayer. I was rather secretive when I first contacted Fr. Hathaway for instruction as I did not want to raise her hopes. I did eventually tell her what I was doing, but requested no questioning until I was done. She was, of course, very happy at the outcome, but she says that mostly she was thankful.

I have Katherine to thank for leading me home and she had her parents to thank for the same. About a month after Katherine and I were married, her parents left Seattle and settled their family in the Greater Boston area where they had both been raised. They eventually wearied of the changes in public Catholic worship promulgated by the "spirit" of Vatican II. Without a proper foundation in their faith, they had little motivation to look past some unfortunate local practices to the meaning of the Mass and eventually dropped the practice of their faith.

When I entered full communion, one of the first things I could share with Katherine in our now common faith was praying for her parents' return to the fold. During the Clinton presidency, they felt a deepening disgust with the moral decline of American culture. After the terrorist attack of 9/11 they watched the televised funeral of Barbara Olsen, a well-liked television commentator who died in the attack on the Pentagon. They were deeply moved by the faith-filled homily given at the funeral by a priest of the Arlington Diocese. In time, their life resumed its daily routine, but nothing actually returned to normal in the months that followed. As Christmas 2002 approached they heard and responded to God's call of "Enough!", as He reeled in His line for the second time in their lives. "Bless me, Father, for I have sinned. It has been 20 years since my last confession." God is good.

### Fund for Vocations

As I was indebted to Fr. Hathaway for his instruction, I started helping out around the parish — including video taping all the RCIA sessions, thus having to attend the very thing I had wanted to avoid. Also, Fr. Hathaway is not shy about asking for help, so he brought to our attention the dilemma of a man who wanted to enter religious life but could not because of his student loans. One must be debt-free to take a vow of poverty.

Responding to that man's need got Katherine and me started in the apostolate that has become our life's mission. We started this work with funds from our private foundation and when those funds were completely committed we started the public charity **Mater Ecclesiae Fund for Vocations** so that other faithful Catholics could help. With their help the Fund for Vocations has issued grants that have enabled a total of 71 men and

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## 2010 DEEP IN HISTORY CONFERENCE

Marcus Grodi and *The Coming Home Network International* invite you to join us next fall for our 8th annual *Deep in History* conference.



### How Firm A Foundation: Authority Through the Scriptures Oct 22-24 2010

With the *Deep in History* Conferences standing on the *Pillar and Bulwark of Truth*, in October 2010, we will turn the focus to the Word of God, as we look to the authority and history of the Sacred Writ.

Join us in the fall of 2010 as we bring together another exciting group of speakers to discuss the authority of the Scriptures. We will look at the inspired Word of God, from the penning of its books, to its binding into the Bible we hold today, so as Catholics, we might better profess our faith through His inspired Word.

The Sacred Writ is inerrant; however, through man's individual interpretation of God's inspired Word, division tears through Christianity like a jagged edge. As we look to answer, "How firm is your foundation?" we will respond to the errors of today and yesterday as we continue our journey into the teachings of the One, Holy, Catholic, and Apostolic Church.

We invite you to come and be a part of another inspiring weekend, with an aim to end ignorance, and enlighten the heart, mind, and soul, as we dive into the history of the Sacred Word of God, that we might with confidence ask and respond to each other, "How firm is your foundation?"

#### Confirmed speakers include:

- Marcus Grodi
- Dr. Paul Thigpen
- Dr. Scott Hahn
- Richard Lane
- Patrick Madrid
- Kimberly Hahn
- Dr. Kenneth Howell
- Bruce Sullivan
- Fr. Mitch Pacwa

For more information go to [www.deepinhistory.com](http://www.deepinhistory.com) or to register call 740-450-1175.

## THE COMING HOME NETWORK INTL'

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## ...Journeys Home Continued...

women to begin formation for religious life immediately rather than waiting many years until after they have paid off their student loans. Many, many more need the help of the Fund for Vocations. Currently we must turn away three out of every four applicants for lack of funds.

In our travels to meet our grant recipients, Katherine and I have been blessed to see the great resurgence in religious life that is now in progress throughout the United States.

As I draw my story to a close, I am again humbled by God's providence: for Katherine to begin adulthood as a nominal Catholic and me as a Baptist and now to be helping men and women enter Catholic religious life is a surprising journey for our first thirty years together. At each step along that path God has provided the means to make the next step. He has placed the right people in our path at the right time. He has given us an affection for religious life and the resources whereby we could be helpful to those seeking religious life. And when the need exceeded those resources, He gently led us to reach beyond our training and found a charity for the benefit of building up His Church. We look forward with joy to the next thirty years. ■



*Corey Huber was born and raised in a Baptist family in Bremerton, Washington and earned a Bachelor of Science degree with a specialization in Computer Science from the University of Washington in 1979. Katherine (Payne) Huber was born in Norfolk, Virginia. Her high school and college years were spent in Seattle. Corey and Katherine were married in 1980.*

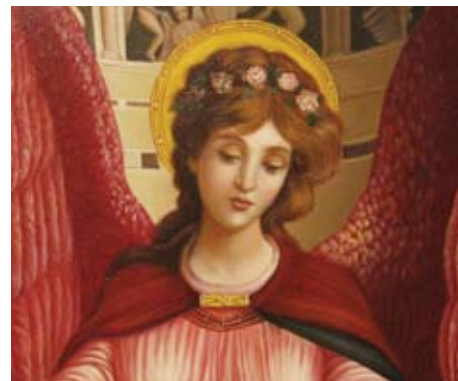
*Corey worked in software development for a variety of employers for 20 years. Katherine was a homemaker for a number of years and later began a career in accounting. In 2000 Katherine retired from a comptroller position and in 2001 Corey retired from his last employer, America Online. Together they founded the Fraser Family Foundation. In 2001 Corey converted to Catholicism after a ten year trial period of attending Masses with Katherine.*

*In 2003 Corey and Katherine began the operation of what is now the St. Joseph Debt Relief Grant Program of the Mater Ecclesiae Fund for Vocations. To date that program has issued 71 grants that have enabled men and women to begin their formation in religious life in spite of their student debt.*

*Corey and Katherine were guests on the Journey Home November 30, 2009. For a copy of the program you may call EWTN's Religious Catalogue department at 800-854-6316 and ask for program # JHD 349 (DVD) or JHC 349 (CD).*



# Prayer List



## Clergy

■ For Davis, a minister who has questions about Christ's Church.

■ For the wife of a former Assemblies of God minister who is struggling with her husband's new Catholic faith.

■ For Jonathan, an Anglican priest in Virginia, and his wife, that their Protestant friends may be given hearts open to the truth of the Catholic Church.

■ For a former Seventh-day Adventist lay minister, that she may truly discover the anointing God desires for her in the holy Catholic Church of the Apostles and Prophets.

■ For Pete, a former Nazarene minister in Maryland, that God would send him good, solid, and faithful Catholic friends.

■ For Brad, a former Episcopal priest in the South, that the struggles with his secular employment may end and that his work schedule may permit him to attend Sunday Mass regularly.

■ For Nigel, a former Anglican priest in Scotland, that he may successfully complete his doctoral studies and obtain a position that will support his growing family.

■ For Jill, the wife of a Lutheran pastor, that she may be able to grow in the graces of God offered to her through Jesus in the Catholic Church and also that she may be an effective witness to her husband.

■ For Mark, an Anglican minister in Florida, that he may find his way to his true and eternal Home in the Catholic Church.

■ For Matt, a Church of Christ minister in Pennsylvania, that his long process of study and prayer over the past seven years would bear fruit in his reception of the sacraments of Confirmation and the Holy Eucharist.

■ For Larry, a former Southern Baptist minister in Tennessee, that he may grow in knowing, loving, worshipping, following, and serving Jesus with the gifts God has given him in His Catholic Church.

■ For Jeremy, a Disciples of Christ minister, that he, his wife, and family may find their way back to the fullness of the faith that God wants for them in the holy Catholic Church.

■ For David, a United Methodist seminarian in Ohio, that the Holy Spirit would guide his every step as he seeks the vocation God has in store for him.

■ For an Anglican minister in Ohio, that he may one day soon be able, by God's grace and love, to announce publicly that he is a member of the one, holy, catholic, and apostolic Church in communion with the successor of St. Peter.

■ For Rich, a Presbyterian minister in South Carolina, that the Holy Spirit will guide him and his family into the fullness of Christ's truth in the Catholic Church.

■ For Angel, a Presbyterian minister in Florida, that our Lord will guide him and his wife back into the Catholic faith of their childhood and that He will abundantly bless their ministry of healing and service.

## Lay

■ For a husband and wife who have left the Church and have Buddhist tendencies.

■ For Jennifer, that the Lord Jesus lead her safely home to His Church.

■ For Emily, that she will return to the fullness of truth that is contained within the Catholic Church.

■ For Marge's daughters to re-embrace the Catholic faith.

■ For an end to the abortion holocaust.

■ For a family who is struggling after a loved one committed suicide.

■ For Phil and Teri that the Good Shepherd guide them safely home.

■ For Jack and his healing from prostate cancer.

■ For John, Loretta, Janis, and families, that they return to the Catholic Church.

■ For the repose of the souls of Manny and Vince and that their loved ones find solace.

■ For the living and deceased members of Dorothy's family.

■ For Camille and her family, may God surround them with His love and mercy.

■ For Don and Phil, that they may know the tender love of the infant Jesus.

■ For all the intentions of the parishioners of the Prince of Peace parish.

■ For Carolyn's parents and grandparents, that they may be open to the truth of the Catholic faith.

■ For all the members of *The Coming Home Network International* that Jesus enrich us with the light of His grace and peace as we celebrate His birth.

■ For Nathan and James, two young men who recently died in a car accident. May their souls rest in peace and may their families be comforted by the merciful heart of Jesus.

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 in general and specific of the *CHNetwork*, its members, and supporters.

Please submit all prayer requests & answers to:  
CHN Prayer List  
P. O. Box 8290  
Zanesville, OH 43702

You may also email your prayer requests to:  
[prayers@chnetwork.org](mailto:prayers@chnetwork.org)

We use only first names to preserve anonymity.

**M**ost of you, I assume, have heard the news of the recent, very momentous decision by Pope Benedict XVI, in conjunction with the Congregation for the Doctrine of the Faith, to proactively provide a welcome avenue for Traditional Anglicans to return to the Church. Ever since the announcement several weeks ago, there has been much speculation on what this all will entail, how this will be carried out and accepted, but also what this will mean for non-Anglicans. With the official release of Pope Benedict XVI's Apostolic Constitution, the Vatican also released a document of "Complementary Norms," and a Commentary by Fr. Gianfranco Ghirlanda, S.J., to assist in interpreting and implementing the Constitution.

Many see this very pastoral move by the Vatican as possibility the most significant movement towards unity since the break caused by the English Reformation.

These documents are all freely available for download from the Vatican Website, but to make sure you each have your own copy to read and prayerfully consider, we have included below the English text of the *Apostolic Constitution Anglicanorum Coetibus*.

## BENEDICT XVI

# Apostolic Constitution Anglicanorum Coetibus

*PROVIDING FOR PERSONAL ORDINARIATES FOR ANGLICANS ENTERING INTO FULL COMMUNION WITH THE CATHOLIC CHURCH*

In recent times the Holy Spirit has moved groups of Anglicans to petition repeatedly and insistently to be received into full Catholic communion individually as well as corporately. The Apostolic See has responded favorably to such petitions. Indeed, the successor of Peter, mandated by the Lord Jesus to guarantee the unity of the episcopate and to preside over and safeguard the universal communion of all the Churches,[1] could not fail to make available the means necessary to bring this holy desire to realization.

The Church, a people gathered into the unity of the Father, the Son and the Holy Spirit,[2] was instituted by our Lord Jesus Christ, as "a sacrament — a sign and instrument, that is, of communion with God and of unity among all people." [3] Every division among the baptized in Jesus Christ wounds that which the Church is and that for which the Church exists; in fact, "such division openly contradicts the will of Christ, scandalizes the world, and damages that most holy cause, the preaching the Gospel to every creature." [4] Precisely for this reason, before shedding his blood for the salvation of the world, the Lord Jesus prayed to the Father for the unity of his disciples. [5]

It is the Holy Spirit, the principle of unity, which establishes the Church as a communion. [6] He is the principle of the unity of the faithful in the teaching of the Apostles, in the breaking of the bread and in prayer. [7] The Church, however, analogous to the mystery of the Incarnate Word, is not only an invisible spiritual communion, but is also visible; [8] in fact, "the society structured with hierarchical organs and the Mystical Body of Christ, the visible society and the spiritual community, the earthly Church and the Church endowed with heavenly riches, are not to be thought of as two realities. On the contrary, they form one complex reality formed from a two-fold element, human and divine." [9] The communion of the baptized in the teaching of the Apostles and in the breaking of the eucharistic bread is visibly manifested in the bonds of the profession of

the faith in its entirety, of the celebration of all of the sacraments instituted by Christ, and of the governance of the College of Bishops united with its head, the Roman Pontiff. [10]

This single Church of Christ, which we profess in the Creed as one, holy, catholic and apostolic "subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him. Nevertheless, many elements of sanctification and of truth are found outside her visible confines. Since these are gifts properly belonging to the Church of Christ, they are forces impelling towards Catholic unity." [11]

In the light of these ecclesiological principles, this Apostolic Constitution provides the general normative structure for regulating the institution and life of Personal Ordinariates for those Anglican faithful who desire to enter into the full communion of the Catholic Church in a corporate manner. This Constitution is completed by Complementary Norms issued by the Apostolic See.

- I.
  - s1 Personal Ordinariates for Anglicans entering into full communion with the Catholic Church are erected by the Congregation for the Doctrine of the Faith within the confines of the territorial boundaries of a particular Conference of Bishops in consultation with that same Conference.
  - s2 Within the territory of a particular Conference of Bishops, one or more Ordinariates may be erected as needed.
  - s3 Each Ordinate possesses public juridic personality by the law itself (*ipso iure*); it is juridically comparable to a diocese. [12]
  - s4 The Ordinate is composed of lay faithful, clerics and members of Institutes of Consecrated Life and Societies of Apostolic Life, originally belonging to the Anglican Communion and now in full communion with the Catholic Church, or those who receive the Sacraments of Initiation within the jurisdiction of the Ordinate.
  - s5 The *Catechism of the Catholic Church* is the authoritative expression of the Catholic faith professed by members of the Ordinate.
- II. The Personal Ordinate is governed according to the norms of universal law and the present Apostolic Constitution and is subject to the *Congregation for the Doctrine of the Faith*, and the other Dicasteries of the Roman Curia in accordance with their competencies. It is also governed by the Complementary Norms as well as any other specific Norms given for each Ordinate.
- III. Without excluding liturgical celebrations according to the Roman Rite, the Ordinate has the faculty to celebrate the Holy Eucharist and the other Sacraments, the Liturgy of the Hours and other liturgical celebrations according to the liturgical books proper to the Anglican tradition, which have been approved by the Holy See, so as to maintain the liturgical, spiritual and pastoral traditions of the Anglican Communion within the Catholic Church, as a precious gift nourishing the faith of the members of the Ordinate and as a treasure to be shared.
- IV. A Personal Ordinate is entrusted to the pastoral care of an Ordinary appointed by the Roman Pontiff.
- V. The power (*potestas*) of the Ordinary is:
  - a. *ordinary*: connected by the law itself to the office entrusted to him by the Roman Pontiff, for both the internal forum and external forum;
  - b. *vicarious*: exercised in the name of the Roman Pontiff;

c. *personal*: exercised over all who belong to the Ordinariate; This power is to be exercised jointly with that of the local Diocesan Bishop, in those cases provided for in the Complementary Norms.

**VI.** §1 Those who ministered as Anglican deacons, priests, or bishops, and who fulfill the requisites established by canon law[13] and are not impeded by irregularities or other impediments[14] may be accepted by the Ordinary as candidates for Holy Orders in the Catholic Church. In the case of married ministers, the norms established in the Encyclical Letter of Pope Paul VI *Sacerdotalis coelibatus*, n. 42[15] and in the Statement *In June*[16] are to be observed. Unmarried ministers must submit to the norm of clerical celibacy of CIC can. 277, §1.

§2 The Ordinary, in full observance of the discipline of celibate clergy in the Latin Church, as a rule (*pro regula*) will admit only celibate men to the order of presbyter. He may also petition the Roman Pontiff, as a derogation from can. 277, §1, for the admission of married men to the order of presbyter on a case by case basis, according to objective criteria approved by the Holy See.

§3 Incardination of clerics will be regulated according to the norms of canon law.

§4 Priests incardinated into an Ordinariate, who constitute the presbyterate of the Ordinariate, are also to cultivate bonds of unity with the presbyterate of the Diocese in which they exercise their ministry. They should promote common pastoral and charitable initiatives and activities, which can be the object of agreements between the Ordinary and the local Diocesan Bishop.

§5 Candidates for Holy Orders in an Ordinariate should be prepared alongside other seminarians, especially in the areas of doctrinal and pastoral formation. In order to address the particular needs of seminarians of the Ordinariate and formation in Anglican patrimony, the Ordinary may also establish seminary programs or houses of formation which would relate to existing Catholic faculties of theology.

**VII.** The Ordinary, with the approval of the Holy See, can erect new Institutes of Consecrated Life and Societies of Apostolic Life, with the right to call their members to Holy Orders, according to the norms of canon law. Institutes of Consecrated Life originating in the Anglican Communion and entering into full communion with the Catholic Church may also be placed under his jurisdiction by mutual consent.

**VIII.** §1 The Ordinary, according to the norm of law, after having heard the opinion of the Diocesan Bishop of the place, may erect, with the consent of the Holy See, personal parishes for the faithful who belong to the Ordinariate.

§2 Pastors of the Ordinariate enjoy all the rights and are held to all the obligations established in the Code of Canon Law and, in cases established by the Complementary Norms, such rights and obligations are to be exercised in mutual pastoral assistance together with the pastors of the local Diocese where the personal parish of the Ordinariate has been established.

**IX.** Both the lay faithful as well as members of Institutes of Consecrated Life and Societies of Apostolic Life, originally part of the Anglican Communion, who wish to enter the Personal Ordinariate, must manifest this desire in writing.

**X.** §1 The Ordinary is aided in his governance by a Governing Council with its own statutes approved by the Ordinary and confirmed by the Holy See. [17]

§2 The Governing Council, presided over by the Ordinary, is composed of at least six priests. It exercises the functions specified in the Code of Canon Law for the Presbyteral Council and the College of Consultors, as well as those areas specified in the Complementary Norms.

§3 The Ordinary is to establish a Finance Council according to the norms established by the Code of Canon Law which will exercise the duties specified therein.[18]

§4 In order to provide for the consultation of the faithful, a Pastoral Council is to be constituted in the Ordinariate.[19]

**XI.** Every five years the Ordinary is required to come to Rome for an *ad limina Apostolorum* visit and present to the Roman Pontiff, through the Congregation for the Doctrine of the Faith and in consultation with the Congregation for Bishops and the Congregation for the Evangelization of Peoples, a report on the status of the Ordinariate.

**XII.** For judicial cases, the competent tribunal is that of the Diocese in which one of the parties is domiciled, unless the Ordinariate has constituted its own tribunal, in which case the tribunal of second instance is the one designated by the Ordinariate and approved by the Holy See.

**XIII.** The Decree establishing an Ordinariate will determine the location of the See and, if appropriate, the principal church.

We desire that our dispositions and norms be valid and effective now and in the future, notwithstanding, should it be necessary, the Apostolic Constitutions and ordinances issued by our predecessors, or any other prescriptions, even those requiring special mention or derogation.

*Given in Rome, at St. Peter's, on November 4, 2009, the Memorial of St. Charles Borromeo.*

[1] Cf. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 23; Congregation for the Doctrine of the Faith, Letter *Communiois notio*, 12; 13.

[2] Cf. Dogmatic Constitution *Lumen gentium*, 4; Decree *Unitatis redintegratio*, 2.

[3] Dogmatic Constitution *Lumen gentium*, 1.

[4] Decree *Unitatis redintegratio*, 1.

[5] Cf. Jn 17:20-21; Decree *Unitatis redintegratio*, 2.

[6] Cf. Dogmatic Constitution *Lumen gentium*, 13.

[7] Cf. *ibid*; Acts 2:42.

[8] Cf. Dogmatic Constitution *Lumen gentium*, 8; Letter *Communiois notio*, 4.

[9] Dogmatic Constitution *Lumen gentium*, 8.

[10] Cf. CIC, can. 205; Dogmatic Constitution *Lumen gentium*, 13; 14; 21; 22; Decree *Unitatis redintegratio*, 2; 3; 4; 15; 20; Decree *Christus Dominus*, 4; Decree *Ad gentes*, 22.

[11] Dogmatic Constitution *Lumen gentium*, 8.

[12] Cf. John Paul II, Ap. Const. *Spirituali militum curae*, 21 April 1986, I § 1.

[13] Cf. CIC, cann. 1026-1032.

[14] Cf. CIC, cann. 1040-1049.

[15] Cf. AAS 59 (1967) 674.

[16] Cf. Congregation for the Doctrine of the Faith, *Statement of 1 April 1981*, in *Enchiridion Vaticanum* 7, 1213.

[17] Cf. CIC, cann. 495-502.

[18] Cf. CIC, cann. 492-494.

[19] Cf. CIC, can. 511.

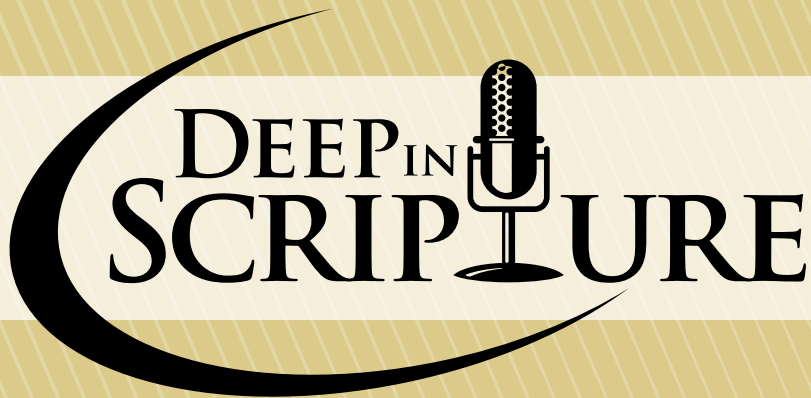


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