

# THE GOOD NEWS

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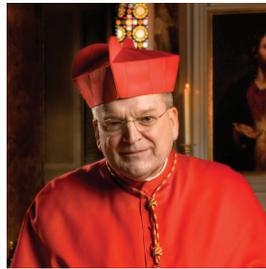
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CREDO of the Catholic Laity Newsletter

Volume 24 Number 2

## Raymond Leo Cardinal Burke Is Coming to St. Louis

Saturday, January 19th, 7 p.m.



Cardinal Burke couldn't be coming to this archdiocese at a better time. While we have seen some cardinals and bishops speak more forcefully recently, especially in light of the homosexual scandal in the priesthood, Cardinal Burke has always stood out as a staunch defender of the faith. That is *exactly* what His Eminence will be doing here on January 19th.

Elevated to the College of Cardinals after being called home to Rome while serving as Archbishop of St. Louis, Cardinal Burke has been attacked and even somewhat vilified during his episcopal career simply for upholding the constant 2,000 year teachings of the Catholic Church. Indeed, the local media here in St. Louis launched what seemed to be a vile calumny campaign while archbishop in St. Louis, and as a member of the College of Cardinals he has been unjustly attacked from within and without the Church globally for being a standard bearer of orthodoxy. Even now it's been reported by Marco Tosatti and others that bishops have been told not to welcome him into their jurisdictions for talks directed at the laity because of his defenses of Catholic truth. Even if that is true, no US bishop has honored the alleged direction because to do so would be a formal act of schism.

I've personally known Cardinal Burke for years. In our first audience, it only took five minutes to realize I was in the presence of a saintly man. Reading his works and listening to his talks over the years has only reinforced my belief in his sanctity. Yes, Cardinal Burke is a guiding light we can count on to help us make sense of all the turmoil taking place in the Church and the world.

His Eminence will follow his presentation on January 19th with a candid Q&A session. This is an event no Catholic who loves our holy and ancient faith can afford to miss! See you there! —By Larry Ford

(More on Burke on page 2)

# Raymond Leo Cardinal Burke

## Biography



Raymond Leo Burke was born in Richland Center, Wisconsin, on June 30, 1948. He attended high school at Holy Cross Seminary in La Crosse, Wisconsin, before attending The Catholic University of America in Washington, D.C., as a Basselin Scholar. He undertook his studies in preparation for ordination to the Holy Priesthood at the Pontifical Gregorian University in Rome, and was ordained to the priesthood by Pope St. Paul VI on June 29, 1975.

Ordained a bishop in 1995 by Pope St. John Paul II, he served for almost nine years as Bishop of La Crosse, where he founded the Shrine of Our Lady of Guadalupe. On December 2, 2003, Bishop Burke was named Archbishop of Saint Louis. From 2008-2014, he served as Prefect of the Supreme Tribunal of the Apostolic Signatura in Rome. He was elevated to the College of Cardinals in 2010 by Pope Benedict XVI. In November 2014, he was named Patron of the Sovereign Military Hospitaller Order of Saint John of Jerusalem of Rhodes and of Malta.

Cardinal Burke has also served on the Congregation for Causes of Saints, the Congregation for Bishops, the Pontifical Council for Legislative Texts, the Congregation for Divine Worship and the Discipline of the Sacraments, and the Council of Cardinals and Bishops of the Section for Relations with States of the Secretariat of State.

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## MESSAGES FROM CREDO

**SUGGESTION:** Chances are, most of your loved one's gifts during the Christmas season and through the new year have not and will not remotely relate to Christ our Savior or their ancient Catholic Christian faith. Take advantage of Christmas returns and resolve this New Year to buy Catholic! Help get others to heaven!

**YOUR INPUTS PLEASE:** Tell us how CREDO of the Catholic Laity has affected you or your loved one's Faith. Send inputs to [CREDOstLouis@gmail.com](mailto:CREDOstLouis@gmail.com)

### **CREDO ENDOWMENT!**

We humbly proclaim a critical need and ask of ourselves and all. Starting immediately and to be formally kicked off at our upcoming event, the Cardinal Burke Dinner Forum, CREDO is initiating an Endowment Fund. We will celebrate 25 years of CREDO of the Catholic Laity's success by building a solid financial platform to help support future opportunities in bringing solid Catholic speakers to the St Louis Archdiocese, cultivating Catholic culture here for generations in perpetuity. Help build a solid Catholic future by tax deductible giving to CREDO – *no amount is too small!* [CREDOstLouis.org](http://CREDOstLouis.org) or cell/text 314.322.0337 for assistance.

# America's First Woman Martyr? A Heroic Death in St. Louis

Fr. Brian W. Harrison, O.S.



November 24, 2018 (LifeSiteNews) - To the great honor of this nation which stands under the heavenly patronage of the Immaculata, there are now a good number of Saints and Blesseds who have been born in and/or worked in the U.S.A. However, only one native-born U.S. citizen has so far been raised to the altars of the Church wearing the glorious Martyr's crown: Blessed Stanley Rother, a La Salette missionary priest from Oklahoma who was murdered in 1981 by a death squad while ministering to the poor in Guatemala. (The heroic North American Martyrs, of course, were missionaries born in France and shed their blood for the faith well over a century before the United States came into existence.) However, no American woman or lay person – and no U.S. citizen at all who died on this nation's soil – has so far been honored by the Church as a martyr.

That may well change in the near future, as the unplanned result of a horrific, coldly planned and unprovoked crime that took place last week, less than half an hour's drive from my church in downtown St. Louis, Missouri. The local community — Catholic and non-Catholic — has reacted with abhorrence, and indeed, St. Louis County police chief Jon Belmar said it was “among the most heinous crimes” he had seen in his 32 years in law enforcement — an atrocity that “shocked the senses.” Yet the ways of Divine Providence are strange: as we have seen so many times throughout history, God can bring great good out of evil, even in one overwhelming instant. However, as I write, most St. Louis area Catholics are perhaps still too numb with shock to have noticed the rays of spiritual light that are emerging from this seeming black hole.

So what happened? During mid-afternoon last Monday, November 19, 2018, all seemed quiet in the Manchester Road branch of St. Louis' main religious goods vendor, Catholic Supply. A stocky, middle-aged man walked in and noted that only three people were in the store — all women. Two were store workers, one fiftyish, the other in her twenties, and the third was a customer who had just come in. After exchanging a few words, the man said he was going back to his car to get a credit card and would be right back to make a purchase. But when he re-entered, it was not a card, but a revolver that he had in his hand. He immediately herded the three terrified women back into a secluded corner of the store, and insisted that they submit to acts of sexual abuse.

Two of the distraught women complied at gunpoint with this brute's demands. But then he came to his third victim, the would-be customer, who according to friends had probably come to purchase some materials for her Rosary-making apostolate. This was Jamie Schmidt, 53, a quiet mother of three who worked as a secretarial assistant at the St. Louis Community College in the western suburb of Wildwood, and was active in her parish church,

St. Anthony of Padua at High Ridge in neighboring Jefferson County. There was nothing obviously extraordinary about this lady. But now she did something very extraordinary indeed. Having just been forced to witness in horror the sexual assault of the two women beside her, Mrs. Schmidt was ordered to submit to similar abuse.

But Mrs. Schmidt — shocked, defenseless, and with the barrel of a loaded gun pointed at her head — Just Said No. With death staring her in the face, Jamie quietly refused to allow her purity, her personal dignity, and her marriage covenant to be outraged. She looked him straight in the eye and said, “In the name of God, I will not take my clothes off.” Enraged by this unexpected point-blank rejection of his demand, her assailant responded with a point-blank shot that felled her on the spot. The survivor who gave this testimony added that as Jamie lay there gravely wounded, she could be heard whispering the words of the Our Father. As soon as the man fled the store, a 911 call quickly brought an ambulance, and Jamie was sped to the nearest hospital. But she was pronounced dead later that evening; and again, according to one of her friends I spoke with at her funeral yesterday, the words of the Our Father were on the lips of this valiant woman at her dying breath.

Fortunately, following their immediate diffusion of the perpetrator’s appearance and dress described by the two survivors, the St. Louis County police did a first-rate job in tracking him down, and by Wednesday 21, the day before Thanksgiving, Thomas Bruce, 53, of Jefferson County, was arrested at his trailer park residence and is currently being held without bail on 17 charges, including first-degree murder, multiple counts of sexual assault, armed criminal action, kidnapping, burglary and tampering with evidence.

This tale of indomitable resistance to demonic evil calls for deep reflection. Jamie Schmidt’s act of supreme courage and nobility, called forth immediately in a moment of sudden crisis, clearly did not come from nowhere. The action of grace had been evidently working quietly but deeply in the soul of this lady who had outward lived devoutly but unobtrusively, like any number of other good Catholics. Her husband Greg Schmidt, who married Jamie, his high school sweetheart, in 1990, has understandably been too distraught, together with their three children, to make any public statement as of this writing. But her good friend and fellow parishioner at St. Anthony’s, Laura Sheldon, commented to the St. Louis Post-Dispatch in last Wednesday’s report, “She was very simple, very modest, very quiet. If you ever needed help, she would be there. That’s just the way Jamie was.” She was also active in a parish group that organized women’s retreats. Furthermore, Mrs. Schmidt was notably talented artistically and musically, and used her gifts in God’s service: she adorned St. Anthony’s with some fine paintings, and was active in the parish choir, sometimes performing solo parts. “Her voice was just beautiful,” said her friend Laura.

Was Jamie Schmidt’s sacrifice of her life, then, a case of true martyrdom? Only the Church will be able to decide that authoritatively, of course, after mature reflection. But the evidence available so far strongly suggests an affirmative response, and would certainly seem to warrant the prompt opening of her cause for beatification at the diocesan level. While there can be little doubt about her heroism in that supreme moment of her existence, another prerequisite for martyrdom is that the perpetrator must have acted not simply out of personal hatred, greed or ideological/political enmity, but *in odium Christi* - out of hatred for Christ. And the parallels and precedents here are well established. Even though this murder was not carried out with any explicit reference to the victim’s profession of the Catholic faith, it is part of that faith that the natural moral law, inscribed in all hearts by God, has as its Author the divine Wisdom, the Logos, who has now become incarnate as Jesus our Redeemer. Speaking of “God’s beloved Son” (Col. 1: 13), St. Paul goes on to affirm, “For in him were created all things in heaven and on earth, the visible and the invisible . . . all things were created through him and for him” (v. 16).

It is known that Thomas Bruce had absolutely no personal grudge against any of his three victims, none of whom he had ever encountered before. His barbaric act of slaughter, as far as we can tell from the evidence so far available, was therefore an implicit act of hatred and rebellion against Christ the incarnate Wisdom, whose divine and natural law rebuked and condemned the perverse and adulterous lust that found such resolute resistance from this brave woman who carried Christ in her heart. Jamie’s eventual canonization as a martyr would therefore appear to follow closely the Church’s precedents in raising to the altar the young St. Maria Goretti (stabbed to death for refusing to fornicate with an assailant), St. Charles Lwanga and his companions (who chose death by fire rather than engage in sodomy with a homosexual tyrant), and indeed, that archetypal martyr St. John the Baptist, who lost his head for denouncing another king’s violation of the moral law regarding marriage. **(Continues on page 11)**

# The History of Receiving Communion in the Hand

Mary Knollmeyer

The history of receiving Communion in the hand is, indeed, most interesting and affords much on which to ponder. This consideration is in no way an exhaustive treatment of the subject but rather a mere glance into its development from earliest times up to our present time.

In ancient usage, during the earliest days of the church, it was common for the faithful to receive into their own hands the precious body, blood, soul and divinity of Our Lord, Jesus Christ. The faithful could even carry the Blessed Sacrament to their own homes, especially in order to receive it as viaticum. It was a time of catacombs and of persecution.

The reception of Holy Communion was done with great reverence and awe. Before receiving, the faithful washed their hands; additionally, women used a Communion cloth. The faithful bowed profoundly and received Holy Communion into their mouths from their right hand. The left hand was not involved. After reception, their hands were again purified. There exists a vast difference between Communion in the hand in the early church and the present practice, which can easily lead to a casual mindset. In ancient times, to distinguish the supernatural Holy Communion from ordinary food, the fingers were never involved.

Unfortunately, this practice, rendered possible by reception in the hand, gradually led to a distorted theology of the Real Presence; grave abuses and even superstition resulted. People would kiss the host, apply it to their eyes, foreheads, etc. This practice persisted until the end of the eighth century. When a practice, in this case - Communion in the hand - is abolished, there are reasons for so doing. Because something is done at one time does not indicate that it is appropriate for another time.

By the mid-thirteenth century, it had become a deeply established tradition that only that which had been consecrated should come in contact with the Sacred Host. St. Thomas Aquinas (1225-1274) wrote, "The dispensing of Christ's Body belongs to the priest ... out of reverence toward this sacrament, nothing touches it but what has been consecrated, hence, the corporal and the chalice are consecrated, and likewise, the priest's hands for touching this sacrament. Hence, it is not lawful for anyone else to touch it, except from necessity, for instance if it were to fall upon the ground or in some other case of urgency."

The Patristic age having now long ago ended, following the Second Vatican Council, Communion in the hand was reintroduced into the Catholic Church. It entered illicitly and in disobedience in Holland and spread to Germany, Belgium and France. Sadly, the bishops allowed this disobedience to go unchecked and the consequences became most serious. The Holy Father consulted the bishops' opinions on this subject. The consensus was overwhelmingly against this innovation.

On May 29, 1969, Pope Paul VI penned the instruction "Memoriale Domini" retaining the traditional practice. The Holy Father approved this instruction, confirmed it with his authority and ordered its publication. It went into effect on the day of publication. However, he also took into account the fact that this innovation had already been widely established. Eventually, permission was granted to the Canadian bishops to allow Communion in the hand; gradually, the permission became universal. At the present time, those who choose to receive Holy Communion in this manner do so legally and are not acting in disobedience to Holy Mother Church.

However, because of the lamentable and widespread abuses, which this practice makes possible, there exists a movement to revise or to end this manner of receiving Holy Communion. In 2008, Archbishop Malcolm Ranjith, Secretary of the Vatican's Congregation for Divine Worship and Discipline of the Sacraments, suggested that the policy of giving Communion in the hand be revised or abandoned altogether. He asserted that its reintroduction after the Second Vatican Council has caused much indifference, sacrilege and outrages toward the Blessed Sacrament, which has resulted in great harm to the Catholic Church and to individual souls. He states that the reasons for this change should not be so much academic as pastoral and spiritual as well as liturgical. It would involve building up the faith of the Catholic people. **(Continues on page 10)**

# One Man Changes St. Louis Archdiocese Future and Likely the Eternal Lives of Many Catholics Here

George F. Knollmeyer

February 5, 1929-November 17, 2018

When we as a family first met George, he and his wife Mary seemed so very holy in a joyful and quiet way, it was incredible. His quiet daily consistency bore out our first impression.

George and Mary have been faithful, long-time **CREDO** of the *Catholic Laity* members. This was fitting for George as he was a brilliant man with long range vision regarding the only really important thing— eternal life and taking as many others with you as possible!

As a disclaimer, Mary is not keen on having George's accomplishments known as she insists, everything we do is really the LORD working through us. But George is a testament as to how much one person can do if he or she is willing.

George served as an officer in the U.S. Navy during the Korean War. Following his military service, he managed Monsanto chemical plants in Seattle, New Jersey, and St. Louis.

Upon retirement, he started a successful consulting firm and helped the Boys Club by - among other things - building them a baseball field. George however, wholly devoted himself to apostolic work in the Archdiocese of St. Louis, serving as President of the board of the Cardinal Ritter Institute. He was also a Knight of the Equestrian Order of the Holy Sepulchre of Jerusalem. George was a long-time parishioner of St. Anselm Parish at the St. Louis Abbey until this past decade when he transitioned to the Oratory of Ss. Gregory and Augustine (a parish without borders) as a devotee of the Traditional Latin Mass. Additionally, George was an avid tennis player and sports fan.

While on vacation in a Gulf Shores restaurant, George told his wife, Mary, he felt a calling. He had received it when they were in Medjugorje; the call was to begin Eucharistic Adoration throughout the St. Louis Archdiocese. George handpicked two men who shared his vision. So, George, Ed Meiners and Steve Bennett paid a visit to Archbishop Rigali to begin the Archbishop's Committee for Eucharistic Adoration. At the time, Adoration was offered in only six parishes. Over time, they chose and were joined by Ed Desloge, Mary Jeanne McKeon, Sharon Schultz, Fr. Jeff Eppler (then a layman), Arlene Frossard, Gloria del Rosario, Amy Carapella and Blanche Rolwes among others whom we regret not knowing at this writing. Unbelievably, before he finished, George led the team to institute Eucharistic Adoration in all of the more than 200 parishes in the St. Louis Archdiocese!

Though George was not a "heavy" man at 6'2", his broad shoulders necessitated a wider than normal size casket. He had a full thick mane of hair until the end. Most importantly however - George's work survives him. We, the Catholic laity and our eternal lives are greatly blessed by his work and benefit from it immensely.

God was always first in George's life and he had a deep devotion to Our Blessed Mother, the holy rosary and the brown scapular. George died fortified with the Sacraments of Holy Mother Church, bestowed upon him by his most faithful pastor, Reverend Msgr. C. Eugene Morris. George also had the Sabbatine Privilege. He spent his last days surrounded in prayer by his large loving family including his children, grandchildren and Reverend Msgr. Morris.

As a serendipitous testimony to George's far-reaching effect on souls, just prior to publication, a woman from St. Gerard Majella (SGM) parish, who happened to be this author's dear Godmother and aunt, spoke out. Upon hearing discussion regarding adoration, she told of her weekly adoration for now over 20 years. At that time, a man sweating with excitement came to SGM to tell every one about adoration, asking them to sign up. She could not speak enough about its life-changing effects!

For those who wish, Mary would welcome Holy Masses or donations to the Oratory of Saints Gregory and Augustine at [www.stlouislainmass.com](http://www.stlouislainmass.com) or to **CREDO** of the *Catholic Laity* at [www.CREDOstLouis.org](http://www.CREDOstLouis.org).

—By Dr. Helen Gelhot, President, CREDO of the Catholic Laity

# The Hidden Power of Catholic Generosity: *Strong Catholic Giving Alternatives*

Cathy Gilmore

Throughout history, the Catholic Church has faced tremendous trials. In the face of each seismic shift and spiritual battle, God has used tiny points of light, individuals whose lives and work were often hidden and small at the time, to do big things for and with Him. Each one of those brilliant souls were able to make a difference because of the generosity of benefactors who provided the resources to make their work possible.

## **Catholic Generosity: Backstory**

The generosity of courageous and sacrificial Catholics over the years, has built incredible institutions in the United States and beyond. From the small but consistent efforts of folks like Elizabeth Ann Seton, American Catholic Education was born. Holy healers like Cosmos and Damien laid the foundation of organized Catholic service to the poor and sick. Giant Catholic hospital complexes, large networks of Catholic charity organizations, and impressive Catholic university campuses are a physical testament to the efforts of lay Catholics to support and promote the “common good.” Everyday people have been willing to donate substantial funds in an exercise of faith to bring healing to the sick, to assist the poor, and to educate youth.

In recent decades however, many prestigious Catholic Universities and other established organizations have unfortunately drifted from their core Catholic spiritual roots.

## **For Such a Time as This?**

In the light of deeply disturbing clerical scandals and metastasizing cultural depravity, what is a Catholic donor to do? Do we continue to support large-scale Catholic organizations in hopes that our funds will help reforms to take place from within? Or, do we help the little guys, the small points of light, lay people who reach beyond the status quo and are willing to heroically sacrifice to do their work for God? The large organizations, because they are established, have good accountability structures and strong professionalism. Smaller organizations can be more difficult to support, because they function with small staff and often their effectiveness may be hard to assess. Donors must depend on confidence in the integrity of a small organization’s founder or board of directors. Donor trust can be hard for the smaller group to cultivate. These are important considerations to ponder.

## **Encouragement from the Past**

When the Church was being ripped apart during the Reformation, God raised up individuals from within Church structures, like Ignatius of Loyola and Dominic of Bologna. The Catholic Church depended upon the work of Jesuits and Dominicans to strengthen Catholics to survive that storm. God also called a faithful obscure Catholic villager in Mexico named Juan Diego, who was not connected with any official Catholic institution beyond a local parish. Through his tiny point of light, and a visit from the Blessed Mother, God ended the abominable practice of child sacrifice and enlivened over 9 million souls with the light of Catholic faith. The number of converts added in Mexico, nearly equaled the number of Catholics who left the Church at that time in Europe.

## **A Both / And Approach**

Our current crisis in the Church may be best addressed by a “both/and” approach. Most prudent investment strategies advise us to diversify our investments. Charitable giving can be looked at in a similar way. It’s important to plan how we will give thanks to God through charitable giving. Research is key. The most powerful strategy may be to choose to support established institutions that have not drifted away from bedrock Catholic principles, along with newer initiatives that truly get to the root of problems in a freshly compelling way.

## **Truly Eternal Gifts**

Here’s a tip. Look for ways to give that don’t give you a lot in return. With the innovation of go-fund-me style charity outreach, and the growing emphasis on social event fundraisers that provide the best party or bash...be wary.





# Not One Among Many, But the Only One

## Joe Sixpack—The Every Catholic Guy

When talking about religion, I find it sad when I hear people say things like “The only thing that matters is that we all believe in the same God” or “One Christian religion is just as good as another” or “Let’s just agree to disagree”. Why are these comments saddening? Well, they all demonstrate a scandal of Christianity. That scandal is, there are so many Christian religions to choose from that people have become indifferent to the whole idea of thinking about which church is the right one.

But we Catholics can honestly and should assertively say, “Jesus founded one Christian religion, and that religion is the Catholic Church!”

The ecumenical movement of the ‘70s did far more damage than good. We squandered a perfect opportunity to gather millions of converts to Jesus’ Church, but those leaders of the movement were terrified about the idea of offending non-Catholics. In reality, we should have demonstrated to people the things we have in common with their Christian religions, then led them to the reality of the Church founded by Christ. And proving the Catholic Church is the only one founded by Christ is the focus of this article.

There are a number of proofs that the Catholic Church was founded by Christ. The first one I always point to is history. John Henry Cardinal Newman, arguably the greatest Christian apologist of the 19th century, was a member of the Oxford Movement—a vehemently anti-Catholic organization in England. Fellow members tasked the young Anglican scholar with writing a history of Christianity. On the day his new Christian history was rolling off the printing press, Newman was being received into the Catholic Church. When asked what caused him to turn from his vehement anti-Catholicism so much that he actually became a Catholic, his response was quite simple. He said, “To know history is to be Catholic”. Why? Because history alone proves that the Catholic Church was founded by Jesus Christ. We should all read Church history, as nothing will instill pride more than doing so.

By the way, it was also Cardinal Newman who said the greatest tragedy in the Church is an ignorant laity. That’s food for thought.

That Jesus founded the Catholic Church can also be proven from Sacred Scripture. The establishment of the Church came in the very act where Jesus made St. Peter the first pope. “Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, ‘Who do men say that the Son of man is?’ And they said, ‘Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.’ He said to them, ‘But who do you say that I am?’ Simon Peter replied, ‘You are the Christ, the Son of the living God.’ And Jesus answered him, ‘Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.’” (Matthew 16: 13-19)

This passage is incredibly pregnant! Indeed, so much is said in these few words that we cannot possibly cover it all in the limited space here. We will, however, spend a lot of time covering this passage thoroughly in later installments of this column. For now, though, let’s just deal with the elephant-in-the-middle-of-the-room.

Anti-Catholic Protestant's who believe in sola scriptura, the belief that all divine truth comes from the Bible alone, love to bring up the fact that the word Catholic is nowhere in the Bible. That is most certainly true, but it's a paper tiger argument. After all, neither "Trinity" nor "Bible" are any where in Sacred Scripture, yet all of Christianity believe in the Bible and the Trinity.

The earliest known use of the word Catholic comes from St. Ignatius of Antioch in the year A.D. 107. Writing to the other "churches" (called dioceses today) while on his way to martyrdom, St. Ignatius wrote: "Where the Bishop is, there let the multitude of believers be; even as where Jesus Christ is, there is the Catholic Church". Notice that St. Ignatius didn't write of the Catholic Church as if he were giving it a new name, but rather as though the name had been long in use. It's reasonably safe to assume, then, that the Church was probably called Catholic during the latter part of the first century. Indeed, it's likely that St. John the Apostle knew the Church by the name of Catholic, since he died around AD 100.

What is the significance of the word Catholic? It comes from the Greek word, *katholikos*, which means "universal". The Catholic Church is most certainly universal; that is, for all men of all times in all places.

St. Ignatius is the earliest recorded person to call the Church Catholic, but he most certainly isn't the only one to do so. The *Martyrdom of Polycarp* mentions "The Catholic Church" (AD 155) in three passages (viii, 1; xvi, 2; xix, 2). Tertullian (AD 200) uses the word *katholikos* when he means the Catholic Church (Ad Marcion, iv, 4; De Praes., xxx). St. Augustine (AD 340) uses the same word as a synonym for the Church 240 times in his writings.

Now, as mentioned earlier, the evidences for the Catholic Church being founded by Christ are far too many to cover in this brief article—space simply will not allow all of it. We will, however, cover this topic in its entirety during the next several subsequent installments and in later installments after getting in some other basics. Until then, let's resolve to learn What We Believe...Why We Believe It!

Got a question? Go to [JoeSixpackAnswers.com](http://JoeSixpackAnswers.com).

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**Joe Sixpack—The Every Catholic Guy** is the alter ego of one of the most successful lay evangelists of the Catholic Church in America. Larry "Joe Sixpack" Ford has been highly successful at making hundreds of converts for thirty years, ever since his own conversion to Catholicism. He has been used by the Holy Spirit to make hundreds of converts through one-on-one and small group venues, eighty-four of whom are his adult godchildren. He is a consecrated member of the Marian Catechist Apostolate (<https://mariancatechist.com/>) and works under the direction of Raymond Leo Cardinal Burke.

Larry is a writer and author. His work includes: *The Best of What We Believe... Why We Believe It*—Volume 1 and Volume 2, *The Lay Evangelist's Handbook* and *Secrets of the Catholic Faith* (on Amazon, Apple Books, Kobo, and Barnes & Noble). He is also a Catholic course developer, popular catechist and teacher. His creations include: the Joe Sixpack System, [JoeSixpackAnswers.com](http://JoeSixpackAnswers.com) and the popular Sunday bulletin insert *What We Believe... Why We Believe It*. Go to <https://wwb.gr8.com> for more information.

In recent years, inspired by Blessed John Henry Cardinal Newman, Larry has shifted his focus from converting non-Catholics to helping the Catholic lay faithful better know and understand the Catholic faith. Known for not being politically correct and eschewing "nice" Catholicism, he is in great demand as a catechist and apologist.

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**(Continued from *Communion in the Hand* on page 2)**

The abuses, which have crept into our beloved church, are extremely serious. Hosts for satanic masses are easily obtained, hosts, instead of being consumed, have been placed in missalettes, on the floor, etc. The abuses are of worrying dimensions and cannot be dismissed; they must be addressed. As stated earlier, though, reception of Communion in the hand is not contrary to the faith. However, the abuses are contrary to the mind of the church.

In conclusion, may we be most lovingly aware that the Sacred Host is not some thing but some One, our God, Who deserves all of our reverence and awe and our love and adoration.

*Laus tibi, Domine!*

**Suggested Reading**

- 1) Kokoski, Paul. "Holy Communion in the Hand?" *Homiletic and Pastoral Review*. November 2008: 16-18, 20-22. Available online, 2018.
- 2) Schneider, Bishop Athanasius. *Corpus Christi : Holy Communion and the Renewal of the Church*. Lumen Fidei Press, 2014. Print.
- 3) Schneider, Most Reverend Athanasius. *Dominus Est*. Pine Beach: Newman House Press, 2009. Print.

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## Did You Know...

- One out of every 10 Americans is an ex-Catholic.
- If they were a separate denomination, they would be the third-largest denomination in the United States, after Catholics and Baptists.
- One of three people who were raised Catholic no longer identifies as Catholic.
- 68% of those who left say their spiritual needs are not being met.
- 6.5 people leave Catholicism for every one that joins.
- 50% of young people who were raised Catholic are no longer Catholic today.
- 79% of former Catholics leave the Church before age 23.

We are all responsible for this in one way or another. We can all work together to correct this situation, though, and one way to begin doing that is through the **CREDO Speakers Endowment Fund**. Be generous in your support of the fund by making your gift right now. Visit [CREDOStLouis.org](http://CREDOStLouis.org) to find out more!

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**(Continued from *America's First Woman Martyr?* on page 4)**

Now, at a time when the relaxation, corruption and violation of God's laws regarding sexual purity and marriage is far worse in modern society — and even within very high levels of the Church herself! — than when Saints Maria Goretti and Charles Lwanga were canonized in the middle of last century, how wonderful it will be if, out of last week's unspeakable tragedy in St. Louis, there should arise a new spiritual beacon to illuminate our beloved United States, the wider world, and indeed, our Church — overshadowed as it is by the ongoing sexual revolution with its abuse scandals and the weak vacillation of an Amoris Laetitia-stained magisterium! How beautiful, if the shining example can be raised to the altars of a new native-born American martyr saint — a woman who proclaimed at the cost of her own lifeblood that Christ's laws against adultery and sexual perversion are clear, absolute, and unequivocal!

May it please God that, before long, we may be able to invoke the intercession of Saint Jamie Schmidt — to help Make America Pure Again!

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