



# Saints Peter and Paul Orthodox Church



45 Ideal Street, Buffalo, NY 14206

A Parish of the ORTHODOX CHURCH IN AMERICA

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**NOVEMBER 2021**

## Why not become a “DDB” (Distinguished Diocesan Benefactor)

Our Diocese, under the leadership of Archbishop Michael, does so much good work for the benefit of our churches. For \$100 or more you can help defray expenses for ongoing projects of our Diocese. Please see Fr. John if you wish to give.

## Fellowship Hour Volunteers Needed

Please sign-up to help at our Coffee Hour/Luncheon after Divine Liturgy on Sundays. You can cook an entree or a side dish, donate bagels & cream cheese, or help with cleanup afterwards—washing dishes, sweeping floors, wiping down the table you sat at.

We are going to lose a few regulars who will be heading to sunshine for the winter months. So we need more people to step up and help out. God bless all of you who regularly donate, cook and clean for our Sunday meals!

## Prayer List Updates

Please inform Father John when a name on our prayer list can be removed.

## Sacrificing Ourselves to God

by Hieromonk Calinic (Berger)

How often do we struggle to “make time for God?” With all of our activities, schedules, to-do lists—in short, all of the demands placed on us in our lives today—it’s difficult to make time for ourselves, much less others, least of all God. “Making time for God” is an almost universal and perpetual struggle for Christians in America.

But “making time for God” is not what interests God; He demands much more than that. Striving to make time for God, to fit *Him* into *our* lives, implies that we have not given our lives to God. Rather, we have to fit ourselves into God’s life. God wants total dedication. For this reason, our Lord chides those who love others (parents, spouse, etc.—see Mt.10:37-39) more than Him, He wants to be “Number One” in our lives; yet this does not exclude, but rather includes everyone else, in the proper way.

In a nutshell, we are called to sacrifice ourselves to God. That is the only thing God wants, because it involves our whole life and our whole heart. We are called to pray, “Lord, I sacrifice myself to You. I sacrifice my entire life to You. Take it! And do with it what You will.” It takes courage to offer this prayer, because we don’t know what God will ask of us. For that reason, many people are reticent to offer this prayer.

So what does this mean? Does it mean that we are suddenly to run off to the desert and become monks and nuns? No. In fact, externally, not much might change. We will have the same possessions, the same career, the same family. But when we sacrifice our lives to God, He offers us a cross, and if we except it, He returns our lives to us with His power. His power then accompanies all of our other activities. It gives them another depth, another meaning; it imbues them with an aspect which is external. They are no longer idols (ends in and of themselves) but means (to God’s presence). God’s presence is always a presence of light, energy, power and joy.

To have this dimension, God has to be the all-consuming center of our lives. When this is the case, it’s no longer a matter of making time for God, but making time for other things. We won’t have enough time for prayer. Prayer will be with us unceasingly. To be absent from Sunday liturgy, for example, would be unthinkable. We become totally dependent on God for every task in our lives. In return, He is present in all of our activities and relationships.

## PARISH YEARLY MEETING

**Sunday, Nov. 14th... following Divine Liturgy and lunch. All members in good standing are asked to attend.**

### Daylight Savings Time Ends

Turn your clocks BACK one hour SATURDAY, NOV. 6 before bedtime.

### Nativity Fast Begins Nov. 15

Our Nativity Fast begins on Monday, Nov. 15th through and including Dec. 24th. Please check the church calendar and the bulletin for fasting regulations.

### St. Nicholas Visit

You may start bringing in a pair of your child's shoes on Sunday, Nov. 7th. We need to prepare for St. Nicholas' visit on Dec. 6th. Make sure a note with your child's name is inside the shoes.

### Thanksgiving Wishes

We are very grateful for so many blessings, but especially for the opportunity to serve you, the loving people of Saints Peter and Paul Church.

We wish you a blessed Thanksgiving and much joy throughout the day with your families and loved ones.

God bless you.

*Fr. John and Matushka Nancy*

Sacrificing ourselves to God also entails sacrificing our own understanding of things for his understanding of things. It means obeying His commandments when this is difficult to an extreme, instead of saying "God understands me" and deceiving ourselves. We have to let God speak for Himself and not silence His voice by thinking that we know how He feels when we disobey what He has commanded.

Without the sacrifice, we cannot be Christians. In fact, this is the essence of being a Christian, for Christ said, "He who wishes to be My disciple, let him deny himself and take up his cross and follow Me (Mt. 16:24); and, whosoever does not take up his cross and follow Me cannot be My disciple (Lk. 14:26-27).

More so, without this sacrifice, we cannot be our authentic selves. We cannot become the persons God has intended us to be. We cannot live life to the fullest, and we cannot take our accomplishments and loving relationships with us into eternity, if they are not imbued with the Spirit even now, in this life. Without sacrifice to God, we remain locked in our perspectives, limitations and even egotism.

Sacrificing ourselves to God it's not something we do just once, but something we must do every day. As life progresses, our challenges become greater. God calls us to greater perfection; he calls us to grow spiritually, and this growth does not cease. Let us therefore make the decision today! Let us "offer ourselves and one another, and our whole life to Christ our God."

## The Archangels Michael, Gabriel, Raphael and All the Bodiless Powers —November 8

Michael is the warrior Archangel, the Prince of the heavenly Host which guards the Church of God. He was known to the Jews of old, and recognized by them as a special guardian. His picture appears in our Churches on the right hand door of the Iconostasis (Icon Screen), as we face the Altar, He is shown slaying a dragon, the symbol of the devil or a serpent, another form of the Prince of Darkness.

Gabriel is the Archangel of the Annunciation. It was He who came to Mary, to tell her of the Birth of the Infant Jesus (St. Luke 1:26-38). Zachariah heard from Gabriel the announcement of the birth of his son, John, who was to become famous as St. John the Baptist (St. Luke 1:5-20).

Raphael is "One of the Seven who stand before the Lord." His ministry is that of healing, but like all the angels, he is also a messenger of God. Throughout the Bible we find the angels appearing in one way or another, and transmitting the will of God.

## St. John Chrysostom—November 13

Saint John Chrysostom is the most famous preacher of the Eastern Church. He was a Syrian, born in Antioch in 340 AD. In 397, after a career as a monk and secretary of St. Meletios, Patriarch of Antioch, John was elevated to the Patriarchal throne of Constantinople. There his oratorical fame won him the devotion of the people, while his attempts to reform the dissolute

## St. Stephen Serbian Orthodox Church Christmas Bake Sale

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2021 Annual  
Christmas Bake Sale  
Saturday, December 11

10:00am to Noon

St. Stephen Orthodox Church  
Corner of Abbott & Weber Rds  
Lackawanna NY

Cookies, tortas, nut rolls, poppy  
seed rolls, apple streudel

*Enter through Weber Road parking  
lot door. Doors open at 9:45am.  
Enter, take a number, get a cup of  
coffee and have a seat.*

## Christmas Tree Decorating in Church

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Oh yeah—we have to think early!  
We will put up our Christmas  
tree and decorate on **SUNDAY,  
NOV. 28th**. The following  
Sunday, St. Nicholas the  
Wonderworker will be visiting  
our children!!

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nobility of the court gained him many enemies, chief of whom was the  
Empress Eudoxia. This royal dislike finally brought about his banishment in  
403 and he died in exile in 407.

Saint John received the name “Chrysostom”, which means “Golden-mouthed”  
because of his marvelous gift of oratory. His famous Easter sermon is still read  
in every Orthodox Church on Easter Sunday. His influence on the life of the  
Church was tremendous; he revised the order of the Divine Liturgy into the  
form which is still used at this present day. On every Sunday of the year except  
the Sundays of Lent, the Divine Liturgy of Saint John Chrysostom is sung.

## St. Philip the Apostle—November 14

Saint Philip is one of the Twelve Disciples. He was married and his daughters  
also worked for the Kingdom of the Lord Jesus. After the Ascension, Philip  
went into Phrygia in Asia Minor. He preached to the people of Hierapolis,  
who were worshiping a huge serpent, who death Philip brought about through  
prayer. The enraged people put him to death about 80 AD after imprisoning  
and torturing him to make him give up his faith.

## The Presentation of the Theotokos—November 21

Several of the early Christian writings of Syria tell us that the Virgin Mary, at  
the age of three, was brought by her parents to the temple to be educated  
there in fulfillment of a vow they made. This feast in honor of the beginning of  
her pious education had its origin in the East, very probably in Syria, where  
the writings which tell of it originated. It is one of the four great Feasts  
celebrated in her honor by the Church.

## St. Catherine of Sinai—November 24

Saint Catherine was a rich and noble girl of Alexandria in Egypt, who refused  
to marry the tyrant Maximus Daza, and who was sent into exile because of  
this and the fact that she was a Christian, and would not marry a pagan. When  
she returned from exile and still remained unmoved, she was tortured by being  
tied to a huge wheel studded with spikes, which was then revolved. She died in  
310 AD and her body was later removed to Mount Sinai, where it still remains.  
Catherine was well educated, and won fame (and the dislike of the pagans) by  
holding public discussions with the champions of paganism, whom she  
defeated. This fact undoubtedly had much to do with her subsequent  
martyrdom; the pagans accounted her stubborn, and the Christians gloried in  
her steadfastness in the Faith.

## St. Andrew the First-Called Apostle—November 30

Saint Andrew was a disciple of Saint John the Baptist, and was the first of the  
12 disciples called by Christ. He was the elder brother of Saint Peter, and a  
native of best cider in Galilee. After the ascension he preached in Greece and  
the Balkans, and in southern Russia. He is regarded as one of the patron saints  
of Russia. He was crucified on an X shaped cross about 60 AD, in Patras,  
Greece, during the persecution that took place in the reign of the Emperor  
Nero.

*Do not be surprised that you fall every day; do not give up, but stand your ground courageously. And assuredly, the angel who guards you will honor your patience.*

— *Saint John Climacus*

## A PRAYER FOR THE WORLD

Below is a beautiful prayer written by St. Paisios the Athonite (+1994), for monastics to pray every evening on behalf of the world. This is meaningful because it underlines that the purpose of monasticism is not for monks or nuns to solely pray for *themselves*, but demonstrates to laypeople that their goal is to pray for and support the whole world. Elder Paisios had a great love for all those who suffer from any trial or temptation throughout the world. He helped many multitudes of people on a daily basis through his prayer and instructions, and helps even more after his repose.

**Our Lord Jesus Christ:**

*Do not abandon Thy servants who live far away from the Church. May Thy love convict them and bring them back to Thee.*

*Lord have mercy on Thy servants who are suffering from cancer.*

*Lord have mercy on Thy servants who suffer either from small or serious ailments.*

*Lord have mercy on Thy servants who suffer from physical infirmities.*

*Lord have mercy on Thy servants who suffer from spiritual infirmities.*

*Lord have mercy on our leaders and inspire them to govern with Christian love.*

*Lord have mercy on children who come from troubled homes.*

*Lord have mercy on troubled families and those who have been divorced.*

*Lord have mercy on all the orphans of the world, on all those who are suffering pain and injustices since losing their spouses.*

*Lord have mercy on all those in jail, on all anarchists, on all drug abusers, on all murderers, on all abusers of people, and on all thieves. Enlighten these people and help them to straighten out their lives.*

*Lord have mercy on all those who have been forced to emigrate.*

*Lord have mercy on all those who travel on the seas, on land, in the air, and protect them.*

*Lord have mercy on our Church, our bishops, the priests and the faithful of the Church.*

*Lord have mercy on all the monastic communities, male and female, the elders and eldresses, and all the brotherhoods of Mt. Athos.*

*Lord have mercy on Thy servants who find themselves in the midst of war.*

*Lord have mercy on Thy servants who are being pursued in the mountains and on the plains.*

*Lord have mercy on Thy servants who are being hunted like birds of prey.*

*Lord have mercy on Thy servants who were forced to abandon their homes and their jobs and feel afflicted.*

*Lord have mercy on the poor, the homeless, and the exiled.*

*Lord have mercy on the nations of the world. Keep them in Thy embrace and envelope them with Thy holy protection. Keep them safe from every evil and war. Keep our beloved homelands in Thy protective embrace day and night. Embrace her with Thy holy protection defending her from all evil and war.*

*Lord have mercy on those who have been abandoned and have suffered injustice. Have mercy on families that are going through trying times. Pour Thy abundant love upon them.*

*Lord have mercy on Thy servants who suffer from spiritual and bodily problems of all kinds.*

*Lord have mercy on those who are despairing. Help them and grant them peace. Lord have mercy on those that have requested that we pray for them.*

*Lord grant eternal rest to all those who have passed on to eternal life throughout the ages.*

The Lord Jesus Christ is the only God I believe in and worship! — St. George

# Divine Rites: Meaningful Worship Begins With You

Just what is the purpose of worship? This is an important question which must be answered before one can take the usual complaints seriously. Before saying what worship is, however, we need to consider what worship is not!

**Misconception #1:** *"The Liturgy is supposed to teach us about God."* The word liturgy means "common work" or "action". What is this common work? It is the worship of God. The word worship means "to give reverence to God." So Christian worship, educational as it may be, is primarily designed to offer us an opportunity to give something to God – to give our praise, our reverence, and our thanksgiving for all He has given us in our daily lives.

While there is an educational aspect to worship (the entire first part of the liturgy, for example, is educational through the readings, homily, and Psalms), education is secondary to the offering of praise and Thanksgiving.

**Misconception #2:** *"We're supposed to 'get something' out of the Liturgy."* Notice that the focus in this statement is on us, rather than on God. It's as if we, rather than God, were the object of worship. It's as if we were the reason for gathering together for the Liturgy. But we aren't; God is.

**Misconception #3:** *"I don't like the way the Liturgy is performed."* First of all, the Liturgy is not something to be performed. It is a celebration of God's love and an experience of His Kingdom; the Liturgy is not–nor was it ever designed to be—a performance of Christ's life, colorful and mystical rights, or ancient rituals.

The Liturgy is nothing less than our ascent to God's presence and our response to His invitation: "Come, let us worship." This fact makes our attitude of vital importance. If one's goal is to "enjoy" the service, to "learn" more about Jesus, or to "get something" other than a glimpse of eternal life, one will surely be disappointed. Such persons are focusing on themselves rather than on God.

## **Those who desire to worship better, however, might consider the following:**

**Focus on God.** God is the object of our worship. We gather together to praise and thank Him, to be fed and strengthened by Him, and to render service to Him so that we might be better equipped to render service to one another. We come before Him in awe, knowing that we are unworthy to be in His presence, but, at the same time, recognizing that His all-consuming love unites us with Him and with those with whom we worship. We are called to praise God and to give Him glory for the mighty things He has done. We are, above all, to thank God for the salvation He brings us, as well as for those gifts He shares with us in our daily lives.

**Submit to God.** Worship is a public, not a private, affair. By submitting to God and focusing on him and worship, we also submit to one another. Many are the parishes, for example, which wrongly segregate children in a soundproof booth because the adults can't concentrate on their "private prayers" when babies cry or children act like children are supposed to act. If we have difficulty accepting our relationship with others during our corporate worship, we will never be able to submit to a God who demands so much more than patience with crying infants! Communion with God requires a common union with the Christian community.

The Liturgy is not a time for private prayer or devotions, much less for quiet "reflection." In the Sermon on the Mount, Jesus Himself suggests that quiet, private prayer be accomplished in a quiet, private place—a closet, if need be. Public worship, however, is the "work" of all God's people who gather "with one mind and one heart and one voice" in praising God.

Worship is not an "option" for Christians. We were created to worship our Creator.

That is why Jesus Christ so often emphasized the importance of gathering as the faith community: "Where two or three are gathered together in My Name, I am there, in their midst."

From time to time, the following comment is heard: "The Liturgy is boring." It's been suggested that formal worship "puts people to sleep" and that the "services are repetitious and lacking in variety and excitement." And, of course, the classic line –"the Liturgy is simply too long" – surfaces with remarkable frequency.

There are those who would suggest that the liturgy be "reformed." This, of course, betrays a basic understanding of the Liturgy itself. The Liturgy is designed to reform us, to impart an attitude of awe, to offer a glimpse of God's Kingdom here and now, and to create a bond or common union with God and and those with whom we worship.

**Lay aside all earthly cares.** During the Liturgy we need to keep our minds and hearts on God's presence. The Liturgy offers renewed hope and vision, not "solutions." Hence, we do not "bring" our professional, personal, or domestic problems to the Liturgy. In fact, the Cherubic Hymn, song at every Divine Liturgy, tells us to do the exact opposite: "Let us now lay aside all earthly cares so that we may receive the King of all..."

At the same time, we cannot worship God if we focus our attention exclusively on the vestments, the rubrics, or the altar servers. The externals of our worship are designed to help us focus on God; they are not objects of attention, nor should they distract or preoccupy us.

At every Liturgy we are invited to "lift up our hearts." Do what the Liturgy asks! Lift up your heart! Listen to the Liturgy! Recognize yourself as an important part in making the Liturgy "work!" Then begin – and continue – to live it every day!

+ Fr. John Matusiak



LET US JOURNEY TOWARDS THE FEAST OF THE NATIVITY WITH JOYOUS HEARTS!  
FAST NOT ONLY FROM FOOD, BUT ALSO FROM HATRED AND FEAR.  
BRING FORTH GOODNESS AND KINDNESS TO ALL. FORGIVE. BE GENEROUS.  
IN ALL THINGS, GIVE GLORY TO GOD!



#### **GENERAL SERVICE SCHEDULE**

**Saturday:** 6:00pm Vespers

**Sunday:** 9:30am 3rd & 6th Hours / 10:00am Divine Liturgy

**1st Sunday of Month:** 9:25am General Confession Service & Hours

**CHURCH WEBSITE:** [www.peterandpauloca.org](http://www.peterandpauloca.org)

**CHURCH FACEBOOK PAGE:** [www.facebook.com/SaintsPeterAndPaulBuffalo](https://www.facebook.com/SaintsPeterAndPaulBuffalo)

**PARISH PRIEST:** Rev. Fr. John P. Hutnyan

**CHOIR DIRECTOR:** Reader Paul Trinca

**PARISH COUNCIL:** Martin Napierski, President

**SISTERHOOD of the Protection of Most Holy Theotokos:** Nadia Ryan, President (CELL: 716.228.2277)

**THE ORTHODOX CHURCH IN AMERICA**

**The Most Blessed Tikhon (Mollard)**

Archbishop of Washington, Metropolitan of All America and Canada

**The Most Reverend Michael (Dahulich)**

Archbishop of New York, and New York and New Jersey

*The Mission of the Orthodox Church in America, the local autocephalous Orthodox Christian Church, is to be faithful in fulfilling the commandment of Christ to "Go into all the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit..."*



NOVEMBER 2021						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Oct 31 <i>Apostle Stakhys of the 70 &amp; the others; Hieromartyr John Kochurov</i>  <b>9:30am Welcoming of Archbishop</b> <b>10am HIERARCHICAL DIVINE LITURGY</b>  Fast free	1   Fast free	2   Fast free	3  6pm Moleben to St. Nektarios 6:30pm Orthodox Women Saints class  Fast	4   Fast free	5   Fast	6  <b>SET CLOCKS BACK ONE HOUR AT BEDTIME (Daylight Savings Time Ends)</b>  5pm CHOIR PRACTICE 6pm Vespers (Confessions before & after)  Fast free
7 <i>33 Martyrs of Melitene; Venerable Lazarus of Mt Galesius</i>  <b>9:25am General Confession/Hours</b> <b>10am Divine Liturgy, Memorial Service: Eugenia Nechaev (2 year)</b>  Fast free	8 <b>SYNAXIS OF THE ARCHANGEL MICHAEL</b>  6pm Vespers Divine Liturgy for Feast of St Nektarios  Fast free	9 <b>ST NEKTARIOS</b>   Fast free	10  6pm Moleben to St Nektarios  Fast	11   Fast free	12   Fast	13  5pm CHOIR PRACTICE 6pm Vespers (Confessions before & after)  Fast free
14 <i>Apostle Phillip; St Justinian the Emperor; St Gregory Palamas</i>  <b>9:30am Hours</b> <b>10am Divine Liturgy</b> <b>PARISH YEARLY MTG</b>  Fast free	15   Fast	16   Fast	17  6pm Moleben to St. Nektarios 6:30pm Orthodox Women Saints class  Fast	18   Fast	19   Fast	20  <b>5pm COMBINED VESPERS of Orthodox Council of Churches (St. George, Lewiston NY)</b>  Fast
21 <i>Feast of Entrance of Most Holy Theotokos into Temple</i>  <b>9:30am Hours</b> <b>10am Divine Liturgy</b>  Fast	22   Fast	23  6pm Vespers Divine Liturgy for Feast of St. Catherine  Fast	24 <b>ST CATHERINE</b>   Fast	25 Thanksgiving   Fast	26   Fast	27  5pm CHOIR PRACTICE 6pm Vespers (Confessions before & after)  Fast
28 <i>Monk-Martyr Stephen; Martyr Irenarchus &amp; 7 Women Martyrs</i>  <b>9:30am Hours</b> <b>10am Divine Liturgy</b> <b>CHRISTMAS DECORATING</b>  Fast	29 6pm Vespers Divine Liturgy for Feast of St. Andrew the First-Called  Fast	30 <b>ST ANDREW the FIRST-CALLED</b>  Fast	Dec 1  6pm Moleben to St. Nektarios 6:30pm Orthodox Women Saints class  Fast	Dec 2   Fast	Dec 3   Fast	Dec 4  5pm CHOIR PRACTICE 6pm Vespers (Confessions before & after)  Fast