



June 2011 Newsletter

INSIDE THIS ISSUE

Evangelization Outreach Package.....	2
Marcus Grodi's Speaking Engagements.....	3
EWTN's <i>The Journey Home</i> Schedule.....	4
Deep in History Conference Info.....	5 – 8
Prayer List.....	11



THE COMING HOME NETWORK INTERNATIONAL



A Journey of Mind and Heart

By Dr. Marc A. Pugliese

I was born in 1972 and raised in a practicing Catholic family near Philadelphia. When I was eight we moved to Reading, Pennsylvania, where I grew up and graduated from high school. I was baptized, went to CCD, and received the sacraments through Confirmation.

I remember my grandmother teaching me the Our Father as a child, and how I used to sit in Mass wondering who were the “men” in the Great Amen. I was religious from a young age. I remember praying often and pretending to celebrate the Eucharist with bread and juice. My parents have pictures of me reading the Bible as a child.

Then came along the teenage years, the stage of life that is disruptive for so many. I struggled with the issues confronting many teenagers: rebellion against authority, seeking greater independence and peer acceptance, and a new, strong, attraction to the opposite sex. I was bookish and began my junior high school years on the road to nerdhood, but I made a conscious choice to become popular and join the “in” crowd.

And that I did. By high school I was friends with the coolest group in school, went to parties regularly, and was enjoying the life of a sort of pre-collegiate frat boy.

Spiritual Crisis and Conversion

At the same time, however, I entered a spiritual crisis. A growing awareness of evil and suffering, the unfairness and difficulty of life, and the

contradictions I found everywhere led me to rebel strongly against authority and grow angry at God. My shenanigans with my friends even led to a few scrapes with the law, so I ended up seeing a counselor.

Even so, my religiosity never waned. I read books on philosophy and religion, including Eastern religion. I started to form my own eclectic belief system as I mused with my more contemplative friends. Though my childhood faith was challenged and I was angry at God, deep down I knew God was always there. Sometimes I would lie in bed late at night crying out to him for help.

I went to the University of Delaware in 1990 with the goal of becoming a medical doctor and continuing my hedonistic lifestyle. I found friends who were likeminded. In my dorm were several Protestant evangelical Christians very zealous for Christ and reaching out to college students. At first my friends and I would mock them, standing outside of their meetings blowing cigarette smoke through the window screens.

One night in talking to one of them, who was also considering a career in medicine, I explained how I wanted to do something meaningful with my life. He used this opportunity to “witness” to me, sharing the gospel with me as he understood it. I had never before heard such a powerful presentation of God’s wrath toward sin, and of Christ’s death on the cross for me, even me.

... continued on page 2

Journeys Home

FEATURED RESOURCES

CHNI's monthly newsletter features resources we believe will especially aid our members in evangelization. CHNI encourages our members to take advantage of this month's "Evangelization Outreach Package," which is designed to give a deeper understanding of Protestant traditions, along with resources regarding the importance of Sacred Tradition in the Catholic Church.

Deep in Scripture Radio Program Special!

Marcus Grodi is joined by Mark Shea in this insightful *Deep in Scripture* program that will help you understand the importance of Sacred Tradition in the life of the Church.

The Spirit and Forms of Protestantism

By Louis Bouyer

An immensely important contribution to true interfaith discussion, this book is a generous and illuminating introduction to the genuine strengths of the Protestant movement — and a frank, charitable examination of its weaknesses. Louis Bouyer shows the value of the Protestant ideas of the sovereignty of God, justification by faith, and even the centrality of Scripture. He also looks squarely at how the Protestant movement has suffered from its denial of the sacraments, Church authority, and more. He challenges Catholics and Protestants alike to know their beliefs more deeply — an essential foundation for any dialogue. This book is especially recommended to give to non-Catholic clergy or academics interested in the Catholic Church.

By What Authority? An Evangelical Discovers Catholic Tradition By Mark Shea

A tale of spiritual and intellectual awakening that makes a different kind of conversion story. The book describes how, as an evangelical Protestant, Mark Shea rejected tradition and held to the principle of "Scripture alone" as the foundation of religious authority. But this principle crumbled in the face of attacks from modernist scholars who reject Christian doctrine and the authority of the Bible. This book chronicles how, at first reluctantly, then with growing excitement, the author discovered that Sacred Tradition as handed down faithfully by the Catholic Church is the only guarantee of the truth of the revelation of Jesus Christ.

For a donation of \$35, receive a *Deep in Scripture* CD. For a donation of \$50, receive *By What Authority?* For a donation of \$100, receive all three resources: *Deep in Scripture* CD, *The Spirit and Forms of Protestantism*, and *By What Authority?*

...Journeys Home Continued...

He prayed for me — the first time I ever heard someone pray extemporaneously. The next night, instead of going out to party, I met with some of the Evangelical Christians in my dorm and "accepted Jesus as my Lord and Savior."

My conversion to the Evangelical Protestant faith was dramatic. My life changed drastically as I took a 180-degree turn in my lifestyle. Instead of parties I went to Bible studies. Instead of going out on Friday nights I was at the Christian fellowship.

I became heavily involved with the Evangelical campus ministry known as InterVarsity Christian Fellowship, started attending an Evangelical Presbyterian church, and became a Reformed/Calvinist Evangelical. I made all new friends and essentially cut off ties with old ones, both at college and at home. In retrospect I often regret how I treated my family members and old friends during this time, with such self-righteousness and lack of charity.

Seeds of Doubt

Unwittingly, though, I actually began the road home to the Catholic Church immediately after my conversion to Evangelical faith. My concerned parents had me meet with our priest, who tried to answer my litany of Protestant objections to Catholic belief and practice. More importantly, he put me in contact with someone who definitely could answer my questions.

Paul was a convert from an Evangelical background studying at seminary to become a Catholic priest. He had graduated from Moody Bible Institute and Trinity Evangelical Divinity School, having studied with the famous Evangelical New Testament scholar D. A. Carson. At Trinity he had converted to the Catholic faith and set out on the path to become a priest.

Paul (now Fr. Paul) met with me and knew the Bible as well as any of my Evangelical friends. He knew all the Protestant objections to Catholic teachings and practices, and he knew how to answer them with Scripture. He gave me much literature to read.

When I went back to college after Christmas break, I started asking questions of my new Evangelical friends. Paul had shown me many verses in the Bible posing serious problems for the system of anti-Catholic Evangelical Protestant theology that had been taught to me as "the clear teaching of the Bible." (For a list of some of these questions and the scriptural passages that provide answers to them, see the box on page 11.)

In addition to these many scriptural questions I now had questions about Church history, tradition, the canon of Scripture, and much more.

My Evangelical friends tried their best to answer my questions, and I accepted many of their answers. Because I had just had a powerful conversion experience in an Evangelical setting, I immersed myself in the Evangelical and Reformed/Calvinist subcultures, accepting answers that were not really convincing while ignoring the unanswered questions. But the seeds of doubt were planted, and with more years of theological study and life experience they grew to full flower.

Throughout college I was heavily active in InterVarsity as a Bible study leader and on the executive committee. Periodically, though, I would "challenge" my friends and even the InterVarsity staff leaders on problems with the Evangelical Protestant tradition and the evidence supporting the Catholic faith. In fact, two good friends of mine in InterVarsity started investigating the Church through the influence of the Italian grandmother of another Catholic convert to Evangelical faith whom one of them was dating. Although a strong Reformed/Calvinist Evangelical, I found myself to be a ready apologetic resource in defending the Church, her teachings and her practices.

The adult lay staff members of our InterVarsity chapter became so concerned with our “unhealthy and ill-advised” interest in the Catholic Church that they arranged for us to meet with professors at Westminster Theological Seminary, a Reformed/Calvinist Evangelical seminary in Philadelphia, to “keep us on the right path.” Leaving Westminster that day, one of the InterVarsity staff members said to me: “Just don’t become a heretic, Marc.”

I responded: “How do you know that you’re not a heretic?” It took several years, but eventually both of my friends and their families converted long before I returned to the Church. One of them is now a faculty member at Notre Dame.

Life As an Evangelical

Despite growing knowledge of the theological problems with Protestant faith, my Evangelical Calvinist faith was cemented through involvement in InterVarsity and Reformed Evangelical churches throughout college. I must say that my time as an Evangelical was greatly beneficial to me spiritually. The pietism of the American Evangelical tradition put God at the center of my life and led me to a personal, daily walk with the Lord.

I had experienced a genuine conversion experience with real repentance, and I sought a life of holiness. I prayed more than I ever had before. I read the Bible cover to cover many times.

I took an avid interest in Scripture, theology, apologetics and Church history. My preeminent interest in dealings with others was their spiritual condition. I identified myself first and foremost as a Christian, before any other self-defining epithet.

Eventually I decided to do graduate theological work after college. I earned Master of Divinity and Master of Theology degrees from two Evangelical, Reformed seminaries in the Philadelphia area, one of which was Westminster. I also met and married there the love of my life, Laura. Our first son, Dominic, was born while I was at Westminster.

Laura had been raised as an Evangelical Protestant, had undergone a conversion experience as a teen, had “backslidden” in college, then had returned to a faithful walk with the Lord after college. She had even done overseas missionary work. We courted and married. I introduced her to Calvinist teachings, as she had come from an Evangelical tradition that was not Calvinist.

One of several powerful spiritual experiences happened to me during this time. My wife and I visited the old “base house” for one of the missionary groups with which she was affiliated. When we entered the house, I experienced an indescribable spiritual feeling, a strange mix of fear and tremulous awe with a profound love and peace.

I had experienced this feeling before in certain Catholic contexts, such as Catholic churches, schools and hospitals. It intensified as we visited the chapel in the base house. Utterly mystified, I could not fathom why this experience, which had previously been confined to Catholic settings, was happening in an Evangelical missionary building. But upon touring the building, I learned it had previously been owned by a religious order of nuns, and that the renovated chapel once housed the Most Blessed Sacrament.

An Inward Struggle

From early on in our relationship, Laura and I had discussed the problems with Reformed theology in particular and Evangelical Protestant theology in general. I also had presented to her the case for Catholic faith. Even so, we became heavily involved in a Reformed Evangelical congregation, where we ... *continued on page 4*



MARCUS GRODI'S SPEAKING ENGAGEMENTS

July 23-24, 2011

EWTN Family Celebration — Birmingham, AL
www.ewtn.com/familycelebration
205-271-2989

July 29-31, 2011

Defending the Faith — Steubenville, Ohio
www.franciscanconferences.com
800-437-8368

August 5-7, 2011

International Bible Conference
Catholic Scripture Study — Charlotte, NC
www.cssconference.com
conference@cssprogram.net
877-228-7830

August 20, 2011

“We Walk by Faith”
OKC Catholic Women’s Conference — Oklahoma City, OK
405-306-5187
thomaschrisl@sbcglobal.net

NEWSLETTER COPIES

CHNI encourages members to make copies of the newsletter and distribute to family, friends, and church groups. We do ask that copies of the newsletter not be sold. Unless otherwise indicated, the contents of this newsletter are copyright © 2011 by *The Coming Home Network International*. All rights reserved.

UNSOLICITED MAIL

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



EWTN'S THE JOURNEY HOME

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

TELEVISION

Mondays at 8:00 PM ET

Encores: Tuesdays 1:00 & 9:00 AM ET

Thursdays 2:00 PM ET

Saturdays 11:00 PM ET

RADIO

Mondays at 8:00 PM ET

Encore: Saturdays 7:00 AM ET

June 6

Fr. Ray Ryland *

Former Episcopal Priest

June 13

Chuck & Jo Ann Wilson*

Chuck: Former Congregationalist

Jo Ann: Lifelong Catholic

June 20

Kirsten Harty MacDonald &

David MacDonald*

The Journey Home in Canada

June 27

Mark Mazza*

Former Non-Denominational

**This schedule is subject to change.*



This year *The Journey Home* again goes international to bring you stories of men and women who have come home to the Catholic Church. Be sure to tune in the third Monday of each month to view all-new episodes of *The Journey Home* taped in Canada.



...*Journeys Home Continued...*

seemed to be the exemplary young married couple as we engaged in ministry and I attended seminary.

Several times we explored doing overseas missionary work. While outwardly we were the epitome of what that tradition and subculture valued in a young couple, few knew of our inward, years-long struggle with the claims of the Catholic Church to be the true Church. There was not a year in our more than ten years of marriage as Evangelicals when we did not seriously consider becoming Catholic, in her case converting and my case returning to the Church.

In seminary the problems we had with Evangelical belief were only exacerbated. From my early days as an Evangelical I had been aware of the many differences in interpreting the Bible and the plethora of Protestant groups all claiming to have the “correct” biblical teaching. This awareness intensified at seminary as we studied various Protestant traditions and their interpretations of the Bible.

Through my history classes I quickly realized that all allegedly “Bible only” groups actually had an extensive extra-biblical tradition for interpreting the Bible. This tradition was influenced by specific ways of reading texts and ways of explaining uncomfortable passages that don’t fit with the system. It was also heavily determined by historical, social, political, theological, and philosophical factors. In many cases Protestant traditions had surreptitiously adapted the traditional teaching of the historic Church.

I had been taught that the Reformed/Calvinist tradition was the “correct” interpretation of Scripture. Yet all such traditions had a litany of “uncomfortable” biblical passages whose apparent meanings blatantly clashed with the theological system. These passages caused discomfort to adherents of the system and had to be “explained” in order to fit into the tacit theological system.

Frequently I had seen pastors and teachers “explain” these passages in some counterintuitive, tortuous way, in order to make them fit with their theological system. This approach often amounted to telling us the text does not mean what it clearly appears to mean. I started to see the gaping but usually unrecognized hiatus between the text of Scripture and the theological system we were told to believe as “what the Bible teaches.” Under the cover of being taught “only what the Bible teaches,” I had been taught a complex theological system and tradition that was by no means clearly derived from a simple, *prima facie* reading of the Bible.

I began to see that the *sola scriptura* notion was not adequate. I still recall how one of my professors strove to be faithful to *sola scriptura* despite the fact that the Bible itself contained no list of the books to be included in it. He shocked me one day when he said the best we could say is that we “have a fallible collection of infallible books.”

Scripture and Catholic Teaching

As I learned more about the teaching of the Catholic Church, I saw how the apparent meanings of these texts corresponded to Catholic teaching. For example, I learned that the contents and theology of the Deuterocanonical books (what Protestants call the “Apocrypha”) informed much of the New Testament. New Testament authors made explicit allusions to these books, and the passion narratives of the synoptic Gospels are heavily reliant on a passage from the Wisdom of Solomon. (Compare Rom 1:18–32 with Wis 11:15–15:17; Heb 1:2–3 with Wis 7:24–26; and Wis 2:12–22 with the synoptic Passion narratives). I also found that cardinal Christian doctrines such as creation *ex nihilo* and the eternal conscious punishment of the damned (which are unquestioned by most Protestants) are taught only in the Deuterocanonals (see 2 Mc 7:28; Jdt 16:17).

... continued on page 9

STAND FIRM^{ON} TRADITION



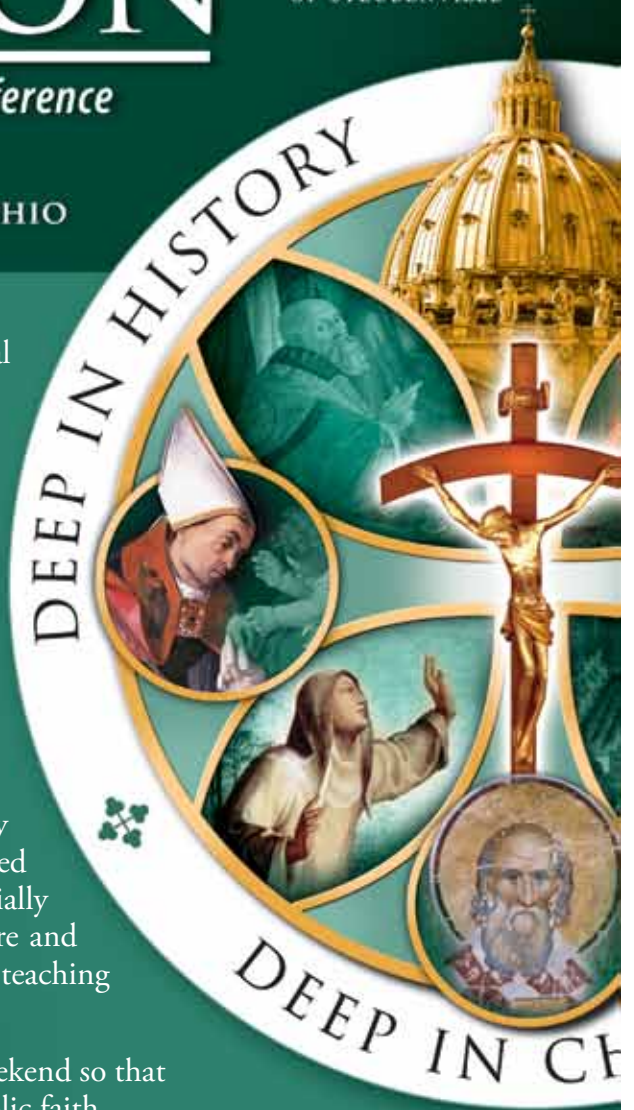
The 9th Annual Deep in History Conference

OCTOBER 21-23, 2011
HILTON EASTON — COLUMBUS, OHIO

October 21-23, 2011, will mark the ninth Annual *Deep in History* Conference in Columbus, Ohio. This year, the Coming Home Network International is honored to partner with Franciscan University of Steubenville to bring you another inspiring weekend. As we join together once again for study, worship and fellowship, this upcoming conference will be the third to focus on authority in the Church. The theme: “Stand Firm on Tradition: Sacred Tradition in the Life of the Church.”

For the past two years, we’ve examined the issue of authority and the role of Sacred Scripture in the life of the Church. Join us in October 2011 as we dive deeply into Church history to understand the authority of Sacred Tradition in the life of the Church. We’ll consider especially the relationship of Sacred Tradition to Sacred Scripture and to the Sacred Magisterium, the living, authoritative teaching voice of the Church.

Mark your calendars now for another challenging weekend so that we might stand and profess with confidence our Catholic faith.



FOR MORE INFORMATION
and a link to register for this conference please go to
www.deepinhistory.com

2011 SPEAKERS



Marcus Grodi and his wife, Marilyn, were both “cradle Protestants.” Marcus received his M.Div. from Gordon–Conwell Theological Seminary and was ordained to the Protestant pastoral ministry. During more than 15 years of youth, young adult, and pastoral ministry, his main emphasis was church and lay spiritual renewal. Marcus, Marilyn, and their sons Jon Marc and Peter were received into the Catholic Church on December 20, 1992. When their third son, Richard, was born, he entered through baptism.

Marcus is the founder and President/ Executive Director of The Coming Home Network International. He hosts the weekly television program on EWTN called *The Journey Home* and a weekly radio program, *Deep in Scripture*. He is the author of *How Firm a Foundation* and *Thoughts for the Journey Home* and the editor of *Journeys Home* (all from CHResources). Visit Marcus’s website at www.marcusgrodi.com.



His Excellency Frederick F. Campbell is the bishop of Columbus, Ohio. Bishop Campbell holds a Ph.D. in history and, prior to entering seminary, was a professor at the Pontifical College Josephinum in Columbus, Ohio, and at California State College. He was ordained a priest in 1980 and served at several parishes in Minnesota before he was appointed Auxiliary Bishop of the Archdiocese of Saint Paul and Minneapolis in 1999.

In July 2002, Bishop Campbell began service as Rector and Vice President of the Saint Paul Seminary School of Divinity of the University of St. Thomas. He served on the Saint Paul Seminary Board of Trustees, the Saint Thomas Academy Board of Directors, and the Saint Bernard School Board of Directors, all in Saint Paul. He also served on the Archdiocesan Biomedical Ethics Commission and worked with the Office of Marriage and Family Life, the Respect Life Program, and the Office for the Permanent Diaconate.

Bishop Campbell was installed as the eleventh Bishop of Columbus in 2005. Presently, he sits on the boards of the Columbus Coalition Against Family Violence, Mother Angeline McCrory Manor, and the Pontifical College Josephinum, where he is the Vice Chancellor of the College. Bishop Campbell will be celebrating the travelers’ Mass during this conference.



Scott Hahn, Ph.D., is an exceptionally popular speaker and teacher. He has delivered numerous talks nationally and internationally on a wide variety of topics related to Scripture and the Catholic faith. His talks have been effective in helping thousands of Protestants and fallen-away Catholics to embrace or re-embrace the Catholic faith.

Dr. Hahn is currently a Professor of Theology and Scripture at Franciscan University of Steubenville, where he has taught since 1990. He is the founder and director of the St. Paul Center for Biblical Theology. In 2005, he was appointed to the Pope Benedict XVI Chair of Biblical Theology and Liturgical Proclamation at St. Vincent Seminary in Latrobe, Pennsylvania. For more information on Dr. Hahn’s work and books he has written, visit www.scotthahn.com.



Kenneth Howell, Ph.D., is Senior Fellow of the School of Catholic Thought of the John Paul II Newman Center at the University of Illinois, Chicago. He is also a former Adjunct Associate Professor of Religious Studies at the University of Illinois, where he taught classes in Catholic history, theology, and philosophy. He has been a visiting professor at several universities and published dozens of articles in scholarly and popular journals. He acts as a consultant to Newman Centers around the country in helping them develop a Catholic intellectual apostolate on non-Catholic university campuses.

Dr. Howell was a Presbyterian minister for 18 years and a theology professor for 7 years at a Protestant seminary, where he taught Hebrew,

Greek and Latin, as well as biblical interpretation and the history of Christianity. During his ministry and teaching, Dr. Howell’s reading on the Real Presence of Christ in the Eucharist started him on a six-year journey that eventually led him into the Catholic Church.

Dr. Howell is the author of eight books, most recently *Ignatius of Antioch & Polycarp of Smyrna: A New Translation and Theological Commentary* (CHResources, 2010). He is at work on a new translation, with commentary, of the work of one of the earliest popes, St. Clement of Rome, which is due to appear later this year.



Monsignor Frank Lane presently serves as the Spiritual Director at Mount Saint Mary’s of the West in Cincinnati, Ohio. From 1997 to 2002 Monsignor served as Vice Rector of the Pontifical College Josephinum in Ohio. He has given a number of lectures and is the author of articles published in the *Josephinum Journal of Theology* and the *New Catholic Encyclopedia*.

Monsignor Lane is a past member of the Board of Trustees for the Pontifical College Josephinum and of Catholic Social Services of the Diocese of Columbus. He served as pastor many years in the Diocese of Columbus and has been an adjunct professor at Kenyon College and St. Bonaventure University. From 1984 to 1987 he also served as lecturer in Church History for the Lay Ministry Program in the Diocese of Columbus, Ohio. From 1970 to 1973 he served as lecturer in European History at Ohio State University, Columbus, Ohio.



Father Ray Ryland, Ph.D., J.D., is a former minister of the Episcopal Church. In 1963 he was received with his wife, Ruth, and their five children into the Catholic Church. Twenty years later, he was ordained to the priesthood of the Catholic Church, with a dispensation from the rule of celibacy.

Currently, Father Ryland serves as an assistant at St. Peter’s Catholic Church in Steubenville, Ohio; as chaplain for Catholics United for the

Faith; and on the boards of both that apostolate and The Coming Home Network. He is also a regular columnist for *The Catholic Answer* Magazine and author of *Jesus Gives Himself to Us: Transubstantiation* (CHRsources, 2010).



Theresa H. Farnan, Ph.D., is an adjunct member of the philosophy department at Franciscan University of Steubenville and an advisor to the USCCB Committee on Laity, Marriage, Family Life and Youth. Previously, she taught in the pre-theology program at Mount St. Mary's Seminary and the diaconate program for the Diocese of Harrisburg. She has taught continuing education courses for the Diocese of Pittsburgh and has served as a member of several committees on education for the Diocese of Harrisburg.

Theresa received her M.A. and Ph.D. in Medieval Studies from the University of Notre Dame. She has given lectures on the theology of the body, the personalism of Pope John Paul II, the philosophy of St. Thomas Aquinas, the vocation and dignity of women, and the virtues. She hosted a television program on EWTN entitled *St. Thomas Aquinas in Today's World* and has appeared as a guest on EWTN Live. She is coauthor, with Dr. Charles Rice, of the book *Where Did I Come From? Where Am I Going? How Do I Get There?*

Theresa and her husband, Michael, have nine children and are expecting their tenth child in June.



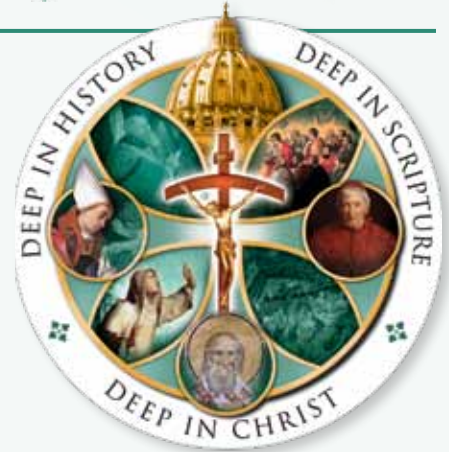
Roy Schoeman was born outside New York City to Jewish parents who had fled Nazi Germany. After receiving his Jewish education and formation under some of the most prominent rabbis in contemporary American Jewry, he went to college at M.I.T. and then Harvard Business School, where he received an M.B.A. *magna cum laude* as a "Baker Scholar" and joined the faculty as a professor of marketing.

Midway through his teaching career at Harvard, Roy received the grace of two spiritual experiences that resulted in his totally unanticipated and enthusiastic conversion to Christianity. Following his conversion, he became active in Catholic evangelization, hosting a Catholic television program, writing for Catholic periodicals, and pursuing theological studies. His first book, *Salvation Is From the Jews: The Role of Judaism in Salvation History* (Ignatius, 2003) became a surprise bestseller, followed soon after by *Honey From the Rock: Sixteen Jews Find the Sweetness of Christ* (Ignatius, 2007). Since then Roy has become a popular guest on EWTN, appearing on *EWTN Live with Fr. Pacwa*, *The Journey Home*, *The Carpenter's Shop*, *Faith and Family*, and *Bookmark*. He speaks frequently at Catholic parishes and conferences throughout the U.S., Canada, Europe, and South America.



Mark P. Shea is a popular Catholic writer and speaker. His most recent work is the *Mary, Mother of the Son* trilogy (Catholic Answers, 2009). In addition, he is author of *By What Authority? An Evangelical Discovers Catholic Tradition* (Our Sunday Visitor, 1996), *Making Senses Out of Scripture: Reading the Bible as the First Christians Did* (Basilica, 1999), and *This Is My Body: An Evangelical Discovers the Real Presence* (Christendom, 2004). Mark is also co-author of the bestselling *A Guide to the Passion: 100 Questions About the Passion of the Christ* (Ascension, 2004) and *The Da Vinci Deception: 100 Questions About the Facts and Fiction of The Da Vinci Code* (Ascension, 2006).

An award-winning columnist, Mark contributes numerous articles to many magazines, including his popular column "Connecting the Dots" for the *National Catholic Register*, in addition to his regular feature on InsideCatholic.com. Mark is known nationally for his one-minute "Words of Encouragement" on Catholic radio. He also maintains the popular blog *Catholic and Enjoying It* and is senior content editor for CatholicExchange.com. In addition, he



is an internationally known speaker on various issues in Catholic faith and life.

Mark lives in Washington State with his wife, Janet, and their four sons.



Paul Thigpen, Ph.D., is a former Evangelical pastor who entered the Catholic Church in 1993. A bestselling author, award-winning journalist, and popular Catholic apologist, he has published 37 books in a wide variety of genres and subjects: history and biography, spirituality and apologetics, anthologies and devotionals, family life and children's books, study guides and reference works, fiction and collections of poetry and prayers. His most popular titles include *The Rapture Trap: A Catholic Response to "End Times" Fever* (Ascension, 2001) and the novel *My Visit to Hell* (Realms, 2007). His work has been circulated worldwide and translated into twelve languages.

Paul graduated from Yale University (1977) *summa cum laude* and was a Robert W. Woodruff Fellow at Emory University in Atlanta, where he earned an M.A. and a Ph.D. in historical theology. He has served on the theology faculties of several colleges and universities and is past editor of *The Catholic Answer*, a national bimonthly magazine that answers questions about the Catholic faith.

Paul presently serves on the National Advisory Council of the United States Conference of Catholic Bishops and is the Director of CHRsources, the publishing outreach of The Coming Home Network International.

SCHEDULE

FRIDAY OCTOBER 21, 2011

- 12:00 – 8:00 PM Registration Open
4:00 PM Travelers' Mass — *Bishop Frederick Campbell*
5:00 PM Dinner for Participants
7:00 PM Welcome and Introduction to the Conference:
The Tradition I Never Saw — *Marcus Grodi*
8:00 PM By What Authority? An Evangelical Discovers Sacred Tradition — *Mark Shea*
9:00 PM Social with Primary and Helper Breakouts
Cash Bar

SATURDAY, OCTOBER 22, 2011

- 6:30 – 8:00 AM Breakfast
8:00 – 12 PM Registration Open
8:00 am – 8:30 AM Morning Prayer
8:30 AM The Confirmation of Jesus As the Messiah in Jewish Sacred Tradition —
Roy Schoeman
9:30 AM The Holy Spirit As Living Tradition
— *Dr. Scott Hahn*
10:30 AM Mass
11:30 AM – 2:00 PM Lunch and Confessions
2:00 PM “You Have Received Gold, So Pass It On”: Sacred Tradition in the Life of the
Early Church — *Dr. Paul Thigpen*
3:00 PM Authority As Gift: Scripture, Tradition, and Reason in the Writings of St.
Thomas Aquinas
— *Dr. Theresa Farnan*
4:00 PM Panel Discussion
5:15 PM Dinner and Confessions
7:00 PM The Protestant Reformation and the Catholic Reformation: Sacred Tradition
Challenged and Defended — *Dr. Kenneth Howell*
8:00 PM The East Looks Toward Rome: How the Eastern Churches Reconstructed
Sacred Tradition and Authority — *Fr. Ray Ryland, J.D., Ph.D.*
9:00 PM Adoration

SUNDAY OCTOBER 23, 2011

- 6:30am – 8:30 AM Breakfast
8:30 AM – 9:00 AM Morning Prayer
9:00 AM *Dei Verbum* and the Experience of the Church Through the Ages — *Msgr.
Frank Lane*
10:00 AM The Essential Mysteries of the Faith
— *Marcus Grodi*
11:00 AM Closing Mass

This schedule is subject to change.

DEEP IN HISTORY ❖ DEEP IN SCRIPTURE ❖ DEEP IN CHRIST



When I learned about modern academic biblical scholarship, the already serious problems of interpretation exponentially increased for me. Evangelicals and fundamentalists use very little of the findings of modern academic biblical scholarship to understand and interpret the Bible. The seminaries I attended stressed meticulous analysis of the words and grammar of the original Hebrew and Greek texts for understanding the Scripture. While they taught much of the modern scholarly findings behind the biblical texts, including theories about authorship, oral and written sources, dates, original audiences, historical contexts and reasons they were written, this was done so in order to “refute” them.

In retrospect I was taught *ad hoc* and implausible ways to reject most modern biblical theories wholesale on the grounds that they were “unbelievers’ attacks” on the Word of God. I myself resisted the findings of modern biblical scholarship for a long time. But eventually the evidence was overwhelming and, as with so much else in my return to the Church, I started being honest with myself.

As I did so, I found that modern biblical scholarship helped me understand the Bible much better, and that the interpretations I had been taught as an Evangelical were far from the meanings of the original authors. What Paul himself meant by terms like “faith,” “works of the law,” and “justification,” and what John meant by “eternal life,” were very different from what I had been taught to understand these terms meant.

The already difficult problem of correctly interpreting the Bible became a nightmare. Would Jesus have left His Church in such a difficult position in understanding the Bible? Would He have left us to grope for the truth ourselves, without His assistance?

Protestant objections to Tradition and the Magisterium’s authority frequently appeal to how Church leaders are finite and sinful. One day it occurred to me that Protestants believe God used finite and sinful people to write the Bible, but that the result was the infallible and inerrant Word of God. If this really happened in one case, with the Bible, then we must at least admit the possibility that God could do it again or in an ongoing fashion (through Sacred Tradition and Magisterial teaching).

I also learned that the Church’s understanding of the inspiration and inerrancy of Scripture in light of modern biblical scholarship was the most intellectually satisfying and the “highest” view of scripture as the Word of God once one makes a legitimate use of modern biblical scholarship. Liberal Protestant theories essentially downplay or deny the “divine” side of Scripture, while fundamentalists and Evangelicals merely dismiss the findings of modern biblical scholarship altogether.

Insights From Church History and Philosophy

Church history was also an eye-opener. I quickly saw that from the early Church through the late Middle Ages, almost all Christians were Catholic in their theology and practice. The distinctively Protestant doctrines were novelties in the history of Christianity, but the Protestant Reformers’ claims that the Catholic Church had apostatized was as old as Gnosticism.

I also saw how Protestant theology was heavily influenced by the medieval philosophical movement called Nominalism — which was ultimately rejected by the Church — and the spirit of the newly emerging period of modernity. Nominalism rejected the use of philosophy in theology that had been practiced so fruitfully in the High Middle Ages. It stressed supernatural revelation alone, distrusted reason and philosophy, and denied that God, the primary Cause of all things, works through creatures as secondary causes.

... continued on page 10

THE COMING HOME NETWORK INTERNATIONAL

PO Box 8290
Zanesville, OH 43702
740-450-1175
www.chnetwork.org

President/Founder

Marcus Grodi (former Presbyterian pastor)

Executive Vice President/COO

Kevin Lowry (former Presbyterian)

Director of Clergy Support

Jim Anderson (former Lutheran)

Director of Laity Support

Robert Rodgers (former Anglican)

Director of CHResources

Dr. Paul Thigpen (former Evangelical pastor)

Director of Studio/Media

Scott Scholten (former Presbyterian)

Financial Coordinator

Ann Moore

IT/Facilities Coordinator

Bill Bateson (former Mormon)

Publications and Laity Coordinator

Mary Clare Pieczynski

IS/Webmaster

JonMarc Grodi

Financial Assistant

Wendy Hart (former United Methodist)

Resource Specialist

Matt Church

Resident Theologian

Dr. Kenneth Howell (former Presbyterian pastor)

Board of Directors

Marcus Grodi (former Presbyterian pastor)

Fr. Ray Ryland (former Anglican priest)

Dr. Charles Feicht (revert from Evangelicalism)

Dr. Robert Geiger (revert)

Bruce Sullivan (former Church of Christ minister)

...Journeys Home Continued...

The study of Metaphysics has to do with matters such as the nature of being and of first causes. A significant point in my journey came when I discerned a fundamental metaphysical assumption of Protestant thought, also taken from Nominalism, in distinction from the historic Catholic metaphysical assumption.

The Bible stresses God's activity in the world and in salvation. This is the motivation for the Reformed/Calvinist brand of Protestant faith with which I had been affiliated. The Bible also makes much of the existence and activity of creatures, including the role of humans in their salvation.

Medieval scholasticism, the philosophical system perhaps epitomized in the teaching of St. Thomas Aquinas, developed a metaphysical view that there is no competition between God's existence and activity on the one hand and creaturely existence and activity on the other hand. God is not something "in" the world of creatures so that He must "compete" with creatures, such that "either God does it or His creatures do it."

The Nominalism in which the Protestant Reformers were trained opposed the scholastic ideas and methods of the High Middle Ages. It sought simpler explanations for philosophical problems. It was an epiphany when I realized that in their efforts to exalt God's glory, the Protestant Reformers had "brought God down" to the level of creatures so as to perceive a competition between God and us, especially in salvation.

Wrongly feeling compelled to choose between either God or creatures, the Protestant teachers naturally chose God, whence their well-known slogan, *solī Deo Gloria* ("to the glory of God alone"). In their thinking, God does everything in our salvation, and we do practically nothing. They were rejecting the traditional Catholic view that in one sense God does it all, but in the creaturely realm we do it all — there is no competition.

As I pondered this matter, I saw how in Scripture and philosophy, as creatures infinitely different from God we must receive all our knowledge and experience of God through other creatures, never directly. The Word of God in the Bible is still in human concepts and languages, and God's fullest revelation to us was His becoming a human being, Jesus Christ. Grace and truth of necessity always come to us through a created medium of one sort or another. This is the incarnational and sacramental principle at the heart of the Christian faith, made abundantly clear in Catholic teaching.

When I realized the Protestant metaphysical mistakes of a perceived competition between God and creatures, leading to a denial of the sacramental principle, I found the lynchpin upon which all Protestant objections to Catholic teaching hinged: the real activity of creatures and human beings in salvation. This mistake in their thinking lies at the root of their objections to free will, works, merit, the sacraments, the saints, the Church, and the Blessed Virgin Mary, who is the archetype of the Church.

My Return to the Church

My return to the Church may seem primarily intellectual. Yet this is not the case. As an Evangelical I was taught that most Catholics

are not "real" Christians because they did not look, act, and talk like Evangelicals. Nevertheless, in college, throughout seminary, and during my years in Evangelical churches, I gradually came to see that Evangelicals have just as many problems as Catholics with regard to personal sin and unfaithful members.

I also came to realize that much of what I was taught to view as the evidence of "really knowing Christ" in Evangelical practice was merely an Evangelical subculture, including a mandated vocabulary and ways of behaving — not necessarily evidence of a genuine spiritual life. Before and after my return to the Church, I have encountered many, many committed Catholics who are holy and who know, love, and serve Jesus Christ, even though they don't use the Evangelical lingo and think according to Evangelical categories.

My wife and I also came to value Catholic moral theology, for which no real parallel exists in Evangelical Protestant teaching. We were impressed by the Church's corporal works of mercy throughout history and into the present, works of charity such as hospitals and schools. These institutions address not only the spiritual effects of sin but also the physical and material effects.

Some Protestant groups have engaged in charitable works to various degrees, but these works pale in comparison to what the Catholic Church has done over the centuries. Love incarnate, in individual Catholics that we knew and in the Church as a whole, was perhaps for us the most powerful testimony to the truth of the Catholic faith.

After seminary, in the throes of theological and spiritual confusion, I completed a Ph. D. in theology from Fordham University, which is Catholic and Jesuit. After I began teaching, my wife and our oldest son, Dominic, entered the Catholic Church, and I returned to the Church. Our second son, Gabriel, was born and baptized in the Church.

I felt the weight of the world lifted from my shoulders on that day in 2006 when I received the Sacrament of Reconciliation for the first time in sixteen years. Since then our faith has only deepened intellectually and practically. We've seen miraculous answers to prayer when invoking the intercession of the Blessed Mother.

Above all, receiving the Body, Blood, Soul, and Divinity of Jesus Christ in the Eucharist has been our greatest experience. I now have the joy of teaching theology at a Catholic university and cannot imagine anything else I would rather be doing. ■



DR. MARC PUGLIESE teaches theology at Brescia University in Owensboro, Kentucky. He and his wife, Laura, have been married for fifteen years and have two sons, Dominic (11) and Gabriel (4). Dr. Pugliese recently published his first book: *The One, the Many, and the Trinity: Joseph A. Bracken & the Challenge of Process Metaphysics* (Catholic University of America Press, 2010).

WHERE I FOUND BIBLICAL ANSWERS TO MY QUESTIONS

- Did Jesus give the Apostles the power to forgive sins? (*Jn 20:22–23; Mt 9:8*)
- Could a truly “saved” Christian lose his salvation? (*Acts 8:12, 21–22; 1 Cor 9:26–27; 15:1–2; Col 1:22–23; 1 Tim 1:19; Heb 3:12; 10:26–31; Ja 5:19–20; 2 Pet 2:20–22; 3:17; 1 Jn 5:16*)
- Does baptism wash away sins and impart the Holy Spirit? (*Acts 2:38, 22:16; 1 Cor 12:13; 15:29*)
- Is God’s forgiveness based on our forgiveness of others? (*Mt 6:14–15; 18:21–35*)
- Is justification by faith alone, or by works as well? (*Jas 2:24*)
- Will all persons, including Christians, be judged by their works at the Last Judgment, and will their entrance into heaven be based on good works? (*Mt 25:31–46; Jn 5:28–29; Rom 2:6–11; 14:10–12; 2 Cor 5:10*)
- Are some sins really worse than other sins? (*Jn 19:11; 1 Jn 5:16; Ps 51:12–13*)
- Can suffering contribute to our redemption and the redemption of others? (*Acts 14:22; Rom 8:17; Phil 3:10–11; Col 1:24; 2 Thes 1:5; 2 Tm 2:11–12; Jas 1:12*)
- Is love a greater virtue than faith? (*1 Cor 13:2; 13:13; Gal 5:6*)
- Did Christ die for all people in addition to the saved (contrary to Calvinist teaching that Christ died only for the elect)? (*Heb 2:9, 10:29; 2 Pt 2:1*)
- Are relics that act as channels of God’s miraculous power really in the Bible? (*2 Ki 13:21; Acts 19:11–12*)
- Is the Eucharist really the Body and Blood of Christ? (*1 Cor 10:16, 11:27; Jn 6:55–56*)
- Is the Lord’s Table also an altar of sacrifice? (*1 Cor 10:18–21; Hebrews 13:10; see also Mal 1:6–14*)
- Did Jesus institute the Sacrament of the Anointing of the Sick, and does it confer spiritual and physical grace to the recipient? (*Mk 6:10–13; Jas 5:14–15*)
- Does Christian marriage convey sacramental grace? (*1 Cor 7:14–16*)
- Do we have guardian angels? (*Mt 18:10; Acts 12:15*)
- Did Jesus pray for a visible unity of His Church as a witness to the unbelieving world? (*Jn 17:21*)
- Was Peter the leader of the early Church as first among the Apostles, their leader and spokesman? (*Mt 10:1–4; 16:13–16; 17:24; Mk 1:36; 3:16–19; 8:27–29; 16:7; Lk 6:12–16; 9:32; 12:4; 22:31–32; Jn 6:67–69; 21:15–17; Acts 1:13; 2:14; Gal 1:18; 1 Cor 15:5*)

Prayer List



Clergy

- For Frank, a United Methodist seminarian in South Carolina, that he would soon complete his journey into full communion with the Catholic Church.
- For Andrew, an Episcopal priest in the Midwest, that Jesus would guide him to follow the path of Blessed John Henry Newman.
- For a Southern Baptist professor in Virginia, that the Holy Spirit would inspire him to ask questions whose answers he truly needs to clear all obstacles between him and full communion with the Catholic Church.
- For Matthew, an Episcopal minister in the deep South, that his prayer and studies would cause his heart to burn to become a full member of the ancient Church of the Apostles of Jesus.
- For Michael, a former Southern Baptist minister in Arkansas, that his journey would soon bring him to the shores of the Tiber, and that he would be granted the courage to swim to the opposite shore.
- For Mark, a nondenominational minister in New Mexico, that Jesus would call him to return to the Catholic faith of his youth.

■ For Peter, a former nondenominational professor in Texas, that the graces of the Easter sacraments would find good soil in him and bear much fruit.

Layity

- For Karen, that her new life as a Catholic would bring her a continual source of joy and blessing.
- For Randy and Karen’s continued discernment about where God is leading them, and that they would adjust well to their new parish community.
- For Lee, that he would experience warmth and fellowship in his new Catholic parish.
- For Ana, who was raised Catholic and is seeking fully to understand Catholic teaching as she looks to come back to the Catholic Church.
- For Rachel, as she discerns when to enter the Church by taking into consideration her family’s concerns.
- For Tara, who is interested in learning about Catholic teaching but has had difficulties in her life delaying her search.
- For Angela, who has worries and doubts about the Catholic faith, that Jesus would quiet her heart and allow her to find answers to her questions.
- For Charlotte and her husband, who are separated from the Catholic Church, that they would find reconciliation and peace in returning to the See of Peter.
- For Barbara, that the Holy Spirit would guide her discernment of the truths of the Catholic faith.
- For the repose of the soul of Charles, father of Dave Griffey, and that Dave and his family would encounter solace in the knowledge of God’s everlasting love and mercy.

In every issue we include timely prayer concerns from the membership. All members are encouraged to pray at least one hour each month before the Blessed Sacrament for the needs, both general and specific, of the CHNetwork and its members and supporters.

Please submit all prayer requests and answers to CHNI Prayer List, PO Box 8290, Zanesville, OH 43702. Or email prayer requests to prayers@chnetwork.org.

We use only first names to preserve privacy.

The Coming Home Network International

PO Box 8290

Zanesville, OH 43702

ADDRESS SERVICE REQUESTED



www.chnetwork.org HAS A NEW LOOK!

The Coming Home Network International invites you to visit our newly redesigned website where you can follow our blog, read conversion stories, watch CHNI videos, and join in discussions on our forum. Keep up to date with the CHNI's apostolate and become more involved in our mission to assist men and women who are on the journey to the Catholic Church.

www.chnetwork.org

VISIT! SHARE! ENJOY!