



Saint Paul the Apostle Orthodox Church

24 BURKE ROAD

FREEHOLD, NJ 07728

Thirteenth Sunday after Pentecost

September 11, 2011

Father Robert E Lucas, Pastor; Subdeacon Daniel
J. Korba and Nikitas Tsokris, Cantors

Rectory 215-862-9227; Parish Center 732-780-3158

We Are A Stewardship Parish Of Time, Talent and Treasure

The mission of our parish faith community is to teach the Gospel message in the rich tradition of the Orthodox Church; to enable people to reflect the image of Jesus Christ in every day activities of life; to offer spiritual formation through changing times; and to celebrate community among Orthodox believers in our Freehold area.

We of St. Paul the Apostle Parish dedicate ourselves to maintaining the sanctity of worship and spiritual enlightenment in a family environment that reaches and involves all ages and unifies all people.

We believe in the spirit of ecumenism in which we share our faith by word and example and extend our spiritual insights to all people.

We accept the responsibility of Christian Stewardship that through generous giving we may all experience a faith communion with Christ as the Center of our lives.

We dedicate ourselves to insuring the well-being of all people so that we may truly experience the message of Christ's salutary gospel.

We are a beacon on a hill with the eyes of many upon us; that beacon is the inspired Light of Christ which must shine brightly in our lives.

It is not ourselves we preach but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness,' has shone in our hearts, that we in turn might make known the glory of God shining on the face of Christ. This treasure we possess in earthen vessels to make it clear that its surpassing power comes from God and not from us. We are afflicted in every way possible, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in us 2 Corinthians 4: 5 – 8.

GLAD TIDINGS

+++ Today we have festal anointing on the occasion of this past week's most solemn feast of the Nativity of the Birthgiver of God. The customary greeting is "Christ Is Among Us!" to which we respond. "He Is And Shall Be!"

+++ This Wednesday we celebrate the most solemn feast of the Exaltation of the Cross. In anticipation, the Divine Liturgy will be celebrated Tuesday evening at 7: 30 PM. Veneration of the relic of the Cross will be available for our faithful. Please come and join us in prayer and praise.

+++ The sign-up sheet for both the Web Site and Bulletin sponsors is on the bulletin board in the kitchen. Please sign up as soon as possible. Do NOT make payment until your sign-up month has arrived. This will make it easier for Father to keep track of payments. Thanks in advance to all who support the parish in this way.

+++ We offer thanks to the Blessed Trinity for inspiring generosity in the souls of our faithful and the blessing of abundant grace in our midst with the offering received this past week: Tithe Offering, \$644.00; Candles, \$10.00; Holyday, \$43.00; Food Coupons, \$200.00; Christian Fellowship, \$1.00, for a total of \$898.00. We express our profound gratitude to the parishioner communicants who offered their God-given treasure and labored for the sake of the Lord and the good of our parish. God bless and reward you good and faithful souls! The attendance was 44 adults and 13 children last Sunday.

+++ As faithful believers, we intercede and associate ourselves in prayer with the following who have prayed and offered seven day lights for their intentions: Father Lucas, Pani Lucas, Subdeacon Daniel & Marilyn Korba, Robert Gorbich, Anna Zacharyczuk, Debra Szmaida, Paul Szmaida, and Pani Buletza.

+++ We make a **PENNIES FROM HEAVEN** Canister available for our faithful to bring in pennies for our altar and its appointments. We are already in receipt of \$1631.00 from this apostolate. Even your pennies can help and are a blessing to our parish.

For the expansion of our much needed parochial facilities, our parish pledge support to date totals \$109,000.00. As we thank the Lord for inspiring generosity in the hearts of our faithful, we also thank the donors for accepting the challenge of the Lord in building up His Body. We cordially invite and look forward to receiving additional and increased pledges from all our devoted parishioners.

+++ Please be certain to see **Helen Karpiak** or a member of the Parish Council if you would like to help our parish by using **Shop Rite Food Coupons** available in \$20.00 denominations. We invite **ALL** to be caring and supportive and use Grocery Coupons for food shopping as we have gratefully realized \$5350.00 on this project to date!

+++ **The Clothing Drive is a permanent on-going project in our parish. Please bring any type of clothing and fabrics along with stuffed animals and shoes for the benefit of our parish. The bags can be left in the vestibule or on the front porch of the rectory. Please invite your friends and neighbors to assist us in disposing of unwanted clothing, shoes and fabrics.**

+++ **We remember only those who are present for the entire Divine Liturgy should come forward to receive Communion. The entire Liturgy means "Amen" to "Amen."**

+++ **In blessed memory of the victims of the 9/11 attack we celebrate a Memorial Service today.**

+++ May all glory, adoration and worship be accorded our God in the Holy Trinity by all the faithful of our parish with one mind, one soul and one heart each day of the week!

Everything you think you know about *Roe v. Wade* is a lie.

The conventional wisdom about the U.S. Supreme Court's landmark abortion decision is wrong. Efforts to overturn *Roe v. Wade* have to combat mistaken views perpetrated by the press, pollsters and politicians.

Everyone "knows" that *Roe* legalized abortion in the first three months of pregnancy. Everyone knows, as well, the U.S. Supreme Court's 1973 ruling was moderate and in line with public opinion, and that the public favors *Roe* to this day. And if anyone doesn't know these things, there is no shortage of reporters, legal commentators and pollsters who will fill him in.

But saying that *Roe v. Wade* legalized abortion in the first three months of pregnancy is like saying that World War II pitted Germany against Britain: It's true in a narrow sense, but is very far from being the whole story. The unvarnished truth is that the Supreme Court struck down the laws of all 50 states to mandate abortion-on-demand at any stage of pregnancy. No other country in the industrialized West imposes so few restrictions on abortion. Only a small fraction of the American public supports such liberal abortion laws.

Roe held that states may not regulate abortion in the first trimester and may regulate it only in the interests of the mother's health in the second. Much of the confusion arises because *Roe* appears to allow state legislatures to ban abortions in the third trimester. But the Supreme Court took back this concession in the same breath it made it. Here is what Justice Harry Blackmun, writing for the court in

THE MYTH SURROUNDING ABORTION

Roe, said about abortion late in pregnancy: "For the stage subsequent to viability, the State...may, if it chooses, regulate, and even proscribe, abortion except where it is necessary, in appropriate medical judgment, for the preservation of the life or health of the mother."

Two sentences later, Blackmun referred to another case handed down the same day: *Doe v. Bolton*. Blackmun then said that the two opinions, both of which he wrote, "of course, are to be read together." In *Doe*, Blackmun wrote that "the medical judgment may be exercised in the light of all factors – physical, emotional, psychological, familial, and of the woman's age – relevant to the well-being of the patient. All these factors may relate to health. This allows the attending physician the room he needs to make his medical judgment. And it is room that operates for the benefit, not the disadvantage, of the pregnant woman."

So, *Roe* required that any ban on late-term abortion include an exception allowing abortion to protect a woman's health. *Doe* defined that exception so broadly that it swallowed up any possibility of a ban. How could anyone ever be prosecuted for violating a ban on late-term abortions under this rule? The "attending physician," in real life, very often an abortionist with a financial stake in the decision, can always say that, in his medical judgment, the abortion was necessary to preserve the woman's emotional "health," especially

considered in light of her "familial" situation. Any prosecution would have to be abandoned as unconstitutional. In other words, the Supreme Court, as arbiter of the law of the land, has effectively forbidden any state from prohibiting abortion even in the final stages of pregnancy.

The Supreme Court ruled in *Roe* that abortion was like contraception

Subsequent rulings by the Supreme Court have not altered this basic ruling. The *Casey* decision, handed down in 1992, was widely decried as a retreat from *Roe*. It allowed regulations of abortion that do not impose an "undue burden" on the right to abortion. Applying that standard, the court has allowed states to require parental notification before most minors can have abortions, and to require that women be informed about the facts of fetal development before having abortions. But the court does not allow prohibitions on later term abortions, even on types of abortion widely considered especially

gruesome, unless they have broad health exceptions.

Large majorities of the American public oppose abortion after the first trimester. In January 2003, Gallup found that 68 percent of Americans wanted abortion to be "generally illegal" in the second trimester. The figure for the third trimester was 84 percent. Yet since *Roe* came down, almost nobody in America has been successfully prosecuted for performing a late-term abortion.

The United States is alone among its peer nations in offering no legal protection to the unborn at any stage of development. The United Kingdom generally limits abortion to the first 24 weeks of pregnancy – and even then, generally requires two physicians to conclude that continued pregnancy would threaten the woman's mental or physical health. After that, abortion is permissible only in cases of fetal impairment, risks to the woman's life, or the risk of a grave permanent injury to her health.

In Sweden, the National Board of Health and Welfare has to signoff on abortions past the 18th week. After viability, it is allowed only in cases of severe fetal impairments or grave threats to the woman's health. In Denmark, a hospital committee must approve abortions past the 12th week. France requires women seeking abortions within the first 14 weeks to get counseling and observe a one-week

waiting period. After 14 weeks, two physicians have to determine that continued pregnancy poses a grave risk to a woman's health or that fetal impairment is very likely. None of these countries has what pro-lifers would consider ideal abortion policies, but none of the policies are as extreme as what the Supreme Court has foisted on America.

In *Roe*, an old Texas statute against abortion was at issue. In *Doe*, the court considered a recent and considerably more liberal, Georgia law. The court threw both out and, in effect, threw out the abortion restrictions in place in every other state of the union.

The reasoning Justice Blackmun offered to justify this radical step was astonishingly flimsy. On its face, the U.S. Constitution says nothing to create a right to abortion. But it does protect aspects of privacy. The Fourth Amendment, for example, protects people's homes "against unreasonable searches and seizures." The Third Amendment restricts the government's ability to quarter troops in people's homes without their consent. In 1965, the court decided that other types of privacy were protected by the "emanations and penumbras" of these specific private protections. It therefore struck down laws against contraception, even though the actual text of the Constitution says nothing about contraception, and even though it is inconceivable that the people who ratified the Constitution or its amendments meant

to create a right to contraception or to authorize the courts to create one later.

Blackmun, in *Roe*, decided that abortion was like contraception. The Fourteenth Amendment says that no state can "deprive any person of life, liberty, or property, without due process of law." On its face, the amendment appears to suggest that people cannot be fined, imprisoned or executed except under validly enacted laws. But Blackmun ruled that abortion was part of "liberty" and, in effect, that it was such an important liberty that no restriction on it could represent "due process."

Even scholars who support legal abortion have admitted that Blackmun's work was shoddy. John Hart Ely, a prominent liberal legal scholar, was one of the earliest critics: "What is frightening about *Roe* is that this super-protected right to abortion is not inferable from the language of the Constitution, the framers' thinking respecting the previous problem in issue, any general value derivable from the provisions they included, or the nation's governmental structure....At times the inferences the court has drawn from the values of the Constitution marks for special protection have been controversial, even shaky, but never before has its sense of an obligation to draw one been so obviously lacking." "*Roe*," he wrote "is bad because it is not constitutional law and gives almost no sense of an obligation to try to be."

More recently, former Blackmun clerk Edward Lazarus wrote that "as a matter of constitutional interpretation and judicial method, *Roe* borders on the indefensible...Justice Blackmun's opinion provides essentially no reasoning in support of its holding. And in the almost 30 years since *Roe*'s announcement, no one has produced a convincing defense of *Roe* on its own terms. Instead...the friends of *Roe* seek to find other constitutional bases to defend its outcome."

The press got the story on *Roe* wrong from the very beginning. The day after the ruling, *The New York Times* ran a front page story reporting, "the Supreme Court overruled today all states laws that prohibit or restrain a woman's right to obtain an abortion during her first three months of pregnancy. The vote was 7 - 2...The court drafted a new set of national guidelines that will result in broadly liberalized abortion laws in 46 states but will not abolish restrictions altogether." A *Times* editorial a day later said that the court had recognized "a woman's right to obtain an abortion in the first three months of pregnancy...The majority spin by Justice Blackmun stops short of the absolutist view that a woman is entitled to terminate her pregnancy whenever, however, and why ever she alone chooses." The *Times* was but echoing the spin Chief Justice Warren Burger put in his concurring opinion: "Plainly, the court today rejects any claim that the Constitution requires abortion on demand."

The *Times*, *The Washington Post* and the *Associated Press* have all had to correct the record occasionally. In 1982, Douglas Johnson, legislative director of the national Right to Life Committee, got the *Times* to declare that it would avoid using "the phrase 'in the first three months of pregnancy,'" in connection with the *Roe* decision because it "might be incorrectly interpreted to mean that abortions in the last six months of pregnancy remain illegal." In 1996, David Brown wrote in the *Post* that "contrary to a widely held public impression, third trimester abortion is not outlawed in the United States." Because of *Doe's* definition of health, "life-threatening conditions need not exist in order for a woman to get a third trimester abortion."

Yet the mythology of *Roe* has proven impossible to kill.

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Time has shown abortion's deceitful foundation. Quite often pollsters compound the problem by providing misinformation to the public. Before asking respondents what they think of *Roe*, an NBC/*Wall Street Journal* poll taken in July 2005 gave them this bit of background information: "The Supreme Court's 1973 *Roe versus Wade* decision established a woman's constitutional right to an abortion, at least in the first three months of pregnancy." A survey by the Pew Research Center for the People and the Press, taken the month earlier, used the same language tactic. Gallup uses the same approach, in language, too. Fox News' poll question has asked about "the Supreme Court decision called *Roe v. Wade* which made abortions in the first three months of pregnancy legal." The Associated Press, ABC News, *The Washington Post*, and CNN have all misdescribed *Roe* in their poll questions, too. A Harris Poll in early 2006 asked whether voters would favor Samuel Alito's confirmation if they thought "he would vote to make abortion illegal." When news organizations ask Americans what they think about this *Roe* of the first three months, they are eliciting opinions about a judicial decision that does not exist and never did. When they report on the results, they are compounding one falsehood with another.

When legal scholars point out that *Roe* has no basis in the Constitution, its supporters say that it doesn't matter

because the public has supposedly ratified *Roe* by agreeing with it and tolerating and accepting it and in theory, supporting it as a matter of law. When pro-life activists demonstrate that public opinion actually favors many restrictions on abortion, they are trumped by the majesty of the law of the land, interpreted and sustained and upheld by the highest court. Constant deceit and misdirection are needed to keep the defense of *Roe* in working order.

Roe should be overturned as an offense against the Constitution, justice and democracy during a time of national turmoil and moral confusion. But before *Roe* can be overturned, it will be necessary to overturn the mystical version of that so-called decision.



Job 1:1; 2:1-10

Psalms 26

Hebrews 1:1-4; 2:5-12

Mark 10:2-16



*Everlasting God,
you have ordained
and constituted in
a wonderful order
the ministries of
angels and mortals:
Mercifully grant
that, as your holy
angels always
serve and worship
you in heaven,
so by your
appointment they
may help and
defend us here
on earth.*

The Place of Prayer

"When you pray, go to your room, close the door and pray to your Father in private Matthew 6: 6. To go into your room, then, means to go into our real self, the soul, by ignoring everything in the physical nature, the eye, the ear, the nose, which the powers of touch and taste may propose. It simply means we are to be alone with our thoughts and meditation. We are not to daydream, to build castles in the air, to let our imagination stray where it pleases. All these are merely vain wanderings of the mind which while way the hours more or less pleasantly, but arrive nowhere and accomplish nothing. Prayer is, above everything else, to have a deliberate end in view, an end clearly defined in the mind and soul.

So that to enter myself, to go into that secret chamber which is my soul, requires on my part a determined effort, an fixed act of the will. To pray well requires as much, if not more determined effort than that chosen by the man who, engaged to build a house, and who knows that his livelihood depends on the way he performs his work, does all he can to acquit himself honorably in the best possible manner of the duties entrusted to his responsibility. Why reason things differently just because it is prayer that we are trying to build up? Prayer is the kind of an affair every one of us is called upon to perform daily and it is hard work, and a great deal of it is achieved only "...by the sweat of your face" Genesis 3: 19.

Perfection does not consist in having nothing to overcome, but in overcoming. Our heavenly Father tested the angels before He rewarded them and He calls upon us, but in another manner to witness our integrity. He reminds us during this sacred season. "I have endowed you with a physical body, so during this special time, bring it under the control of your soul which is made in my image."

To pray properly says the Divine Master, we must enter into our true selves because it is the place where our Creator resides; He lives authentically in his creation. Thus we must find him by finding ourselves. We must eagerly to the place He occupies. The keyhole is now uncovered. The more shining and bright the key, the purer and more free from rust and the cloggings of dirty sin, the more perfectly will the door swing on its hinges easily, naturally, freely without the groaning and squeaking ordinarily identified with it. "Do you have trouble, child, in unlocking? Patience little one," the God of our Fathers teaches us. He is within. He wills our presence in his desire to help and assist, but you have forgotten to ask. "My pardon is the open door. Enter!"

The Higher Rock

*You will set me high upon a rock; you will give me rest, for you are
my refuge, a tower of strength against the enemy*

Psalms 61: 3, 4.

Rock formations always seem to fascinate everyone. As children, we gaze in awe at formations that have assumed various descriptive names that add to their awe. Massive boulders lay heaped seemingly artistically, along highways as though cast aside by the hand of a passing giant untold eons ago.

On a countryside farm, high on the slopes of a cow pasture, a large stone outcrop makes a great spot for children to overcome and quietly sit. With a gnarled apple tree spreading its branches protectively over head and a tall sycamore standing guard below, such an outcropping of God's nature provides the believer with a safely quiet retreat for eager day-dreaming.

With such a sight to behold and past childhood musings, we can come to understand David the Psalmist. Longing for a place to be safe, to shelter him during a storm, or to conceal him as he hid from an enemy, it is not difficult to grasp how he was overwhelmed by the majesty and glory of our God. We can all come to grasp the strength of the image of the Rock in our daily living.

A neighbor is eager to share her insights from childhood when running to such a safe retreat was an enriching and satisfying as well as fulfilling experience, particularly in times of difficulty and stress. After the death of a parent, she experienced her grief and reaffirmed belief in the Resurrection of our Lord. Later, as she grew and years passed and her physician told her she had cancer, she felt shock, but not despair, for once again she found refuge in the Rock, not the natural outcropping of God's magnificent creation, but in Christ our Lord, to whom all creation points and understandably reveals.

How consoling for the genuine believer, how thankful he can be that whatever our needs, we can cling to our heavenly Father, our immovable Rock, knowing He will always offer strengthening affirmation and refuge. Symbolical of the kingdom of God of which we are participants our Creator is the Rock of escape in this life's difficulties.

Prayer For 9/11

O Lord our God who are the Hope of the hopeless, Help of the helpless, Saviour of the storm-tossed, Haven of the voyager, Physician of the sick; be all things to our land and its people which on this date ten years ago was devastated by the sinful acts of false martyrs who imitated wicked Herod in his slaughter of 14,000 innocents, whose only crime was to be born at the time of your incarnation.

For those who lost their lives, grant the comfort you imparted to Mary and Martha before raising Lazarus, and care for them as you provided for your mother from the cross, placing her in the care of the Apostle John. For the survivors, grant healing in every sense as you strengthened and healed the confessors of faith. For those related to and aiding the survivors and the families of the fallen, grant strength and mercy you instilled in your foster father Joseph who was guardian in your earthly youth. For those who died, grant remission of sin in your great compassion, both to those who like the wise servant and the wise virgins, constantly prepared themselves to enter the heavenly banquet at any hour; and even those who emulated the rich fool, preferring to enjoy earthly pursuits and ignore heavenly grace.

To all of us, instill an awareness that while the devil still manipulates our divinely-given free will to his own ends in this world, his power is fleeting and ultimately is voided, as his dominion is already crushed, leaving him only those who freely choose him. Remind us that while evil seems to win at times, the innocent are at peace and while the God-fearing will endure a period of torment, those who choose evil shall endure eternal torment. For those who hate us, speak to their hearts as St. Procla sought to speak to her husband Pilate concerning you and as you lovingly spoke to Pharaoh concerning the Chosen People. Soften their hearts before they seek our destruction.

Spare us, O Lord from all hatred of the murderers and from prejudice toward those whose only crime is to be the same ethnicity and religion. Spare us, O Lord from paranoia and rash acts by which we trample each

other like rabid beasts. Spare, O Lord, those who protect us, those serving in our government and all the first responders from despondency, disillusionment and all which undermines their righteous calling to protect us in the manner of our Guardian Angels and care for us in the manner of the Good Samaritan.

All this we ask of our all-powerful and all-loving Saviour, together with your eternal Father and your all-holy and good and life-giving Spirit, always, now and ever and forever. Amen.

THE POWER OF THE CROSS

Since our Lord's Crucifixion upon it, the Cross has been an important and powerful symbol of our Christian Faith. The Apostle Paul writes these words in his First Letter to the Corinthians: **"For the message of the Cross is foolishness to those who are perishing, but to us who are being saved, it is the power of God."** (1 Cor. 1:18) It is no wonder that St. Helena, mother of the Emperor Constantine, led an expedition to the Holy Land in search of this greatest of all Christian relics. Its discovery by her outside the gates of the city of Jerusalem was arguably one of the greatest archaeological finds in history.

Many Christians wear a cross around their neck as a source of protection from evil. In like manner and for a similar reason, a cross will adorn most Christian homes. Yes, there is something about a cross that makes us feel "safe." But what is the real power of the Cross? Its real power lies in the fact that it vividly points out to us that good always overcomes evil, and that righteousness will always conquer sin. Before Christ's death upon the Cross, mankind was doomed to an eternity of bondage in the chains and shackles of our iniquities. By virtue of what occurred upon the Cross, those bonds have been broken, giving us the freedom to one day enjoy eternal life in the kingdom of heaven. Indeed, because of the Cross, death no longer has any power over us.

The great Church Father, St. John Chrysostom, had this to say about the power of the Cross: **"The Cross is a trophy against the demons, a weapon against sin, a sword with which Christ pierced the serpent. The Cross is the will of the Father, the glory of the Son and the joy of the Holy Spirit. It is the ornament of the angels, the fortress of the Church, the stronghold of the saints and the light of the entire world."**

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