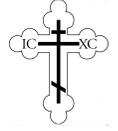


# Saints Peter and Paul Orthodox Church



45 Ideal Street, Buffalo, NY 14206

A Parish of the ORTHODOX CHURCH IN AMERICA

**Archpriest John P. Hutnyan, Rector**

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## November 2022

### THE NATIVITY FAST

The **Nativity Fast** is a period of abstinence and penance practiced by the Eastern Orthodox, Oriental Orthodox, and Eastern Catholic Churches, in preparation for the Nativity of Christ (December 25th). The fast is similar to the Western Advent except that it runs for 40 days instead of four weeks. The fast is observed from November 15 to December 24, inclusively.

Sometimes the fast is called **Philip's Fast** (or the Philippian Fast), as it traditionally begins on the day following the Feast of St. Philip the Apostle (November 14th).

*The following article, by Fr. Stephen Freeman, offers some thoughts on the purpose of fasting*

Fasting is not very alive and well in the Christian world. Much of that world has long lost any living connection with the historical memory of Christian fasting. Without the guidance of Tradition, many modern Christians either do not fast, or constantly seek to re-invent the practice, sometimes with unintended consequences.

There are other segments of Christendom who have tiny remnants of the traditional Christian fast, but in the face of a modern world have reduced the tradition to relatively trivial acts of self-denial.

I read recently (though I cannot remember where) that the rejection of Hesychasm was the source of all heresy. In less technical terms we can say that knowing God in truth, participating in His life, union with Him through humility, prayer, love of enemy and repentance before all and for everything, is the purpose of the Christian life. Hesychasm (Greek Hesychia=Silence) is the name applied to the Orthodox tradition of ceaseless prayer and inner stillness.

But these are incorrectly understood if they are separated from knowledge of God and participation in His life, union with Him through humility, prayer, love of enemy and repentance before all and for everything.

And it is the same path of inner knowledge of God (with all its components) that is the proper context of fasting. If we fast but do not forgive our enemies – our fasting is of no use. If we fast and do not find it drawing us into humility – our fasting is of no use. If our fasting does not make us yet more keenly aware of the fact that we are sinful before all and responsible to all then it is of no benefit. If our fasting does not unite us with the life

of God – which is meek and lowly – then it is again of no benefit.

Fasting is not dieting. Fasting is not about keeping a Christian version of kosher. Fasting is about hunger and humility (which is increased as we allow ourselves to become weak). Fasting is about allowing our heart to break.

I have seen greater good accomplished in souls through their failure in the fasting season than in the souls of those who “fasted well.” Publicans enter the kingdom of God before Pharisees pretty much every time.

Why do we fast? Perhaps the more germane question is “why do we eat?” Christ quoted Scripture to the evil one and said, “Man does not live by bread alone but by every word that proceeds from the mouth of God.” We eat as though our life depended on it and it does not. We fast because our life depends on the word of God.

I worked for a couple of years as a hospice chaplain. During that time, daily sitting at the side of the beds of dying patients – I learned a little about how we die. It is a medical fact that many people become “anorexic” before death – that is – they cease to want food. Many times family and even doctors become concerned and force food on a patient who will not survive. Interestingly, it was found that patients who became anorexic had less pain than those who, having become anorexic, were forced to take food. (None of this is about the psychological anorexia that afflicts many of our youth. That is a tragedy.)

It is as though at death our bodies have a wisdom we have lacked for most of our lives. It knows that what it needs is not food – but something deeper. The soul seeks and hungers for the living God. The body and its pain become a distraction. And thus in God's mercy the distraction is reduced.

Christianity as a religion – as a theoretical system of explanations regarding heaven and hell, reward and punishment, is simply Christianity that has been distorted from its true form.

Either we know the living God or we have nothing. Either we eat His flesh and drink His blood or we have no life in us. The rejection of Hesychasm is the source of all heresy.

Why do we fast? We fast so that we may live like a dying man – and in dying we can be born to eternal life.

## **BRICK PROJECT FUNDRAISER**

Saints Peter and Paul Orthodox Church is in need of dire repairs to our buildings. Serious repairs needing our immediate attention:

- \* Major leaks all over our Fellowship Hall; roof needs replaced - \$60,000.
- \* Bricks falling apart on our church towers; major repair needed
- \* Small domes on our church are leaking; repairs needed
- \* Handicap ramp needed so our elderly may attend services

Even though we are the oldest Orthodox Church in Western New York, we have less than 30 active, giving families. As extremely dedicated most of these families are, it is literally impossible to make these repairs on our own and still keep the church going with its normal, every day expenses.



Our neighborhood is not what it use to be. Fundraisers with our local public just do not work. Soon, we will establish a "GO FUND ME" page. Until then, one current fundraiser is our "Buy A Brick" Campaign.

As you can see in the photo, you can honor a family member or friend by purchasing a brick in their memory. You can just buy one in your family name, or honor your children with their names on a brick! You do not have to be a

member of our church; you do not even have to be Orthodox. But you will be helping a good cause. GOD LOVES THE CHEERFUL GIVER! The brick walkway will be permanent along the side of the church.

Cost is \$100/brick. Forms are available in vestibule of the church, in the Fellowship Hall, or call Father John.

## **"GOT SNEAKERS" FUNDRAISER**

We continue with our fundraising project "GOT SNEAKERS". We are collecting used sneakers that you no longer need, which will be recycled and made into playground surfaces. The company will provide us with prepaid postage bags and we just drop them off to be shipped. Boxes will be provided in the Fellowship Hall and in the Church Vestibule. Profits will go to our much needed church repairs.

## **COLLECTING YOUR PLASTIC BOTTLES & CANS for \$\$**

Save your returnable plastic bottles and cans and bring them in to the Fellowship Hall so that our church can collect the deposit returns. This will be an ongoing fundraiser to help with our building repairs. THANK YOU!

## **THANK YOU**

A sincere thank you to those who have raised their weekly giving amount or just started giving financially to our church. God bless you for putting God and your church at the top of your priorities. – *Father John*

## **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**

### **CHURCH WEBSITE:**

[www.peterandpauloca.org](http://www.peterandpauloca.org)

### **CHURCH FACEBOOK PAGE:**

[www.facebook.com/SaintsPeterAndPaulBuffalo](http://www.facebook.com/SaintsPeterAndPaulBuffalo)

### **RECTOR**

Archpriest John P. Hutnyan

### **PARISH COUNCIL**

Martin Napierski, President

### **READERS**

Reader Ryan Galazka

Reader Tim Harper

### **THE ORTHODOX CHURCH**

#### **IN AMERICA**

The Most Blessed

Tikhon (Mollard)

Archbishop of Washington,  
Metropolitan of All America  
and Canada

The Most Reverend Michael

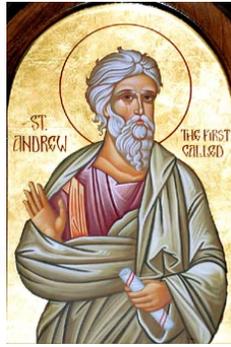
(Dahulich)

Archbishop of New York,  
and NY & NJ

**NEXT  
PARISH COUNCIL  
MEETING  
Sunday  
December 11**

## Apostle Andrew, the Holy and All-Praised First-Called

The Holy Apostle Andrew the First-Called was the first of the Apostles to follow Christ, and he later brought his own brother, the holy Apostle Peter, to Christ (John 1:35-42). The future apostle was from Bethsaida, and from his youth he turned with all his soul to God. He did not enter into marriage, and he worked with his brother as a fisherman. When the holy Prophet, Forerunner and Baptist John began to preach, Saint Andrew became his closest disciple. Declaring Christ to be the Lamb of God, Saint John the Baptist himself sent to Christ his own two disciples, the future Apostles Andrew and John the Theologian.



After the Descent of the Holy Spirit upon the Apostles, Saint Andrew went to the Eastern lands preaching the Word of God. He went through Asia Minor, Thrace, Macedonia, he reached the River Danube, went along the coast of the Black Sea, through Crimea, the Black Sea region and along the River Dniepr he climbed to the place where the city of Kiev now stands.

He stopped overnight on the hills of Kiev. Rising in the morning, he said to those disciples that were with him: "See these hills? Upon these hills shall shine forth the beneficence of God, and there will be a great city here, and God shall raise up many churches." The apostle went up around the hills, blessed them and set up a cross. Having prayed, he went up even further along the Dniepr and reached a settlement of the Slavs, where Novgorod was built. From here the apostle went through the land of the Varangians towards Rome for preaching, and again he returned to Thrace, where in the small village of Byzantium, the future Constantinople, he founded the Church of Christ. The name of the holy Apostle Andrew links the mother, the Church of Constantinople, with her daughter, the Russian Church.

On his journeys the First-Called Apostle endured many sufferings and torments from pagans: they cast him out of their cities and they beat him. In Sinope they pelted him with stones, but remaining unharmed, the persistent disciple of Christ continued to preach to people about the Savior. Through the prayers of the Apostle, the Lord worked miracles. By the labors of the holy Apostle Andrew, Christian Churches were established, for which he provided bishops and clergy. The final city to which the Apostle came was the city of Patra, where he was destined to suffer martyrdom. The Lord worked many miracles through His disciple in Patra. The infirm were made whole, and the blind received their sight. Through the prayers of the Apostle, the illustrious citizen Sosios recovered from serious illness and Maximilla and Stratokles, the wife and brother of the governor of Patra, were healed. The miracles accomplished by the Apostle and his fiery speech enlightened almost all the citizens of the city of Patra with the true Faith.

Few pagans remained at Patra, but among them was the prefect of the city, Aegeatos. The Apostle Andrew repeatedly turned to him with the words of the Gospel. But even the

miracles of the Apostle did not convince Aegeatos. The holy Apostle with love and humility appealed to his soul, striving to reveal to him the Christian mystery of life eternal, through the wonderworking power of the Holy Cross of the Lord. The angry Aegeatos gave orders to crucify the apostle. The pagan thought he might undo Saint Andrew's preaching if he were to put him to death on the cross.

Saint Andrew the First-Called accepted the decision of the prefect with joy and with prayer to the Lord, and went willingly to the place of execution. In order to prolong the suffering of the saint, Aegeatos gave orders not to nail the saint's hands and feet, but to tie them to the cross. For two days the apostle taught the citizens who gathered about. The people, in listening to him, with all their souls pitied him and tried to take Saint Andrew down from the cross. Fearing a riot of the people, Aegeatos gave orders to stop the execution.

But the holy apostle began to pray that the Lord would grant him death on the cross. Just as the soldiers tried to take hold of the Apostle Andrew, they lost control of their hands. The crucified apostle, having given glory to God, said: "Lord Jesus Christ, receive my spirit." Then a blazing ray of divine light illumined the cross and the martyr crucified upon it. When the light faded, the holy Apostle Andrew had already given up his holy soul to the Lord. Maximilla, the wife of the prefect, had the body of the saint taken down from the cross, and buried him with honor.

A few centuries later, under the emperor Constantine the Great, the relics of the holy Apostle Andrew were solemnly transferred to Constantinople and placed in the church of the Holy Apostles beside the relics of the holy Evangelist Luke and Saint Paul's disciple Saint Timothy.

The Holy and All-praised Apostle Philip was a native of the city of Bethsaida in Galilee. He had a profound depth of knowledge of the Holy Scripture, and rightly discerning the meaning of the Old Testament prophecies, he awaited the coming of the Messiah. Through the call of the Savior (John 1:43), Philip followed Him. The Apostle Philip is spoken about several times in the Holy Gospel: he brought to Christ the Apostle Nathaniel (i.e. Bartholomew, April 22, June 30, and August 25. See John. 1:46). The Lord asks him where to buy bread for five thousand men (John. 6: 5-7). He brought certain of the Hellenized Jews wanting to see Jesus (John. 12:21-22); and finally, at the Last Supper he asked Christ to show them the Father (John. 14:8).

After the Ascension of the Lord, the Apostle Philip preached the Word of God in Galilee, accompanying his preaching with miracles. Thus, he restored to life a dead infant in the arms of its mother. From Galilee he went to Greece, and preached among the Jews that had settled there. Some of them reported the preaching of the Apostle to Jerusalem. In response, some scribes arrived in Greece from Jerusalem, with one of the Jewish chief priests at their head, to interrogate the Apostle Philip.

## Holy, All-Praised Apostle Philip

The Apostle Philip exposed the lie of the chief priest, who said that the disciples of Christ had stolen away and hidden the body of Christ. Philip told instead how the Pharisees had bribed the soldiers on watch, to deliberately spread this rumor. When the Jewish chief priest and his companions began to insult the Lord and lunged at the Apostle Philip, they suddenly were struck blind. By his prayer the Apostle restored everyone's sight. Seeing this miracle, many believed in Christ. Apostle Philip provided a bishop for them, by the name of Narcissus (one of the Seventy Apostles, January 4).

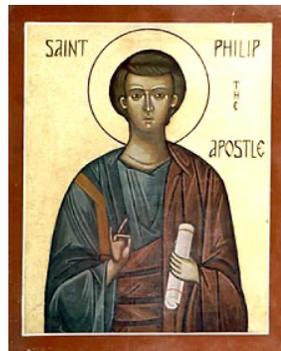
From Greece the Apostle Philip went to Parthia, and then to the city of Azotus, where he healed an eye affliction of the daughter of a local resident named Nikoklides, who had received him into his home, and then baptized his whole family.

From Azotus the Apostle Philip set out to Syrian Hieropolis

(there were several cities of this name) where, stirred up by the Pharisees, the Jews burned the house of Heros, who had taken in the Apostle Philip, and they wanted to kill the apostle. The apostle performed several miracles: the healing of the hand of the city official Aristarchus, withered when he attempted to strike the apostle; and restoring a dead child to life.

When they saw these marvels, they repented and many accepted holy Baptism. After making Heros the bishop at Hieropolis, the Apostle Philip went on to Syria, Asia Minor, Lydia, Emessa, and everywhere preaching the Gospel and undergoing sufferings. Both he and his sister Mariamne (February 17) were pelted with stones, locked up in prison, and thrown out of villages.

Then the Apostle Philip arrived in the city of Phrygian Hieropolis, where there were many pagan temples. There was also a pagan temple where people worshiped an enormous serpent as a god. The Apostle Philip by the power of prayer killed the serpent and healed many bitten by snakes. Among those healed was the wife of the city prefect, Amphipatos. Having learned that his wife had accepted Christianity, the prefect Amphipatos gave orders to arrest Saint Philip, his sister, and the Apostle Bartholomew traveling with them. At the urging of the pagan priests of the temple of the serpent, Amphipatos ordered the holy Apostles Philip and Bartholomew to be crucified.



## ANNOUNCEMENTS...

**JUST A REMINDER:** On the evening of November 5th, please **TURN YOUR CLOCKS BACK ONE HOUR** before bedtime. Why? Daylight Savings Time ends and we gain an extra hour of sleep, to be refreshed for the Sunday Liturgy!

From Sunday, November 20th to Sunday, December 18th, as a reminder, our **COFFEE HOUR LUNCHEONS** on Sundays will be of the "STRICT FAST" nature—which means no meat and no dairy products—so that we spiritually prepare ourselves for the Nativity of our Lord.

**TIME TO DECORATE:** On Saturday, December 3rd at 3:00pm we will be setting up our Christmas tree in the church. We could use both men and women to get the work done quickly. We ask for your help and cooperation in beautifying our church interior for the coming of our Savior!

On Sunday, December 4th, at the conclusion of the Divine Liturgy, our own **ST. NICHOLAS** will be visiting our parish with gifts for all the children of the parish. Join us for this joyous celebration!

We will have our annual, traditional **HOLY NIGHT SUPPER (Svjatj Večer)** in our Fellowship Hall on Saturday, December 24th immediately following Christmas Complines and Matins. Everyone brings a dish to share—**STRICT FAST FOOD ITEMS ONLY**. A sign-up sheet will be provided in the hall just so we make sure we have a variety and enough food.

This isn't about a glorious buffet where we stuff ourselves; it is a holy meal shared by all in excited anticipation of the **BIRTH** of our **LORD** and **SAVIOR JESUS CHRIST!** Please plan on joining us for this candlelight, blessed meal.

**AT TIMES IT HAPPENS...** that we do miss a Divine Liturgy on Sundays; but the expenses of our parish still continue. It would help if the next Sunday you attend you "make up" in your offering for the Sunday you missed. That would help immensely. God bless you for your support.

When you enter the church, **LIGHT A CANDLE** and say a prayer... for the sick, for the departed, for someone going through a rough time, for a friend, for our church.

**FALL TEEN RETREAT** — Camp Ramapo, Rhinebeck, New York, Nov. 18-20, 2022. (see bulletin board for more information)

## ABOUT OUR CELL PHONES

Today, it seems like everyone carries a cell phone no matter where they go. It can be a great convenience. It can also be a headache.

Nevertheless, it's an amazing and useful gadget, and even though it hasn't been around for all that long, many people would be absolutely lost without it.

*Now, ask yourself if your Orthodox Faith or the Holy Bible is as important as your cell phone.* It's a silly question, but like your phone, do you make sure that your Bible is with you everywhere you go? Is your Orthodox Faith clearly with you right now? Is it carefully in view, right there in your pocket are hanging from a chain for everyone to see, next to your heart?

You'll call someone night or day, or immediately answer the phone whenever it rings, but do you instantly turn to your faith at all times? Regardless of the hour, do you immediately answer every situation, wherever you are, as the Lord expects of you, His Orthodox Christian child?

You always check your phone for messages, but how often do you, as an Orthodox Christian, leave prayerful messages for the Lord? How often do you check your heart to see what message He has sent you? Have you called or text Him back? He may not answer when or as you want, but He always gets your call, and He'll never ever hang up on you!

Because you know how important that little phone is when you're away from home and help, especially in an emergency, you carry it with you and make sure your spouse and children have one too. Well, what about your faith? Have you given them the gift of the Orthodox Faith? It is their only

way through this dangerous world where right is said to be wrong. It is the fountain of real joy, and the only true source of peace of mind and eternal salvation.

Cell phones are great, and we pay to have one, but nothing is more important than our Orthodox Faith. And there's no fee – except for non-use!

– Father Laurence Lazar

*(A SIDE NOTE) Please don't be checking your phone messages during the services. You are not only setting a bad example for our youth, but can you imagine what God thinks? Unless you are a doctor, firefighter, or police ON CALL, your phone should not even be out.*

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MARK YOUR CALENDAR...

### *Christmas Bake Sale*

St. Stephen Serbian Orthodox Church  
Lackawanna, New York

**December 10, 2022**

More information is forthcoming

Wishing everyone a Happy Thanksgiving!  
Please remember to give thanks always to our dear Lord for all the blessings He has given us.  
Enjoy the day with your families!



# November 2022

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>Oct 30</b> <b>Hieromartyr Zenobius and his sister, Zenobia</b> 9:30am Hours 10:00am Divine Liturgy PARISH YEARLY MEETING	<b>Oct 31</b>	1	2  DIOCESAN ASSEMBLY Endicott NY  Fast	3  DIOCESAN ASSEMBLY Endicott NY	4  Fast	5  DAYLIGHT SAVING TIME ENDS (turn clocks BACK one hour)  5:00pm Choir 6:00pm Vespers
6  <b>ST PAUL the CONFESSOR; VENERABLE VARLAAM of KHUTYN</b> 9:25am General Confession Service / Hours 10:00am Divine Liturgy	7	8  <b>SYNAXIS OF THE ARCHANGEL MICHAEL &amp; other BODILESS POWERS</b>	9  <b>ST NEKTARIOS</b>  Fast	10	11  Fast	12  5:00pm Choir 6:00pm Vespers
13  <b>ST JOHN CHRYSOSTOM; MONK-MARTYR DAMASCENE</b> 9:30am Hours 10:00am Divine Liturgy	14	15  <b>Beginning of the NATIVITY FAST</b>  Fast	16  Fast	17  Fast	18  Fast	19  5:00pm Choir 6:00pm Vespers  Fast
20  <b>VENERABLE GREGORY of DECAPOLIS; ST PROCLUS</b> 9:30am Hours 10:00am Divine Liturgy  Fast	21  <b>ENTRANCE OF THE THEOTOKOS</b>  Fast	22  Fast	23  Fast	24  <b>FEAST of ST CATHERINE</b> <b>THANKSGIVING DAY</b>  Fast	25  Fast	26  6:00pm Vespers  Fast
27  <b>GREATMARTYR JAMES (JACOB) of PERSIA</b> 9:30am Hours 10:00am Divine Liturgy  Fast	28  Fast	29  6:00pm Vesperal Liturgy for Feast of St Andrew Fast	30  <b>ST ANDREW</b>  Fast	Dec 1  Fast	Dec 2  Fast	Dec 3  3:00pm CHURCH DECORATING for CHRISTMAS 6:00pm Vespers Fast



# SS. PETER & PAUL ORTHODOX CHURCH

ORTHODOX CHURCH IN AMERICA

45 IDEAL STREET BUFFALO NY 14206 716.681.0302

Purchase a brick in the Ss. Peter & Paul Orthodox Church fundraiser. The fundraiser creates a wonderful opportunity to honor loved ones that are no longer with us and their families or leave a living legacy now. Each brick will be custom engraved and then installed at Ss. Peter & Paul Orthodox Church 45 Ideal Street, Buffalo, NY 14206.

## CUSTOMER INFORMATION

First name: \_\_\_\_\_ Last name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip code: \_\_\_\_\_

Phone: \_\_\_\_\_

## INSCRIPTION INFORMATION

Each brick can be engraved with a name and/or message. All selections will be centered on the brick. Please make selections below.

## NAME/MESSAGE

\$100

Please limit your custom name to 3 lines of 16 characters maximum each.

Line 1															
Line 2															
Line 3															

TOTAL: \_\_\_\_\_

## PAYMENT INFORMATION

Please include your payment with this completed form. Cost is \$100.00 per brick. Payments can be made in the form of cash or check. Please make checks payable to: Ss. Peter & Paul Orthodox Church. ONE brick per form.

**Please mail all orders with checks to our church mailing address:**

**44 Benzinger St., Buffalo NY 14206, OR turn in to Nadia Ryan.**

## OFFICE USE ONLY

Cash

Check

Check Number: \_\_\_\_\_

Amount: \_\_\_\_\_

Ss. Peter & Paul Orthodox Church fundraiser

02 Jun 2022