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The Coming Home Network International

Membership Newsletter

November 2003

Praying Without Ceasing (Part One)

by Marcus Grodi

Quite a tall order! Don't we have more than enough good and holy things to fill our time; and on top of this, to pray without ceasing?

Becoming Catholic, I discovered more than enough fine instructions, methods, sacramentals, and prayers to make this possible. At times it has even seemed like we have been given *more* than enough! In fact, if I can admit this to you privately, I had found that after ten years of being a Catholic, the addition of the *Liturgy of the Hours*, Rosaries, novenas, traditional prayer ejaculations, and sometimes daily mass to my long established daily devotional routine had made me feel at times farther from God and dryer spiritually. The writings of John of the Cross and others suggest that for some this dryness could be a sign of a transition from a lesser degree to a deeper, more passive contemplative degree of spiritual unity. Although, I hardly feel this refers to me. (Just ask my wife Marilyn.)

For me, part of the problem involved making the spiritual transition from my long-standing Protestant devotional habits to more traditional Catholic ones. At first, through the encouragement of my new Catholics friends and their books, I believed that I had to follow Paul's advice and make a clean break from my past: "Forgetting what lies

behind, I press onward..." But then thankfully, again through their insight, I discovered that this wasn't completely true. During the twenty years since my adult re-conversion to Christianity, I had developed and practiced a disciplined, daily "ritual" of prayer that involved settling down, reading, and reflecting on Scripture, journaling my reflections, and then talking intimately with Jesus. After becoming a Catholic, I left this practice behind and replaced it with primarily the Liturgy of the Hours, the Rosary, and other devotions. Thankfully I discovered that what I had always done was more than just legitimate but what traditionally has been called *lexio divina*. With joy I returned to this form of morning devotion using the *Office of Readings* as my meditative—journaling source.

But I must admit that traditional prayers like the Rosary still continued to leave me cold. Now mind you, I've known all along that the problem wasn't in the prayers—the problem was truly and completely in me and my hardness of heart. So I kept plodding along, praying for a break through, and especially for



help from the bazillion distractions that rob me of focus.

After ten years of this plodding, I have gathered a few things that have helped me greatly. I would like to share these, especially with those of you who, like me, experienced a harsh disconnect between our past Protestant spiritualities and our new, wondrous, and deep wealth of Catholic spiritualities.

The Liturgy of the Hours (Daily Office)

This was the most difficult prayer for me, though it was the one that made the most sense. When I was a Protestant

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minister, especially when I was a Congregationalist, it only made sense that there ought to be a well-honed, centuries old manual for pastors to follow for morning devotions; I just had never heard of one. The discovery of the *Daily Office* was a godsend! But then after years of trying, I was beginning to wonder whether the Vatican II renewal of this official prayer book of the Church hadn't worked. I mean, with all the problems in the priesthood and religious life, what's the one thing that links them all? The *Daily Office* even more than the Mass! The problem of course was not in the Office, but in me.

Here are some hints from holy friends, priests, and books that have helped:

- Seek out whenever possible a quiet place to pray with limited distractions, and the same place every day;
- Use a candle and icon if this helps focus the mood for worship;
- Remember that in praying the *Daily Office* one is not praying alone but as a part of the one, holy, Catholic and apostolic Church. If a particular psalm doesn't fit your life personally think of yourself praying as the Church: every psalm applies to the Church somewhere in the world;
- Read and meditate on the descriptive sentences and Scripture quotes that precede each psalm. These have been carefully selected to help explain the meaning of each psalm and especially their connection and fulfillment in the New Testament;
- Don't hurry. Make time for silent reflection often, and especially add your own personal prayer between the supplications and the *Our Father* in the Morning and Evening Offices. It has helped me to remember the old ACTS acronym: Adoration, Confession, Thanksgiving, and Supplication. Even though these are all covered at some point in the Daily Office, it still helps to personalize these at this particular place in the Office;
- KEEP DOING IT! The daily routine digs trustworthy furrows!

Continued next month...

CHResources, the publishing division of the Coming Home Network is now on the web!

Are you looking for some good Catholic literature to learn more about your faith? Want a copy of an old Journey Home Program? Trying to find the latest book by your favorite Catholic author? The new CHResources web site is for you! CHResources.com is an online catalog featuring books, videos, audio tapes, CD's, and much, much more... with a focus on the needs of people who are looking for answers about the Catholic faith. Special discounts are available to CHN members. Bookstore owners can even make bulk orders for their store. Come help us kick-off the opening of our website just go to www.chresources.com, and don't forget CHN Members receive a 10% discount on all orders! To redeem your discount on the website simply put "chnmember" in the coupon discount box during the checkout stage of your order.

THE SPIRITUAL JOURNEY OF DON AND RUTH

Ruth and I were born into Protestant families, raised in the church, and saved at an early age. Eventually I was ordained as an Assembly of God minister and we served eight years in missions, five of them in Africa. Our desire has been to please God in all we do. We have sought him and served him wholeheartedly. Now, however, we can no longer see ourselves continuing in the Protestant ministry even though we are three years short of retirement. We are giving up our ministry and our means of support to join the Catholic Church.

Why would anyone in his right mind want to do that? In the pages that follow I will try to show you that what we are doing is God's will for us. My hope is that it will spark your interest to study these matters further.

I should have been born in a log cabin but it burned down the year before I was born. My parents were small time dairy farmers with lots of kids. As number 9 of 11, I was born on July 9, 1940. By age 14 I was saved, baptized and confirmed. I graduated from High School in May 1958. My career goal was the ministry in our Evangelical United Brethren denomination. I enrolled at Wisconsin State College in Eau Claire because I heard they had a good pre-seminary course and it was close to home.

In my second year of college I met Ruth. She was American Baptist, a seriously committed Christian, and wanted a good Christian husband. We fell madly in love and were married, on May 28, 1960. But before I proposed, she had to agree to go with me wherever God would lead us, even to Africa if necessary. She gladly agreed. Forty-two years later she still agrees.

In June 1968 I graduated with a Master of Science in Social Work. I had specialized in Administration and

Supervision and I worked in those kinds of positions for many years thereafter. The first position was in Milwaukee. There we found our E.U.B. pastor from 6 years earlier. He had transferred to a small United Methodist church near our new home. The E.U.B. had merged with the Methodist Church to become the United Methodists.

In June of 1971, we moved back to our home area where I took a Social Work Supervisor position in a rural county. We wanted to get our three children away from the evils of the big city. I kept that job for nine years and we raised our children on a farm.

A neighbor lady invited us to the nearby Lutheran Church and we became active members. We liked the Pastor and the people. One Sunday afternoon our three children were baptized. We thought Marie was still too young, but since Lutherans baptized infants, we went along with it. But spiritually I still didn't know what to believe. The Lutherans had a liturgy, a new experience to us. They read their prayers. We had been taught prayers should be spontaneous. But their doctrine was Biblical enough to satisfy our Evangelical beliefs about Jesus.

But another event was to take place three years later that would seal the deal.

Our Lutheran Pastor became Spirit filled and invited another Lutheran to preach in our church. He taught about the Holy Spirit and prayed for people to be baptized in the Spirit. This was all new to us. But it was in our own Lutheran Church, all very orderly, and not like what we had heard about Pentecostals. On the last night, Ruth, our teenage son, and I, went up for prayer and received the Holy Spirit. It was an event that changed our lives.

After becoming Spirit filled, my old call to the ministry resurfaced. Could it be we were still supposed to be in ministry? I explored Seminaries. My Lutheran Pastor gave me a catalog for Luther Seminary in St. Paul. I considered the United Methodist Seminary. I visited a Pentecostal School in Anaheim. I thought about Oral Roberts University. None of them seemed right.

In June of 1980, Ruth and I visited a Bible School in Tulsa, and attended their Sunday night service. That night we knew that God had called us to missions and we both felt that we should attend the school's two-year missions program. Ruth and I made an application the next morning and were accepted a few weeks later. We resigned our jobs and community positions, listed our farm, rented a Ryder truck, and moved to Tulsa. So now, where should we go to

church? What could be a reliable guide? We decided that a church pastored by a graduate of our Bible School would be a safe bet. We found one and started attending. It wasn't quiet and orderly like our Lutheran Church, but they had the Spirit. They were independent and answered to no one. We soon left for another congregation and then another. All the while searching for truth and authority.

Some fellow graduates of the Bible School and members of our church were moving to Hawaii to plant a Faith Church. We had heard that Hawaii, despite its great attraction for tourists, was a very dark place spiritually. They asked us to join them. So in January 1983 we made our first visit to Hawaii. The couple we followed there made an attempt to start a church, gave up in a few weeks, and soon returned to Oklahoma and got divorced. We were finally cured of independent churches.

I was convinced we needed a church that had some structure and a firm belief system. It could not be every one making up their own belief system. I thought an older established church would be better. But not so old that it had grown cold and unspiritual. We started attending the First Assembly of God. The Assemblies had a history of more than 70 years, a long time in Pentecostal circles.

I engaged in various ministries at First Assembly of God. At one time or another over the years I did prison ministry, was a Life Group leader, Overseer of Life Groups, served as Communion deacon (the big task here was to fill 1800 little cups with grape juice once a month), van deacon, counselor, teacher, and Board member. After our children left home, we spent most of our non-working time in these various ministries.

In 1992 I decided to apply for licensing by the AOG. The denomination accepted my Bible School courses, much to my surprise. I had to complete a couple of correspondence courses but in April 1993 I was licensed to preach. In early 1994 our interim Pastor asked me to teach for three months at an AOG Bible School in Uganda. When we returned home we were asked if we would return for a two year term. We agreed, and in December 1994, left our jobs, sold our condo and car, gave away many things, and moved to Uganda.



In Uganda we were troubled by the great diversity of Christian teachings. Ugandans were struggling so hard to recover from years of civil war. Instead of working together, each Protestant group was promoting their particular brand of the Gospel. Some of my Bible School students were United Methodist and they seemed just as holy as the Assembly of God students. Yet the two church groups could not work together. In April 1999 we felt we had done what we could in Uganda, and moved back to First Assembly in Hawaii. The Hawaii District of the Assemblies of God

ordained me at their District Council the week we arrived. It could have been done a few years earlier but I was out of the country.

During one of our annual visits to America, in March of 1998, I began to read stories by converts to the Catholic Church. Our Lutheran son had joined the Catholic Church after marrying a Catholic. He studied long and hard before converting. I wanted to know why he had switched churches and I was still looking for something more than I was finding in the Assemblies. We attended Mass with him and his wife. While I knew nothing about Catholic doctrine, other than Protestant misconceptions I had picked up, I was drawn to the liturgy. I thought it was beautiful and full of God.

One of the books in my sons large collection was Born Fundamentalist, Born again Catholic by David B. Currie (available through CHN). It was the story of the author's spiritual journey to the Catholic Church. He carefully explained the doctrines and why he agreed with them. This book unsettled me once again. His spiritual background was similar to mine in many ways.

On my next visit, I read Rome Sweet Home by Scott and Kimberly Hahn. I had never heard of them before but their book impacted me. Surprised by Truth edited by Patrick Madrid really did surprise me as I read many conversion stories by people who I thought should have known better. But I was beginning to have serious doubts about my AOG faith. Nevertheless, I faithfully continued in my ministry.

When we returned to the states in 1999, we once again had television and even cable. I discovered EWTN (Eternal Word Television Network). Mother Angelica, founder of EWTN impressed even Ruth who until this time had ignored my inquiry into the

Church. On EWTN, I also discovered The Journey Home program where a former Protestant pastor, now Catholic convert, Marcus Grodi, interviews other converts. The first time I saw it, I knew in my spirit that my Protestantism was in trouble. I don't remember who his guest was, but those guys had something I needed. I discovered that the Internet had mushroomed while we were in Africa and I found the Coming Home Network website. An organization to aid Protestants, particularly Clergy, in their exploration of the Catholic Church. Posted on his website are many conversion stories and I read them all. Another feature was an e-mail discussion group and I soon joined it. After lurking for a while, I dared to ask some questions but I used my middle name. I wasn't ready to have my church know about my inquiry and I didn't know who was reading the list.

One of my first questions to the group was about praying to the saints. I had been taught that we cannot, and should not, talk to the earthly dead who are now living in heaven. God is against that. And besides, how could they hear us? There is no telephone hook up. Someone answered me and told me that the Holy Spirit conveys the prayers from us to them. Now how could a good Pentecostal argue with that? Certainly if God can hear us, and the Holy Spirit is God, and God is everywhere, then why can't they tell the residents of heaven what our prayer requests are? And if we can ask believers here on earth to pray for us, as we all do, then why not ask those in heaven to do the same? I thought of it as God's e-mail system with the Holy Spirit as the moderator.

This concept of praying to the saints opened the door to understanding requests to Mary. After all, who would be in a better position to intercede for us

that the mother of Jesus? Since she was always close to Jesus during his earthly ministry, certainly she would be close to him now. Just as she asked him to solve the problem of the wine at the wedding feast, so now she would ask him to meet our needs. And he would grant his mother's request just as he did then.

In the spring of 2000, I taught a course at a Bible school in Hawaii. The course was "Twentieth Century Pentecost." In studying the Pentecostal movement that I had been involved in for almost 25 years, I discovered great instability. Each leader had their personal belief system. They fought

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bitterly while forming hundreds of non-denominational denominations. There was great fervor, many conversions and healing miracles. But it always seemed to end in fights and confusion. Then in the fall of that year, I taught a course on The Nature and Character of God. The text we used was quite a theological study and quoted many Catholic early church writers. I not only learned about the nature and character of God but some history of the Church as well. It moved me closer to Catholicism. Still studying about the Catholic Church, watching EWTN and participating in the Journey Home discussion list, I was more and more impressed with the doctrinal stability, morality, and authority of Catholics.

Visiting our son again in August 2000, I read and re-read some of his books. He and I discussed the issues. Again we attended Mass and the Catholic Charismatic prayer group.

One by one, my objections to the Catholic Church were being answered. For the first time we discussed converting. Ruth wasn't in favor of it and said if I converted, I would probably be

going to church alone. I was not in favor of that.

In June 2001, we decided to resign our position in Hawaii and return to our home state of Wisconsin. During the weeks between our resignation notice and leaving our church, Ruth went off to our son's home in Florida for the birth of our second Catholic grandson. While there for one month, she did some Catholic reading for the first time. She chose Rome Sweet Home. Reading the Hahn's story, she decided that if I converted, she would also. She didn't want to be spiritually separated like they had been.

But while still finishing up in Hawaii, First Assembly prevailed upon me to return to Uganda for at least six months. I had left there in March of 1999, visited in March 2000 and January 2001. I knew the need was great and no one else was available to go. So after moving the family back to Wisconsin (our daughter Karen and her two children came to live with us after our return to Hawaii) we somewhat reluctantly returned to foreign missions. We felt bad about abandoning our family so soon after moving them.

I bought Surprised by Truth 2 by Patrick Madrid and brought it along. While there I read it through twice and Ruth read most of it. Fifteen people tell their stories there. Some were former Catholics who returned after years as Protestants. Others were life-long Protestants. They each tell how God drew them to the Catholic Church and explain many of the doctrinal issues. To my surprise, the Internet had improved greatly in Uganda and it was possible to receive the Coming Home Network E-mail discussion list. It provided daily discussions of issues that concern potential converts. I also brought along the Catechism of the Catholic Church and read it all the way through. This book

contains the official Vatican approved beliefs of the Church. I had bought it a year earlier and had read parts of it. I was surprised to find that the basis of the teaching was the Apostles and Nicene Creeds that I had learned way back in confirmation and had reaffirmed at the end of my Bible school training. In Hawaii, I took notes from the Catechism and preached a series of sermons on the Creeds. There was nothing that conflicted with our Assembly of God beliefs in the discussion of the Creeds. The material is well presented and easy to follow. Hearing what the Catholics themselves had to say about what they believed, was much different than hearing the Protestant version of what the Catholics believed.

Authority was the biggest issue—From childhood I have witnessed bitter wrangling over doctrines and morals amongst church members.

Settling back in Uganda, I was distressed with the problems in the churches that we had left behind. Without consistent leadership, much of what we had left in place had fallen apart. The other Protestant churches in the area were experiencing many disputes about doctrines and great error and corruption was rampant. New little churches were springing up everywhere. Each one was right and better than the others. With my almost Catholic eyes, I saw a fragmented, confused group of churches all competing with each other for members and money. It was not a pretty sight. Nevertheless, the Gospel and love of Jesus does go forth and some souls are saved from the fires of Hell. But I could see that there had to be a more lasting, more effective way. I noticed that the Catholics had a large church on each end of our town while there were over sixty little Protestant churches. Now I was beginning to understand why.

During our inquiry into the Catholic Church, we were looking for the whole truth, and nothing but the truth. To our dismay we discovered that Protestants

have lost or purposely discarded several major benefits of the New Covenant. What the Church had recognized as truth was re-evaluated by the protestors who had to make things fit their new “each one is his own authority” belief system. Who gave them the authority to overrule the church fathers? As I studied these, I could see no valid reasons for discarding these truths.

Authority was the biggest issue—From childhood I have witnessed bitter wrangling over doctrines and morals amongst church members. Once the issue of who has the authority to decide these things is settled, everything else falls into place. Who should make decisions in the Church? Who can be trusted to do

it right? Such questions have plagued me for a long time. I began to see that Peter and the other Apostles had been given the authority to run the church and that they had passed this authority onto their successors. I found great comfort in that. From the very beginning, as shown in the book of Acts, the Apostles made decisions on the issues and sometimes held councils to assist in the process.

I chose the Assemblies of God because it was at least 70 years old and well established. It has not wavered from the views of its founders. Now I have found a church that is nearly 2000 years old that has still not wavered from the views of its founder, Jesus.

I was always taught that communion was a memorial service and that the elements were only symbolic. But now I learned that the Catholics believed what Jesus said about eating his body and drinking his blood. They believed that the consecrated elements are literally, his body and blood. They call it the real presence. I studied this issue very carefully in the Gospels and Epistles. I could see

no reason not to believe what they said. I felt we were missing out on a great deal by not believing it.

As I studied the other six Sacraments, I found the same thing. Catholics believe that in Baptism, Confirmation, Communion, Marriage, Anointing of the Sick, Penance and Reconciliation, and the Holy Orders, that God imparts his Grace to us. These powerful gifts had been purposely omitted from our belief system and I could discover no good reason why. I felt cheated by our Protestant forefathers.

Removing books from the Bible was another Protestant maneuver to make the Bible fit their new beliefs. Although certain books had been approved in the Church Councils for more than a thousand years, suddenly the reformers discovered they were not as inspired as the others and threw them out. Again, on whose authority did they do this?

Trying to understand the role of Mary and the other Saints was difficult. However, once I understood the difference between veneration and worship, and between asking the saints to intercede for us and asking them to directly do things for us, I had no more trouble. I discovered they are not worshipped but are respected and honored and held in high regard. Only God is worshipped.

The Rosary interested me, so I bought a little book last summer and started praying it on occasion. I discovered the Rosary was made up of Scripture verses and a prayer request. So in saying it we are simply reciting Scripture and praying. During the recitation of the Hail Marys, we are asked to meditate on the life of Jesus and recall what he did for us. Even a good Protestant ought to be able to do that. It is all Scripture. After coming back to Uganda in October 2001, Ruth and I started praying the Rosary together every morning. We hope we are doing it right.

Purgatory is another thing missing in our Protestant doctrine. So now I had to find out what the Catholics really believed. I like what the Catechism had to say about it at paragraph 1030. "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven." We learned that since Luther's time indulgences have not been sold and no amount of time has been assigned to the purging process. The idea of purifying made sense to me. I have known many believers who died with major flaws still in their lives. Surely they would want to be purified before coming into the full presence of God. I know I will need some after death treatment.

We wanted to attend Mass to become familiar with it but felt we couldn't in Uganda or Hawaii. Explaining it to our church would be a bigger job than we cared to undertake. We didn't want to bring confusion to an already confused people. So we just shared the Gospel and the Love of Jesus with them. The Catechism refers to them as separated brethren. We will have to leave it at that for now. The Catechism at paragraph 818 says: "...All who have been justified by faith in Baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers in the Lord by the children of the Catholic Church."

By late November we were quite certain we would both join the Catholic Church upon our return home from Uganda. We would give up our missions work and my Assembly of God ordination. That meant giving up our means of support as well. I informed my church in Hawaii that I would be resigning and that we were "seriously considering joining the Catholic Church." I wrote a long letter to them and our close friends and relatives explaining our reasons. We thought the church might relieve us of our duties

immediately, but instead they pleaded with us to stay. We agreed to complete our six-month commitment but stood firm in our resolve to move on after that. God called us to this mission field. Now He is calling us home. We are eager to see what He has in store for us there.

We still know little about the Church with its vastness, unity, and diversity. We know there is dissent within it. We are not expecting to find perfection. The forces of Hell have attacked the Church all through the centuries, but Jesus said they would not prevail, and they have not and will not. Therefore we are



expecting to find the church that Jesus himself founded. We will be happy if we are accepted as a part of it.

Leaving our church and ministry behind is not easy. We have served the Lord with gladness in our Protestant churches. We have been in First Assembly for nineteen years and have no regrets. We thank them and God for all they have done for us. We have given our time and money but the church has given much more than that to us in return. It is with sadness that we leave First Assembly and our churches in Uganda. They love us and we love them. We thank God for them and pray that He will continue to bless them because they earnestly desire to do his will.

May God bless all those who have helped us on our journey.

Don & Ruth Newville entered into full communion with the Catholic Church in 2002. They are now active in lay ministry in their parish in Wisconsin.

The following books are all available through CHN. Please visit www.chresources.com or call 740-450-1175.

Born Fundamentalist, Born again Catholic by David B. Currie

Rome Sweet Home by Scott and Kimberly Hahn

Surprised by Truth edited by Patrick Madrid

Surprised by Truth 2 by Patrick Madrid

How Firm A Foundation

By Marcus Grodi

Stephen LaPointe is a minister who loves Jesus, loves to preach, and considers the Bible as the one sufficient, firm foundation for his life. He left a career to attend seminary because he wanted to devote his life to helping others experience a true conversion of heart. He knows that one day he will stand before God accountable for what he preaches, and it is in this conviction that his crisis begins, for how can he know for certain that what he preaches is eternally true? This crisis threatens his calling as a minister, his marriage, and even his life.

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Friday

2:00 – Registration Opens

4:00– 5:00 Travelers Mass- **Father Benedict Groeschel**

6:00 – 7:00 Concert Eric Genuis

7:00 – 7:30 Opening of Conference- **Marcus Grodi**

7:30 – 9:30 Evening session 2 talks

1. **Dr. Kenneth Howell** *Breaking Through the Myths of History*

2. **Father Benedict Groeschel** *Authentic vs. Inauthentic Renewal*

9:30 – 9:45 Night Prayer – **Father Benedict Groeschel**

10:00 - CHN Social with Eric Genuis

Saturday

7:00 – 7:30 Morning Prayer,

7:30 – 8:30 Mass- Father Garneau

8:30 – 10:00 Breakfast

10:00 – 12:00 Morning Session 2 talks

1. **Father Garneau** *Becoming Deep in History*

2. **Joseph Pearce** *The Thread That Binds Literary Converts*

12:00 – 2:00 Lunch

2:00 – 4:00 Afternoon Session 2 talks

1. **Father McClosky** *Breaking Through the Wall of Mistrust*

2. **Dr. James Keating** *History and the Formation of Conscience*

4:00 – 5:30 Panel discussion

5:30 – 7:30 Dinner

7:30 – 9:30 Evening Session 2 talks

1. **Marcus Grodi** *Helping Them Home*

2. **Dr. Scott Hahn** *Scripture and Liturgy*

9:30 – 11:00 Holy Hour & Exposition - **Father James McClosky**

Sunday

7:30 – 8:00 Morning Prayer

8:00 – 9:30 Mass – **Father Ray Ryland**

9:30 – 11:00 Breakfast

11:00 – 12:00 **Fr Ray Ryland** *History and the Necessity of Continuity:*

12:00 – 12:15 Closing Session – **Marcus Grodi**

12:15 – 1:30 Performance by Doug Barry

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Nine of our nations leading speakers
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by Doug Berry

Dr. Kenneth Howell

Breaking Through the Myths of History: How has our unexamined passing along of unfounded opinions (i.e., Galileo) formed barriers to faith?

Father Benedict Groeschel

Authentic vs. Inauthentic Renewal: Recognizing that the Church was certainly in need of renewal at the end of the fourteenth century, we will examine the movements of authentic renewal that were rising to address the problems (ie, St. Catherine’s prayer renewal) as well as where the Reformers, with their differing levels of sincerity, went wrong.

Father Garneau

Becoming Deep in History: Given the truth of Newman’s quip, how does one go about becoming authentically deep in history?

Joseph Pearce

The Thread That Binds Literary Converts: In what ways did the study of history open the hearts of the converts he covered in his book Literary Converts.

Father McClosky

Breaking Through the Wall of Mistrust: How has the study of history played a role in the converts he has helped home (i.e., Judge Bork)?

Dr. James Keating

History and the Formation of Conscience: How has ignorance of history led to a culture of unformed conscience, and how the study of history leads to contrite hearts and formed consciences?

Marcus Grodi

Helping Them Home: The work of the Coming Home Network and how the study of history has helped bring so many home.

Dr. Scott Hahn

Scripture and Liturgy: How Catholics Go Deeper in Salvation History.

Father Ray Ryland

History and the Necessity of Continuity: How does the study of history demonstrate the need to recognize the Church as the true continuity of Israel and Church established by Christ in His apostles?

CHN Bulletin Board

CHN Comment Corner

We are cradle Catholics, who have learned so much about our faith from reading the journeys of those coming home to the Catholic Church. Your network is definitely worthwhile. Keep up the good work.

Your website has become the inspiration for me, to learn about the faith that I have taken for granted all of my life.

I enjoyed so much your September newsletter. What a Beautiful story by Rob Rodgers. I also admire you for bringing such a nice crop of people each week, just listening to their stories make a stronger and better Catholic out of me. — Sophia - FL

Just wanted to let you know that your response to my phone calls, have been phenomenal. The gifts of love- the books and CD's have been very helpful, encouraging and strengthening. - clergy inquirer —Mike, A clergy inquirer - OH

In this forum you will find many people full of encouragement and love. If the people here can turn around my veiws of the Catholic Church, they can help any one. —CHN online forum user

My husband and I are cradle Catholics and so admire those who have made such sacrifices for the true faith. God Bless your work. —Betty, LA

I am glad to be able to help in the overwhelming job that you have been called to do. This endeavor is, I feel an absolute necessity, if we are ever to attain the goal of "one flock with one shepard..." —Joyce, MO

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Thank you.



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

*November 3
Jimmy Akin*

*November 10
Fr. Gray Bean*

*November 17
Dr. Paul Williams*

*November 24
James J. Pinto*

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Best of Journey Home:

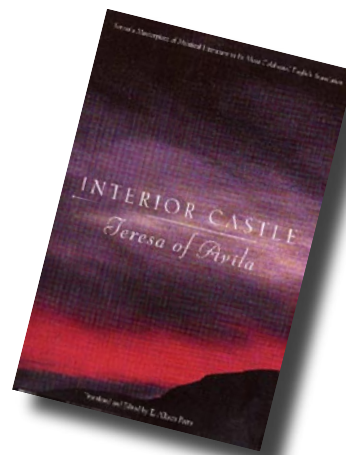
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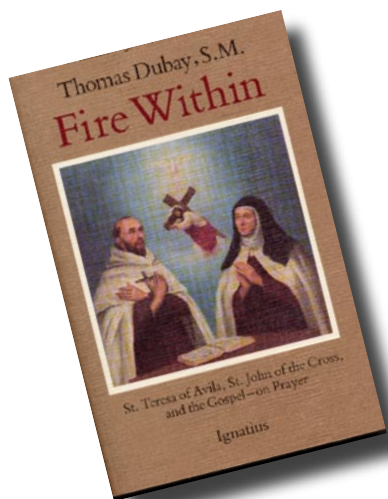
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by St. Teresa of Avila — translated by E. Allison Peers

Interior Castle is one of the most celebrated books on mystical theology in existence. It is the most sublime and mature of Teresa of Avila's works, and expresses the full flowering of her deep experience in guiding souls toward spiritual perfection. In addition to its profound mystical content, it is also a treasury of unforgettable maxims on such ascetic subjects as self-knowledge, humility, detachment, and suffering. But above all, the interior life of Teresa of Avila, whose courageous soul, luminous mind, and endearingly human temperament hold so deep an attraction for the modern mind.



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