

*Fr. Perozich comments —*

*Europe was largely Catholic for many years. Protestantism there started with a rebellion against Catholic hierarchy and spread against Catholic practice and doctrine, establishing different theology and forms of worship.*

*England went from Henry VIII leading his own style of Catholic Church to an overwhelming Protestant church with Elizabeth I and her successors.*

*The various Protestant sects who settled the 13 colonies of North America came to express their own religious beliefs and practices in part because of English oppression forcing conformity to the English church.*

*These religious English in turn insisted their own ways were the only way once they arrived in their colonies and assumed power.*

*Maryland was founded as a refuge for Catholics. It wasn't long before Protestants oppressed Catholics in this state too. When Catholics migrated to other states, there was not Catholic worship, so many assimilated into Protestant churches where their descendants remain today.*

*The small Catholic church in the United States had little power, but struggled to “fit in” to show the Protestants that they were not puppets of Rome, to gain respectability and status in society.*

*Catholic immigrants, first the Irish and later Italians and slavs fought physically for civil rights and held to the faith. Their numbers added power to prelates over the years.*

*As the Masons weakened faith in Europe, so too did this happen in North America. The old line churches, Episcopal, Methodist, Presbyterian, Lutheran grew more secular with less religious distinction between them and non believers.*

*New evangelical churches along with the traditional Baptist church grew in the early 20th century, and new ones continue to form. They are on fire with their biblical understanding (not always faithful particularly regarding Eucharist, marriage and divorce, and other teachings) to bring others into their fold. They have re evangelized much of Latin America with their beliefs so that in many countries, less than 50% are Catholic any more.*

*Roman Catholics have given over to secular and masonic values. Former Notre Dame President, Fr. Theodore Hesburgh, with other Catholic university presidents formed the Land of Lakes agreement in the 1980's where they pledged to begin to “search for truth” rather than to*

*teach the timeless truth of the Catholic faith. These Catholic universities now are hotbeds for communism, socialism, homosexual acceptance and practice, abortion rights. The University of San Diego has a drag show every year. Its current bishop calls it “the annual event”.*

*The Jesuits in the U.S. coopted the powerful political Kennedy family and others in the Democrat party, giving them approval from Jesuitical catholic viewpoints to give in to the above and more.*

*Our politicians do not get power unless they support all of those things, particularly those in the Democrat party.*

*In our Southern states where the new evangelical protestants outnumber Catholics 99:1 in rural places, the protestants are the ones who are electing pro life politicians, standing for Christian faith and values, while in big cities, Roman Catholic bishops are hosting homosexual rights programs in their dioceses.*

*Protestantism also is not a top down rule like our Catholic church whose nepotism ordains priests to the episcopacy in the image and likeness of the ordaining bishop. Protestant churches can hire and fire their leaders, and do so. Protestants move from a church that gives in to secularism to another new or existing one which teaches what they believe to be biblical truths. Protestants do not silence faithful preachers, rather they follow them, unlike our Catholic church in the U.S. who still refuses to confront socialism, abortion, homosexuality, gay marriage, and government control of our lives.*

*The nuncio may have sent priests a list of questions to evaluate a priest who was being considered for the episcopacy, but said priest should not even comment on this if it indeed happened. I am told that among the questions are ones that refer to how the prospective candidate to the episcopacy gets along with the civil authorities. If that indeed is true, it shows the church’s intention to go along rather than to promote our Catholic faith in times of oppression.*

*The Catholic hierarchy in the U.S. has only a few bishops who speak our truth. Most have given over to socialism if not communism in their monetary policy promotion, unbridled immigration, welfare for all, silence on abortion, same sex legislation, transgender nonsense, or they actively promote it. We have a large group of priests in the U.S. The U.S. Association of Catholic Priests, <https://auscp.org>, with bishop advisors who do not speak of Jesus Christ except to use His name to underscore their socialist and gender bending beliefs.*

*Fr. Pokorsky is right. The Catholic Church in the U.S. has not only surrendered its moral voice, it has given over its power to the government. Our top heavy hierarchy is now powerless.*

*We depend on these few independent Protestant churches to fight, because the Catholic Church has given itself over to government and to secularism despite many faithful Catholics in the pews every Sunday who do believe in Jesus, in the One Holy Catholic and Apostolic Church, who hunger for word and are satisfied when they receive the Lord in Eucharist.*

## Protestants Saving the Catholic Church

By [Rev. Jerry J. Pokorsky](#)  
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Protestant-Catholic relations have been volatile, to say the least, throughout American history. But in recent decades, there has been good reason for friendly collaboration. People of faith widely recognize Godless secularism as a common enemy. Hostility to religion has accelerated. With the COVID-19 shutdown, civic authorities in many localities have targeted churches for closure, but not, for example, liquor stores. Where is the pushback by Catholic leaders?

With Bishop Peter Baldacchino of Las Cruces, New Mexico as perhaps the only exception, Catholics now owe a debt of gratitude to their Protestant brethren, who are bravely leading the fight to restore worship to its rightful “essential” status.

Catholics are already indebted to the (mostly) Protestant Founding Fathers who gave us the Constitution and the Bill of Rights (although the Constitution is also grounded in Catholic England’s *Magna Carta*).

Hence, the First Amendment levels the religious playing field in the public square: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.”

Americans, regardless of creed, share the common ground of religious liberty.

But differences in religions and institutional structures are instructive. In the 19th Century, Alexis de Tocqueville commented on the relationship between Protestants and Catholics in his book, *Democracy in America*. He observed that from the outside looking in, Protestants (perhaps unwittingly) viewed the Catholic Church as the culmination of the Christian faith. But from the inside looking out, the Church appears very weak indeed:

At the present time, more than in any preceding one, Roman Catholics are seen to lapse into infidelity, and Protestants to be converted to Roman Catholicism. If the Roman Catholic faith be considered within the pale of the church, it would seem to be losing ground; without that pale, to be gaining it. Nor is this circumstance difficult of explanation. The men of our days are naturally little disposed to believe; but, as soon as they have any religion, they immediately find in themselves a latent propensity which urges them unconsciously towards Catholicism. Many of the doctrines and the practices of the Romish Church astonish them; but they feel a secret admiration for its discipline, and its great unity attracts them.

The many examples of infidelities in the Old Testament make it inadvisable for any Catholic to rest on presumed laurels or triumphalism. The recent scandals involving sexual abuse within the Church have defaced the splendor of the Church’s mission. (In fairness, but not in justification, the rate of sexual wrongdoing is similar to that of every religious organization.)

The sex abuse crisis within the Church, along with an increasingly top-heavy bureaucracy, has – arguably – caused a kind of institutional paralysis (a contemporary Tocqueville might hesitate to

speak so confidently of the Church's "discipline" and the effective action such a discipline implies).

How else can we explain the general institutional failure to guard religious liberty during the pandemic? Historians will forever argue whether respect for the common good, fear of legal action, or servile fear, motivated Church authorities to meekly comply with government edicts. Regardless, the Church's bureaucratic behemoth – and virtually every Catholic parish and entity – have submitted.

Not so with some independent Protestant churches in Texas, Florida, and recently in Kentucky.

The On Fire Christian Church – an evangelical Protestant church in Louisville, Kentucky – filed a temporary restraining order against the mayor. The filing seeks to block his [prohibition on churches holding drive-in church services during the COVID-19 pandemic](#).

Such a quick response would be impossible today under the highly centralized Catholic Church. On Holy Saturday, the Honorable Justin R. Walker, District Judge of the United States Western Court of Kentucky granted a motion for a temporary restraining order.

With eloquent, incisive, and sardonic legal reasoning, Judge Walker begins:

On Holy Thursday, an American mayor criminalized the communal celebration of Easter. That sentence is one that this Court never expected to see outside the pages of a dystopian novel, or perhaps the pages of *The Onion*. But two days ago, citing the need for social distancing during the current pandemic, Louisville's Mayor Greg Fischer ordered Christians not to attend Sunday services, even if they remained in their cars to worship – and even though it's Easter. The Mayor's decision is stunning. And it is, "beyond all reason," unconstitutional.

After an erudite survey of American history and our nation's quest for religious freedom, Judge Walker concludes with, "The Court

does not mean to impugn the perfectly legal business of selling alcohol, nor the legal and widely enjoyed activity of drinking it. But if beer is ‘essential,’ so is Easter.”

The judge’s eloquent defense of religious liberty brings to mind a wonderful (today, politically-incorrect) “ecumenical” poster by Norman Rockwell to promote America’s WWII war effort. There was a time in America when defending religious liberty motivated the taking up of arms. The poster depicts the faces of several ordinary Americans in prayer, including a woman with a rosary draped over her hands.

So for this round of Catholic and Protestant ecumenical relations, as the Catholic bureaucracy languishes, kudos to those independent churches like the On Fire Christian Church who are fighting the good fight for religious freedom.

“Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us.” (Psalm 90:16-17, KJV)

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