



## June 2012 Newsletter

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# THE COMING HOME NETWORK INTERNATIONAL



## Back Home *By Randall Ory*

I left and came back.

That simple 5-word phrase describes a set of life decisions, over an 11-year period, resulting in my departure from and return to the Catholic Faith.

### “Cradle Catholicism”

I began my journey in 1959 at St. Francis of Assisi Catholic Church. As with most cradle Catholics, I don't recall my baptism—the watery genesis of our earthly journey—but I have profound, vivid memories of my Catholic upbringing.

The son of a French-Catholic father and an Irish-Catholic mother, my world was viscerally Catholic. I was raised in New Orleans where Catholic churches dot every corner—our football team is even called the “Saints.”

My earliest memories are of our first family home. It was saturated in Catholic imagery: a picture of the Holy Family, a holy card on the refrigerator, a crucifix appropriately placed to bless the home, and a rosary tucked safely under my pillow. I am sure there was a Bible somewhere in the house, but it was likely hidden away in a drawer, so no Catholic visitors would think we were dabbling in Protestantism—joking! The crucifix that was originally placed over my childhood bedroom doorway over 50 years

ago now hangs in our garage over the door entering our house. Traditions die slowly, if at all.

Our parents attended Catholic elementary school and high school, so it was clear that my sister and I were destined for Catholic schools. My most vivid religious recollection from my elementary school years was my time as an altar boy in 8<sup>th</sup> grade. While we wore uniforms during the school day, there was something extraordinary about donning that black and white Roman “toga” and participating in the sacred rituals around the holy altar: bringing the water and wine to the priest, holding the holy books for prayer, and, my favorite, walking through the church with lit candles during the Good Friday Stations of the Cross. Keeping those candles lit while moving from station to station was a miracle unto itself!

After graduating from Catholic high school, it was on to college, which was my first non-Catholic academic experience in over 12 years. Unlike many college students, I tried to stay close to my faith tradition. In the midst of the mayhem of college life, the quiet Catholic church near my dorm provided a wonderful noontime solace for prayer, reflection, and continued connection to my Catholic Faith.

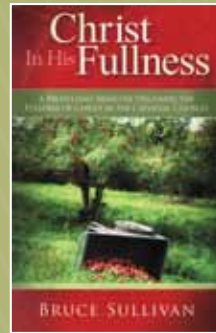
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*Journeys Home*

# FEATURED RESOURCES

## Christ in His Fullness — By Bruce Sullivan

*Christ in His Fullness* details the journey of Bruce Sullivan, who was a Church of Christ minister for 7 years before entering the Catholic Church. This book explains the joys, struggles, fears, and peace that come from an individual's realization that the fullness of truth is found within the Catholic Church. Bruce Sullivan presents an in-depth study of the issues that prevent many from ever considering the Catholic Church while emphasizing in a positive way the great gift awaiting all who will embrace the Catholic Faith, the gift of having Christ in all of His fullness.



## Deep in Scripture Radio Program Special!

Bruce Sullivan joins Marcus Grodi in this Deep in Scripture radio program as they the Sacrament of Baptism.



\$35

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

\$50

For a donation of \$50, receive Christ in His Fullness.

\$75

For a donation of \$75, receive a Deep in Scripture CD and Christ in His Fullness.

...Journeys Home Continued...

## Guided by Curiosity

In 1979, while in college, I married my wife, Lynn. We attended Mass with great regularity. Not long after, I began to periodically attend daily Mass. At that time, I was not really familiar with the Bible. However, about a year earlier, I had been given an old King James Version Bible by a friend. I didn't know that it was a Protestant translation, but it served as an opportunity to polish my yellow-highlighting skills! For a year, I was reading that Bible, not in a systematic or orderly manner, but just randomly flipping to various sections. As part of my discipline of learning the Bible, I began to hand-write Bible verses on loose-leaf paper.

Sometime in the summer of 1980, I became curious about the beliefs and practices of the "other" churches. I visited the nearby Baptist church and remember being struck by the strength of their singing. Sometime after the Baptist church visit, a little church I had not noticed before caught my eye: the Church of Christ. The austere church building, with its predictable white steeple, sat quietly on a busy road near my house.

One day, I called the pastor of the church to ask some innocent questions. I told him I was Catholic and just interested in what they believed. He invited me to their Wednesday mid-week service, which happened to be the next night. I said I would like to come—merely to check it out.

I went the next night and learned they were studying the Old Testament book of Exodus. There were probably 40 people in the "fellowship hall" reading and discussing the text of Exodus.

I must admit, as a Catholic, it was both refreshing and bizarre to see that many people talking about the Bible.

I was invited to stay after the lesson for the Wednesday evening devotional. We were told this would consist of prayer and a few songs. We moved to the main sanctuary and my eyes quickly scanned the environment: no crucifix, not even a cross, no stained glass—and where were the holy water fonts? Also conspicuously absent was the altar. There was no religious art or Stations of the Cross. The only common fixture was they had pews like we had pews—a fairly minimal similarity, to be sure.

After my quick observations about the minimalism of the environment, I recognized someone from work. Our encounter was quite a surprise for her, because I guess she never expected me to drop in on their small congregation. Over the next few days my work friend was eager to talk to me about my experience and what her congregation believed. Since my experience had been relatively pleasant, I pledged to visit again soon, maybe even on a Sunday. A few weeks later, I visited again and continued going on random Sundays—attending the Church of Christ for their morning service and Mass on Sunday evening.

After attending off and on for a few months, my work friend invited Lynn and me to join them in a Bible study. We agreed. I expected this Bible study to be informal: pick up and start reading somewhere in the Bible and discuss. Maybe even focus on a particular book and study—but I was in for a surprise. We engaged in something called the Open Bible

## ...Journeys Home Continued...

Study. It consisted of a series of pamphlets, colorful but laid out in a simple Q&A format. You read a Bible verse or two on a particular subject and then answered a yes or no question. The approach worked something like this:

### AUTHORITY

Read: Matthew 15: 8–9 and II Timothy 3:16–17

Q.) From reading the Bible passages above, wouldn't you agree that the Bible should serve as our only authority in spiritual matters? ☒ Yes or ☐ No

There were around 40–50 of these questions, all arrayed under different subjects, such as: the Bible, proper worship, the Church, and salvation. Clearly, the canned approach called for the “correct” answer. If we answered correctly, we merely proceeded. If we answered incorrectly, there was some discussion, but the primary approach was to re-read the passage, because we had clearly missed something!

### “Sitting the Fence”

After a few weeks of study we hit what was—from their point of view—the moment of decision. The program had been building to some crescendo, and subjects at the end included belief, repentance, and Baptism. I recall we had no issues with the “belief and repentance” passages (they seemed reasonable enough), but there were some insinuations regarding Baptism that I had not encountered before. The section on Baptism included passages such as Acts 2:38 and 8:26–40. The whole purpose was to show that proper Baptism included: 1) those that could believe and repent; 2) by immersion only; and 3) for the remission of sins.

We read the passages on Baptism. As I recall the canned Baptism question read something similar to “Given the passages just read, would you agree that Baptism must be by immersion for the remission of sins?” A vigorous discussion ensued, with me mainly attempting to defend my infant Baptism. I don't recall all of the details of the discussion, but I remember it remained friendly—and geared toward their continuous presentation of Bible verses to consider. I also recall more generally, that anytime there was an attempt to talk about some practice or belief “outside the Bible,” we were always directed back to the earlier subject of “authority” and the questions focused on the sole authority of the Bible.

The study had ended with the question, “so now, will you submit to the Lord in Baptism?” Since there was nowhere else to go, Lynn and I took a bit of a breather from the study. A few weeks passed, as we discussed our next steps. We were still attending Mass weekly and, with increasing interest, were also periodically attending the Church of Christ. Add to all of this that our knowledge of the Catholic Faith, particularly its history and theology, was quite superficial.

Unsure what else to do, without prayerful reflection and without consultation with our parish priest or any Catholic friends, ... continued on page 4



## DEEP IN SCRIPTURE

### On EWTN radio with Marcus Grodi & Guests

Airs: Wednesdays @ 2:00 PM ET

Encores: Thursdays @ 1:00 AM ET

Be sure to check out our *Deep in Scripture* website, [deepinscripture.com](http://deepinscripture.com), where you can:

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

### Deep in Scripture Guests

#### June 6

Charles Wadlow, *Revert\**

#### June 13

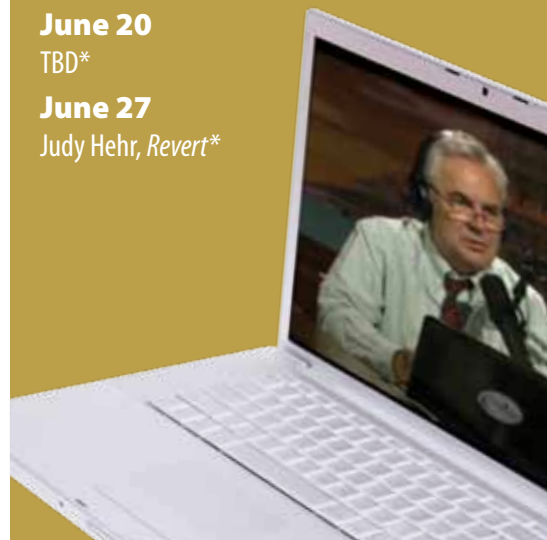
Collin Raye, *Former Southern Baptist\**

#### June 20

TBD\*

#### June 27

Judy Hehr, *Revert\**



*\*This schedule is subject to change.*





## EWTN'S THE JOURNEY HOME

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

### TELEVISION

Mondays at 8:00 PM ET

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

Fridays 5:00 AM ET

Saturdays 11:00 PM ET

### RADIO

Mondays at 8:00 PM ET

Encore: Saturdays 7:00 AM ET

Sundays 1:00 AM ET

Monday-Friday 12:00 AM ET: *The Best of the Journey Home*

### June 4

Charles Wadlow\*

*Revert*

### June 11

Collin Raye\*

*Former Southern Baptist*

### June 18

The Journey Home International \*

### June 25

Judy Hehr\*

*Revert*

*\*This schedule is subject to change.*



## ...Journeys Home Continued...

we submitted to be baptized in the Church of Christ in August 1980. I remember the great joy that was expressed by the whole congregation.

As crazy as it may sound, I really viewed our baptism by immersion at the time as merely “an upgrade” to our earlier Catholic Baptism. I don’t recall at the time thinking that we had fully renounced our infant Baptism. In many ways, while we saw ourselves as joined to this small congregation of believers, I still thought of myself as Catholic! I never shared this with them, but I had not fully shed my Catholic identity. I do not recall precisely when it happened, but after several weeks, we just stopped going to Mass. We were becoming more integrated into this newfound experience.

### 11 years in the Churches of Christ (1980–1991)

Our 11-year odyssey in the Churches of Christ can be broken into 3 periods: the early years of learning/indoctrination (1980–1984); the years of full embrace (1984–1987); and the years of doubt, research, and radical change (1987–1991).

The early years of learning/  
indoctrination (1980–1984)

The years of full embrace (1984–1987)

The years of doubt, research, and  
radical change (1987–1991)

During those first 4 years (1980–1984), I was drinking from the Restoration fire-hose. I was attending every Bible class, Gospel Meeting, and Lectureship that I could, and was reading “brotherhood” literature and books. Simply put, I was buying into the entire paradigm of this new faith group. During those formative years, I did not seriously critique the Catholic Faith, but was more interested in learning the “ins and outs” of “New Testament Christianity.”

During the second period (1984–1987), my embrace of “all things Church of Christ” reached fruition. I fully embraced the notion that all other “churches” were merely denominations. I was confident that the Bible, and the Bible alone, was the sole authority in religion. On top of this, I had become convinced it had always been that way. I was convinced that the Lord’s Church had existed in the beginning and from the beginning, but had gone into centuries of hiding, only to emerge during the Restoration movement of the 19<sup>th</sup> Century. I began to serve as a backup preacher. I was the lead adult Bible class instructor. I created and distributed Bible tracts, outlining the simple plan of salvation. I met and debated with Jehovah’s Witnesses and Mormons on the merits of simply focusing on the Bible. I had forgotten about my Catholic Faith—or so I thought.

*...Journeys Home continued on page 12*



Marcus Grodi

# Luke 14: 14

## AN EXAMINATION OF CONVERSION

St. Paul wrote to his “son in the faith” St. Timothy that “God our Savior . . . desires all men to be saved and to come to the knowledge of the truth” (1 Tim 2:4). He penned this after all the joy and trials of his own conversion and his travels as a missionary, bringing many from paganism or Judaism into the Christian Faith.

The world has now witnessed 2000 years of conversions, in every culture, nation, or ethnic group, and the universal witness is that this conversion of salvation and truth is one of great joy and fulfillment. For many, conversion to Jesus and His Church involves only minor changes in lifestyle or relationships. For others, however, conversion can bring great upheaval, even crises which they never anticipated.

The book of Acts details the beginning of these centuries of conversion, stating that “the word of God increased, and the number of the disciples multiplied greatly in Jerusalem” (Acts 6:7). An oft ignored continuation of that verse relates that “a great many of the priests were obedient to the faith.” Generally, Jewish priests were married with families. We have no further records on these first Jewish priest converts, but what did they do once they converted? With the joy that came with their salvation in Jesus Christ, what upheavals, even crises, occurred in their lives? Did their families convert with them, or reject them? How did they support themselves? Did any of these Jewish priest converts become Christian priests or bishops? We don’t know the answers to these questions, but this passage does suggest that from the beginning “clergy converts” were probably facing vocational, occupational, and marital issues similar to those faced by modern clergy inquirers and converts.

We know that not every story about Jesus was recorded in the Gospels (cf. Jn 21:25). The authors were selective, for various reasons, and likely to address the needs of their intended audience. Such was the case with St. Luke who desired “to write an orderly account” so that Theophilus might “know the truth concerning the things of which [he had] been informed” (Lk 1:3–4).

Recently I was reading through Luke 14 and was struck by how the entire chapter contained stories and teachings that relate directly to the challenges faced by those either considering conversion or who have recently converted

to the Catholic Church. The literal sense of the stories proclaims the divine power and authority of Jesus as the long awaited Messiah, but the spiritual (anagogical) sense speaks directly to the unique challenges of the journey. This essentially involves reading the text with a hermeneutic of conversion.

Chapter 15 could be included in this discussion (the ninety-nine and the one found sheep; the rejoicing in heaven over one repentant sinner; the found coin; the prodigal sons and the loving father), but chapter 14 particularly provides much material for an examination of conversion.

### Luke 14:1-6

“One sabbath when he went to dine at the house of a ruler who belonged to the Pharisees, they were watching him. And behold, there was a man before him who had dropsy. And Jesus spoke to the lawyers and Pharisees, saying, ‘Is it lawful to heal on the sabbath, or not?’ But they were silent. Then he took him and healed him, and let him go. And he said to them, ‘Which of you, having a son or an ox that has fallen into a well, will not immediately pull him out on a sabbath day?’ And they could not reply to this.”

We generally hear this story as pointing us to the compassion and power of Christ. Two other familiar stories of conversion are worth considering:

*Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Beth-za’tha, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, “Do you want to be healed?” The sick man answered him, “Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me.” Jesus said to him, “Rise, take up your pallet, and walk.” And at once the man was healed, and he took up his pallet and walked. Now that day was the sabbath (Jn 5:2–9).*

*Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. And a man lame from birth*

... continued on page 10

*was being carried, whom they laid daily at that gate of the temple which is called Beautiful to ask alms of those who entered the temple. Seeing Peter and John about to go into the temple, he asked for alms. And Peter directed his gaze at him, with John, and said, "Look at us." And he fixed his attention upon them, expecting to receive something from them. But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong. And leaping up he stood and walked and entered the temple with them, walking and leaping and praising God. And all the people saw him walking and praising God, and recognized him as the one who sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him. While he clung to Peter and John, all the people ran together to them in the portico called Solomon's, astounded (Acts 3:1–11).*



Sts. Peter & John Healing the Lame Man by Poussin

### CONVERSION IS A MYSTERIOUSLY SELECTIVE WORK OF GOD'S MERCIFUL GRACE.

In all these cases, one among many was chosen, awakened, and healed. Here is the mystery of God's merciful grace, which we have each experienced. Most converts have friends who know as much as or more than they do about the fullness of faith in the Catholic Church, yet, for sometimes indeterminate reasons, these friends do not see the convincing reasons and mandate to convert, and so remain uninterested in "coming home."

We need to be constantly grateful for the "healing" we have received. St. Paul expressed this to his "son in the faith" Timothy:

*I thank him who has given me strength for this, Christ Jesus our Lord, because he judged me faithful by appointing me to his service, though I formerly blasphemed and persecuted and insulted him; but I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus (1 Tim 1:12–14).*

Most of our non-Catholic friends continue to serve in sincerity, yet are to a certain extent ignorant of Catholic teaching. We must continue to pray for them.

During our 18 years, the CHNetwork has worked with over 1500 non-Catholic clergy from over 100 denomina-

tions. New clergy inquirers contact our offices at the rate of 2–5 per week! Alone this data sounds significant—and it is because every individual clergy inquirer or convert represents many needs and challenges for him and his family.

A recent *Yearbook of Christianity*, however, indicates that there are over 600,000 ministers

in America: approx. 55,000 of these are Catholic; 3,000 are Orthodox; which leaves over 540,000 non-Catholic ministers! Comparatively, 1500 is a mere drop in the ocean!

So why aren't more men and women interested and moving toward the Church? Only God knows. Certainly we ought to be more active in the new evangelization, but still there is the mystery of God's merciful grace—especially the mystery of why He chose you and me!

### CONVERSION CAN HAVE A DRASTIC EFFECT ON OUR LIVES.

As in all of the cases mentioned in the beginning of the article, the conversions caused drastic life changes in the healed and converted: the three formerly lame men had always supported themselves through begging for alms; now they were healed and everyone knew it! And though their neighbors rejoiced with them, when the next morning came, how did they proceed with life? How did these men continue to support themselves? Had they ever learned another trade, since they presumed they would always be lame and dependent upon others?

Such is true with so many clergy converts, who may have had no other training and work experiences except in pastoral ministry. Most never anticipated making such drastic changes to their lives and careers as becoming Catholic! And as a result, many assume, not only that the Catholic priesthood is the obvious option, but that this must be the calling to which God had always been preparing them.

This is why the CHNetwork tries to help inquiring clergy examine all aspects of their lives—their vocational options, skills, and calling—before they resign from ministry and enter the Church.

## Luke 14: 7-11

*"Now he told a parable to those who were invited, when he marked how they chose the places of honor, saying to them, 'When you are invited by any one to a marriage feast, do not sit*

down in a place of honor, lest a more eminent man than you be invited by him; and he who invited you both will come and say to you, "Give place to this man," and then you will begin with shame to take the lowest place. But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, "Friend, go up higher"; then you will be honored in the presence of all who sit at table with you. For every one who exalts himself will be humbled, and he who humbles himself will be exalted."

### CONVERSION REQUIRES CONSTANT GROWTH IN HUMILITY.

Here Jesus was teaching His disciples about the importance of humility. Is it possible, though, that the reason St. Luke included this story was also because some converts (maybe some of those priest converts) were assuming they brought with them some level of entitlement?—that they had reached high levels of leadership and honor before their conversions, and now assumed this justified a lateral promotion?

The truth—which is essential for clergy inquirers and converts to understand and accept as soon as possible—is that there is a vast difference between Protestant ordination and Catholic priestly ordination. There are many historical, theological, and philosophical reasons for this, but maybe the most obvious is that the men (and women) who laid their hands upon non-Catholic clergy ordaining them may have been well-meaning and sincere believers, following their denomination's understanding of ordination, but they had no apostolic authority to ordain anyone to priesthood.

St. Paul himself emphasized the crucial importance of being "sent" to have the authority to preach (Rom 10:15). Here's the question for those of us who were non-Catholic clergy: Who "sent" us when we were ordained to preach, and who "sent" those who "sent" us? God in His mercy can indeed grant grace and bless our efforts, but we must be cautious when we presume that our non-Catholic ordinations were to some degree akin to that performed by a Catholic bishop, a successor of the Apostles. And since the Church has clearly determined and declared that Anglican orders are not valid (because of an inherent defect of both "form" and "intention"; see Pope Leo XIII's *Apostolicae Curae: On the Nullity of Anglican Orders*), it is highly unlikely that any other non-Catholic orders are any less null (except the Orthodox).

Growing in humility requires that we not presume that our prior ordinations and achievements entitle us for the Catholic priesthood, but rather that our training, gifts, and experiences have prepared us to serve as faithful Catholic lay men and women. At first hearing this may offend us,

but it's likely that any Catholic teenager who has received the Sacrament of Confirmation has a more valid "ordination" to ministry, through the charism anointing of the bishop and resultant gifts of the Holy Spirit, than any Protestant ordination.

The majority of clergy inquirers and converts, therefore, need to reconcile themselves to the fact that entrance into the Catholic Church means that, regardless of what their ordinations and hierarchical achievements once meant to them or their non-Catholic traditions, they are now laity. To a real extent, most clergy inquirers should set aside any expectations of consideration for Catholic priesthood, and instead learn to appreciate the high calling of the Catholic lay apostolate, as described in Vatican II's Decree on the Apostolate of the Laity (*Apostolicam Actuositatem*) and most excellently in Blessed John Paul II's Apostolic Exhortation, *Christifideles Laici*.

I have come to believe that the measure to which we have grown in humility is the measure to which we have grown at all, and for clergy converts, growth in humility requires that we "go and sit in the lowest place," willing, for the sake of Christ and His Church, to start over, accepting with joy whatever opportunity of service He brings into our lives.

## Luke 14:12-14

"He said also to the man who had invited him, 'When you give a dinner or a banquet, do not invite your friends or your brothers or your kinsmen or rich neighbors, lest they also invite you in return, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you. You will be repaid at the resurrection of the just.'"

### CONVERSION REQUIRES THAT WE BE CAUTIOUS OF THE TEMPTATION TO BECOME A MEMBER OF THE ELITE, THE COMFORTABLE, THE POWERFUL, THE ENLIGHTENED.

This often accompanies the feelings of entitlement that some bring with them. We all know we are not to entertain any sense of importance due to our ordinations, assignments, or promotions, because Jesus specifically warned against this!

*But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served*

... continued on page 8



*but to serve, and to give his life as a ransom for many.” (Mt 20:25–28)*

Nonetheless, I have witnessed some clergy converts who love the attention, the front-row seats, the public notoriety, and particularly seem to glory in the new robes, pomp, and circumstance that they had not experienced in their former less liturgical traditions. Again the need for continuous growth in humility.

## Luke 14: 15-24

“When one of those who sat at table with him heard this, he said to him, ‘Blessed is he who shall eat bread in the kingdom of God!’ But he said to him, ‘A man once gave a great banquet, and invited many; and at the time for the banquet he sent his servant to say to those who had been invited, “Come; for all is now ready.”’ But they all alike began to make excuses. The first said to him, ‘I have bought a field, and I must go out and see it; I pray you, have me excused.’ And another said, ‘I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused.’ And another said, ‘I have married a wife, and therefore I cannot come.’ So the servant came and reported this to his master. Then the householder in anger said to his servant, ‘Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.’ And the servant said, ‘Sir, what you commanded has been done, and still there is room.’ And the master said to the servant, ‘Go out to the highways and hedges, and compel people to come in, that my house may be filled.’ For I tell you, none of those men who were invited shall taste my banquet.”

### CONVERSION INVOLVES AN INFORMED, COURAGEOUS ACT OF THE WILL.

Jesus said often to His audience, “He who has ears to hear, let him hear.” Conversion is not merely a passive work of God’s grace, changing our hearts and minds, convincing us so that we have no choice but to drop everything and convert: it always involves the mysterious partnership of His grace and our free will.

Jesus expressed this well in His parable of the sower:

*As for what was sown on good soil, this is he who hears the word and understands it; he indeed bears fruit, and yields, in one case a hundredfold, in another sixty, and in another thirty. (Matthew 13:23)*

We can all attest to how God’s grace has helped us hear and understand, and enabled us to respond and accomplish sometimes miraculous tasks for His glory. But in every case we each had to respond and act with our will; “bearing” fruit involves our informed courageous act of the will.

Behind all of this is the spiritual battle, for our souls as well as those for whom our witness can affect. Therefore, we can be tempted to come up with all kinds of excuses NOT to respond to God’s invitation; and many of these excuses can sound valid and justifiable—we in the CHNetwork have heard them repeatedly during our 18 years! And it has always been our policy never to “push, pull, or prod” anyone into the Church, because it must be a free act of intellect and will, heart and mind, as they are led by the Spirit.

Yet, given statements like the following from Blessed John Henry Cardinal Newman, we still want to do whatever we can to help seeking inquirers come home:

*[N]ot for one moment have I felt otherwise than most grateful to God that I did what I did last October—and it comes to me sometimes with affright ‘what if I had missed the moment and lost my election!’ and day by day I seem to gain a nearer approach to Him who condescends to dwell with man upon earth under sensible forms—but what would I have given for a clearer view at the time of acting, and for a year before! (Letter to Elizabeth Swinburne, 1845; quoted in Stanley Jaki, “Newman to Converts,” (Real View Books; 2001), p.112.)*

### CONVERSION REQUIRES THAT WE REMEMBER THAT WE, TOO, WERE ONCE SPIRITUALLY POOR, MAIMED, LAME, AND BLIND. WE MUST NEVER FORGET WHO WE HAVE LEFT BEHIND!

The problem arises, mostly because of sin, that priests and laity can adopt an imbalance in their understanding of the ministry of the Church: one can easily over-emphasize the priestly-sacramental aspects while ignoring the call to evangelize and teach (this is not merely a Catholic problem). Too often it’s easier to see the Church as a dispenser of sacraments and provider of programs, while hundreds of families living in the neighborhoods surrounding a parish remain uncontacted and uninvited into the Church.

Statistics continually show that only around 20% of the American population claim to be Catholic. But how many even of these claimants are sincere practicing Catholics living in grace? I guesstimate half; a bishop recently told me he guesstimates 30%! If we assume half, that means that of every 100 people who die, only 10 die with the benefit of the Catholic sacraments! Do the sacraments make a difference? Then merely offering the sacraments is not enough; we have a lot of work to do!

This requires that converts particularly remember that we, too, were spiritually poor, maimed, lame, and blind; and because of the uniqueness of what we experienced from our previous traditions, we are uniquely prepared to reach back to those we left behind.



Jesus gave multiple commands to His Apostles on how they were to carry on His ministry after He was gone. Three of the most important are: (1) "Do this in remembrance of me" (Lk 22:19); (2) "Abide in me, and I in you" (Jn 15:4); and (3) "Go make disciples of all nations, baptizing them..." (Mt 28:19). Far too often, ministers focus most of their attention on: (1) the sacramental/priestly functions, because this is most easily scheduled; then (2) their personal spiritual welfare; but often very little to (3) evangelization and catechesis. We need to strike a healthy balance.

## Luke 14:25-27

Now great multitudes accompanied him; and he turned and said to them, "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me, cannot be my disciple."

### CONVERSION REQUIRES PERSONAL TRUST IN GOD AND HIS CHURCH.

One of the most common experiences shared by clergy inquirers and converts is that they often feel quite alone in their journeys. They have few people, if any, they can talk to concerning their new discoveries about the Catholic Faith. This was the primary reason we started the CHNetwork.

Sometimes this decision puts inquirers and converts at odds with everyone they've ever known—family, friends, or colleagues. There can be great temptation to see this as a valid reason for not converting: "Hey, if they all feel I'm wrong, maybe they're right!"

Conversion, therefore, requires informed, prayerful, constant, and courageous trust in God and His Church.

### CONVERSION REQUIRES THAT WE EXAMINE OUR ASSUMPTIONS ABOUT MARRIAGE.

Many of us, from other traditions—especially here in America—think of our callings as mostly individualistic: "God called *me* to the ministry. Now He's calling *me* to resign and become Catholic. Is He now calling *me* to the priesthood?" We have in our CHNetwork database copious correspondence with inquiring clergy. But sometimes after a dozen emails, we have to ask, "Are you married?" because they have never mentioned the status of where their wives are in this process, especially how their wives are feeling about their consideration of the Catholic priesthood.

As a Presbyterian clergy convert, I was told from the early days of my own journey that I had the option of pursuing the priesthood directly through my local bishop. I have

discussed this with all four bishops I have lived under; my present bishop, after several years of discussions, recently told me we were now on the path of discernment. But after a month, I told him, no, I had decided/discerned that the priesthood was not where God was calling me. There were lots of reasons, but the primary one was that after 19 years of being a Catholic, I realized I was still thinking of my marriage/calling from an individualistic perspective. Marilyn had grown to accept this possibility and had expressed her "permission" and support if this was the direction I felt God was calling me; but she was not expressing the sense that *she* perceived any call to this, nor did she freely express that she sensed that I was called to this—she was not telling me I ought to become a priest!

Under the Catholic sacramental understanding of marriage, the two have become one; and I believe it is not enough for the wife to give her husband permission to be a priest, or to be willing to support him; but rather it needs to be a mutual call; not that she is going to take on the roll of so many Protestant clergy wives, but rather that she equally senses a call to this radically different life.

## Luke 14:28-33

For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, saying, 'This man began to build, and was not able to finish.' Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while the other is yet a great way off, he sends an embassy and asks terms of peace. So therefore, whoever of you does not renounce all that he has cannot be my disciple.

### CONVERSION REQUIRES SELF-EXAMINATION AND PLANNING.

Many converts assume that God and His Church, of course, will take care of them. Doesn't Scripture promise that, "in everything God works for good with those who love him, who are called according to his purpose" (Rom 8:28)? So, shouldn't we expect that He will provide all our needs, since we love Him and He called us?

However, through our work with nearly 800 clergy converts, it's pretty obvious that God's providence is not always equal to what we expect. He calls us to take responsibility of and use the gifts He has given us—especially recognizing how important suffering is in our growth in holiness!

... continued on page 10

Certainly the mandate holds true, as expressed in *Lumen Gentium* 14: "Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it, or to remain in it."

However, the many responsibilities that come with our sacramental vows of marriage may affect the timing of this conversion. Hence we are called to "first sit down and count the cost," not to reject conversion, but to discern the timing.

### CONVERSION REQUIRES SACRIFICE.

"So therefore, whoever of you does not renounce all that he has cannot be my disciple." We live in a culture that is so materially rich, with so many services that are good and helpful for our families and for protecting our futures, that we can become paralyzed from moving forward out of fear for losing these services and material blessings. True conversion, however, may require that we let go of everything.

Here we encounter the Catholic theology of redemptive suffering. Much can be said, but we live in a culture that does everything possible to avoid suffering, and to portray suffering as the worst evil. On the other hand, the Church, following the teaching of our Lord, emphasizes that a key element in our spiritual growth is suffering. To what extent are we slowed down in our movement toward the Church out of fear of suffering?

## Luke 14:34-35

Salt is good; but if salt has lost its taste, how shall its saltiness be restored? It is fit neither for the land nor for the dung-hill; men throw it away. He who has ears to hear, let him hear.

### CONVERSION REQUIRES EXAMINING OUR PRESUMPTIONS AND "BAGGAGE."

We in the CHNetwork believe, from our experience, that one of the most important things an inquirer or convert needs to do is recognize the differences between his or her previous ways of thinking, praying, and discerning God's will and an authentic Catholic way of thinking, praying, and discerning. These differences may not be readily apparent from a reading of the *Catechism* or the documents of Vatican II (though I strongly recommend both!). This is particularly true about the way we "hear" and "discern" whether God called us and is still calling clergy converts into full-time ministry.

The danger is that clergy inquirers are preparing to make one of the most difficult and important decisions of their lives, yet they are still doing so with the assumptions

of their non-Catholic traditions: How does one hear God? How does God speak to us? Fleeces? Still small voices? Seeming coincidental unexplainable occurrences? Yes! Of course! But how do we discern accurately what He is telling us, especially when it means the welfare and future of our families, marriages, and ministries?

This is why the CHNetwork tries to help clergy inquirers while they are still on the journey, to examine their assumptions and discover the beauty of Catholic discernment, especially using the steps of St. Ignatius of Loyola.

Converts do indeed have much to bring to the Church. As *Unitatis Redintegratio* stated, "Nor should we forget that anything wrought by the grace of the Holy Spirit in the hearts of our separated brethren can be a help to our own edification" (UR, 4). However, this does not mean that everything from our old tradition ought to be brought along or, for that matter, promoted as an answer to the Church's ills! As stated earlier, we must enter the Church willing to accept the bottom seat, until invited up.

All of this is a reminder that clergy inquirers and converts need to determine to what extent their "salt has lost its taste" because the tradition in which they were formed and from which they have converted had "lost its taste."

### CONVERSION MEANS MORE THAN MERELY "ADDING ON" TO WHAT WE PRESUME WE HAVE ALWAYS HAD "RIGHT."

I confess to this problem, which we have heard also from many converts: we think all that is necessary in conversion is now to jettison certain aspects of our past that are false, and add on the uniquely Catholic truths we may have rejected before: purgatory, praying to Mary and the saints; belief in the Real Presence of Christ in the Eucharist; Baptism as the entrance into the Body of Christ. But these are far more than mere add-ons. Rather they are expressions of a much deeper, richer, more integrated Catholic theology, philosophy, and culture.

I think this requires that we be willing to examine all aspects of our theological and philosophical presumptions, down to our very understanding of Jesus Christ our Lord.

Some of our former traditions are more in need of this critical examination.

### CONVERSION, THEREFORE, REQUIRES CONTINUAL CONVERSION!

I can attest to how much I continually am learning and unlearning, still becoming a Catholic. After nearly 19 years a Catholic (after 40 years a Protestant, 10 of which an ordained pastor), I'm still amazed how much baggage from my past I continue to discover that still hinders my full appreciation of the Catholic Faith. As I wrote earlier, many key aspects of the Catholic Faith can remain as add-ons for

converts, and I think, as a result, this holds many back from fully benefiting from the graces and blessings of our Faith.

I remember an experience once when driving in the wee hours of the morning north into Michigan. I was tired and came to a fork in the highway and, unintentionally, took the wrong fork. An hour later I realized I had driven 60 miles west out of my way, when I should have been 60 miles north. The problem was there was no direct short-cut route NE across country, so I had to turn around, drive the 60 miles back east, then take the correct route north.

This experience stands as an analogy for our journeys: in many ways our journeys forward into the Catholic Faith

require that we first take some big steps backwards, re-examining what we have for so long assumed in our non-Catholic background, to determine if there are assumptions we need to realign or even reject.

As TS Elliot once wrote, "The way up and the way down are one and the same." Our journey forward sometimes requires a journey downward if not backwards. Conversion requires continual conversion. ■

## BLOG

Please visit [www.chnetwork.org/blog](http://www.chnetwork.org/blog) to comment on and discuss this article!

# Prayer List



## Clergy

- For Katherine, a Non-denominational minister in New York, that she may discover God's will for her in His holy Church.
- For Jim, a Lutheran minister in the South, that the Holy Spirit would guide him over every obstacle he perceives between him and the Catholic Church.
- For an Old Catholic deacon who is seeking the fullness of the faith, that the Father's love would guide him through the door on which he knocks.
- For Christopher, a Lutheran minister in Pennsylvania, that the Holy Spirit stirring in his heart may guide him home to the fullness of the Catholic Church.
- For an American military chaplain in Germany, that our Lord Jesus would use his discontent with his denomination to guide him home to the ancient Church of the Apostles.
- For a Lutheran pastor in Texas, that God would use the recent conversion of his friend to bring him also home.

■ For Richard, a Church of God in Christ seminarian, that our Lord Jesus would empower him with the wisdom and courage to respond to the resistance of his friends and family to his growing Catholic faith.

■ For Jeffrey, a Non-denominational military chaplain, that he might find guidance in how to become a Catholic Christian in his current circumstances.

## Lay

- For Elizabeth, that her prayers be answered and she be able to enter into full communion as a Catholic Christian.
- For Sherry and her husband as they embrace the fullness of all the Catholic Church has to offer and for their family and friends to understand their conversion.
- For Caroline, that God reveal to her His will for her faith journey.
- For Curtis, that his disappointment stemming from failings at the local church level be overcome by the witness of the saints.

■ For a man who feels drawn towards full communion with the Catholic Church, but is having a difficult time accepting the Church's teaching on homosexuality.

■ For Dave, that he persevere in his search for truth and that his wife's heart be softened to understand this quest.

■ For Brian, and David, that they may come home to Holy Mother Church by embracing the truth of Jesus Christ.

■ For Paul who suffers from a fatal condition, that Jesus give he and his wife the grace to carry this cross and healing if it is God's will.

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

Please submit all prayer requests and answers to CHNetwork Prayer List, PO Box 8290, Zanesville, OH 43702. Or email prayer requests to [prayers@chnetwork.org](mailto:prayers@chnetwork.org).

We use only first names to preserve privacy.





## MARCUS GRODI'S SPEAKING ENGAGEMENTS

**June 9, 2012**



Answer the Call Men's Conference  
Loretto, PA  
(814) 472-5903  
fellathedog@hotmail.com

**July 27–29, 2012**



Defending the Faith  
Steubenville, OH  
www.franciscanconferences.com  
(800) 437-8368

**August 3–5, 2012**



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



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Please go to [chnetwork.org/resources](http://chnetwork.org/resources) to see current job listings. Or, if you know of an employment opportunity that you would like posted, please e-mail it to [maryp@chnetwork.org](mailto:maryp@chnetwork.org).

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## ...Journeys Home Continued...

### Trouble in Paradise

After about 7 years of unquestioned embrace of this Fundamentalist religious trajectory, things began to change. There was no blazing light, no moment of deep religious conviction. Just slowly, but surely, I became uneasy with the over-simplified approach of biblical Fundamentalism. I was in no contact with Catholics at this time. In fact, I was not thinking about the Catholic Church at all. Nothing at the human level was propelling these uneasy concerns; so I have to attribute them to the Spirit.

I grew increasingly troubled with the “simple answers to complex questions” approach of biblical Fundamentalism. As I grew older, experience taught me that life was more complicated than what could be summarized in a bunch of religious clichés or a set of Bible texts, strung together like cans and string, could address.

I also became troubled as I thought about the necessary underpinning for all of this: that the Bible was solely authoritative, and that the original “Church of Christ” was strictly a “Bible church,” comprised of “New Testament Christians.” This overarching premise began to feel flimsy, but I pushed past my pride and began to investigate—quietly.

Please understand these creeping doubts about the validity of “Bible-only authority” were not propelled in any way by Catholic influence. To the contrary, my hope was that this new search would validate the decision I made 7 to 8 years earlier, to join the Lord’s New Testament Church.

### Studies in Early Church History

Around 1987, I began a rigorous investigation of the early Church Fathers. I heard about the Fathers from the periodic quoting of them by Church of Christ ministers—when they felt that a particular Church Father validated their view on a subject. I spent hours, months, and years opening up the Church Fathers. I read Clement, Ignatius, and Tertullian. I read Athanasius, Cyprian, and a host of others. I checked out books from the library and bought books that were primary sources of the Fathers. I did all of this while still an active member of the Church of Christ.

The more I read the Fathers, the more troubled I became. Not only was I not finding a “Bible only, New Testament Church,” but the descriptions of beliefs and liturgy I read the seemed like the Church I had left—the Catholic Church.

Now, one might say these findings were comforting. No! From my perspective at the time, this was *anything* but good. Not only was the foundation upon which I based my last several years crumbling, but what was emerging was the Church I had left behind. Even though I had abandoned the Catholic Faith without anger or frustration, being away for 8 years, in a biblical Fundamentalist church, is a long time. I didn’t know how to process these troubling findings, but I was not even considering the Catholic Church.

My intellectual curiosity would not let me extinguish this search for truth. I continued to read the Fathers and, as I did, I continued to encounter the Catholic Church in early Church history: its core beliefs, practices, prayers, creeds, sacramental life, liturgy...and the centrality of Eucharist. At every turn and in every century (7<sup>th</sup>, 5<sup>th</sup>, 4<sup>th</sup>, and even 2<sup>nd</sup> and 1<sup>st</sup>), I saw the Catho-

lic Church. What I did not find, to my dismay and discomfort, was the church I had embraced and had been a member of for these 8 years: one that believed in “*sola scriptura*” and one that was attempting to produce “New Testament Christians.” While my brain was fully engaged, my stomach hurt.

I tested these findings with my local preacher and elders, without revealing the extent of my search. I merely asked some questions about the early Church and the apparent absence of “New Testament Bible Christians” in those early centuries. What I received was a continued “maintenance of the party line”: I was told that the true Church of Christ is found in the New Testament (Romans 16:16), but an apostasy happened pretty quickly, so the smaller New Testament church went into virtual “hiding” while the apostate Roman Catholic Church grew in size and power. The true “New Testament Church” never ceased to actually exist, but just was suppressed and not really visible, until its fuller “restoration” later. I knew the drill, because I had used this same explanation myself. This programmed explanation fell woefully short of providing an explanation. It also matched nothing I was finding in my research—as it was appearing that the Catholic Church was seamlessly present from the very beginning.

## Back on the Fence

In parallel to this intellectual journey, another journey was taking place—one more subtle and veiled—the journey of the heart and emotions. By 1989 it was a full 9 years since I left the Catholic Church and fully wed myself to biblical Fundamentalism. The stark absence of ritual, symbol, sacred environment, and meaningful actions was beginning to become apparent. It was around this time, that I began dropping into a Catholic church for noon Mass. As I still had no interest in returning to the Catholic Faith, my trips were merely to “hear the Bible read” and “hear a short sermon.”

However, there is no way to overstate the role that these simple lunchtime visits were having on me. Just being surrounded by religious art—the stained glass, the beautiful mosaics, the holy water fonts, the altar, the soaring steeple reaching toward God—was having a subtle, but meaningful impact on my journey.

My continued study of the Fathers was rendering me completely troubled with my current state and my confidence in the Church of Christ was gone by 1989. It was evident there was never a time when “the New Testament Church, based solely on the Bible” existed. It could not be found anywhere, except in the imaginations of well-intentioned moderns. I began to see that, while “Give Me the Bible” seemed like a nice song, it was a very modern concept.

However, my journey was taking a precarious turn. No longer was my search simply to validate the presence of my current church community in the earliest times: I was now once again stuck as to how to proceed, even though my pride was still not allowing me to consider the Catholic Church. Unlike a few years before, where the thought never even crossed my mind, now it was crossing my mind in dramatic clarity, only to be met with a resounding “no way” from my internal defense mechanisms.

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PO Box 8290

Zanesville, OH 43702

Please contact Ann at 740-450-1175 or [ann@chnetwork.org](mailto:ann@chnetwork.org) if you have any questions or concerns.

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## ...Journeys Home Continued...

In 1989, I was still a member of the Church of Christ, but in membership only. I taught Bible classes and preached an occasional sermon, but with each experience I found it less and less edifying to be there. I realized the mystery of faith had been reduced to dry propositions. The simplistic view of the Bible, the tortured re-write of history, and the sterile worship no longer nourished my soul. There was no mystery, no interactive dialogue of faith and doubt. It was as a man dying of thirst in the desert. However, I did not want to confuse my family, nor did I want to upset the apple-cart at the church, so I kept these feelings of religious discontent, disconnection, and isolation to myself.

### Encounters with the Orthodox Church

My study and research of Church history had taught me that the Orthodox Church and the Catholic Church were similar in many ways. I began using my lunchtime to meet with an Orthodox priest. At the time, there was no way I was going to meet with a Catholic priest, given my unwavering pride. So, I used the Orthodox priest as a foil, to compare and contrast my currently eroding beliefs (in the Church of Christ) with the historic, apostolic faith. I wanted to tease out the differences, in a comfortable environment. I knew enough to recognize that what was true for the Orthodox generally was also true for the Catholic—but at least I didn't have to face walking into a Catholic church to continue my search.

I barraged the Orthodox priest with questions focused on the early Church as well as modern belief and practice. The patient answers at first were uncomfortable, but soon the discomfort moved to consolation, as I began to see the terminus of my search coming into view. I was gradually leaving my belief system of nearly 10 years, and moving ever so slowly back into the arms of the ancient, original Church.

The final leg of my journey was driven by my annual silent retreat, focused on the Spiritual Exercises of St. Ignatius of Loyola, at Manresa Retreat House in Louisiana. I had begun these annual retreats in 1980, ironically the same year I abandoned the Catholic Faith, and continued through my 11 years in the Church of Christ. Even during those first 2 periods in the Church of Christ (1980–1984 and 1984–1987), I was never hostile to Manresa. In my own thinking, I just treated it as a time to pray, and relax. But, with hindsight, I see that the Spirit was up to other movements.

### Leaving to Go Back

In December of 1990, I attended my 11<sup>th</sup> consecutive retreat, with much on my mind and heart. I clearly was leaving the Church of Christ. No longer could I embrace a biblical Fundamentalism, focused only on the Bible, which was separated from a 2000-year living, breathing tradition of faith. No longer could I maintain what I had embraced early on: that the true Church of Christ had only recently been restored after centuries of apostasy. The light of historical inquiry had revealed this as a distorted, fallacious view of history. I knew the truth about Fundamentalism's recent origin and history. The options were becoming more illuminated than ever before.

During that 1990 weekend retreat, I finally met with a Jesuit priest about my journey. Fr. Tompson listened patiently to my long and winding story.



He never once condemned or criticized. He did not try to persuade me in any way. He merely said, in his Irish brogue, "Randy, you know what to do. You miss the smells and the bells. There is no more study to be done. Stop the research. Focus on prayer. Pray."

Fr. Tompson was right, though my decision had really been made much earlier. The Spirit had been quietly active. Pride and other defense mechanisms had delayed my decision.

In summary, the earliest moments of my journey home were intellectual. In parallel to this intellectual journey, I began sensing that I missed the sensory, sacramental riches of Catholicism. My pride caused me to fight what I was beginning to sense: that just as Jesus had come in the flesh, so too our experience was grounded in tangible things: water, oil, incense, and sacred words. The sensory aspects of my lost faith were slowly being rekindled.

Once I came to realize that there was never a time when the Bible was solely authoritative and that the Catholic Church was the original, apostolic Church, I finally began to wrestle with what I missed the most: Jesus in the Eucharist. Of all the things I had questioned, there was always this deep abiding remembrance of Jesus' true presence in the Eucharist. In the Bible church, I knew something was missing, but I suppressed that feeling for years, buried under pride and arrogance. The presence of Jesus in the Eucharist, which I had neglected for over 11 years, was to bless me again soon.

In late 1990, all the threads of my journey converged: my intellectual journey had reached its destination; my longing for sacred ritual was fully present; and my desire to be nourished again by Jesus in the Blessed Sacrament was fully realized. Setting pride aside, I walked away from that conservative Bible church and back into the arms of the Catholic Church. I took that prayerful step on Good Friday 1991. I remember walking up to receive Jesus in the Eucharist that day, not knowing if my trembling legs would carry me forward. I was embraced fully by my Catholic sisters and brothers. In fact, almost immediately upon my return I was asked to lead our parish's RCIA program for the upcoming year. God has a funny sense of humor indeed.

5 months later, after much discussion and prayer, Lynn also returned to the Catholic Faith.

When I left the Catholic Church 11 years earlier, I was neither angry nor bitter. I had merely succumbed to curiosity. But the Spirit called me home gently, using my intellect, will, senses, and desires.

I left and came back. ■



Randy Ory and his wife, Lynn, live in Lawrenceville, GA and are members of St. Oliver Plunkett Catholic Church. Randy and Lynn are active members of their parish community, where Lynn has served as its Youth Minister for 14 years. Randy was recently accepted into the Aspirancy Year for the Permanent Diaconate in the Archdiocese of Atlanta.

## BLOG

Please visit [www.chnetwork.org/blog](http://www.chnetwork.org/blog) to comment on and discuss this story!

## UNSOLICITED MAIL

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

## SHARE YOUR STORY

### SHARE YOUR STORY!

The CHNetwork always welcomes those of our members who are converts or reverts to share their written conversion stories of how they were drawn (or drawn back) to the Catholic Church. If you feel called to share your story, please feel free to go to <http://chnetwork.org/converts> to review our writer's guidelines, see sample stories, and upload your testimony.

## WWW.CHNETWORK.ORG

The CHNetwork invites you to visit our website where you can read the latest CHNetwork news, follow our blog, read conversion stories, watch videos, and join in discussions on our forum. Keep up to date with the CHNetwork and become more involved in our mission to assist men and women who are on the journey to the Catholic Church.



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# GET INVOLVED!

The Coming Home Network International encourages members to assist in our mission this month to help non-Catholic clergy and laity come home to the Catholic Church in the following ways:

1

Get the June 2012 Featured Resources, specifically designed to provide our members with excellent material to deepen their understanding of the Faith and in turn pass it along to non-Catholic family and friends.

For more information, see page 2 of this newsletter.

2

Suggest our website **[www.chnetwork.org](http://www.chnetwork.org)** to a friend who wants to learn more about the Catholic Faith.



3

Each week this month pray an Our Father, Hail Mary, and Glory Be for those on the journey who contact the CHNetwork that week.

