



January 2010 Newsletter

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THE COMING HOME NETWORK INTERNATIONAL



From Hatred to Hope: One Man's 20 Year Journey into the Catholic Faith —Daniel Burke

My first exposure to Catholicism was through an abusive step-father. A few key memories include our home being destroyed end-to-end in a drunken rage, and forensic photographs of my mother after a brutal encounter. My most prominent memory is of gunfire in our home during a shouting match between him and my mother. I was only nine years old. Not the greatest introduction to the faith.

As a young boy, these and a seemingly endless string of dark trials led me to frequently consider suicide. However, a few of these experiences, particularly my mother's dabbling in the New Age movement, resulted in the idea that there was something more to life – there must be. There was a spiritual reality behind the gray haze of my existence. In my late teens I began an energetic and deliberate search for God.

During my quest, I encountered a co-worker at a pizza restaurant who was unusually kind. Upon inquiry about his motivations, he revealed that he was a Christian. Christ had lifted him out of drug addiction into

a life of grace and the transformation was obvious. Though I did not follow through on his invitations to Bible study and church, he illumined a path that I have wandered now for some twenty years.

Years later my first church experience came at Glenn Memorial Baptist Church in Covina California. I had been listening to the “Bible Answer Man” on the radio for some time and the host, Walter Martin, indicated that he was a Southern Baptist. So, one Sunday on my own, I slipped into the back row of the nearest Southern Baptist church I could find. My hope was to go unnoticed as I anonymously checked this “Christian thing” out. Well, the first five rows were soon packed, and I found myself all alone in the back with about twenty empty pews between us.

The pastor committed to a few hours every Thursday night to answer my questions and talk about life. Over the next year we spent most of our time studying Josh McDowell's *Evidence that Demands a Verdict*. In the end, it became clear to me that ...continued on page 2

Journeys Home



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

Encore: Saturdays 7:00 AM ET

January 4

Anglican Round Table Part 1*

January 11

Anglican Round Table Part 2*

January 18

*The Journey Home in Scandinavia**

January 25

Dr. Beverly McMillan*

Revert

**This schedule is subject to change*



...Journeys Home Continued...

the Bible was a reliable document and that Christ was who he claimed to be. I prayed the “sinner’s prayer,” made my public profession of faith, and was baptized.

The anti-Catholic bent of this church fit well within the grooves of the emotional scars of my youth. Loraine Boettner’s infamous work, *Roman Catholicism* was the text book of choice. I poured through his book, memorized Scripture, witnessed door to door, taught Bible studies, and became a deacon. Though I carried much of the pain and weight of sin into my faith, my encounter with Christ was real and life-changing.

Constant Scripture reading and study however, resulted in a nagging discomfort and doubt regarding the teachings of my denomination. I was fascinated by Church history and enamored by the idea of being able to see God’s hand at work in time. Even so, Church history, even slanted Reformation-side, served to fuel my unease.

Meanwhile, my pastor was obsessed with the idea of getting back to the purity of the early Church. This also drove me deeper into history, and deeper into struggle, not with Christ, but with the Protestant view of the Church. Before I continue I must say that I am deeply grateful for my Protestant heritage. It was a Protestant pastor who introduced me to Christ and the richness of His word. I have worked daily for almost fifteen years among evangelicals and I could not imagine working among better people. They have a passion for Christ and the family that has changed my life. To them, I owe far more than I can ever repay. That said, an early encounter with a Jehovah’s Witness and a Catholic woman at work set the trajectory of my faith toward the Catholic Church.

The Jehovah’s Witness was passing through my neighborhood and initiated a conversation. He introduced me to the idea that the Emperor Constantine had corrupted the Church and that political power had overcome the true Christian faith (Arianism). My instinct was to take him at face value; after all, I already “knew” that the Catholic Church was a corrupt institution. I decided to research his claims and assumed that some documentation of this event (the council of Nicaea) was available for scrutiny. To begin my studies I purchased, among other books, a copy of the *Early Christian Fathers* edited by Cyril C. Richardson. I still have that copy today.

The second trajectory setting encounter was with a Catholic co-worker whom I hassled regularly. In my mind she was not a Christian and thus a target for evangelism. Worse yet, she was a wolf among sheep (we worked together in a prominent evangelical ministry). After a year of patient replies to my constant prodding, she announced that she was leaving. At her going away party she asked five of her co-workers to sit on high bar-stool like chairs prominently placed at the front of the department meeting area. She then, one by one, recounted how each person had positively impacted her life, gently removed their shoes and socks, and

then washed their feet. I was one of the five. It was clear to me that day who had a more substantive Christian life and relationship with Christ.

These events behind me, I continued to study Church History (Reformation and beyond), the early Church Fathers, their lives, and their writings. I was astonished at the depth of the faith of the Fathers as demonstrated by their steadfast suffering. Several ideas became prominent as I studied. First was the idea of *proximity* to the disciples of Christ – the Apostles themselves. Many of their writings overlapped the timeframe of the New Testament authors. It was an easy extension of sound reasoning to assume that this proximity granted them a view into the meaning and context of Scripture that could not be replicated through a *sola scriptura* lens. I concluded that it just might be wiser to listen to their counsel than to those two thousand years later who had no real interest in the context out of which the New Testament was birthed.

The second powerful realization was that of the *piety* of these men. Like the Apostles, they lived and often died for their faith. The most prominent and bold radio preachers and pastors of my early Christian experience had never suffered a hairs breadth in comparison with these men. Whose witness and perspective was more credible?

As I continued to read, however, I began to notice nagging patterns, common beliefs that began to change my views of the early Church. The Church these noble Fathers described was *nothing* like the Protestant “back to the early Church” perspective I was surrounded by. At first I dismissed these ideas as an attempt to manipulate and control people within the context of persecution and dispersion. In one of the texts I have comments in the margins arguing with the authors and their obvious “Papist Bias.”

However, as my readings continued, I was confronted with life altering decisions. Did I truly believe that these men, because of their proximity and piety, should be taken seriously? If I did, what would happen to my faith and life as a Christian?

Regardless of the daunting prospect of bending to the teachings of these men, I decided to ask one simple question, “What is the most obvious teaching that seems to be held in common by the Apostolic Fathers?” I set to reading the texts again. What immediately surfaced for me was the idea of apostolic succession. Given the momentum of my study I could not get around this idea. The implications? My pastor did not have the authority that I had once assumed. This caused a huge dilemma for me because by this time I was solidly reformed theologically (a firmly TULIP’d Calvinist). I believed that justification by faith *alone* was abundantly clear in the New Testament. Where could someone turn who believed in apostolic succession *and* justification by faith? The only answer was the Anglican Church.

At that point I began the shift into the shoes of a 39-Article-believing-Anglican (a rare thing in the U.S.). I began to search ...continued on page 4



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

Deep in Scripture Guests for January:

January 6

4th Anniversary Show
Jim Anderson*

January 13

Travis Lawmaster*

January 20

Teresa Beem*

January 27

Gene Fadness*

**This schedule is subject to change*



THE COMING HOME NETWORK INTL'

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...Journeys Home Continued...

for an Episcopal church that I could attend. Still holding fast to the doctrinal Articles and apostolic succession, I persisted until I found the Orthodox Anglican Church. Because I already had aspirations to ministry, when I contacted them they prompted me to consider studying for the priesthood. I promptly enrolled at St. Andrew's Theological College & Seminary in North Carolina.

As I began my affiliation and studies, I discovered the depth and richness of ancient traditions of prayer and liturgy – I was permanently hooked. To this day I consider the earlier versions of the Book of Common Prayer to be unparalleled in beauty. It was obvious to me that the worship and beliefs of the traditionally rooted corner of the Anglican Church were far more closely aligned to the world of the Apostolic Fathers than I had ever experienced in other areas of Protestantism. However, the issue of the claims of Rome regarding Peter, the Papacy, and the magisterium continued to nag at me. I could not escape the clarity of the primacy of Peter in the New Testament, and the primacy of the see of Peter in the early Church. I was faced with more difficult choices than I had ever imagined.

A friend of mine who had preceded me to Rome confronted me with the most difficult choice I faced. "When are you going to recognize that there are only two options? You either submit to the Church and the authority that Christ established, or you rule yourself on the basis of your own judgment" – which, he reminded me, was the fundamental choice that had spawned over 30,000 denominations since the Reformation. His question resonated with me and brought it all down to a very simple equation; I would either trust in my own limited judgment, or in 2000 years of consistent teaching of the Catholic Church.

Though extremely difficult on an emotional level, the intellectual decision was easy. I left seminary shortly thereafter. I was received into Christ's One, Holy, Catholic, and Apostolic Church on the Feast of Our Lady of Mount Carmel in July of 2005. Aside from my first submission to Christ, it was and still is the best decision I have ever made in my life. ■

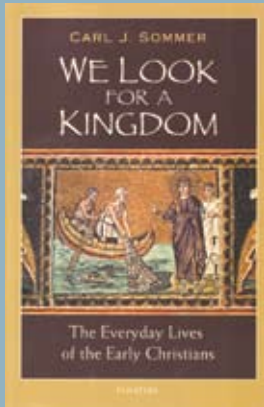


Dan Burke currently lives in Colorado Springs, Colorado with his family. He now serves as the Executive Director of Circle Media (the publisher of the National Catholic Register and many other faithful Catholic products). Dan also writes regularly for a blog called "Catholic Spiritual Direction" which can be found at www.rcspritualdirection.com/blog

FEATURED RESOURCES

We Look For a Kingdom

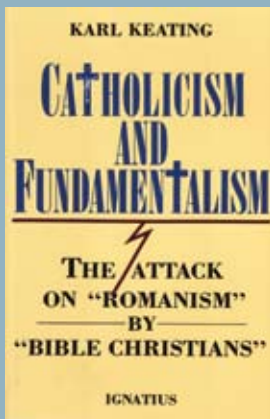
By Carl Sommer



Carl Sommer presents a popular study of the faith and life of the early Christians in the first two centuries after Christ. Using documentary evidence and archaeological records, Sommer reconstructs the lives of the early Christians in order to introduce the treasures of early Christianity to modern readers. By studying how the early Christians believed and lived, we can learn many valuable lessons on what to avoid and what to strive for today. Sommer's aim is to help the reader learn how to transform modern culture with the power of the Gospel as was first done in the centuries of the early Church.

Catholicism and Fundamentalism

By Karl Keating



In *Catholicism and Fundamentalism* Karl Keating explains the origins of Fundamentalism and examines non-Catholic objections to the Catholic Church, including some of those raised in Loraine Boettner's book *Roman Catholicism*. Keating responds to these objections drawing heavily on Scripture to elucidate the true teachings of the Catholic faith. Open this book and discover answers for questions like the following:

- Where do Protestants find information about Catholicism?
- How extensive is the anti-Catholic movement in the United States?
- How can you argue more effectively and not lose your peace?
- What are some of the most ardent Anti-Catholic organizations?
- What is meant by infallibility?
- What is a Bible Christian?
- Has Catholic teaching changed over the years?
- Is Catholicism not real Christianity?
- What happened during the Inquisition?
- Was there ever a time when the Catholic Church had more than one pope?
- Is the Bible inspired?
- Are Catholics saved?
- What books must be part of every Catholic library?



MARCUS GRODI'S SPEAKING ENGAGEMENTS

February 27, 2010

Parish Family Retreat Day

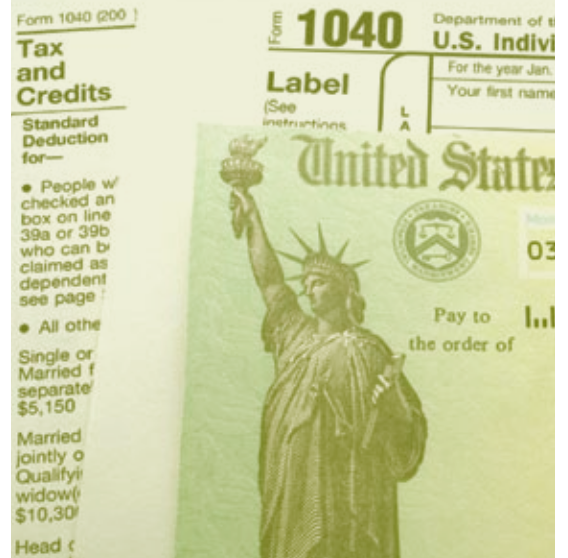
(sponsored by the Knights of Columbus)

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

REVISITING OUR **Raison D'etre**

We are entering a new year—in fact as I write this, we have just entered the new Church year—and, as usual, it is the appropriate time to re-examine the goals and trajectory of our apostolate. Certainly the primary “raison d’etre” of the *Coming Home Network International* is the assistance we give to Protestant ministers and their families who are contemplating the “journey home” to the Catholic Church. As we have grown in response to the continuous flood of inquirers and converts, we have also continued to reflect on *why* God seems to be calling so many sincere, highly trained and enthusiastic Protestant ministers “home.”

I have discussed this before in past newsletters, many times, but as I look ahead, I am even more convinced that the primary reason is for evangelization. From the beginning, the stated goal of the *Coming Home Network International* has been to assist the Catholic Church in fulfilling its mission of evangelization and its call for Christian unity, as proclaimed by Pope John Paul II in his encyclical, “That They May be One” (*Ut Unum Sint*). The need for this evangelization effort has never been more urgent.

Recent demographics, gleaned from the internet, indicate that approximately 24% of the American population claims to be Catholic, while 10% describe themselves as “ex-Catholics.” Does it make a difference that 76% of Americans are not Catholic, and that 10% of this population were baptized Catholics but are now separated from the sacraments? The *Compendium of the Catechism* teaches clearly that, “For believers in Christ the sacraments, even if they are not all given to each of the faithful, are necessary for salvation because they confer sacramental grace, forgiveness of sins, adoption as children of God, confirmation to Christ the Lord, and membership in the Church. The Holy Spirit heals and transforms those who receive the sacraments” (para. 230).

We aren’t to pass judgment on the final destination of anyone, leaving that to the mercy of God. Yet the Church clearly teaches that Catholic sacraments make a difference; that it is in the sacraments that we most directly receive not

only the gracious help of our Lord Jesus, but Jesus himself. Did he not say, “I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned” (Jn 15:5-6)? Did he not also say, “He who eats my flesh and drinks my blood abides in me, and I in him” (Jn 6:56)? Are we abiding in him if we are apart from the sacraments? And if we say it doesn’t matter whether a person is Catholic or not, are we not saying that Catholic sacraments don’t make a difference? Our commitment to evangelization is fueled by our desire to make sure everyone has all the graces they need to enter into full union with Jesus Christ and his Body, the Church.

But there are more reasons. A little known *de fide* decree of the Church states: “The souls of those who enter heaven ‘see clearly the one and triune God Himself, just as He is, yet according to the diversity of merits, one more perfectly than another’” (Council of Florence). In other words, in a mysterious way, the amount or intimacy of the Beatific Vision we will experience in Heaven will be determined by the way we live out our faith by grace in this life. I was told that the nuns used to describe that as one person getting a thimble full while another might get a bucket full: they will both be ecstatically satisfied, yet one will experience more of the Beatific Vision than the other.

This is essentially what Jesus meant whenever he referred to “rewards” in heaven. In his Sermon on the Mount, he said: “Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven” (Matthew 5:17-19). What did Jesus mean by “least” or “great” in the kingdom of heaven? I hadn’t a clue

when I was a Protestant minister, but I do know now that I was certainly one of those, due to my Calvinist-Reformed view of Scripture, who “relaxed” many of the Commandments of the Old Testament Law, and taught my congregations to do so! Did Jesus mean by “least” and “great” the levels of the Beatific Vision they will experience when one day they enter into the Kingdom of God?

Saint Paul also made a parallel puzzling statement when he said, “*If the work which any man has built on the foundation survives, he will receive a reward. If any man’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire*” (1 Cor 3:14-15). In other words, the faithful who in this life by grace do works of charity (“gold, silver, precious stones”) reap rewards in heaven, whereas the faithful who in this life fail to do works of charity (“wood, hay, straw”) do not receive these rewards, but yet “will be saved.” Again, levels of the Beatific Vision dependent upon how we live our lives in this life.

Therefore, another reason for evangelization: we can’t just say, “It doesn’t matter whether they are Catholics or not, as long as they believe in Jesus.” They not only need the Catholic sacraments to be certain they have all the necessary graces to be saved, but they also need these graces, as well as the faithful teaching of the Church, to make sure they grow in holiness and love, so they can experience the most of Heaven.

Saint Paul said, “*Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God*” (2 Cor 7:1). Evangelization means making sure everyone has the opportunity to know Jesus Christ, to become a member of His Body, the Church, and to experience all the graces necessary to “make holiness perfect in the fear of God.”

There are other reasons, however, potentially dire reasons, that particularly effect the world we are leaving for our children. The following data has been gathered from many sources, including an extremely popular video on the internet.



The Heavenly Glory by Pierre Mignard

Since it is hard to identify the authors or organization who produced this video, I’m hesitant to promote the website, but to the best of my knowledge, their data is accurate and significant (those interested can retrieve the name of the website from the CHNetwork office).

We are all very familiar with the continuing threat to our nation and to our Western culture by radical Islam. Any historian, regardless of persuasion, recognizes that without the Crusades, Europe would have been overrun by Islam centuries ago. But do you realize to what extent the goals of the present Islamic Jihad are specifically aimed at accomplishing what was never completed?

Though statistics vary (some of which I’ve also mentioned in CHNI’s Christmas appeal letter), it was estimated that of the world’s population in 1980, 30% was Christian in general, 19% was Catholic, and 16.5% was Muslim. By the year 2000, the overall Christian and the specifically Catholic percentages remained essentially stagnant, while the Muslim population rose to 19.2%. Given the present trends it is projected that by 2025, the Christian percentages will drop by 5% whereas the Muslim percentage will rise to 30%, making Islam the single largest religion in the world (statistics from “muslim-canada.org”).

Take France for example. A survey published in *Le Monde des Religions* (reported on www.catholicculture.org) indicates that “France should no longer be considered a Catholic country...The survey showed a steep decline in the number of French people identifying themselves as Catholics: from 80% just 15 years ago to just over one-half— 51%— today. Over the same period the number of professed atheists rose from 23% to 31%. Among the respondents who did identify themselves as Catholics, only 10% attend church services regularly... More remarkable, only half of the self-identified Catholics say that they believe in God.”

With this decline in professing and believing Catholics, we also see an alarming increase in Muslims. In Southern

France, which traditionally was the most populated Christian part of country, there are now more mosques than churches. Throughout France, 30% of children from age 20 or younger are Islamic; in the larger cities this number is 45%. By 2027, it is estimated that 1 of 5 Frenchmen will be Muslim.

In Great Britain, during the last 30 years, the Muslim population rose from 82,000 to 2.5 million, a 30 fold increase. Today there are over 1000 mosques in Great Britain, many of which were former churches.

In Holland, 50% of all newborns are Muslim. It is projected that in 15 years, half of the Dutch population will be Muslim.

In Russia, 1 of 5 are Muslim.

In Belgium, 1 of 4 of the population and 50% of all newborns are Muslim. The government of Belgium has projected that 1/3 of all European children will be born to Muslim families by 2025.

Libyan leader Muammar al-Gaddafi is reported to have claimed that “there are signs that Allah will grant victory to Islam in Europe without swords, without guns, without conquest. We don’t need terrorists, we don’t need homicide bombers. The 50+ million Muslims [in Europe] will turn it into a Muslim continent within a few decades.”

Currently there are 52 million Muslims in Europe; the German government projects that this number will grow to 104 million in the next 20 years.

Closer to home, consider Canada. CBC News Online reports that, “Weekly attendance among Canada’s 14 million Catholics has been on a steady decline for decades. A survey of 3,500 Canadians conducted in 2000 shows that outside Quebec, 32 per cent go to church regularly, compared to 75 per cent in the 1950s. In Quebec, which accounts for about 24 per cent of Canada’s population, the weekly attendance has dropped to 20 per cent, from 88 per cent.”

Even though presently, the Catholic Church is still the largest church in Canada, between the years 2001–2006 when the population increased by 1.6 million, 1.2 million of this was by immigration, and the largest percentage of these were Muslims.

And what about in the United States? In 1970, there were only 100,000 Muslims; by 2008, there were over 9 million. Today there are over 1200 mosques in the USA, a 25% increase since 1994: 62% of these have been built since 1980! Many of these were once Christian churches. One of the largest mosques in the mid-west was built in a farmer’s field just a mile from my childhood home in Northwest Ohio! It is estimated that 30% of American citizens who attend these mosques are converts (data from “Mosque in America: A National Portrait”).

A Strategy conference, consisting of 24 Islamic organizations, was held several years ago in Chicago. They had gathered to discuss their plans to evangelize America, through journalism, politics, education, and more. In the concluding report, they stated: “We must prepare ourselves for the reality that in 30 years there will be 50 million Muslims living in America.”

There are actually many more startling demographics, but simply, what kind of world we will be handing over to our children, and to our grand-children? We have much to do, and I believe one of the primary reasons God has been bringing home to the Catholic Church so many faithful, well-trained, evangelical Protestant ministers is to meet the challenges of evangelization in the twenty-first century.

Please pray for our work together; may we never take our hands off the plow, nor be distracted away from the great work before us.—Sincerely In Christ, Marcus Grodi ■



The Blue Mosque in Afghanistan photo by Steve Evans

Prayer List



Clergy

■ For Bob, a Congregational minister in Pennsylvania, that the Holy Spirit would give him illumination and guidance in his studies of the Catholic faith.

■ For all Anglicans, clergy and laity, who are seeking full communion with the Catholic Church, that the new Anglican Constitution, brought about by God's providence, would be the means whereby many may come home to the Catholic Church.

■ For Martha, a United Methodist minister, that the Lord would send her a mentor who will effectively guide her to the place in the Catholic Church where God wishes her to best utilize her many talents.

■ For David, a Baptist minister in Kentucky, that as he comes to a deeper understanding of Scripture and history his heart may be opened to the fullness of the Catholic faith.

■ For Robert, a former United Methodist minister in Michigan, that God would protect his position at a Protestant university when he is received into the Catholic Church.

■ For David, an Episcopal priest in Rhode Island, that the Holy Spirit would guide his prayer and reflection as he begins the process of becoming fully Catholic.

■ For a Non-denominational minister in Bangalore, India, that the Lord Jesus Christ would show him and his congregation the fullness of God's truth in the Catholic Church founded on the Prophets and Apostles.

■ For Matthew, a Mennonite seminarian, that his studies and prayers would guide him to the grace of Jesus in the holy sacrament of the Eucharist.

■ For Chris, an Anglican priest in Texas, that God would show him the best exit strategy from the Anglican communion that would enable him to quickly enter into the Catholic communion.

■ For Peter, a Lutheran minister in Kansas, that St. Peter would pray him into the one holy Church shepherded by Benedict XVI his successor.

Laity

■ For Woodrow's health and complete recovery from illness.

■ For all those who are unemployed, may they find gainful employment.

■ For Elaine, as she seeks to sever her ties with Mormonism.

■ For Jack and his desire to discover truth.

■ For Lee, who is unemployed, that he may find a steady job in his chosen field.

■ For the repose of Joan's husband's soul.

■ For Doleen's intentions.

■ For all the faithful departed, may they rest in peace.

■ For Ross's apostolate during these difficult times.

■ For Greta, that God gives her the insight and grace to do his will.

■ For the parishioners of St James's church.

■ For Annette as she seeks to deepen her relationship with Christ and his Church.

■ For Rob who is searching for the truth, may he find guidance and answers to his many questions.

■ For a couple discerning a call to serve as missionaries. May the Spirit of understanding guide their discernment process.

■ For Frances's health.

■ For the repose of Marilyn's soul.

■ For all the members of *The Coming Home Network International*, that they begin the New Year with an increased love of Jesus Christ and his Church.

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

We use only first names to preserve anonymity.



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 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
 740-450-1175 ext. 109

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.





SPouses Network

Are you the spouse of a clergy interested in becoming Catholic?

The *Spouses Network* exists to aid and provide fellowship for the spouses of clergy on the journey to the Catholic Church as well as those who are new Catholics. The mission of the *Spouses Network* is that through one-on-one assistance given by spouses of clergy who have embraced the Catholic faith, clergy spouses who are on the journey to Catholicism or have recently become Catholic will find a source of friendship, support, and increased love of Jesus Christ and His Church.

If the *Spouses Network* is something you feel called to, whether you are a spouse of a clergy who has made the journey home and would like to assist

someone, or if you are a spouse of a minister and are either on the journey or a new Catholic, we would like to invite you to contact *CHNI* to assist us in the development of this network.

If you would like more information or if you feel called to become a part of this apostolate please contact Mary Clare Piecynski by e-mail at maryp@chnetwork.org or by phone at 740-450-1175 ext 105.

We do ask all *The Coming Home Network International's* members to please keep the *Spouses Network* in your prayers as we seek to answer the needs of those spouses of clergy on the journey home and those who are new converts.

QUO VADIS NEWS

www.quovadis youth.org

The Coming Home Network International's youth apostolate Quo Vadis was established to provide peer support for the children of clergy of other faiths who are either on the journey to the Catholic Church or have already been received into the Church. If you are a young person who is interested in the Catholic faith or if you are a young person who would like to share your Catholic faith with others we invite you to discover Quo Vadis.

Interested in learning more?

Quo Vadis has a web site, www.quovadis youth.org with information about the network and ways to become involved. If you would like to learn more about Quo Vadis, or you have a question about the Catholic faith you are welcome to contact Mary Clare Piecynski.

Mary Clare Piecynski

maryp@chnetwork.org

740-450-1175 ext. 105



Helper's Network Update

The Coming Home Network Intl' is updating its information for the *Helpers Network*. If you have not already responded to the survey by e-mail, *CHNI* would deeply appreciate if current helpers would fill out the survey so we can verify and/or update our current information and better serve our members.

If you are currently a Catholic and would like to be part of the *Helpers Network* and assist someone who is interested in the Catholic Church please contact Mary Clare Piecynski.

Please return survey information to:

Mary Clare Piecynski
PO Box 8290
Zanesville OH 43702
maryp@chnetwork.org
740-450-1175 ext. 105

Name: _____

Do you still wish to be considered a Helper? Yes No

Street Address: _____

City/State/Zip Code: _____

Phone number 1 — Cell Home Work : _____

Phone number 2 — Cell Home Work : _____

E-mail address you prefer: _____

Are you a convert to Catholicism? Yes No

If yes, from what denomination did you convert? _____

Do you currently have a helpee (a person interested in the Catholic faith)? Yes No

If no, would you like a helpee? Yes No

If yes, would you be willing to have another helpee? Yes No

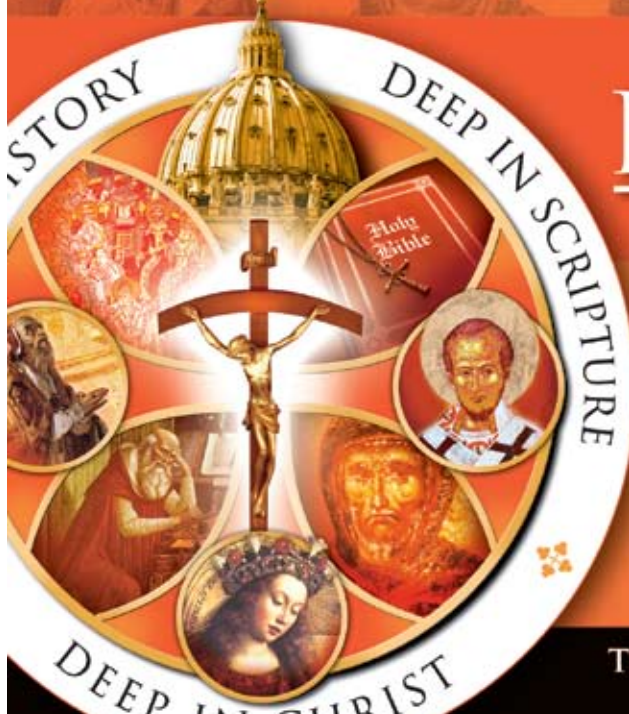
Comments: _____

The Coming Home Network International

P.O. Box 8290

Zanesville, OH 43702

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