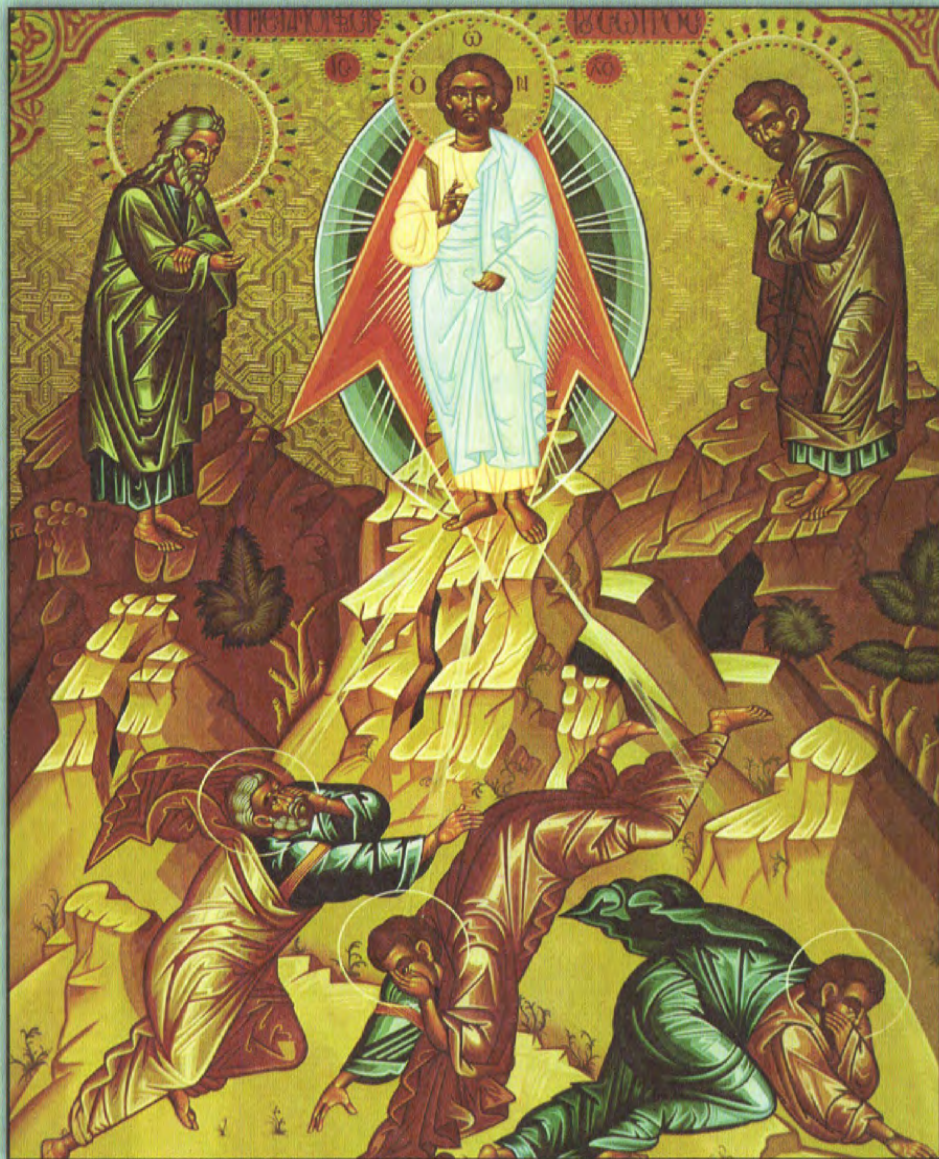


## ELEVENTH SUNDAY AFTER PENTECOST



*Icon of the Transfiguration -- August 6th*



**July 31, 2016**  
**11<sup>TH</sup> SUNDAY AFTER PENTECOST - TONE 2**  
*THE HOLY AND RIGHTEOUS EUDOCIMUS OF CAPPADOCIA*

**SCHEDULE OF SERVICES FOR THE WEEK OF AUGUST 1 – AUGUST 7**

**PLEASE NOTE:** There will be **NO** vespers during the Summer months unless noted in the bulletin.

FRIDAY, AUGUST 5 – PREFEAST OF TRANSFIGURATION; THE HOLY MARTYR EUSYGNIS

6:00 PM – GREAT VESPERS WITH LYTIA (SATISFIES OBLIGATION)

SATURDAY, AUGUST 6 – THE HOLY TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR JESUS CHRIST (**OBLIGATORY FEAST**)

9:30 AM – Divine Liturgy followed by blessing of fruits For All Parishioners

SUNDAY, AUGUST 7 – 12<sup>TH</sup> SUNDAY AFTER PENTECOST; POSTFEAST OF TRANSFIGURATION. THE VENERABLE MARTYR DOMETIUS OF PERSIA AND HIS TWO DISCIPLES

9:30 AM – Divine Liturgy For All Parishioners

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**11 Reasons Why Progressive Christianity Will Soon Die Out**  
*by Fr. Dwight Longenecker*

The recent furore in the Anglican Communion has highlighted yet again the real division in world Christianity: between, for want of better terms, “historic” Christians and “progressive” Christians.

The **historic Christians** believe their religion is revealed by God in the person of his Son Jesus Christ, and that the Scriptures are the primary witness of that revelation. They believe the church is the embodiment of the risen Lord Jesus in the world and that his mission to seek and to save that which is lost is still valid and vital. Historic Christians believe in the supernatural life of the Church and expect God to be at work in the world and in their lives.

**Progressive Christians** believe their religion is a historical accident of circumstances and people, that Jesus Christ is, at best, a divinely inspired teacher, that the Scriptures are flawed human documents influenced by paganism and that the church is a body of spiritually minded people who wish to bring peace and justice to all and make the world a better place.

I realize that I paint with broad strokes, but the essential divide is recognizable, and believers on both sides should admit that “historic” and “progressive” Christians exist within all denominations. The real divide in Christianity is no longer Protestant and Catholic, but progressive and historic.

When I say “divide” I should say “battle” because both sides are locked in an interminable and unresolvable battle. Interminable because neither side will yield and unresolvable because the divisions extend the theological and

philosophical roots of both aspects.

However, it is true that if you look at the dynamic of progressive Christianity, you will see that by the end of this century it will have either died out or ceased to be Christianity.

At this time, modernism still wears Christian clothes in the mainstream Protestant churches and in parts of the Catholic Church.

This cannot last much longer for 11 very simple reasons:

**1) Modernists deny super-naturalism and therefore they are not really religious.** Now by “religion” I mean a transaction with the supernatural. Religion (whether it is people jumping around a campfire or a Solemn High Mass in a Catholic Cathedral) is about an interchange with the other world. It is about salvation of souls, redemption of sin, heaven, hell damnation, the afterlife, angels and demons, and all that stuff.

Progressives don’t deal in all that. For them religion is a matter of fighting for equal rights, making the world a better place, being kind to everyone and “spirituality”. It doesn’t take very long for people to realize that you don’t have to go to church for that. So people stop going, and that eventually means the death of progressive Christianity. The first generation of progressive Christians will attend church regularly. The second will attend church sometimes. The third almost never. The fourth and fifth will not see any need for worship. They will conclude that if religion is no more than good works, then the religious ritual is redundant...and they would be right.

**2) Progressive religion is essentially individualist and not communal.** Each person makes up his own mind about matters. Therefore, when it comes to religion, the fissiparous nature of progressive religion will become more and more acute. Individuals with firm opinions will form ever smaller and more passionate groups with like minded people and the smaller the groups, the more they will eventually wither and die.

**3) Progressive Christianity is also subjective and sentimentalist.** It eschews doctrine and favors individual spirituality and sentimental responses to doctrines and moral issues. It is not long, therefore, before the individualist and sentimentalist inclinations drive a person from a church that is dogmatic and demanding. Modernists will prefer their own spirituality and emotional experiences to any sort of formal, corporate religious commitment.

Thus the modern admission, "I'm interested in spirituality but not religion." When this attitude prevails, modernist religion dies because it's devotees don't see the point of belonging and believing.

**4) Progressive Christianity is historically revisionist.** They re-write history according to their prejudices. In religious terms, this means they are cut off from tradition. They are therefore cut off from the life-stream of real religion. As they cut themselves off from the tradition they will only have the latest religious gimmick, fad, or adaptation to contemporary culture.

Such an ephemeral attitude cannot provide for long term sustained religious longevity. Religion thrives as a tradition is nurtured and expanded through the years. A religion that destroys tradition therefore destroys itself.

**5) Progressive Christianity is based on out of date Biblical scholarship.** The cynicism, fashionable doubt and dismissal of the reliability of the Bible is based on rationalist Biblical scholarship that is now well past its sell by date. The archeological, textual and historical discoveries of the last century are making the assumptions of the early twentieth century Protestant Biblical critics look quaint. New, younger Biblical scholars are using the same critical methods of analysis and research to show that the Bible is much more historical than the old German guys thought.

The house of cards that is modernist Biblical scholarship is tumbling down and will continue

to do so. They progressive Christian will then be left with either a return to historic Christianity or will be looking for the exit door with nothing left of his faith at all.

**6) Progressive Christianity makes no great demands for its devotees to be religious.** Ask any modernist, "Why should I come to Church?" What would he answer? "You don't have to come to church. It's there if you want it. If it does you good, and makes you feel better, we're here to serve you."

Modernist Catholic priests wring their hands and wonder why no one comes to Mass anymore. It's because for forty years they've been saying, "It's not really a mortal sin to miss Mass. You should come because you love God, not because you fear him." While this sentiment may be laudable, they shouldn't therefore be surprised if no one comes to Mass.

The progressive himself does not really understand why anyone should be religious. He started out as a religious man believing in sin, redemption, and the supernaturalist story. He became modernist gradually and all the time continued his religious practice, but he has never stopped to ask why such a thing should be necessary. If he is honest and asks himself the question he will soon stop the practice of his religion too.

Unless, of course, he is a clergyman. If he is a religious professional he would have to get another job, so it is easier to keep the show on the road.

**7) Progressives allow for moral degeneracy which saps the strength out of real religion.** Devotees of all supernaturalist religions demand moral purity, self discipline and restraint. Real religion requires self discipline. The modernist sees religion not as self denial but self fulfillment. Hedonists will soon realize that religion – even in its watered down modernist form – is not worth the trouble.

Another aspect of this point is that progressive Christians use artificial contraception and endorse abortion. It's not rocket science to conclude that a population who stop having babies will soon die out.

**8) The Church of the Global South is on the rise.** Christianity is most vital in Africa, Asia and South America. The Christians there are both historic and modern. They're young, they're energetic and they follow a joyful and dynamic gospel. The African Anglicans moving to expel the Episcopalians is a hint of the future.



Historic Christianity will rise up and defeat progressive Christianity simply because the first is authentic and the second is a counterfeit faith.

**9) Progressives are dull and respectable.** They used to think they were the radical ones, but they've gone grey and suburban and become part of the establishment. They always go with the crowd, especially if that crowd pretends to be "radical" or "subversive."

Respectability is the kiss of death to real religion, and bourgeois radicalism is really the pits.

**10) The Historic Christians are now the radicals.** When the whole world becomes liberal, it is the conservative who is the radical. When the whole world is wrapped in moral decadence, chastity becomes radical. When the whole world is consumed with gluttony, the one who fasts is radical. When the whole world is devoured by relativism, the dogmatist is the radical. When the

whole world is blinded by materialism, it is the supernaturalist who is the radical.

Christianity is only good news when it is radical and so it is the historic and heroic Christians who will prevail.

**11) "All are welcome"... to leave.** The irony is that their final, infallible dogma for progressives is that "all are welcome". They never stop to realize that a religion can only be a religion if it has boundaries. It's not a club if there are no membership rules and its not a church if there's no dogma or moral expectations. Consequently, while they cry happily, "This is a house of prayer for all people" it will increasingly be an empty house of prayer for no people. The doors of the progressive churches may be wide open...but that's so the people can get out as soon as possible.

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## НАШІ БОРГИ

Сьогодні Святе Євангеліє від Матея розповідає нам притчу Христову про борг. Борг між людьми і борг, який ми винні своєму Творцю. Деякі люди думають: „Я нікому і нічого не винен”. Вони глибоко помиляються. Давайме пригадаємо всіх, хто створював наше життя: батьків, вихователів, учителів, братів, сестер, сусідів, тих, хто мав на нас гарний вплив—скільким людям у житті ми зобов'язані! У скількох людей ми в боргу! І мало цього. Ми в боргу перед цією навколишньою природою, що дає нам повітря і воду, їжу рослинну і тваринну.

Усе, що ми маємо, саме життя - все пов'язане з навколишнім світом, який нас оточує, все ми дістали в борг. А коли так, то кінцева правда - це сам Господь. Бо за Його волею народили нас батьки і ми живемо на землі. З Його волі ми маємо все те, що в нас є сьогодні. І тому, коли ми дякуємо людям, дякуємо життю за все те, що в нас є прекрасного і доброго - Він є першопричиною - Той, Кому ми найбільше зобов'язані.

Але людям ми можемо віддячити у відповідь любов'ю і добрими вчинками. І природі, яка нас годує і одягає, ми теж можемо віддати якусь данину вдячності і дбайливості про неї. А як може людина віддячити Богові?

Виявляється, може. Ісус Христос пояснює нам, **що наша вдячність полягає у тому, щоб жити за Його заповідями.** Не зі страху, не просто виконуючи наказ, а з любові до Бога, що нас створив і дав нам усі дари життя.

У Господній молитві „Отче наш” людина просить щоб Господь Бог простив їй все, в чому вона провинилася проти Його волі і стала боржником. Але люди мають ще провини один супроти одного, чинять їх, ламаючи заповідь любові ближнього. Господь Бог прощає людині її численні гріхи і людина має обов'язок прощати провини іншим людям. Бо просимо в молитві: „*І прости нам провини наші, як і ми прощаємо винуватцям нашим.*” Отже, якщо просимо в Бога прощення для себе, а самі не простили ближньому, стягаємо на себе суворий Божий суд і можемо бути покарані. Саме про це нагадує нам Ісусова притча про боржників. Цар простив своєму слугі великий борг, а цей не простив своєму співслужі маленького боргу і за це був страшно покараний.

Ми слабкі люди. У всіх можуть бути гріхи і образи один на одного. Та що було б, якби люди не прощали б взаємно, а Господь не прощав нас? Життя було б нестерпним. Тому прощаймо один одному і Боже прощення і благодать зійде на нас.

The Feast of the Transfiguration of the Lord is celebrated on August 6th. There will be **Vespers** on Friday at 6:00pm, and **Divine Liturgy** on Saturday at 9:30am. This feast, which is one of the 12 Great Feasts, recalls how the Lord revealed His divine glory to His disciples on Mount Tabor. On this feast **we bless fruit** as a symbol of transfiguration, new life, and God's gifts. It is a pious custom to bring fruits to be blessed following the Divine Liturgy on August 6th.

## **DORMITION FAST — AUGUST 1-14**

*Each year the Church observes a 2 week fast from August 1<sup>st</sup> through 14<sup>th</sup>, the Dormition (or “Falling Asleep”) of the Mother of God. This great feast is called the “Summer Pascha” as it commemorates the death, burial, resurrection, and ascension of the Mother of God. As with all the fasting periods, we should take stock of our lives through serious reflection and we should also avail ourselves of the Holy Mystery of Confession.*

## **OUR DEBTS**

Today's Holy Gospel according to Matthew relates Christ's parable about debts. There are debts we owe to people and there is the debt we owe to our Creator. Some people think: “I don't owe anything to anybody.” They are seriously mistaken. Let us remember all those who affect our life: parents, guardians, teachers, brothers, sisters, neighbors, those who have been a good influence on us. There are so many people who affect our life! So many people we are indebted to! And, more than this, we are indebted to all of nature which surrounds us; which gives us air and water, grains, vegetables and animals. All that we have - life itself - everything is tied to the world around us which supports us and to which we are indebted. And, the final truth is we are indebted to God Himself. Our parents gave us life and we live in this world because of His Will.

Through God's Will we have everything we need. So, when we thank the people in our life and thank life itself for all the beauty and goodness that surrounds us — we are actually thanking God. He is foremost in our life; He is the one to Whom we are most indebted.

We can thank people through love and good deeds. We can thank nature, which feeds and clothes us, by taking good care of it. But, how can we thank God? Perhaps there is a way. Jesus Christ tells us that **our gratitude can be expressed by keeping God's Commandments**. Not because of fear, not simply by following His commands, but with love towards God, Who created us and gave us all the gifts of life.

In the Lord's Prayer, we ask that the Lord God forgive us for all our transgressions against His Will which have made us His debtors. People also transgress against each other, breaking God's Commandment of love towards our neighbor. The Lord God forgives us our many sins and we have an obligation to forgive people for their transgressions against us. We ask in prayer: “*Forgive us our trespasses as we forgive those who trespass against us.*” If we ask God to forgive us and then don't forgive our neighbor, we call down God's stern judgment upon ourselves and we can be punished for this. Jesus reminds us of this in the parable about the debtors. The king forgave the great debt his servant owed him. The servant, in turn, would not forgive the small debt owed him by his fellow servant. When the king discovered this, he severely punished the servant.

We are weak people. We each have sins and offenses against each other. What would happen if people did not forgive each other and God did not forgive us? Life would be intolerable. Let us forgive each other, so that God's forgiveness and blessings will be bestowed on us.

We are in the process of forming the following committees: Pastoral, Finance, Stewardship, and Social. Council members: must be 18 years old or older; must be a Catholic in good standing; would be required to attend one monthly Council meeting. It is hoped that membership of all four Councils will be determined by the end of July. Since membership on any of these committees places one in a leadership role, it carries with it a responsibility of currently being an active committed parishioner.

### ПРИГАДУЄМО УСІМ ПАРАФІЯНАМ

*Щоб гідно приймати Святі Тайни парафіянин повинен жити за правилами віри та поважно підготуватися. Добрі (віддані) парафіяни є ті котрі:*

1. В неділі й свята беруть участь в Святій Літургії
2. Знають загальні правди й молитви нашої віри
3. Записані до парафії
4. Жертвують час, таланти і матеріально підтримують парафію і заповнили щорічне заповнення пожертви

### A REMINDER TO ALL PARISHIONERS

*Reception of the Sacraments requires the committed practice of the faith and serious preparation. Committed parishioners are those who:*

1. Attend Divine Liturgy on all Sundays and Feast Days
2. Know and understand the basic prayers and tenets of our faith
3. Have enrolled in the parish
4. Give of their time, talents and financial resources and have filled out the annual pledge form

### **WHAT IS A FIRST-PORTION GIVER?**

A First-Portion Giver is a believer who offers a first-portion of his time, talent, and financial resources out of grateful recognition of the fact that all he has, he holds in trust from God.



**TIME**

A First Portion Giver offers a first portion of his *time*.

“Let us spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing. But let us encourage one another...”

Hebrews 10:24-25



**TALENT**

A First Portion Giver offers a first portion of his *talent*.

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.”

1 Corinthians 12:4-6



**RESOURCES**

A First Portion Giver offers a first portion of his *treasure*.

“Concerning the collection for the saints..., on the first day of the week, each one of you should set aside a sum of money in proportion to the income God has given you...”

1 Corinthians 16:2

## HOUSE OF UKRAINE MUSIC EVENT

Join us to celebrate Eminent Pages of Ukrainian Music Event on Saturday, Aug 6!

Piano performance and lecture by Dr. Taras Filenko (Kyiv Conservatory & University of Pittsburgh) featuring music by Ukrainian composers M. Lysenko, L. Revutsky, Y. Stepovy

Saturday, August 6, 2016 – 2PM

La Jolla Riford Library

7555 Draper Ave,

La Jolla, CA 92037

**Free to the public**

“We sit by and watch the Barbarian, we tolerate him; in the long stretches of peace we are not afraid. We are tickled by his irreverence, his comic inversion of our old certitudes and our fixed creeds refreshes us; we laugh. But as we laugh, we are watched by large and awful faces from beyond: and on those faces there is no smile.”

– Hilaire Belloc

## EPARCHIAL SOBOR

On September 24, there will be an Eparchial Sobor (gathering) held in Chicago at the Cenacle Retreat House. Bishop Bohdan Danylo from Parma will be presiding. The subject will be the “Vibrant Parish” program established by Patriarch Sviatoslav for the entire Church. Each parish must send at least 2 lay representatives along with the pastor. Cost includes airfare and a 1 night stay (\$105.00/person) at the Cenacle

Between now and Mid-September there will be a special collection taken at each Sunday Liturgy to raise funds for this very important event. Please be generous!

## Sunday offering for July 24

Amount	Number
\$15.00	1
\$20.00	1
\$22.00	1 (loose)
\$25.00	2
\$40.00	1
\$50.00	1
\$70.00	1
\$85.00	1
\$100.00	1
\$400.00	1
<hr/>	
\$852.00	

Parishioner Total: \$852.00

Average / parish household (42): \$10.92

Weekly Stewardship Goal: \$2200.00

**Deficit: (\$1348.00)**

**Year-to-date deficit: (\$30,420.00)**

**Special Collection for Sobor Total: \$92.00**

## PARISHIONERS THAT ARE HOME BOUND



If you or a loved one cannot make it to Church, Fr. James would be more than pleased visit at your home, in the hospital, at a nursing home, or any other place. It is no inconvenience at all.

Please be sure to schedule a visit.

### Pastor:

Fr. James Bankston: (619) 905-5278

### Pastoral Council:

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

### Social Committee Chair:

Vacant

### Finance Committee:

Bohdan Kniahynyckyj: (619) 303-9698





**Українська Греко-Католицька Церква  
Святого Йоана Хрестителя  
St. John the Baptizer  
Ukrainian Greco-Catholic Church**

4400 Palm Avenue  
La Mesa, CA 91941  
Parish Office: (619) 697-5085

**Website:** [stjohnthebaptizer.org](http://stjohnthebaptizer.org)

**Pastor:** Fr. James Bankston  
[frjames@mac.com](mailto:frjames@mac.com)  
Fr. James' cell phone: (619) 905-5278

### *Seeing God*

If you say, "Show me your God," I will say to you, "Show me what kind of person you are, and I will show you my God." Show me then whether the eyes of your mind can see, and the ears of your heart hear. ... Those who can see with the eyes of their bodies are aware of what is happening in this life on earth. ... So it is with the ears of our heart and the eyes of our mind in their capacity to hear or see God.

God is seen by those who have the capacity to see Him, provided that they keep the eyes of their mind open. All have eyes, but some have eyes that are shrouded in darkness, unable to see the light of the sun. Because the blind cannot see it, it does not follow that the sun does not shine. The blind must trace the cause back to themselves and their eyes. In the same way, you have eyes in your mind that are shrouded in darkness because of your sins and evil deeds.

A person's soul should be clean, like a mirror reflecting light. If there is rust on the mirror his face cannot be seen in it. In the same way, no one

who has sin within him can see God.

But if you will you can be healed. Hand yourself over to the doctor, and he will open the eyes of your mind and heart. Who is to be the doctor? It is God, who heals and gives life through His Word and wisdom. Through His Word and wisdom He created the universe, for "by his Word the heavens were established, and by his Spirit all their array." (Psalm 32:6)

If you understand this, and live in purity and holiness and justice, you may see God. But, before all, faith and the fear of God must take the first place in your heart, and then you will understand all this. When you have laid aside mortality and been clothed in immortality, then you will see God according to your merits. God raises up your flesh to immortality along with your soul, and then, once made immortal, you will see the Immortal One, if you believe in Him now.

*Saint Theophilus of Antioch*

**For more information on Eastern spirituality, visit  
[www.ecpubs.com](http://www.ecpubs.com)**