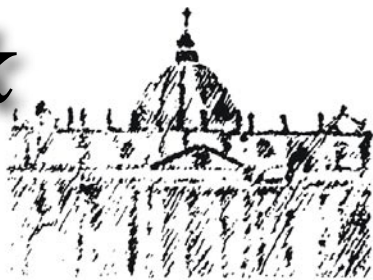


The Coming Home Network NEWSLETTER



The Coming Home Network International
P.O.Box 8290
Zanesville, OH 43702

740-450-1175
www.chnetwork.org

February 2005

Journeys Home

From Evangelical to Evangelical Catholic

By Jason Shanks



When I was in college I had a girlfriend for the first two years. During this time, I started thinking long term and so I sat down with a leader of an “interdenominational” Protestant organization. I was wrestling with the question, “What in God’s eyes defines two people as married?”

So, I asked the leader of this evangelical organization, “Why must we be married in a church? Why cannot a couple just declare that they are married in their dorm room? Where are the vows written in Scripture? Where in the Bible does it say that rings need to be exchanged?”

His response was amazing to me at the time, “Nowhere in Scripture are there vows or does it say that one has to be married in a church.” He said that I should talk to another pastor, but in his opinion a couple could get married by the Justice of the Peace and one would be married in God’s eyes.

So I said, “Then why do most Christians get married in a church with vows? Why do they exchange rings?” I answered my own question, “Because it’s tradition.” I later argued the point with my family. TRADITION! I couldn’t believe it. The ring on the finger of the Protestant pastor I so admired was not the product of “bible alone” theology, but rather of tradition, and a Catholic one at that.

Although they would never acknowledge or recognize it, I had discovered for the first time that Protestants held to a tradition not found in the Bible. Because of this I began to see the inconsistencies of Protestantism. My “bible alone” theology had broken down. (Later I realized that I was arguing for marriage as more than a couple’s mutual agreement, as a Sacrament, but I hadn’t realized it yet.) So, here my investigation began, at the Sacrament of Marriage.

The next point in my move towards Catholicism was the disunity of the Church. During my junior year, my best friend and mentor stepped into my life...Biff Rocha. Biff was and is a great man whom I owe so much of my life. He really put me back together as I had hit rock bottom emotionally and spiritually. He is Catholic and was there to answer many of my questions. We decided to go to Washington, D.C. for spring break.

In driving into our nations capital, I noticed a very interesting thing. On every intersection there were four

different churches, one on every corner. The denominations ranged in name and most were represented. Some were of the same denomination that had broken away to become the second or third Baptists, Methodists, etc. I noticed that in the midst of all this disunity the Muslims had one Mosque, and the Buddhists had one temple. I was distraught and turned to Biff who was driving and said, “I don’t think Christ would have wanted this.” I wondered how it got this way. I filed these thoughts away and moved on with the trip.

continued on page 10...

INSIDE THIS ISSUE	From Evangelical to Evangelical Catholic - by Jason Shanks.....	Cover
	If I Had Known Better by Marcus Grodi.....	page 2
	Monthly Convert—Inquirer Reports.....	
	Bulletin Board.....	

If I Had Known Better

“If only I had known, way back then, I might have done things differently. I may have made better choices. If I could only do it all over again...”

I can't tell you how many times I've heard this sentiment admitted by clergy on the journey or especially clergy converts who find themselves discouraged in their present state. They compare with nostalgic sadness the great opportunities they once had to serve the Lord with the impotence they now feel in parishes and dioceses that appear uninterested in their gifts, training, and ministerial experiences. I suppose I need to admit that this temptation has crossed my own mind to second-guess God's guidance and providence.

Have you ever wondered why there are so many jokes in the genre of finding a genie in a bottle or catching that ever-elusive Leprechaun? The jokes all involve the reward of three wishes, and what usually happens? Usually one of two things: either the finder ends up worse off or right back where he started. I think there's something telling in our laughter, because down deep we know that our lives are not a haphazard series of chance happenings. Starting with our individual conceptions, our lives have progressed according to the mysterious plan of God. Within this mysterious action, we have had complete freedom to decide and act, to listen and follow, to obey or disobey; yet in this great mystery of grace, nothing happens apart from His plan for our lives. Those of us who come from the wide breadth of Protestant theologies know how divisive this thinking can be. One

of the major problems of Protestantism is an aversion for the *both-and*. Generally Protestants side up on one extreme or t'other of the *either-or*. Catholic



theology, on the other hand, is generally more comfortable with just accepting the mystery of the *both-and* (both God's sovereign plan *and* man's free will).

I mention this not to start the arguments all over again, but to remind those of you on the journey, or who have already come home, that God has always been guiding you, not just since He opened your hearts

and minds to Catholic truth. Your call to seminary and ministry (and your call to marriage and a family if this applies) was not a miss-hearing of God, and all those years of training and experience were not a waste. He was preparing you, specifically, for what He wants you to do right now and with the rest of your life.

Wherever God has planted you—regardless of your circumstances—is precisely where He is calling you to serve Him. The problem with focusing our attention yearning either backwards or anxiously forward is that we miss the importance of the present.

Several verses of Scripture give me encouragement when I get distracted into the past or future:

“Delight in the Lord, and He will give thee the desires of thy heart. Commit thy way to the Lord, and trust in Him, and He will do it” (Psalm 37:4-5). [Interesting: Does He grant what we desire or put those desires within us? Therein lies the mystery of the both-and.]

“Now we know that for those who love God all things work together unto good, for those who, according to His purpose, are saints through His call” (Romans 8:28). [I'm more used to the RSV wording, but this rendering from the Confraternity Version emphasizes our call to holiness, to be saints!]

Certainly, every convert is a gift to the Church and represents a serious responsibility for her ... especially in the case of adults, such converts bring with them a kind of new energy, an enthusiasm for the faith, and a desire to see the Gospel lived out in the Church. They would be greatly disappointed if, having entered the ecclesial community, they were to find a life lacking fervor and without signs of renewal! We cannot preach conversion unless we ourselves are converted anew every day.

— John Paul II, *Redemptoris Missio*, 47

"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforts us in all our afflictions, that we also may be able to comfort those who are in any distress by the comfort wherewith we ourselves are comforted by God" (2 Cor 1:3-4). [Whatever trials you have come through have equipped you to help others.]

There are, of course, far too many sinful things in my past, too many inerasable images that I wish I could defrag from

the hard drive of my mind (for you computer dweebs). Thanks be to God for the eternal blessings and graces of the confessional, but yet, I accept the fact that even in our waywardness, God was preparing us to be better, more sympathetic servants of others.

There are many reasons I am eternally grateful to be home in the Catholic Church, but one of the greatest that I discovered later after my conversion is the wealth and depth of Catholic mystical theology. I am not a mystic, mind you, but the sad misunderstanding among so many is that the mystical life is only

for mystics! We are all called to holiness, to be saints, which involves growing in union with God, which in essence means growing in love, as well as in suffering.

For your encouragement along this path in this new year, I am recommending three books, which we are featuring this month:

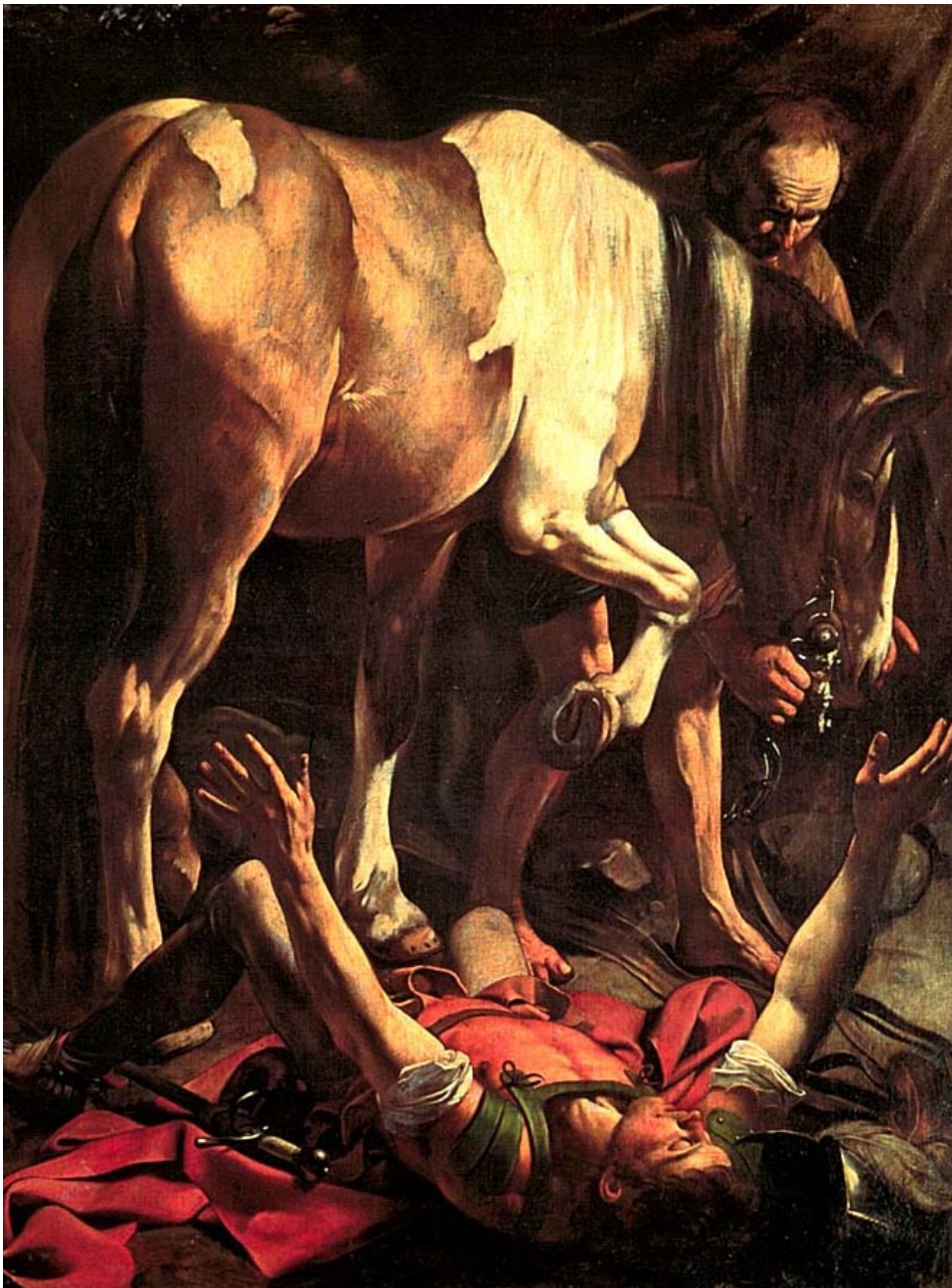
1. ***The Three Conversions of the Spiritual Life*** (Garrigou-Lagrange). This book serves as a short introduction to Catholic mystical theology.

2. ***Fire Within*** (Fr. Thomas Dubay, S.M.). This book is the fruit of Fr. Dubay's many years of study and experience in spiritual direction, and in it he synthesizes the teachings on prayer of the two great doctors of the Church on prayer — St. John of the Cross and St. Teresa of Avila — and the teaching of Sacred Scripture.

3. ***Christian Perfection and Contemplation*** (Garrigou-Lagrange). An advanced, in-depth treatise on the operation of grace in the spiritual life that clearly and skillfully explains the great principles of the spiritual life according to St. Thomas Aquinas and other sterling Catholic Sources.

My prayer for those of you who feel discouraged — who feel off track in life, maybe even so far off you can't fathom how to get back — is that God will remind you, in a personal and discernible way, that He loves you and is continuing to guide you, even through the times that hurt.

In Christ,
Marcus



Clergy on the Journey

A Weekend of Grace

By Jim Anderson

At certain times in our lives our Lord Jesus grants us the grace to experience His presence and guidance in a very special and loving manner. Those of us who were privileged to fellowship with new friends at the second annual *Coming Home Network* Conference experienced God's loving grace in just this way.

Primary members of the *Coming Home Network* arrived in Columbus from all directions using almost every means of transportation, from car to plane; one even took the train. Many also journeyed from great distances, as far as Washington state and even the country of Benin, in west Africa.

A major highlight of the weekend was the fellowship lunch on Saturday afternoon. About thirty-five *Primary*

CHN members enjoyed two hours of getting acquainted and encouraging one another in the Spirit. The highlight of our meal was the opportunity to hear the story of how our Lord Jesus has been guiding each and every one of us deeper into the center of His love as we make our pilgrimage into the full life of His Catholic Church. Many of us have been in full communion with the Church for quite a few years, while others are still deep in study discovering the richness and depth of Christ's Holy Catholic Church. For example, there was the Pentecostal minister who was recently received into the Church and is now searching for what the Lord has in store for him; the former Episcopal priest who is now discerning God's will as he pursues the possibility of ordination as a Catholic priest; the former Wycliffe Bible translator who is now translating the Word of God as a

Catholic Christian. We will never forget the story of the seventy-nine year old grandmother who has devoted her life to spreading the Gospel of Jesus as a writer and a missionary and is now seeking full communion with the Church.

These, as well as many other stories of how God continues to guide His children into the fullness of grace in the Catholic Church, were, for this writer, the highlight of the conference. It is always encouraging to learn that our Lord Jesus is able to call, guide, and direct people to wish to cooperate with His Holy Spirit's beckoning. As 2005 opens please pray for the 140 non-Catholic clergy who first contacted us last year. Pray also that hearts and minds may be open to hear and respond to Him in this new year of grace.

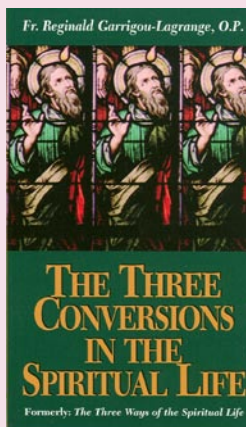


Featured *Coming Home* Resources

The Three Conversions in the Spiritual Life

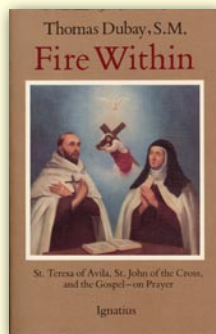
R. Thomas Richard, PhD

In this compact book the famous Thomist Fr. Garrigou-Lagrance, who was perhaps the greatest theologian of the 20th century, sets forth the classic Catholic traditions on the spiritual life as the full flowering of Sanctifying Grace in the soul. He explains the three stages of the spiritual life — the Purgative Way, the Illuminative Way, and the Unitive Way — showing the transitions or conversion from one period to another



Fire Within

Fr. Thomas Dubay, S.M.



This book is the fruit of many years of Fr. Dubay's study and experience in spiritual direction, and in it he synthesizes the teachings on prayer of the two great doctors of the Church on prayer — St. John of the Cross and St. Teresa of Avila — and the teaching of Sacred Scripture.

But the teaching that Fr. Dubay synthesized is not collected from Teresa and John for contemplatives alone. It is meant for every Christian and is based on the Gospel imperative of personal prayer and the call to holiness.

Receive either book with a donation of \$35 or more!
Receive both books with any donation of \$50 or more!

Helping 'em Home

Nine Months

Nine months, until our *Third Annual Deep in History Conference*, where we'll drop ourselves into the 16th century, the Reformation. Hard to believe three months have passed since we gathered into fellowship and looked deep into the Fathers of our Church. Now we are preparing to leap forward a thousand years to one of the greatest ripples in Christian history.

Last November, all thanks be to God our Father, we hosted another successful event in Columbus, Ohio, where several hundred Catholics, both cradle and convert, and a dozen or so searching their road to Rome, gathered to hear eight inspirational talks of the early history of our great Church.

Each year the Network carefully selects speakers whose academic studies are founded on the theme we wish to present, offering you the highest quality presentations we can put together. This year's theme and speakers are to be no different, only do expect some changes to the regular planning.

The number of invited speakers is going to be reduced slightly, offering multiple talks by some speakers, and more time for us all to catch our breaths between presentations. Moreover, for those who attended last year's event, you will be happy to know all meals will be seated inside the Holiday Inn. We'll call the "tent" a learning experience.

Some speakers we've already booked for this year are Father William Casey, Dr. Paul Thigpen, Dr. Kenneth Howell and, of course, our own Marcus Grodi. More speakers are in the planning so please watch our website for Conference updates throughout the year.

The year 1517, was important in the history of the Christian World. The face of Christendom was changed forever by the actions of one man. Join us, **November 4th through the 6th** that we might take you back to the time



of the Reformation, equipping you with the knowledge that might aid in bringing one modern reformer home, to His One Holy Catholic Church.

My personal thanks to all of you who not only attended, but also who support our work. It is through your generous offer of time and/or funds, which allow events like these to further educate and revitalize our Catholic faith. So please, mark these dates on your calendar, come to Columbus, and let the *Coming Home Network* take you Deep into the History of our faith.

Those dates again, are the **4th through the 6th of November 2005**, hosted at the Holiday Inn Worthington,

Columbus. Each and every one of us must be the salt of the earth, and it is through weekends such as these that we are able to season the world with His truth. See you in November and God Bless.

In Christ, His servant and yours,

Robert Rodgers
Coordinator, The Helpers Network & CHN Events



A Look Back into the CHNetwork 2004 Deep in History Conference...



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

CHN Bulletin Board

JOIN CHN FOR A DEEP IN HISTORY PILGRIMAGE

New Mexico

May 15-20, 2005

Single Rate: \$860.⁹⁹

Double Rate: \$1299.⁹⁹

For more information please contact:
Rob Rodgers at 740-450-1175 or
rob@chnetwork.org.

For reservations please contact:
Margaret Brennan at Rio Rancho Travel
505-891-2772

Registration Deadline is February 28, 2005!

Would you like to be a monthly donor, but don't
have or don't want to use a credit card?
We now offer **Check-by-Phone** services.

For more information or to become a monthly
donor please contact Arielle by phone at 740-450-
1175 or by email at arielle@chnetwork.org

Please notify us of any address changes. If you tell us, it
costs us nothing; if the post office tells us, it costs \$0.60.

Please help us to be better stewards of your donations.
740-450-1175 or e-mail us at info@chnetwork.org.

Thank You for your help.

Through Sept. - Dec. we had \$515.94 in returned postage!

Attention Members!

If you have joined the Church, or will be doing so soon,
please notify us so we can update our records.

Call us at 740-450-1175 or e-mail info@chnetwork.org.

Thank you.



*Upcoming guests on the
Journey Home Program
on EWTN, Mondays live at
8 P.M. EST*

*February 7
Dr. Jeffrey Schwehm
Former Jehovah's Witness*

*February 14
Dr. K. Mike Franklin
Former United Methodist*

*February 21
Canadian Pretape*

*February 28
Dr. Steve Milam
Former Southern Baptist*

*Can't catch the show
when it's broadcast live?
Tune in for re-airs: (EST)
Tuesdays 1 A.M.
& 10 A.M.*

Or listen on the Internet at
www.ewtn.com.

2004 Conference Survey Responses

“As a Protestant, I found the content of the Conference especially helpful for as I am sure you know, the Early Church is not an area of emphasis in our theological education. Very enlightening!” – An attendee from West Virginia

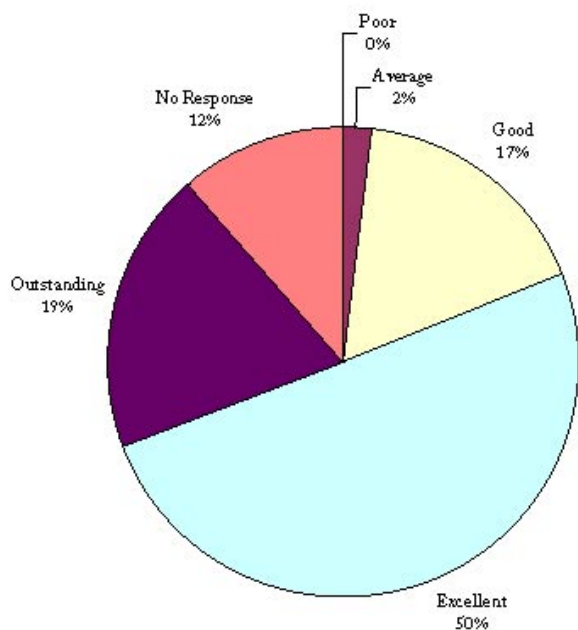
“EXCELLENT!!!! A great learning experience for me.” – An attendee from Ohio

“Everything was wonderful! Some of it was over my head, but that is okay. I had to stretch my brain.” – An attendee from Ohio

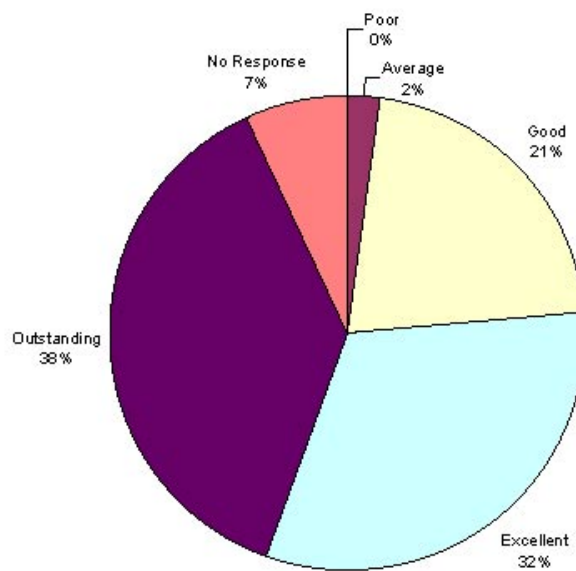
Q. What would influence your decision whether or not to attend again?

R. “Only sickness or death will keep me away!!!!” – An attendee from Indiana

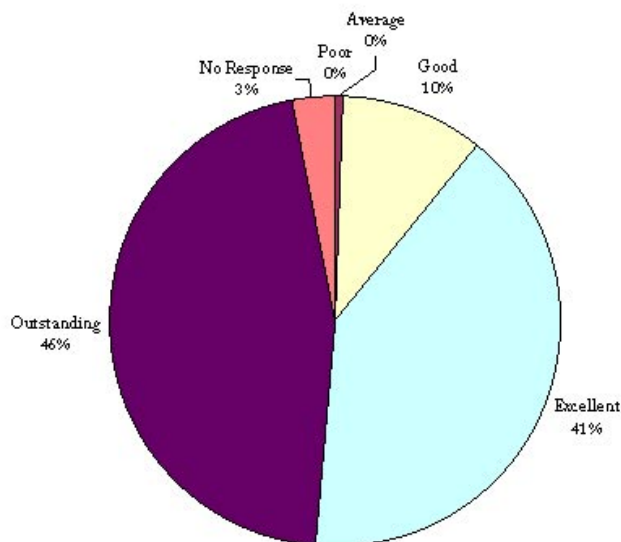
Facilities and grounds



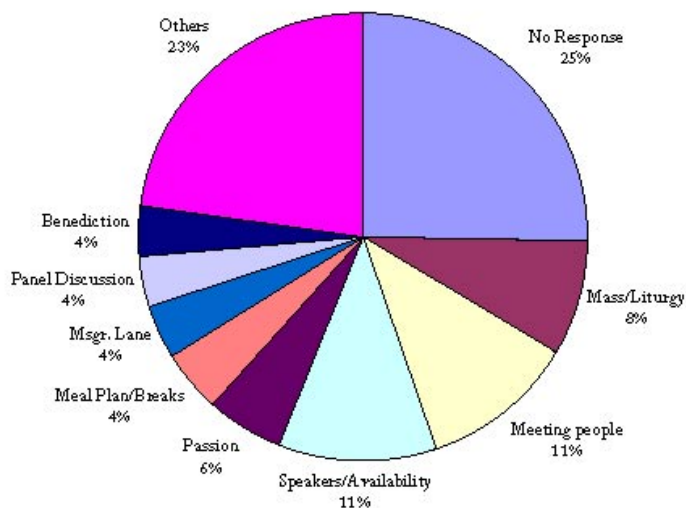
Value for the money



Overall Experience



Best Experience



2005 Conference Schedule

Friday

4:00 Travelers Mass
5:00 – 6:30 Dinner break
6:30 – 7:00 Conference Opening
7:00 – 9:00 Evening Session 2 talks
9:00 CHN social

Saturday

8:00 – 8:30 Morning Prayer
8:30 – 9:30 Mass
9:30 – 11:00 Breakfast
11:00 – 1:00 Morning Session: 2 talks
1:00 – 2:30 Lunch
2:30 – 4:30 Afternoon Session: 2 Talks
4:30 – 5:00 Concert - Marcus Grodi
5:00 – 6:30 Dinner
6:30 – 8:30 Evening session: 2 talks
8:30 – 9:30 Holy Hour & Exposition

Sunday

7:30 – 8:00 Morning Prayer
8:00 – 9:30 Mass
9:30 – 11:00 Breakfast
11:00 – 12:00 Morning Session: 1 Talk
12:00 – 1:30 Panel Discussion
1:30 Closing – Marcus Grodi

**** Sacrament of Reconciliation Saturday 1:00 – 2:30 & 4:30 -6:00 ****

... continued from cover..

Once back at Miami University, I was sitting in a Bible study my junior year. One of the members made the comment how we are totally, 100% evil--that we can do no good! I said, "Well then why are we having a Bible study? If I am totally, 100% evil then any interpretation I come up with out of Scripture will be an evil one. It would be better for me to not study the Bible than to make it evil." I was so upset. I later learned that this concept was called Total Depravity.

I remember going back to my room and seeing my roommates. I said, "That's it. I am throwing everything and anything I have learned about Christianity out and starting over. I am going to find the truth no matter where it takes me." Since I was staying in Oxford that summer to take classes, and Biff was there, I asked him if he wanted to read and research together all summer. And so we did. I read so many books to find the answer. He was bright enough to point me in directions, but not give me the answer. He wanted me to find it myself. So, I started with the Reformation. Why had we broken away?

I read Luther, Calvin, and other reformers. I narrowed the Reformation down to five crucial issues: Faith Alone, Bible Alone, Grace Alone, Christ Alone, and Indulgences. I knew through reading that the Catholic Church of today agrees that the selling of indulgences was wrong. They corrected the practice at the Council of Trent. Luther was right to be angry.

I then learned that the Catholic Church agrees with *grace alone* and *Christ alone*. So, the last two remaining issues were *faith alone* and *bible alone*. I discovered that Mary, Communion of Saints, purgatory, Eucharist, Confession were not issues of the Reformation! Martin Luther believed in the veneration of Mary, held to the real presence in the Eucharist, and retained the Sacraments of Baptism and Confession. So, I left these issues, which I had some strong objections to at the time, aside. These weren't the reasons the reformers broke away.

Faith alone and *bible alone* became the issues of research. These issues are crucial in any investigation into the Church. After reading the book of James and reading Luther, I knew that *faith alone* was not correct. It was not an either/or between faith and works, but rather a both/and. It is both faith and works. Two sides of the same coin. The Catholic Church rejects works alone just as much as they reject *faith alone*. Nowhere in Scripture does it argue for *faith alone*, but for an "obedient faith," a faith that works out through love. You could not have one without the other. Luther added the word "alone" to the book of Romans. James was the only place where faith alone was mentioned and it said, "See how a man is justified by works and not by faith alone (2:24)." Don't panic, this isn't advocating a *work alone* position, but a faith and works position. I also realized that to "accept" Christ we have to do a work. Yep, it may be minimal, it may be small, but we have to "do" something. We have to say a prayer, ask Him into our lives. Our faith leads us to action, and our action increases our faith. After reading Luther, I thought that many Protestants today would disagree with him. He thought all we need to do was "believe". He also said, "We are a dunghill covered with snow." Total depravity before John Calvin said it. *Faith alone* was not an issue any longer. Luther was wrong.

The next issue was *bible alone*. I found that Protestants didn't practice it. The marriage issue showed me that. There were many traditions in the Protestant world. But, they claim that the Bible is the final authority. Ok, I thought, how did we get the Bible? Where did the canon come from? Where in the Bible does it say the Bible is the final authority? I found in Timothy that the Church and not the Bible were the "pillar and foundation of Truth". Where in the Bible does it say this is the canon of books to be included? What did the early Church do without a Bible? Did they pass things on orally? Was it the Church who gave us the Bible or did the Bible give us the Church? Why do Protestants accept such doctrines

as the Trinity? It was never spelled out in Scripture. In fact, there were many heresies in the early Church regarding the divinity of Jesus and the Trinity. It was a Church council that defined it. Continually, if Scripture is so easily interpreted why was there division in 1054 over the Holy Spirit? Where in the Bible does it say one needs to "accept" Christ? It doesn't. The Bible says that what was practiced and used by the early Church to introduce people to Jesus was Baptism. Baptism is the means to salvation. Where does it say we must go to church on Sundays? It doesn't — the Church had changed that. The celebrations and holidays that we have today are not there. This is the reason the Jehovah Witnesses don't celebrate holidays and go to church on Saturdays like the Jews. Also, I saw the ramifications of Bible Only thinking. Luther believed that every person could be their own priest, "priest of all men," and as such could interpret Scripture for themselves. He believed that the Holy Spirit would lead all men to the same truth. He was later upset when this didn't happen. Among other things, disputes arose over whether infants could be baptized. I saw that the disunity we see around us was because everyone had a different interpretation of the Bible. I saw that without an authority structure there was chaos.

I wasn't ready to become Catholic quite yet, but after I realized that I disagreed with the reasons Luther broke away, I had to ask the question, "Why am I still Protestant?" So, I thought I would go back to the writings of the Church fathers and the apostles and find a very simple church without traditions and rituals. I went back expecting and looking to find a Protestant Church. John Newman says, "to be a student of history is to cease to be Protestant." Man, was this true of me. When I read the fathers of the Church I realized that they were having Mass. They believed in the Eucharist. They had Confession. They were anointing the sick. I discovered that they believed in the primacy of Peter. They were appointing priests. They weren't setting up a Protestant church,

but a Catholic one. “Uh, Oh!” I had thought that I would never be apart of any denomination or any church and here I was confronted with the fact that I might become Catholic.

The icing on the cake for me was John 6. I read it for the first time with different eyes. I asked the question, “What did the people present think Jesus was saying? Did they think He was speaking with symbolic language?” No, the Jews left Him and so did many of His disciples, as He repeatedly said, “You must eat my flesh and drink my blood to have eternal life.” If He was speaking figuratively why was it interpreted by all present to be a very hard teaching and to be cannibalism. I realized that the Catholic Church was being more faithful to Scripture. They were not reading into it. They were very systematic and consistent in their theology. And, it was here I decided that to remain Protestant was

not being true to myself. In mind and spirit I had become Catholic.

I can remember the reaction of my friends who returned back to school for our senior year. Many were not pleased; one in particular rebuked me. But, for me, ridicule and taking a stand for what I thought to be true was nothing new. Later, all my friends came to support my decision even if personally they wouldn’t have made the same decision. As a leader within a campus Christian organization, I saw things in a different light. I realized for the first time that I was in an interdenominational *Protestant* organization. Now the jokes that many said about Catholics didn’t go unnoticed by me.

I wanted to be confirmed my senior year, but my schedule wouldn’t allow for it. I began attending a Church at school, but was confused at how cold the parish seemed. The people wouldn’t take their coats off; they would show up late and leave early. But hanging with Biff who was a solid Catholic gave me great comfort!

After graduation I decided to live with my parents for a year. During this

time, I started attending RCIA at the local Catholic Church. Every Sunday, I would go to Mass. I loved watching people take the Eucharist. I yearned for the day when I could partake in the dinner of the Lord. I also yearned to be reconciled with God and His Church. I couldn’t wait to take confession.

My first confession was an amazing experience! The priest was awesome. It is enough to know that I had felt guilt for sometime and much sadness and pain. In the confessional, as the priest absolved me of my sins, I felt the hug of God. I was forgiven. I walked out and sat in a pew for quite awhile crying for joy. Since I left the confessional, on that day, my pain was over. I was reconciled!

And so, on Easter of 1999 I was confirmed in the Catholic Church. I got

I can remember the reaction of my friends who returned back to school for our senior year. Many were not pleased; one in particular rebuked me.

to take the Eucharist for the first time. I cried at that as well.

That next summer, I went down to visit Biff in Houston, Texas. We decided to go to Confession. I had either never listened, forgotten, or was never taught how to do it properly. My initial confession experience was very informal and laid back. It was like having an accountability partner. But this priest wanted it to be formal and I didn’t know what I was doing. He then proceeded to yell at me within the confessional for not knowing what to do. I left and I couldn’t attend Mass, I went to a quiet area and pleaded with the Lord. “Is this what you have called me to? Why this? Where are You in the midst of this Church?” You see, I knew the Church of the books. I knew the Church by reading the Saints and Church Fathers. I now was learning about the Church as it was today. God reminded me of the reasons I had converted. For me, they were not issues of which one makes me feel better, but issues of truth. I remembered the Eucharist and the truth of John 6. I knew there was work to be done and I had hoped to help. Please know, that

since then I have met and worked with some incredible men and women of God in the Catholic Church, people who sincerely desire Him and yearn to bring Him to the lives of others. The Church doesn’t teach pro-choice, although some people choose to believe it. The Church doesn’t teach the use of artificial birth control, although some people choose to do so. The Church doesn’t teach being apathetic towards ones faith, although many people are. As in many Protestant churches, the people don’t always do or follow what is being taught from the front. As John Paul II is constantly challenging Catholics, we need to open our hearts and minds to Christ. Biff describes Protestants and Catholics in the terms of weight lifting, which has helped me. He said that the Protestants have a dumb

bell and are using that dumb bell for all it’s worth. They are using it hours on end, once or twice a day. And they are showing results. The

dumbbell represents the Bible. Catholics have a full weight facility with machines, weight benches, the full regiment! And while some are showing growth many are taking their weight facility for granted. Now, would it be better to take the Catholics and reduce them down to a dumbbell? No, it would still remain on the rack. It would be better to take the Protestant working the dumbbell and give him or her a whole work out facility. The Catholic Church is where the fullness of the faith resides. This is where the abundant life is to be found, whether some people take advantage of it or not.

Let truth be your search, and let Truth be your guide for now and forever. You will be Catholic again and I will be there to welcome you home. You just don’t know it yet...but you will.

May the grace of God, the love of Christ, and the fellowship of the Holy Spirit be with you now and forever.



The Coming Home Network
P.O. Box 8290
Zanesville, OH 43702

ADDRESS SERVICE REQUESTED

*Thank you from the 2004 Deep in History
Conference Staff!*

