

Fr. Perozich comments —

Michael Brown was born Jewish. He converted to Jesus, and writes primarily to the protestant churches and evangelicals on faith.

While protestants do not celebrate the Eucharist, Jesus' command and covenant which promises forgiveness of sin, transformation into His image, and clothing with immortality, they still have the Holy Spirit as do we Catholics, provided we all call on the Spirit.

Classic arguments are sola scriptura, the Bible alone for non Catholic Christian ecclesial communities (which to me are prayer groups within God's one catholic church).

Catholics put faith in the two fonts of revelation, Scripture and Tradition and believe, or should believe, in the divine Presence of Jesus in the Eucharist and born again in the Holy Spirit in baptism.

I share this with you because Michael Brown's argument for his protestant pastors applies to the Catholic Church today on how Christians allow cultural issues to form their faith rather than the faith transforming the culture. This is true of the pastors and their flocks in many dioceses, parishes, and Christian communities.

Brown uses the issue of homosexuality in this article, but it is true of many other cultural pushes such as acceptance of contraception, abortion, divorce and remarriage, socialism, Marxism, income redistribution, open migration, the rally cry of "rights, justice, equality, and fairness" to manipulate the emotions in order to convert people from the biblical gospel to the new social gospel to which too many pastors already subscribe because it gives them a moral high ground and feeling of righteousness rather than seeing themselves as we should, sinners saved by the grace and sacrifice of Jesus on the Cross for conversion and eternal life.

- *"An evangelical distinctive," McConnell continued, "is the ultimate authority the Bible has over one's beliefs despite changing cultural perspectives. It is not surprising then that evangelical pastors across different denominations continue to view same-sex marriage as wrong through this lens."*

- At the same time, mercy and forgiveness are offered for all, including practicing homosexuals. The Word is equally clear on this (see 1 Corinthians 6:9-11).

RP — In my discussions with Robert McElroy of San Diego, he angrily and vehemently said, “Gays don’t need to convert, and that my “writings were not Catholic rather repugnant and reprehensible.”

- “When it comes to “mainline” pastors, which these days primarily refers to “progressive” or “liberal” pastors, they are more inclined to interpret Scripture through the lens of contemporary culture than to evaluate contemporary culture through the lens of Scripture. As a result, they are more likely to disbelieve fundamental, biblical truths, including: the Bible as God’s infallible Word; salvation coming only through Jesus; the virgin birth and the resurrection; eternal reward and eternal punishment.”

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- *RP — I contend that this exists in my Catholic church today as well.*

- Pentecostals also emphasize the importance of the new birth and life in the Spirit. This means that the vast majority of their adherents will have a greater devotion to the Lord and His Word than those of “mainline” churches, which often downplay the concept of personal relationship with God.

RP— Our Catholic faith and sacramental formulae declare this, but it is not preached when it does not conform to the culture.

- In stark contrast, Pentecostal-Charismatic Christianity is [exploding](#) around the globe. One group adheres more faithfully to the Word and relies on the Spirit’s power. The other does not. The results are as expected.

RP — The Catholic church complains about pentecostal conversions in Latin America and hemorrhaging of faithful, youth in particular, in the western world as well. For fellow San Diegans, The Rock Church is full of ex Catholics. Jesus, Eucharist, the Word, the Spirit

are the answer, not the new social gospel which warms the heart of those who preach it, but leaves empty those who hear it.

Stay with Jesus, the Bible, the Tradition. Respect church leaders, but follow Christ on earth and into eternal life.

THE SHOCKING DIFFERENCE BETWEEN PENTECOSTAL PASTORS AND ‘MAINLINE’ PASTORS

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According to a new Lifeway Research [survey](#), while 47 percent of “mainline” pastors now support same-sex “marriage,” only 8 percent of evangelical pastors do. More specifically, “Presbyterian or Reformed (49%), Methodist (47%), Lutheran (35%) and Christian/Church of Christ pastors (20%) are more likely to see nothing wrong with same-sex marriage than Baptist (3%) or Pentecostal pastors (1%).”

None of this is surprising in the least.

First, as noted by Scott McConnell, executive director of LifeWay Research, “The movement we see among pastors’ views of same-sex marriage has less to do with their denominational tradition than their view of the Bible.”

Accordingly, those who hold most faithfully to the authority of Scripture will be the least inclined to change their views on homosexuality. Put another way, those who believe the Bible to be God's inspired, unchanging Word will be the least likely to compromise their convictions based on societal changes.

“An evangelical distinctive,” McConnell continued, “is the ultimate authority the Bible has over one's beliefs despite changing cultural perspectives. It is not surprising then that evangelical pastors across different denominations continue to view same-sex marriage as wrong through this lens.”

That's because the Bible is unambiguous in its condemnation of homosexual unions. Under all circumstances, regardless of how much love or commitment is involved, they are sinful in God's sight and contrary to His established order.

At the same time, mercy and forgiveness are offered for all, including practicing homosexuals. The Word is equally clear on this (see 1 Corinthians 6:9-11).

That's why, when I had a [mini-debate](#) with “gay Christian” poster boy Matthew Vines, he could not offer a single Scripture verse in support of his position. (For a graphic illustration of the scriptural bankruptcy of the “gay Christian” argument, see [here](#).)

When it comes to “mainline” pastors, which these days primarily refers to “progressive” or “liberal” pastors, they are more inclined to interpret Scripture through the lens of contemporary culture than to evaluate contemporary culture through the lens of Scripture.

As a result, they are more likely to disbelieve fundamental, biblical truths, including: the Bible as God's infallible Word; salvation coming only through Jesus; the virgin birth and the resurrection; eternal reward and eternal punishment.

That's why it's no surprise that these same pastors, who have waffled on the most foundational issues, will waffle on things like gay "marriage" too. What else could we expect?

Ironically, it is the Pentecostals, who are often derided for their belief that the Spirit continues to speak today, who are the most conservative of all, with only 1 percent of their pastors affirming same-sex "marriage."

But that, too, should come as no surprise. That's because the reason Pentecostals believe that prophecy and tongues are for today is because they believe that the Word of God means what it says. That's also why they reject same-sex "marriage."

Pentecostals also emphasize the importance of the new birth and life in the Spirit. This means that the vast majority of their adherents will have a greater devotion to the Lord and His Word than those of "mainline" churches, which often downplay the concept of personal relationship with God.

All this would be in keeping with a 10-country religious survey published in 2006, titled, ["Spirit and Power – A Ten Country Survey of Pentecostals."](#)

The survey indicated that, "In addition to their distinctive religious experiences, renewalists also stand out for the intensity of their belief in traditional Christian

doctrines and practices. For instance, in eight of the 10 countries surveyed (all except the U.S. and Chile), majorities of nonrenewalist Christians believe that the Bible is the word of God and is to be taken literally, word for word; but this view is even more common among pentecostals than among non-renewalist Christians. Similarly, large majorities of all Christians, renewalists and nonrenewalists alike, believe that miracles still occur today as in ancient times. But this belief tends to be even more intense among pentecostals and, to a lesser extent, charismatics than among nonrenewalist Christians.”

It is true that, according to the recent Lifeway Research survey, the more educated the pastor, the more likely he (or she) was to accept same-sex “marriage.” Specifically, “Those with a doctorate (27%) or a master’s degree (32%) are more likely to support same-sex marriage than pastors with a bachelor’s degree (9%) or no college degree (6%).”

But, once again, it is also more likely that many of those who pursued more advanced degrees view the Bible through a more modernist lens than those who chose not to pursue such degrees. Education, in and of itself, does not guarantee orthodoxy. This is especially so when the seminaries attended are themselves liberal.

Interestingly, “Pastors of churches with fewer than 50 in attendance are more likely to see nothing wrong with two people of the same gender getting married (33%) than those at churches with 100 or more in attendance (19%).”

This would confirm what I have [written about](#) numerous times, namely, that “progressive Christianity” is doomed to fail.

That’s why, while 47 percent of “mainline” pastors now affirm same-sex relations, they represent an increasingly small minority of American pastors as a whole as their congregations are dwindling. In stark contrast, Pentecostal-Charismatic Christianity is [exploding](#) around the globe.

One group adheres more faithfully to the Word and relies on the Spirit’s power. The other does not.

The results are as expected.