



Sunday, September 19, 2021

Tone 4

Gospel: [Matthew 21:33-42](#)

Epistle: [1 Corinthians 16:13-24](#)

13th SUNDAY AFTER PENTECOST / Afterfeast of the Elevation of the Cross

Sunday after Elevation / Martyrs Trophimus, Sabbatius, and Dorymedon of Synnada

SEPTEMBER Bulletin Sponsor:

Fr. Andrew in memory of His Grace Bishop John

Liturgical & Events Schedule / 2 Weeks

Sunday, September 19

9:10 am: Hours followed by Divine Liturgy /
Memorial Sunday / Council Meeting

Monday, September 20

4:00 : Respect Life Meeting

Sunday, September 26

9:10 am: Hours followed by Divine Liturgy / Social

Tuesday, September 28

10:00 am: Deanery Meeting

Thursday, September 30

6:00 pm: Abigail Pregnancy Services Annual
Banquet, Milan OH

Saturday, October 2

4:00 pm Great Vespers

Sunday, October 3

9:10 am Hours followed by Divine Liturgy /
Social

40 DAY REMEMBRANCE

Sept. 19: Jim Mazur / Ron

Oct. 3: Theodore Geletka / Dr. Martin Beerman
Matushka Tresja Denysenko / The Mitred
Archpriest Michael Koblosh / 12 military killed
in Afghanistan including Navy corpsman Max
Soviak from Ohio / 5 Navy serviceman that
dies in San Diego

Oct. 10: Archpriest Sergei Glajoley

Oct. 17: Archpriest Anastasy Richter

Oct. 24: Infant Sloane Swanton / Terri Lariccia

SEPTEMBER BULLETIN CANDLE SPONSORS

Bulletin: (\$50) Fr. Andrew in memory of
Bishop John

Chandelier: (\$50) Fr. Andrew in memory of
my family & friends

Altar Candles: (\$50) From basil in memory
of his loving wife Jean

Candles on the Tomb: (\$25) From Fr.
Andrew for all the former pastors of this
parish in the month of September

Eternal Light & Icon Screen: (\$25) Layne
Demkosky in memory of her mother Helene
Flaherty

Candles @ the Cross: (\$15) Fr. Andrew in
memory of Tommy Leonchik

Candles at St Tikhon's: (\$15) For the Health
Tim, and for the safety of Nicholas, Tikhon
& Gleice

OCTOBER BULLETIN CANDLE SPONSORS

Bulletin: (\$50): Fr. Andrew in memory of
my Grandfather Steve

Chandelier: (\$50) Fr. Andrew in memory of
my deceased relatives in October

Altar Candles: (\$50) Open

Candles on the Tomb: (\$25) Fr. Andrew in
memory of His Beatitude Metropolitan
Theodosius and all former pastors of this
parish in Oct.

Eternal Light & Icon Screen: (\$25) Trudy in
memory of Margaret (Mother) & Gori (Fa-
ther), Fr. Justin Foster.

Candles @ the Cross: (\$15) Open

Candles @ Icon of St Tikhon: (\$15) Open

Remembering 9/11: Twenty Years Later

To the Clergy, Monastics, and Faithful of the Orthodox Church in America,

Dear Brothers and Sisters in Christ,

On the twentieth anniversary of the terrorist attacks of September 11, 2001, we remember the day as a tragedy in the truest sense of the word. It is fitting to reflect on this catastrophe with great sorrow, sobriety, and prayer.

We remember the lives that were cut short in the collapse of the towers of the World Trade Center, the damage to the Pentagon, and the wreckage of Flight 93 in Pennsylvania. There were almost three thousand people who never came home, taken from their family and friends who were left to grieve and try to make sense of their loss. Many more were injured and forever scarred, both physically and emotionally. Even those who were not present at the sites of the attacks have vivid imagery of that day come into their minds unbidden.

The repercussions of that terrible day have unfolded and consequences have been felt in all corners of the world. The pain of the terrorist attacks has led to the pain of the past two decades where we have seen “wars and rumors of wars” (Matt. 24:6).

On this somber occasion I encourage you to consider with renewed faith the passion of our Lord Jesus Christ. Soon we will celebrate the feast of the Exaltation of the Cross.

Look to the Life-giving Cross for healing, as God told the Hebrew people to look to the bronze serpent in the wilderness (Num. 21:4-9). Fixing our gaze on the Cross cures the serpent’s bite and reminds us that even great suffering cannot separate us from the love of God.

Recall that the Cross, an instrument of death, was revealed by God as the “invincible trophy” (Kon-takion of the Cross) which puts evil to flight. By virtue of the Cross, the power of God is manifest and enables us to do difficult things — even forgiving those who carried out these appalling attacks.

Great tragedies in our world call us to repentance, and anniversaries like today remind us that we are sojourners and exiles here on earth (1 Pet. 2:11). We

look with hope towards the Kingdom of God. Always do we, as St. Paul remarked, “desire a better country, that is, a heavenly one” (Heb 11:16).

Let us continue to remember in prayer all those who lost their lives, the survivors who continue to live with disability, the first-responders who carry emotional burdens of that day, and the families and friends of the victims who have suffered their grief over these twenty years.

May the Lord bring His comfort to all.

Yours in Christ,

+Tikhon

Archbishop of Washington

Metropolitan of All America and Canada

Matthew 21:33-42 (Gospel)

Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, ‘They will respect my son.’ But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’ So they took him and cast him out of the vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?’ They said to Him, “He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.” Jesus said to them, “Have you never read in the Scriptures: ‘The stone which the builders rejected Has become the chief cornerstone. This was the LORD’s doing, and it is marvelous in our eyes’?”

VIGILS- 9-12

Basil Glovinsky (2) Health of AP Father Peter Tutko, Health of Diane

Tim Glovinsky (1) In birthday memory of mom

Jean Hileman (1) In memory of the 5 Navy Service members lost in a helicopter accident and prayers for their families

Laura Kovach (4) For health of Betty, Ben, Earl, Mary, Andrea, Wendy, Mark, Dana, Bodhi, Hattie, Molly, David, Margi, Joe, and Sloane; Birthday blessings to Fr. David and Mimi & anniversary blessings to Margi & Joe, God's blessings to Nikki and her baby during her birth this week. Memory Eternal to Mike Piechocki and all who lost their lives on 9/11 and since then fighting the war on terrorism.

Sandy Martin (1) special intentions

Twarek (8) Health of Nikki and unborn baby, Anniversary blessing to Nikki and Sean (9/15), Birthday blessing to Wyatt (9/17), Birthday blessings to Fr. David (9/18), God's blessing for health & recovery of child Sloane & strength to Sarah, Mat and family, Health and recovery of Bobbie and Stephanie Ron, Laura, child Ezra, Health of David, Helen Lis and Tina's dad Earl, Matt, Tom, Loren, Joe, Sonya, Margi & Joe, Betty, MaryAnn & Bob, Judy, Chuck, Bohdi, Diane, Stella, Jake, Cheryl, special intentions,

MAILING ADDRESS FOR CHRISTIAN CLEIS

840 Seonsayujeok-ro,
Sonyang-myeon,
yangyang-gun, Gangwon-do
Republic of Korea 25041
Gangwon International Education Institute

For Your Prayers

Diane Tryon
109 Joslyn Street
Arcadia, OH 44804

SEPTEMBER: OTHER INCOME

Goal for the month in this category: \$2,670

Sept. 5- \$37 Candles; \$90 Vigils; \$95 Donations; \$130 Holy day donations; \$50 Bulletin; \$50 Chandelier; \$25 Candles on the tomb

Sept. 12: \$47 Candles; \$80 Vigils; \$279 Donations \$313 Holy Day Donations; \$50 Altar Candles

MONTH TOTAL TO DATE: \$1,246

RESTRICTED FUND DONATIONS RECEIVED IN SEPTEMBER

Sept. 5: \$50 Cemetery; \$100 Support Seminarians
Sept. 12: \$78 Bookstore; \$1,045 Restoration; \$110 Support Seminarians; \$5 Cemetery

SEPTEMBER : MONTHLY TITHE ONLY

Goal Pledged per month: \$4,825

Sept. 5: \$733

Sept. 12: \$1,495

MONTH TOTAL TO DATE: \$2,228

READERS

Sunday, Sept. 19	Teri
Sunday, Sept. 26	Joe
Sunday, Oct 3	Tim

LITURGICAL ATTENDANCE SEPTEMBER

Sunday, Sept. 5: 30 attended Liturgy (10 of which were guests) / 17 Communicants
Tuesday, Sept. 7: 9 attended Vespers
Wednesday, Sept. 8: 9 attended liturgy (3 of which were guests)
Saturday Sept 11: 16 attended Mem. Liturgy (2 of which were guests) / 25 attended Public Memorial Observance (12 of which were guests) / 6 attended Vespers
Sunday, Sept. 12: 19 attended Liturgy / 13 Communicants
Monday, Sept 13: 9 attended Vespers
Tuesday, Sept 14: 9 attended Liturgy

PRAYER LIST- UPDATED SEPTEMBER 15

HIERARCH'S / CLERGY: His Beatitude, Metropolitan Herman; Archbishop Benjamin from San Fransico / John Duranko (Father's home pastor); James Gleason (Father's Spiritual Father); Moses Barry; Gregory Grivna; Emilian Hutnyan; Joseph Von Klarr; Michael Kuzara; Michael Macura; Peter Tutko; John Zabinko / Deacon Paul Gansle / Deacon Peter Rentsch / Deacon Nicholas Denysenko / Sub-deacon Wylie Meath

MATUSHKII: Pani Patricia Duranko; Virginia Lecko; Maura McCarntey; Trudi Richter; Margaret Zabinko

PARISHIONERS & THEIR FAMILIES: James Bargdill (Schutt); John Beadle (Elchisco); Kristen (Cassell); Maryann Cook (Twarek); Michael Glovinsky; Shirley Gresh (Glovinsky); Ben Grosik (Hritsko); Joseph Habegger (Kovach); Ellie Hritsko; Charisse (Hileman); Betty Kovach; David LaValle (Fr); Helen Lis; Child Stephanos (Loizos); Scott Lucas (Father); David Mazurik; Judy Mazurik; Child Stella Miller (Elchisco); Nancy Naiser (Royhab); Earl Rindfleisch; Helen Jean Rofkar (Elchisco); Joe Rose; Sonya Rose; Ron Royhab; Maryann Royhab; Roberta Royhab; Stephanie Royhab; Christi Soski; Patricia Schritzinger (Soski); Steven Schirtzinger (Soski); Dacia Snider (Hileman); Doris Toth (Hritsko); Diane Tryon; Greg Tyron; Tom Twarek; Tim; the child Bodhi (Cassell); Elinor Williams (Golob); Nikki Williams & her newborn Braelynn

OTHER REQUESTS: Barbara (fr); Mike (fr); Joe (fr); child Ryan (fr); Child Ezra; Mark Britton (Hritsko); Ernest Cornwell (Hritsko); James Crane (Hritsko); Gregory Dank (ABL); Layne Demkosky (Fr); Paul Demkosky (Fr); Sophia Denysenko (ABL); Baby Finn (Cassell); Marge Dziama; Ruthe Flewelling; Ben Franklin (Kovach); Donald Gresh (Glovinsky); Gabriel Jones (ABP); Andrea Joy (Kovach); Ann Marie Krynock (Timko); Sophia Lecko (ABL); Maria (ABP) Melinda Kuzara (ABL); Jake Lipstraw (Twarek); Mark Ludvik (Guzy); Mark Masica (Kovach); Pauline Meath (Fr); Karen Muzyka (fr); Michal Richter (ABL); Sara Richter (ABL); Anika Richter (ABL); William Romanchak (Fr); Sandy Scafaria (Hileman); Janice Timko; George Timko; Loren Welch (Fr); Chuck Wiedenhoft (Twarek); Sara (Jake); Chris Quotap (Fr); Amanda & her newborn baby Grace(Fr)

MILITARY: Alex, Nathan Brown, Craig Cassell, Jake Ellithorpe, Jordan Fulton, Alena Grabavoy, Nicholas & Tikhon

CAPTIVES: Metropolitan Paul (Orthodox Archdiocese of Aleppo), Archbishop John Syriac Archdiocese of Aleppo, The UN & IOCC humanitarian aid workers in & around Syria; Those suffering persecution in Iraq, Syria, Israel, Egypt, Ukraine and throughout the world



NOTE: ABL (Archbishop's request)

CATASTROPHIC RELIEF FUND

Purpose of fund: To provide some small financial assistance to a parishioner, family member or community member who has suffered a catastrophic event.

Funds will be offered at the discretion & blessing of the Rector and the discretion of the Board.

This money can also be used for outreach programs in the parish. Thank you and God bless!

BUILDING / RESTORATION FUND

Our 125th Anniversary is coming!

Fund Purpose: To collect funds to pay for the restoration, repair and beautification of the building and parish room. This will avoid using general funds which are earmarked for budgetary items.

Please consider contributing generously to the *Building/Restoration Fund.*

Martyrs Trophimus, Sabbatius, and Dorymedon of Synnada Commemorated on September 19

The Holy Martyrs Trophimus, Sabbatius and Dorymedon suffered for Christ during the reign of the Roman emperor Probus (276-282). A pagan festival was being celebrated in the city of Antioch. Sacrificial offerings were brought, the wine was poured, and vile acts were performed. The Christians Trophimus and Sabbatius arrived in the city just as the festival was taking place, and were saddened by this loud and indecent spectacle. They prayed that the Lord would guide the errant on the way of salvation. As they said this, the idolaters noticed their presence. Seeing that the strangers did not worship the idols, they arrested them and took them to the governor.

At their interrogation, the saints firmly confessed their faith. When they were told to renounce Christ, they resolutely refused to do so. Saint Sabbatius died under the fierce torment. Saint Trophimus was sent to the city of Synnada in Phrygia for even more terrible tortures.

For three days Saint Trophimus walked shod in iron sandals with sharp nails, driven on by a cavalry guard. The governor of Frigius, Dionysius, infamous as a torturer and executioner, used all manner of tortures to break the will of the brave Christian. Saint Trophimus merely repeated the words of Scripture: “many afflictions has the righteous one, but from them all will the Lord deliver him” (Ps 33/34:20).

The senator Dorymedon, a secret Christian, visited Saint Trophimus in prison, washing and binding his wounds. When the pagans learned that the senator would not participate in the festival of Castor and Pollux, they asked the reason for his refusal. He said that he was a Christian, and would not attend a festival in honor of the demons. He and Saint Trophimus were thrown to the wild beasts to be eaten by them, but the martyrs remained unharmed. Then they were beheaded with the sword.

1 Corinthians 16:13-24 (Epistle)

Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love. I urge you, brethren – you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints –that you also submit to such, and to everyone who works and labors with us. I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. For they refreshed my spirit and yours. Therefore acknowledge such men. The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The salutation with my own hand – Paul’s. If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come! The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

Archbishop Paul's Travel Schedule: September 14- October 13

Protection of the Virgin Mary, Merrillville, IN,
September 14th to 15th

Funeral Services for Anastasy Richter
Services to be live streamed, go to DOM web page for details

Holy Trinity, Parma, OH, September 17th to 19th

St. Peter the Aleut, Minot, ND,
September 23rd to 27th

Episcopal Assembly, Washington DC,
October 2nd to 6th

St. Mary Cathedral, Minneapolis,
October 8th to 10th
Presentation of St. John of Chicago Cross to Fr.
Myron Manzuk
Presentation of Clergy awards and Diocesan
Grammotta

Diocesan Assembly, Broadview Hts., OH,
October 11th to 13th

SEPTEMBER Celebrations

ANNIVERSARIES	BIRTHDAYS	
3- Frank & Crystal Batura 11- David & Roddie Mazurik 11- Wayne & Heidi Golob 13- Sam & Angie Dardovski 13- Fr. Peter Zarynow priestly ann. 13- Tom & Jean Hileman 15- Nikki & Sean Williams 19- Zach & Amber Twarek 24- Mike & Diane Tryon 9-28-1990: Retired Bishop Lazar of Ottawa <p style="text-align: center;">NAMESDAY</p> 9-30: Archbishop Michael of NY & NJ	1-Denny Bird 3- Lynn Basala 5-Chico Elchisco 8- Zach Twarek 11- Fr. John Beskid, Brian Lucas 14- Debbie Perman, Chris Baxter 15- Walter Litzie Sr 17- Wyatt Schlotterer 18- Fr. David Lis 19- Cooper Kowal 20- Fr. Matthew Moriak, Charisse Hileman	22- Pani Bethany Mihaly 23- Rita Mazur 24- Benjamin Otis Franklin 25- Nikki Twarek, Noah Adamcio, Michael Litzie 26- Jim Basala, Amber Twarek, Greg Twarek 30- Jaxson Monschein, Jack Kovach

If there are those names to be added or removed, please contact Fr. Andrew. He would like to list all members of your family Orthodox and non-Orthodox

MESSAGE FROM RITA MAZUR

Dear Church family,

You were all like family to me the 22+ years I lived in Marblehead. I thank each of you for your friendship love and kindness. Thank you also for the cards food and donations. I could not have endured without your support.

Blessings, *Rita Mazur & Family*

GREETINGS FROM HEARTBEAT

Greetings,

We have concluded another year with our baby bottle campaign and thanks to you and the other participating churches, this year has been one of our most successful campaign's yet. It has been said, "we make a living by what we get, but we make a life by what we give." In the case of Heartbeat this is doubly true. It was a privilege to have your support in this fight for life. We so appreciate the efforts of your congregation and we hope that the baby bottle has served as a reminder to those participating to pray for men and women everywhere to choose life. Your contributions help keep our doors open so we have opportunity to speak life into our clients on the Lord's behalf.

Brittany Powell, Executive Director

SEPTEMBER Reposed

1-His Eminence Bishop Nikon (2019) 2- David Douglas (2015) 4- John Mataleska (1986) 4- Archpriest John Grandziuk (1947) Former Pastor 5- Archpriest Michael Dziama (1944) Former Pastor 6- Anna Dahulich (2017) 7- Lisa Monak (2020) 14- Archpriest George Breyan (2009) Former Pastor 14- Mary Kamiotis (2017) 15- Steve Bartek (1962) (Grandfather) 15- Peter Rindfleisch (2006) 16- John George Mazurik (1997) 18- Bernie Labouda (2018) 18- Stephen Sature (2004)	18- Bob Whitham Sr (2020) 20- Nora Bird (2017) 21- Joseph Mazur (2002) 26- Pastor Kevin Brown (2020) 27- Michael Ittescu (1968) 27- Alison Pickney (2017) 27- Karen Milano (2017) 28- William Felenchak (1977) 30- Bishop John Martin (1984) 30- Tommy- Leonchik (2020) William Rose (1980) George Mazur (1937) George Mazurik (1940)
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DIVINE THERAPY

Carl R. Trueman on the Doctrine of God & Expressive Individualism

There can be little doubt that we live in an age where the individual is sovereign. Where it is commercials selling products on the basis of how they will make us feel or parents suing schools for refusing to allow their children to attend class dressed in any way they choose, ours is a world where individual rights and demands carry a peculiar weight. And the result is that our institutions, particularly our voluntary institutions, are more like boutiques competing for customers in the marketplace of self-fulfilment. Colleges sell themselves on the basis of allowing students to find themselves and reach their potential. And churches promote their programs as sources of personal happiness and well-being. Religious and irreligious, we are all expressive individuals now, seeing the purpose of life as feeling good and anything that hinders that as being evil.

The question of how to counter this and to recapture the New Testament's vision of the Church as a body of believers who find their identity not in themselves but in the love of God and each other is a pressing but difficult one, made more so by the fact that our problem is in part the result of something we all consider good. Freedom of religion is a wonderful thing. Who wants to live under a regime where simply gathering together in the Lord's name might merit prosecution, incarceration, or even death? It is good to worship without fear of reprisals.

Yet, when there is religious freedom, there is religious choice; and where there is religious choice, congregants are always in danger of tilting towards being customers, and churches towards being spiritual boutiques, presenting themselves as the answer to particular needs or desires. Add to the mix a normative notion of selfhood that places the individual and his or her needs—"felt" needs, to use the modern phrase—at the center of life, and the stage is set for precisely the kind of religion we have today.

A VISION OF GOD IN HIS GLORY

If the problems of consumerist Christianity are so deeply entwined with the pathologies of the wider culture, from its cult of the independent self to its

Imperious belief that personal happiness is the great criterion of truth, then it is easy to despair. How, as Christians, do we break from this seductive cage in which we find ourselves and in which too often we enjoy being confined? And how do we persuade the rising generation that Christianity is not simply one possible option available for finding happiness and satisfaction in this life but rather is the very meaning of life itself.

I would like to suggest that one vital part of the answer is to be found in that most difficult and yet glorious of Christian teachings, the doctrine of God, particularly the doctrine of God as he is in himself. *If patriotism leads individuals to see themselves (and if necessary, sacrifice themselves) in light of a larger, greater reality, that of the nation, so Christians stand or fall by whether they see God they worship as truly greater than themselves.* A God who is simply man writ large is no more worthy of devotion, and no more captivating to the imagination, than a sports hero or a movie star. Only as our imagination are taken captive by a vision of God in his glory will we see any change in the wider malaise of modernity which afflicts our religious institutions.

I have some personal grounds for believing this can be done. Each year I teach an undergraduate course on the doctrine of God, and each year I am delightfully surprised by the effect it has on many students.

My audience is primarily Protestant and, within that broad category, mainly evangelical. I begin the course by pointing the students to the fact that much Evangelical piety is concerned with what God does for us. Forgiveness, justification, sanctification, and glorification are all aspects of salvation and also form the staples of traditional Evangelical hymnody. And that is good and appropriate: God is a gracious God; salvation is a glorious thing; it is right and proper that we give thanks to him for the work that he has done, continues to do, and will complete in us through the Lord Jesus Christ. And the Bible itself sanctions such doxology: the Psalter, that great benchmark for all Christian praise, contains many passages praising God for his actions in salvation.

Yet the psalms do more than that. Indeed, in the Psalter, praise for God's actions rests upon prior assumptions of who God is in himself. Indeed, the Psalmist often praises God simply for being God. I point the students to a simple but important truth: God as God is worthy of praise, prior to any consideration of what he has done.

Con't Next Page

Divine Therapy Con't

A MYSTERY TO BE ADORED

That is the startling point for the course proper. We look at various biblical passages—Genesis 22, with God's terrifying command to Abraham to sacrifice Isaac; Moses on Sinai, glimpsing only the hind parts of God as he passes by—in order to see something of the otherness and the incomprehensibility of God as set forth in the Bible. Then we look at classic texts of the early Church, particularly sections of *Irenaeus's Against Heresies*, and Gregory of Nazianzus's *Five Theological Orations*. Again and again I point students to the beautiful way in which the early fathers saw God's transcendence not as a problem to be solved, still less as a roadblock to faith, but rather as a mystery to be adored.

And each class is structured in a manner that borrows from Dorothy Sayers: we look at the dogma of the Church, how it connects to the drama of the biblical narrative, and how it informs the doxology of the people of God. Thus, every class culminates in looking at a great hymn or prayer from Christian history that articulates in praise the truth about God that formed the subject of the class.

As the course progresses, what is striking to me is how the students come to realize that so much of what passes for Christian teaching and worship in the Church today is little more than the concerns of our wider culture expressed in a Christianese idiom. One case in point, which I look at in detail, is the Lauren Daigle song, "You Say," which won the award for Best Contemporary Christian Music Performance / Song at the 2019 Grammys. When juxtaposed with the glorious reflections on the mystery of God's being found in Nazianzus, the students see it for what it is: a song in which God is nothing more than a therapist or a reassuring friend. He is a small god, no more than a boyfriend who is always there and who never says a cross word.

And as they see the contrast between "You Say" and the classics of Christian spirituality, they also see that the gospel is not about being affirmed for who we are, but about being transformed by God's grace into that which we should be. Heaven is not personal happiness; it internal communion with God the Father through union with his Son via the work

Of the Holy Spirit. And the human problem is not that we do not feel psychologically happy. It is (morally) that we are sinfully and (existentially) that we die. That vision is so much greater than the vision of God as Friendly Therapist, with which our own contemporary Christian culture is often so satisfied.

THE ONLY ANTIDOTE

We live in an era in which expressive individualism and the cult of the therapeutic are the very culture air we breathe. There is nothing we can do to escape that. But we need to remind ourselves that a glorious picture of God—that which is dramatically revealed in biblical history and dogmatically articulated by the greatest theologians of the Christian tradition—has led to some of the most compelling doxology of the Church throughout the ages. And that attractive vision, combining as it does the good, the beautiful, and the true, is still compelling.

Young Christians may have no choice but to be customers in the marketplace of religion, which the Constitution guarantees, but the magnificence of the Bible story, set against the transcendence of the Bible's God, is still compelling. Those who aspire to teach in the Church need to grasp this vision of God for themselves and then communicate its power to those they pastor. Being overwhelmed by a vision of a great God at the center of all things is ultimately the only antidote to confusing the needs of ourselves as creatures with the meaning of life. While the pathologies of our culture—from materialism to sexual confusion—each have their own distinctives, the solution is ultimately the same: a vision of God that makes every problem, challenge, or question seem like a passing momentary affliction compared to the eternal weight of glory that is to come.

If we truly wish to combat the therapeutic culture, we need to focus not primarily on the symptoms. Frankly, we should not flatter it by taking it that seriously. Rather, we need to recapture, in thought, praise, and proclamation, the classical doctrine of the transcendent Trinitarian God.

Carl R Trueman is Professor of Biblical and Religious Studies at Grove College in Grove City, PA. He earned an MA in Classics from the University of Cambridge and a PH.D. in Church History from the University of Aberdeen. He is the author or editor of over a dozen books, and is the co-host of the Mortification of Spin podcast. / This article appeared in Touchstone A Journal of Mere Christianity (Sept / Oct 2021)