

The

Coming Home Network

International

MARCH 2008 NEWSLETTER

Journeys Home

Plumbing the Truths of Christ's Church

by

Rob Evans

One day, on a bank application, my wife wrote that my 'form of employment' was that of a "Singing Plumber." To me, that conjures an image of a man in a tuxedo, cleaning drains as he sings opera. I do sing, not opera, but Christian songs to kids under the name "The Donut Man," because I end every concert by 'repairing' the hole in a donut to remind everyone that God sends His love to fill up the empty place in our hearts.

Both sides of my brain. I tell you this to let you know that both sides of my brain, the musician and the plumber, had to be convinced to become Catholic. You've heard from the scholars, theologians, and educators on the "Journey Home." Now it's time to find out why a blue-collar, ex-hippy, musician-type like me would "Cross the Tiber." But first, some instructions are needed.

Plumbing rules and tools. To be a plumber, I had to master some very practical things, such as: sewage runs down-hill; cold water is on the right, hot is on the left; pay-day is on Friday; and don't chew your fingernails. And then there are the tools. Let me tell you, plumbers have tools for their tools! We've got 'goes-inta' tools and 'goes-outta' tools. There are twisting, cutting, cleaning, bending, burning, gluing tools, and of course we always want more tools. Why? Because we've got a job to do! Truly successful plumbers have to find the shortest, straightest line between two points and run their pipe accordingly. Water comes down the tower, through the main, into the house, and out the tap. In order to work, it all has to be connected to bring refreshment and cleansing to the occupants, and then safely conduct the waste to



where it can be appropriately handled. Just think of the diseases that plague cultures that don't do it!

If you're not really excited by my story yet, hang in there. Because if good plumbing is important in the natural realm, think of how much more important it is in the spiritual!

'Spiritual Plumbing' is something I think the Catholic Church does remarkably well. Not that my Protestant experience was sorely amiss, but it was just not employing all of the 'tools' Christ has supplied. This was especially true on the issue of dealing thoroughly, and appropriately, with sewage. By sewage, I mean sin.

In with the good, out with the bad. Both Catholics and Protestants agree that all sin is pardoned by Christ's finished act on Calvary. Some Protestants, however, tend

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to consider Baptism as only a symbolic act, whereas Catholics embrace and employ the promise found in I Peter 3:21, that “Baptism ... now saves you.” The sacrament of baptism actually sets us apart to God, and as a daily reminder, we can bless ourselves with Holy Water, and re-appropriate, by faith, the power of our baptism every time we walk through the doors of the church. That is good plumbing. And, it gets better.

A Protestant is far more on his own when it comes to confessing sin within the church. In all of my years of support groups, small groups, venting groups, and spiritual-help groups, I never, ever had anyone look me in the eye and say unequivocally, “Through the ministry of the Church, may God give you pardon and peace, and I absolve you from your sins in the Name of the Father, and of the Son, and of the Holy Spirit.”

That is what a Catholic priest says to us when he administers the Sacrament of Reconciliation (Ahhh. What a wonderful sounding ‘flush’ that makes)!

Connected. Plumbing systems don’t work if they are not connected! Yet the Catholic Church is the only church that sees the ‘Apostolic-connection’ as a must. Apostolic succession, Holy Orders, is found in the Roman Catholic Church because before Peter died in Rome, he handed-off the Church to the next guy, and that guy to the next guy, and then the next guy, and so on. If you think about it, that priest who hands you the Eucharist under the appearance of the bread and the wine is ‘piping-it-in’ all the way back to Peter, Jesus, and the first Eucharist! This is a marvelous, miraculous, historical connection (more about the Eucharist later)!

Plumber’s Key. Most plumbers carry a shut-off key in their truck. It has a “T” handle with a long stem that goes way down into the street to access the supply to your house. Let me tell you, when you need that key, you really need it! Therefore, I appreciate the keys that Jesus gave to Peter in order to operate this ‘supply and waste’ system otherwise known as the Catholic Church! Protestants believe that Peter took the keys with him to the grave. The Catholic Church does not (check out the first chapter of Acts where the disciples gave Judas’ empty office to Matthias). My point is, the pre-eminent office of Peter

still functions today, with a wonderful teacher named Joseph Ratzinger, otherwise known as Pope Benedict XVI, keeping an eye on those incredible keys!

Rust. Now in a system this old, you might find some rust in the pipes. But anything else 2000 years old would have shut down a long time ago if God wasn’t in it. I used to be “put-off” by the traditional liturgy, the pomp and circumstance of the Catholic Church. Some of its style strikes me as a bit ‘rusty.’ But as a plumber, if you told me that the first water mains here in Philly were made of plastic, I would know you are no plumber! The first water mains that Ben Franklin and company set in the ground were hollowed-out logs. I’ve seen some in the museums around town. In front of the display, the ‘plumber-in-me’ calls my family over to admire what I find to be so exciting,

“Wow, look at this hollowed-out log with metal bands on the ends!” And my kids pat me on the shoulder and say, “That’s nice, Dad.”

I recognize an original when I see one. They see a log. I see this old wooden pipe as a seminal invention, obviously the real-McCoy. So too, do I now see Catholic ritual and liturgy. Yes, it can seem tedious, culturally-speaking — not modern to say the least. But if you are looking for the real, historical Church that Jesus handed off to Peter and the disciples, wouldn’t you expect something 2000 years old to have a few things that look and act a bit strange? Perhaps even a bit anachronistic? But when we do encounter ‘rust’ (and we will), let us pray for the fresh water of the Holy Spirit to cleanse every bit of corrosion from the vital function of the Catholic Church today!

Now from the other side of my brain. I’m a musician, a singer, a song writer, poet ... dreamer. I love a good story, and can recognize when a story is fully realized or not. As the “Donut Man,” I have sung Bible stories from the first-person perspective with great effect. “*Daniel in the Lion’s Den*” is sung by the lion. The “*Parable of the Mustard Seed*” is sung by the mustard seed, and so on. This ‘first-person’ style of story-telling has allowed me to view things from a fresh perspective.



Deep in History, Deep in Scripture, Deep in Christ... Deep in History, Deep in Scripture, Deep in Christ... Deep in History, Deep in Scripture, Deep in Christ...

Changed But Still Changing?

By Marcus Grodi

In his first letter to Timothy, St. Paul warned him that when Timothy appoints new bishops in the churches under his charge, he must not appoint “a recent convert” (1 Tim 3:6). The primary reason St. Paul gave for this caution is that a new convert raised to the level of leadership too quickly may become “puffed up with conceit and fall into the condemnation of the devil.” But why is this a particular danger for new converts? Isn’t this also true for anyone raised into leadership?

Yes, of course, but what sets converts apart is that it takes time for converts to recognize, appreciate, and deal with the unique differences and distinctions between their previous beliefs and their new Catholic beliefs. Converts can be blind to many of these important differences, not just while on their journeys, but also months and, even years, afterwards. I know this to be true myself, for there are many things, especially in the area of Catholic spirituality, that I am still wrestling with fifteen years after my conversion.

One of the areas that has taken me years to appreciate is the difference between the Protestant and Catholic understanding of baptism. In none of my former Lutheran, Congregationalist, or Presbyterian backgrounds did I believe that baptism — whether a sacrament, an ordinance, or merely a symbolic act — was essential to salvation. I only considered belief in Jesus Christ as my Lord and Savior to be essential to salvation. Whether a person was baptized or not, or whether a person was in a church or not, was inconsequential.

In this short article, I’d like to discuss briefly how I’ve come to understand and appreciate the Catholic understanding of the essential nature of baptism, especially as expressed in St. Paul’s letter to the Ephesians.

In our baptisms, and then later in our confirmations, the Holy Spirit came to dwell within us, changing us in a very real and powerful way. St. Paul described this change in 2 Corinthians when he wrote: “Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself...” (5:17-18). Through these very powerful sacraments we were changed, and as St. Paul explained in Ephesians, as a result we are “no longer strangers and sojourners, but ... fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone” (2:19-20).

This is true whether we feel it or not, and this change has happened to us in three dimensions, again as explained in

Ephesians: we have been reconciled to God, to others, and to ourselves — to the inner man.

Yes, through the Sacraments we have been changed, but this is only the beginning! This is no guarantee! From the moment of that change, we either move forward towards intimacy with God or backwards away from Him, depending upon how we respond to Him in grace — we do not merely remain the same. We immediately have been changed within, but yet we leave the waters of the sacrament with the same habits, attitudes, passions, and lusts. We must act on the graces we’ve been given to resist the downward slide away from His love.

In Ephesians, St. Paul described this active journey of faith when he begged the newly baptized “... to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace” (4:1-3). He also prayed:

“... that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God” (3:16-19).

This journey begins with choosing to lead a life worthy of Him, by grace and obedience, and then by getting back up again whenever we fall by going to the sacrament of confession. We aim towards being filled with His fullness.

Later in Ephesians, however, he also described the journey in the opposite direction, which involves becoming:

“...darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart; they have become callous and have given themselves up to licentiousness, greedy to practice every kind of uncleanness” (4:18-19).

continued on next page . . .

What is significant about this list is that St. Paul was describing their former way of life — what they were like before they were baptized.

But weren't they changed? Why do they need to worry about returning to their old way of life? Because, sadly, this is exactly what far too many baptized and catechized Christians do: they fail to act on the graces they have received, either out of ignorance, discouragement, or sloth.

The truth is there is not one of us who hasn't failed. Even as St. Paul himself admitted,

“Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus” (Phil 3:12-14).

So how do we effectively forget what lies behind and strain forward to what lies ahead? How do we start all over again, when we have fallen so many times? In Ephesians, St. Paul gives a clear challenge that I think everyone of us ought to memorize, and repeat every day, hearing it as God's merciful words to each of us (4:22-24):

“Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness.”

In our baptisms, we were changed, but yet we are called to keep changing, all the way to the end, when by grace we are given the privilege of standing before Him in paradise. Every day, when we cross ourselves in remembrance of our baptisms and what He did for us in love on the cross, we are called to remember that “we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (2:10).

I encourage you to take this challenge every morning in prayer, every time during the day you feel the temptation to fall backwards, and every night as you pause to examine how successfully you have followed Him that day. In time, by grace, this will help you fulfill your baptismal calling and “press on toward the goal for the prize of the upward call of God in Christ Jesus” (Phil 3:14).



continued from conversion story by R. Evans on page 2

For thirty five years now, my life has been rocked by the greatest story of all: the story of the Messiah, Jesus Christ. When I was introduced to Jesus at the Gospel Temple of Philadelphia in 1972, it was accompanied with the pastor's personal attention and discipleship as we sought to apply God's word and promises to my life. I remember him exhorting me to allow God to address my need for what he called the “Three ‘M’s” of life: master, mate, and mission.

“Jesus is your master,” he said. “Now, let's pray about the other two.”

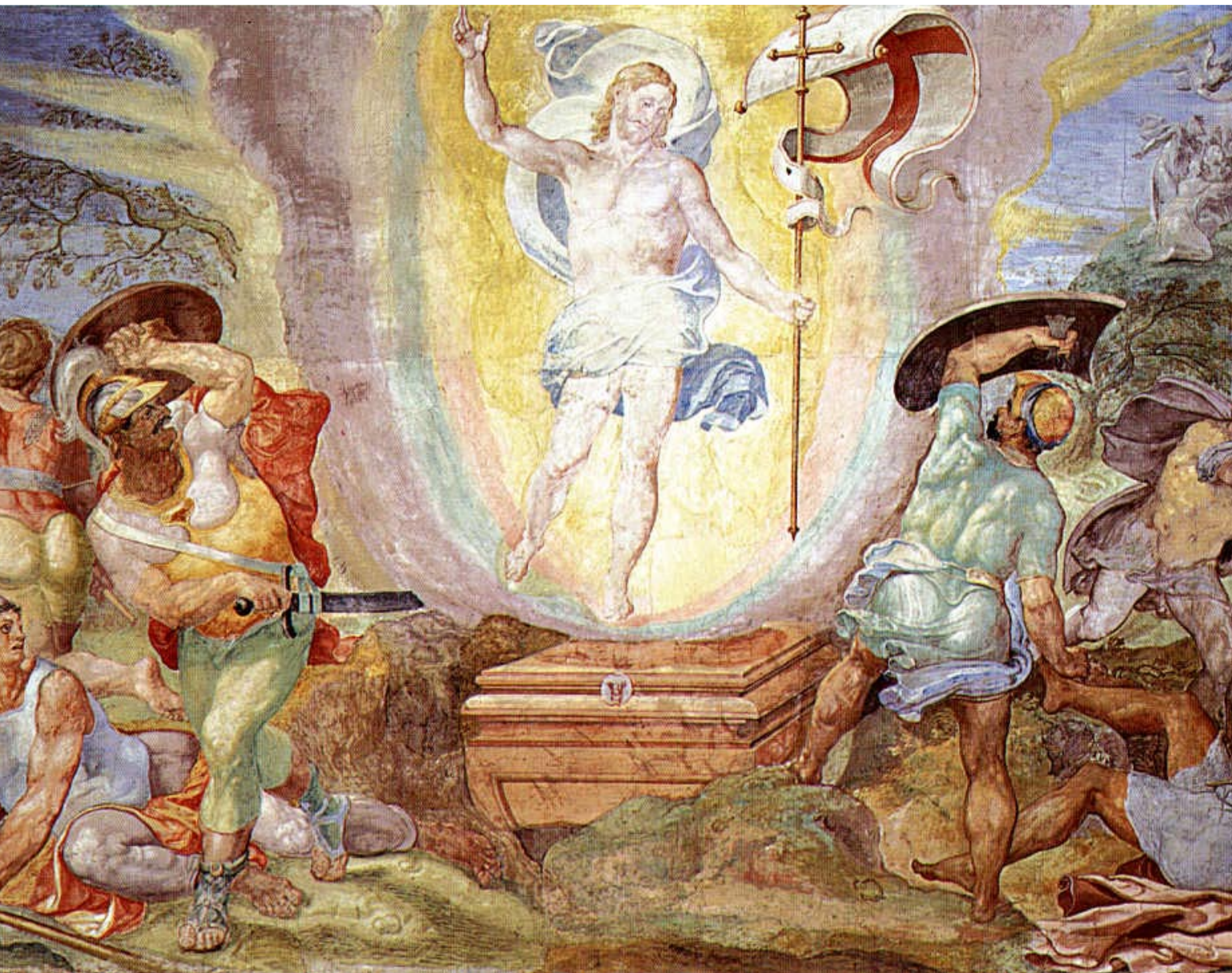
The Prayers of the Saints. There began a long-standing prayer relationship with Jesus and me. As I prayed, and as we worshipped later with our worship band in church, the overhead projecting the words upon the wall, I closed my eyes and imagined Christ on the Cross, Christ rising from the dead, and Christ now on a marvelous chair there in His throne-room. I must tell you that over the years, as I considered the “manifold witnesses” and “the spirits of those made perfect” surrounding us in our approach to Mt. Zion, I found it odd that Christ was always portrayed in the throne-room surrounded by everyone thanking him, praising him, worshipping him, but not praying to him. Not

that “The Master” let me down. He certainly did answer my prayers. For a “mate,” he gave me my wife Shelley of thirty-four years. And the “mission”? Well, that is still being revealed! But I came to realize that Catholics had it right when they asked the saints in heaven to pray for them.

The Ultimate Mom. Perhaps it was the story-teller/writer in me that started to think that something or someone else was missing in my spiritual life, in my understanding of heaven. But it wasn't until I started to go to a Catholic Church that the missing persons in that throne room were identified. Of course! A great King would not be sitting on the throne by himself. Rather, He would be surrounded by His Bride, the Church, the mighty men and women comprising it, and most prominently, there would also be by His side ... His Mother. In Mass, I have found various feast days to be inspiring and revelatory, because now I pray that these saints in glory would pray to the Lord our God for me; that the virtues they enjoyed would be created by the hand of almighty God in me as well.

I love the fact that in any given Mass, a saint who has been dead for 1500 years can be recognized and their

continued on page 5 . . .



The angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples: ‘He has risen from the dead and is going ahead of you into Galilee. There you will see him.’ Now I have told you.”

Matthew 28:1-10

**May the Joy of Hope and Victory bless you as we celebrate together the
Resurrection of our Lord Jesus Christ.**

The Staff of the Coming Home Network International



Quo Vadis is Back!

My name is Mary Clare Piecynski, and I am the newest member of the staff of the *Coming Home Network International*. Under the leadership of Rob Rodgers, I am rejuvenating **Quo Vadis**, the youth network started several years ago by Jon Marc Grodi. **Quo Vadis** operates under the same goals and purposes of its mother organization, the *Coming Home Network International*. Like the *CHNI*, we have three levels of membership: Primary membership, which is reserved for teens whose parents are Primary members of *CHNI* (former clergy, missionaries, academics, etc.); Secondary membership, teens and young adults whose parents are Secondary members of *CHNI* (laity); and finally Tertiary or Associate membership, those who are already home in the Catholic Church and wish to assist other teens in their journeys, as well as to grow on their own. **Quo Vadis** offers youth fellowship through weekly chats (soon to be underway), forum discussions, monthly e-newsletters, a Facebook group, a website (currently under construction), and one-on-one support.

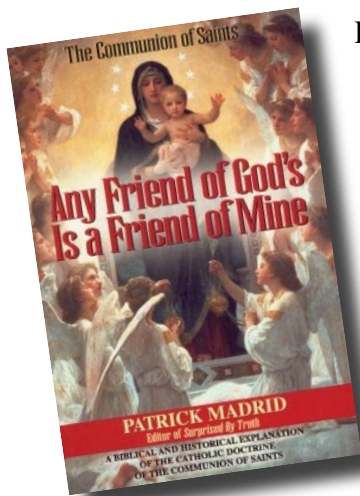
How can you support us? The easiest and most urgently needed support is that of your prayers. However, be you a teenager or young adult, we encourage you to join our network of fellowship so that together we all can strive to be closer to Christ. Also, if you know of a young person who might be interested in **Quo Vadis** please have them contact me. Let us together embark on this new adventure where we can make a huge difference in the lives of young people. Feel free to message me on Facebook, e-mail me at maryp@chnetwork.org, or call me at work at 1-800-664-5110. I look forward to hearing from you!

May God bless and keep you, Mary Clare Piecynski

This Month's Featured Resources

Any Friend of God's Is a Friend of Mine

by Patrick Madrid

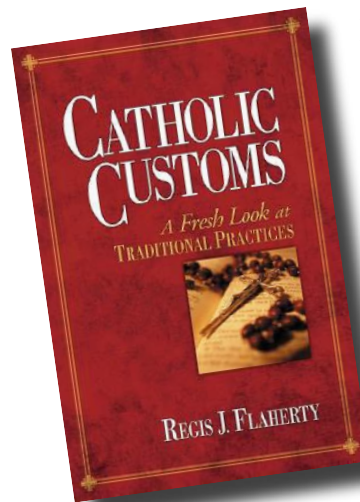


Patrick Madrid explains in a clear, easy-to-follow style why Catholics 'pray' to Mary and the saints. Using the Bible and the testimony of the Early Church Fathers, he shows the biblical and historical foundations of this often misunderstood Catholic doctrine. Madrid covers the

issues of praying for the souls in purgatory, the veneration of relics, the use of statues and icons, and the role Mary and the saints play in the life of the Church. Clear, biblical, and eye-opening.

Catholic Customs

by Regis J. Flaherty



Many traditional practices of the Catholic faithful receive a fresh look in this book. Here you'll learn more about: traditions surrounding the sacraments, liturgical seasons and feast customs in prayer sacramentals and other symbols of traditional devotions to Christ, the saints, customs at

Church, and at home new developments in Catholic traditions.

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former Fundamentalist

March 10
Andrew McNutt
former Baptist

March 17
Pre-Tape
Holy Week

March 24
Dr. John S. Bergsma
former Christian Reformed Minister

March 31
Dr. Robert C. Koons
former Lutheran

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Archbishop Stepinac High School
950 Mamaroneck Avenue
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www.centerforspiritualdevelopment.org





Please pray ...

✦ Clergy ✦

✦ For Jane, a Methodist minister in England, that the Lord Jesus would be with her as she follows him into full communion with his holy Catholic Church.

✦ For Tom, a former Grace Brethren minister, that the Holy Spirit would guide him in his search for a priestly vocation.

✦ For Douglas, a Southern Baptist seminarian, who for the past five years, through many late nights of intense study, prayer, reflection, and, most persuasively, through some unexplainable inward work of God, has been finding himself becoming Catholic.

✦ For Pastor Matt, a Lutheran minister on the East Coast, that he may find gainful employment so that he will be free to resign his pastorate so that he and his family may enter the Catholic Church.

✦ For Fr. Michael, an Eastern priest, who is seeking his way home to full communion with the Catholic Church so that he may truly breathe with both of the lungs of the Church.

✦ For Gerald, A Lutheran minister, who is "on the banks of the Tiber," probably up to about his ankles in the water. But as to when and how to begin the vigorous swim, he's not completely sure.

✦ For Cody, a Nazarene seminarian in Tennessee, as he journeys to Home to the Catholic Church graces God desires to grant him.

✦ For Joseph, a Lutheran minister in Georgia, that God would clear away all of the personal obstacles that hold him back from coming to the Catholic faith..

In every issue we include timely prayer concerns from the membership. Each person mentioned has contacted us and is somewhere along their journey home. All members are encouraged to pray at least one hour each month before the Blessed Sacrament for the needs in general and specific of the *CHNetwork*, its members and supporters.

Please submit all prayer requests and answers to :

*CHN Prayer List
P. O. Box 8290
Zanesville, OH 43702*

You may also email your prayer requests to:

prayers@chnetwork.org

We use only first names to preserve anonymity, and the following codes:

(QV) Quo Vadis Requests

✦ For Bill, a former Southern Baptist minister in Kentucky, that the Holy Spirit would guide him to Catholic brothers and sisters who truly know their Bible and their faith.

✦ For Bruce, a Lutheran minister in Missouri, who feels God calling him Home to the Catholic Church.

✦ For John, an Anglican priest in Arkansas, who is searching for where God wants him to serve his Church and how he is to go about getting to where God wants him to be.

For Bryan, an Assemblies of God minister in Ohio, that the Holy Spirit would work mightily in his life as he calls him higher and deeper into his true Home the Catholic Church.

✦ For Fr. Bryan, an Anglican priest in the UK, who feels the call to come Home to the Catholic Church but also feels responsible for the souls under his care in his Church of England parish.

✦ For a Southern Baptist minister in Idaho, who must remain anonymous, that God would show him the way to come home to the Catholic Church and that the Holy Spirit would soften the heart of his wife and free her of her hatred for the Catholic Church.

✦ For Charles, an Evangelical minister in Montana, that he would find good strong Catholic fellowship who will fully express the love of God in Jesus.

✦ Laity ✦

✦ For Maria and her family as they look to the Catholic Church.

✦ For Abby, that her heart opens to the truth being shared with her.

✦ For Gertude to look beyond the cultural ignorance.

✦ For continued health of Fr Darling, Fr Brady, and Fr Nordens.

✦ For the up coming Deep in History conference and all those planning to attend.

✦ For All within the Helpers Network.



continued from page 4...

prayers requested. That is heavenly stuff! I also ask that the first and ultimate disciple of all would pray for me as well, since she is the finest reflection of God's glory ever found in a created being. That, of course, is Jesus' mother, who is now our mother: Mary.

The Eucharist: Symbol or Heaven Itself? The same Protestants who dismiss baptism as the real impartation of grace usually also dismiss the possibility of the real presence of Christ being imparted in the Eucharist. It follows that if you deny the power of the sacrament of baptism, you would likewise deny the power of the Eucharist. I therefore raise a flag of truce and ask for a parlay of both camps! Come hither, let us talk peacefully! Here, as Protestant and Catholic camps gather under the white flag, we agree on many points.

We all agree that the God-who-created-everything-by-the-words-of-His-mouth so humbled himself, that He was born of a Virgin. And when this child became a man, He humbled himself even more, to be tempted by every temptation common to man. We also all agree that this Man-born-of-the-Virgin humbled himself yet again, to the point of dying on a cross. But then, after His resurrection, the Protestant says God would never continue to humble Himself to the point of becoming bread and wine! The Protestant nods in affirmation, and the Catholic says, "Why would He stop humbling Himself at this point?!" The story-teller in me shouts, "The Catholics have it right!"

Jesus said, "Lo, I am with you always." The Protestant says, "That means that Jesus is with us by His Holy Spirit." The Catholic says, "Today, at Mass, Jesus was physically present to me in the Eucharist, and spiritually present by His Holy Spirit, and in the community of saints." Why would the sending of the Holy Spirit at Pentecost countermand Jesus' declaration found in John 6? God, the ultimate iconoclast, smashes the barrier of heaven and earth, time and space, when He says that when we eat the Bread of His flesh, and drink His Blood that it is indeed real food and drink. The limits of heaven and earth, of time and space, are like putty in the hands of Jesus, the Creator-made-flesh.

Now From the Heart. So far, I've given you some practical plumbing tips, songs about 'repairing' donuts, reflections on the Sacraments, apostolic succession, the keys of Peter,

the Communion of the Saints, and the Eucharist. I have two more things, but these are from my heart. You see, I am a child of divorce. My heart was broken when my mother divorced several times, and both of my parents re-married, providing me with two half-brothers, a half-sister, and a myriad of step-siblings. Of course, I am happy that I got siblings out of the deal. But our family unity was scattered to the wind, and I had to adjust to a whole new framework for my identity. My agonies prepared me to receive the Gospel.

When I became a Christian, I was told that this would be my 'forever family.' That was true for about three years, until the senior pastor committed adultery, and our church went on to split several times in several ways. That was when Shelley and I moved on; out to Los Angeles, then to Nashville, and then back to Philadelphia. Over the next thirty years, we belonged to a variety of Protestant churches. Of the eight churches that we were members of during that time, four of them split and divided for a variety of reasons. The closest emotion that I can equate with a church split, especially in our younger years, is the pain in my heart when my own parents divorced. It was an agony to see friends shattered and scattered. I actually pulled the car over several times during that period to weep. I have to admit, by the time the last church split, we saw it coming and 'ducked.'

Now that I am a Catholic, I have learned that the 'denominations' that I had taken for granted in my Protestant experience had not always been there. To study church history is to discover that about five hundred years ago, people known as "The Reformers" split away from the Catholic Church to form a brand of Christianity that did not include the "See of Rome" in the equation. It was, essentially, a divorce; a split driven by sincerity and the need for reform, but resulting in the great divide that we see today. I found that it forced me into choices that are very difficult.

As a child of divorce, I found that I had to choose between my father's lifestyle and my mother's lifestyle. I found that choice to be impossible, untenable, and emotionally debilitating. Now I have to make a choice between two spiritual families:

If you are struggling with the style differences between modern Protestant seeker-friendliness and solemn Catholic liturgy, I can empathize! I love contemporary music, clapping and singing, but I have a deeper need for solemnity and the awe that accompanies worship in the Communion of the Saints. That is why I now go to the Catholic Church. I appreciate the many biblical contributions that the brilliant teachers of the Protestantism have to offer about every aspect of life: marriage, finance, faith, child-rearing and so on. But I prefer a homily followed by the real presence of Christ that is found in the Eucharist.

Marriage: A Shadow Cast From Heaven. As I reflect on my two trades, music and plumbing, I forgot to mention the obvious: I learned these trades in order to provide for my family. My driving force has always been that my loved ones would be provided for. But now I have been pointed toward a mystery that makes me peer over every cloud and look eagerly beyond the horizon to heaven itself. Here's why: In my twenty months now as a Catholic, the most profound teaching I have found is "*The Theology of the Body*," and is, in my humble estimation, one of the high-points from the teaching of the great Pope John Paul II. He observed that "all analogies of heaven are imperfect, but the spousal analogy for the Kingdom of God is the least imperfect."

In short, I am living in a Sacrament called "Marriage." My marriage is actually a veil for heaven itself. The light source is the Trinity, shining through the Throne-room of heaven, and earthly marriage is the shadow this light casts. The "Theology of the Body" observes that all created things point toward their creator, but Christian marriage, Catholic marriage, is the 'Crown of God's Creation.'

For a child of divorce, with such dysfunctional experiences and shattered memories, to 'get back on the saddle' and ride off into the sunset with my wife Shelley at my side is a miracle of sorts, don't you think? Shelley is also a child of divorce. We met in church and then thirty four years later we came into the Catholic Church together. We both absolutely agree that the Sacraments are now an indispensable agent of grace within this grace we know as our marriage. We both agree that the two key Sacraments that keep us going are Confession and the Eucharist. Modern man's pessimism claims that you can never give

what you never got. As Catholics, we disagree. The Godhead, The Trinity, is the eternal source of all Unity. And the Marriage of Jesus, the Son of God, the Second Person of the Trinity, to His Bride — The Church — with Mary by His scarred side, and with St. Joseph standing nobly in attendance, is the heavenly model that earnestly emulate and call upon for prayer.

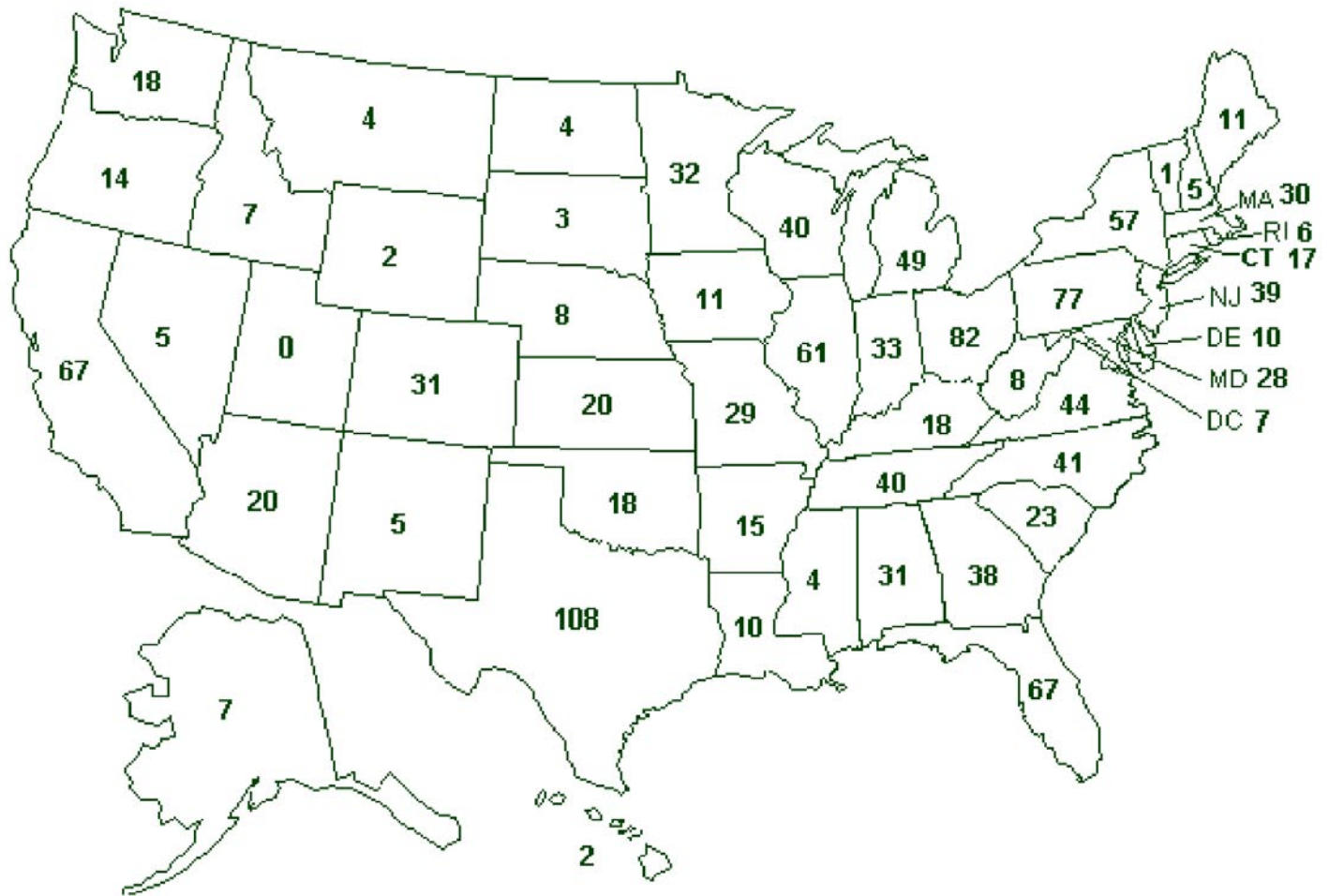
I leave you with this "spousal analogy." On my wedding night, I did not take the keys from my bride. Rather, I gave them to her. Shelley got the keys to the house, keys to the car, and keys to our bank account brimming with \$640. She did not need to ask me every time she used the keys. I "endowed her" with full authority to use them, anytime, as my bride, as she saw fit. So it is with Jesus giving the keys to Peter. When He gave the keys to Peter, He endowed his "bride" the Church with all authority necessary to conduct earthly affairs in His Name, until His return. I thank God that my home is now under Peter who is under Christ. This "Singing Plumber" has a lot of work to do, and a lot of songs yet to sing. But I can rejoice to call myself a Roman Catholic.



Rob Evans and his wife Shelley live in Merion Station, PA, a suburb of Philadelphia. They have six children, and four grandchildren. Rob travels world-wide encouraging young families with his Christ-centered music and videos. To find out more about Rob Evans' Donut Man Apostolate, go to his website: www.donutman.com



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