

NOVEMBER at a GLANCE

Sunday, Nov. 1 - The 5th Sunday of Luke

Daylight Savings Time

Fall Parish Assembly

Orthros 9:30 and Divine Liturgy 10:30 a.m.



Tuesday, Nov. 3 - Election Day. Get out and VOTE!

Wednesday, Nov. 4 - AHEPA Meeting, 7pm (*please note date change*)

Sunday, Nov. 8 - The 7th Sunday of Luke

Synaxis of the Archangel Michael & the other Bodiless Powers:

Gabriel, Raphael, Uriel, Salaphiel, Jegudiel, & Barachiel

Saint Nektarios

Orthros 9:30 a.m. and Divine Liturgy 10:30 a.m.

Tuesday, Nov. 10 - Parish Council Meeting, 7pm

Friday, Nov. 13 - St. John Chrysostom, Archbishop of Constantinople

Saturday, Nov. 14 - Philip the Apostle

Sunday, November 15 - The 8th Sunday of Luke

The Christmas Fast begins

Orthros 9:30 a.m. and Divine Liturgy 10:30 a.m.

Monday, Nov. 16 - Matthew the Apostle & Evangelist

Saturday, Nov. 21 - The Entrance of the Theotokos into the Temple

Orthros 9:30 a.m. and Divine Liturgy 10:30 a.m.

Sunday, Nov. 22 - The 9th Sunday of Luke

The Sunday Before Thanksgiving

Orthros 9:30 a.m. and Divine Liturgy 10:30 a.m.

Thursday, Nov. 26 - Happy Thanksgiving!



Sunday, November 29 - The 13th Sunday of Luke

St. George Holiday Raffle Drawing

Deadline for the Philoptochos Christmas Card

Orthros 9:30 a.m. and Divine Liturgy 10:30 a.m.

Monday, November 30 - Andrew the First-Called Apostle

We will celebrate Saint Andrew on Sunday, Nov. 29th.



Archangels Michael & Gabriel - November 8

SAINT GEORGE GREEK ORTHODOX CHURCH

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November 2020



My Dear Parishioners,

We are now entering into this month of November where winter will soon be upon us. The pandemic has not yet left us, but Connecticut is finally entering into the third phase. We see a light perhaps, at the end of the tunnel, even as cases are on the rise yet again in America, Greece, France, and even Italy. We must pray and come together as a parish, virtually or physically, to ask for forgiveness and help from Jesus Christ who is a truly forgiving Lord and who has love and compassion for His children. Once again, I say that we should not be afraid to come and receive the Holy Body and Blood of our Sacrificed Lord, who died for our sins!

This month we celebrate the Archangels Michael and Gabriel, as well as the Saints Nektarios and Andrew. On Sunday, November 15th we begin the Christmas Fast, which continues until Christmas Eve. This fast is not strict like the Easter fast. This fast prepares us to receive the baby Jesus into our hearts and souls; the baby born into a poor manger with only animals to keep him warm. We should be guided to Christmas as were the shepherds and magi by the star of David, to give our love, respect and prayers to the baby born in Bethlehem of Judea.

This year the annual celebration of the Theotokos Entering the Temple falls on a Saturday. I hope this means parishioners will be able to join us in the celebration.

I wish all of you and all of your families a blessed and peaceful Thanksgiving Day with much to be thankful for, full of prayers and thanksgivings, and a meal to be grateful for. Let us all remember to thank the Lord for what He has given us. I wish you also a blessed, healthy and safe preparation for the Christmas fast and for the winter season.

In Christ,
Fr. Constantine

THANKSGIVING TREE

Sorry, folks. In trying to get this bulletin out before the Greek Fest Drive-Thru and before the Fall Parish Assembly, I did not take the time to invent a puzzle page. So instead, I'm giving YOU a chance to get creative!

The fun way of doing this is:

- 1) Get outside and find a few fallen branches that you can put in a vase with rocks, marbles, cranberries, cereal, or any other items you find to keep the branches upright and not falling out.
- 2) Cut leaves out of colored paper, or cut leaves out of regular paper and color them Fall colors.
- 3) Write things on leaves - things you're thankful for, family names, poems, prayers...whatever makes you happy each time you look at 'em. If your writing won't show up, write things on white paper, cut them out and glue or tape them to your leaves.
- 4) Hang your leaves on your tree with ribbon, string, thread, tape or whatever you have. Remember - it's a craft, not a masterpiece.



If you don't have a vase - or sticks in your yard (lucky you!), or crayons, or colored paper, or glue - draw a tree on a piece of paper and draw leaves on it and then write on those leaves. I still think you should color it in, though, and put it on your fridge.

Once you're done, share your thanks-givings with family and friends, and/or with your St. George family in person, through Skype or Zoom, facebook messenger, or even over the good old fashion telephone! Like other people's ideas? Put them on your tree, too. Take a picture and post it!



Make sure you put your Thanksgiving Tree somewhere you can see if often throughout November and add to it if things pop into your mind that make you happy. On especially chaotic or lonely days you will thank me. :)



All About Thanksgiving

Fr. Lawrence Farley

The Christian Faith is all about thanksgiving. Our secular North American society thinks that thanksgiving is important, and so it has a wonderful Thanksgiving Day feast once a year. I love this feast. Every November when the leaves start to turn color and the days become a bit cooler, we gather if possible with our extended families and sit down to a turkey dinner. At least once a year our all-too-often self-entitled culture tells us that it's good to give thanks and to be grateful.

In the Church, we are to give thanks not just once a year, but always, so that every day is a thanksgiving day. We are taught this at Vespers: *"I will sing praises to my God while I have my being!"* (from Psalm 104). We are taught this at Matins: *"Let every breath praise the Lord!"* (from the Praises). We are taught this at Divine Liturgy: *"It is meet and right to hymn You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion"* (from the Anaphora). Praise and thanksgiving is what we do as Christians, not just once a year, but all day, every day. Obviously we don't do this as successfully as we should. That is why we need the constant liturgical reminders. But it defines our Christian Faith nonetheless. That is why the main liturgical service, the one that reconstitutes us each week as the Body of Christ and forms the liturgical context for everything else, is called "the Eucharist" - from the Greek *eucharistia*, thanksgiving.

Thanksgiving not only defines us as Christians, but also as human beings. My cat, lovely thing that she is, might love me (or might not; with cats it's sometimes hard to tell), but even if she does love me, she never expresses it in thanksgiving. When I fill her food dish, she never stops, looks up at me and meows a word of doxology or gratitude. She simply chows down as if I do not exist. That's okay. She's just an animal. That is, what separates us from the animals is the ability to transcend ourselves and the realm of the senses and appetites through thanksgiving.

Our annual reminder of this in autumn is wonderful. Yet even more wonderful is our weekly reminder every Sunday. There we are not simply reminded to give thanks, but through our weekly liturgical *eucharistia* are able to rise above the world, and commune with God, and find healing for our broken and ailing hearts. Family and turkey are great. The Kingdom of God is even better.



St. George Greek School and Sunday School

The Saint George Schools have begun, but it's not too late to register your children! We have full in-person classes, but with CDC guidelines in place. If you have not had children in our school system before, please contact the directors through nbstgschools@att.net.

Greek School is from 8:45 a.m. until 10:30 a.m.
Sunday School is from 10:45 a.m. until 11:45 a.m.



GREEK FOOD DRIVE-THRU

OCTOBER 30 & 31

We didn't get a chance to advertise the Greek Food Drive-Thru in last month's bulletin so we're doing it now! We're trying to get this monthly bulletin out early so you can check out the attached flier for all of the information and the menu.

If you are willing and able to be support staff at the event, please see or call Niki Nasiakos. Volunteers will be social-distanced in the hall to package up food and get it out to the customers out waiting in their cars. See the enclosed flier for details!

FALL PARISH ASSEMBLY - SUNDAY, NOV. 1ST

**Please remember to
turn your clocks back
and join us for a
socially-distanced
Fall Parish Assembly
in the Community
Center on the first
Sunday of November!**



Creative Ways to Stay Connected with Loved Ones this Thanksgiving

Thanksgiving is a time to disconnect from our busy lives and slow down so that we can connect, reflect with, and listen to our cherished ones as we express gratitude for all we have.

Given the COVID-19 pandemic and that safety measures such as physical distancing are still in place, 2020 is a time to explore different ways to re-connect. What is now important is discovering how to put new spins on old traditions in order for friends and family to stay connected in a safe way.

Unfortunately, when there are barriers to in-person socialization, feelings of both exclusion and loneliness can be intensified. This can play havoc with emotional and physical well-being.

Even though we will be celebrating differently this year, it is still wise to plan ahead. This will allow for coming up with creative suggestions as to how everyone can experience a sense of inclusion, especially during the holidays. Even the art of planning can be a connective activity allowing all ages to contribute suggestions.

Planning ahead: Virtual get-togethers

When organizing, make sure everyone involved is comfortable using the technology required to participate. For instance, while the tech-savvy nephew might scoff at a Zoom lesson, a grandparent might appreciate help in setting it up! Keep in mind, there may be modifications that need to be put in place to allow everyone to feel fully included. Webcams or headsets might come in handy for those with sensory deficits, and these tools can be used in the future to help continue communication well after the holidays.

Other ways to virtually connect with loved ones include:

- ◆ Cooking or planning recipes together on virtual platforms (make the moment even more special by sharing secrets of traditional favorites!)
- ◆ Playing games or doing fun activities together online (e.g., trivia night, dancing, karaoke, and many others!)
- ◆ Sharing a meal together by connecting virtually (arrange a specific time for everyone to log onto their devices and enjoy an online celebration together).

Wintery Weather Advisory

As in past years, if the weather is bad, please check WFSB Channel 3 before venturing out to church for services, school, or meetings. Club presidents and school directors should call Andy Aros to announce a postponement or cancellation.

Our thanks to Andy for once again taking on this task!



From The Office of the Chancellor

September 25, 2020

Regarding Parish Council Elections During COVID-19

According to Article 25: Section 1 of the Uniform Parish Regulations of the Archdiocese (UPR), Parish Council Elections must take place no earlier than the first Sunday in November and no later than the second Sunday in December. The UPR also states that:

1. Candidates for election to the Parish Council be nominated in accordance with the provisions of the Parish Bylaws.
2. All candidates must attend a seminar during which the Priest shall discuss and explain to the candidates the UPR and the significance of the affirmation of office. (Please note that these seminars are not conducted by the individual Parish Priest but rather by an assigned Clergyman who conducts the Seminar on a regional basis – and this year will be held via Zoom). *MORE INFORMATION TO FOLLOW.*
3. If a candidate for the Parish Council does not register for a seminar, sign the statement and attend the online course, his/her name shall be deleted from the list of candidates.

(For a full listing of the rules which must be followed for the election of Parish Council members please see: Article 25 of the UPR.)

Certainly Covid-19 will create some challenges with the PC election process but nothing that we cannot overcome through proper planning, patience and slight modification.

This year, the Chancellor's office will be offering five (5) Parish Council Seminars during the month of November via Video Zoom. Each candidate must attend one (1) of these sessions in full in order to be eligible for election to the Parish Council.

Thank you for working with us to continue the work of our Archdiocese despite the difficulties that we are all facing. May the Lord bless us once again to be together in fellowship.

November AHEPA Meeting

The November AHEPA meeting night will be
WEDNESDAY NOVEMBER 4, 2020 at 7:00 p.m.

The meeting is postponed for a day to allow all
AHEPANs time to vote in 2020 Presidential Election.



Philoptochos News

During this time of COVID, many events, meetings, and fundraisers have not been possible. Most important is the loss of community gatherings..

As the holiday season approaches, the Philoptochos Society has decided again this year to send out the annual Community Christmas

Card. Please note the enclosed flyer. The proceeds will benefit both the Philoptochos charities and St. George.

We Philoptochos members acknowledge how the pandemic has affected us all in many different ways. With our beautiful Christmas card, we hope to bring a little cheer to all. Please add your name in wishing your community a Merry and Healthy Christmas.

Donna Rados, Philoptochos President

UPDATE: The Saint George Church Raffle

The Saint George Church Holiday Raffle tickets have gone out to 200 members and friends of Saint George. Priscilla Kolpak has made a generous donation of \$450 to the raffle, and as of October 20, we have put \$2,410.00 in ticket returns into the bank. Jeffrey Choney has purchased all 5 of his tickets, and has written Saint George in as the ticket-holder so the church benefits either way. Kathy and Brian Molusis, Jack Isaac, and Eva Dimopoulos have already sold their tickets and have requested more to sell to friends and co-workers. We are so grateful to you all! Our parishioners are so generous when the going gets tough and we can't thank you all enough.

If you haven't already done so, please make an attempt to purchase or sell all five of your tickets, and email or call to get more if you need them! NBStGeorge@aol.com or (860) 229-0055.

The raffle will be held on
Sunday, November 29, 2020.



Creative ways to stay connected

While technology is especially helpful to keep in touch with family and friends, it's not always necessary.

Here are some ways that can help family and friends feel closer without going online:

- Mail out real cards: Instead of sending an email, consider connecting with a hand-written card. It may take a longer time to arrive in a person's mailbox but the heartfelt sentiments in hand will be worth it.
- Send flowers or deliver food: Even though our lives are more virtual nowadays, people do appreciate tangible items at this time. Sending flowers or delivering food in a safe manner can make a big difference to someone, especially if they are isolated and alone during the holidays.
- Go for a physically-distanced walk outdoors with family and friends during the day. Later on, each household can go online and meet virtually as a way to share the holiday meal together. While seeing each other on-screens may not be ideal, it is a nice way to still feel close while being physically apart during the pandemic.
- An activity for all ages is to share photos, videos, and stories of past celebrations together. This can be done with a distanced outdoor visit or online as well.

Keep the connection going

It is beneficial to take time to feel grateful for what we have, and reflect on the positive relationships cultivated over time. Doing this helps protect and nourish our mental and physical well-being, which in turn can also help improve the well-being of our loved ones. Finding new ways for family and friends to be together is something that is well worth doing.

Being around familiar faces during this time is comforting, but it is also important to maintain these connections beyond the holidays! This unique time could be the perfect opportunity to kickstart healthy relationship habits. Staying connected with, and reaching out to loved ones is especially important during challenging times like these when we may have to physically be apart.

 YourHealthMatters

<https://health.sunnybrook.ca/mental-health/thanksgiving-creative-ideas/>

Be the Bee, and Like Orthodoxy!

There are 150 or more short, amazing episodes of Be the Bee! They are *great* for tweens, teens and adults to uplift and support a good, prayerful, Orthodox family way of living day to day. Check the out! You can find them at <https://bethebee.goarch.org> or visit the **Y2AM Be the Bee** Playlist on YouTube.



A Thanksgiving Prayer by Fr. Emmanuel Hatzidakis

Lord, God Almighty, we have gathered together to praise Your majesty, to bless You, to glorify You, and to offer thanks to You with a grateful heart for all the blessings You have bestowed upon us, and You continue to do.

O Lord, we find ourselves in this land as Jonah did in the boat, when, in time of danger, all of the sailors and passengers, though of different faiths, yet with one heart, they raised supplicatory arms, each to their respective god. You, the only true and living God, did not despise their prayers, because of the confusion of their minds and lack of knowledge, but answered their prayers, revealing to them Your holy will, and rescuing them from danger.

We too, O God, as we are about to sit down and partake of these gifts You have set before us, we raise up our arms to You and ask You to accept our prayer of thanksgiving, along with people of every faith on this land. We unite our prayer together with every American, thankful for the religious freedom we enjoy - if only we use it to learn about You, the true God, in order to know You, love You and worship You in truth.

We are especially thankful, Almighty God, for Your ineffable love toward us, Your ungrateful and unworthy servants, and for the sacrifice on the Cross of Your only begotten Son, our Lord, God and Savior Jesus Christ, and for the gifts of Your all Holy Good and Life-giving Spirit.

Gratefully we unite our voices and we pray to *You. Amen.*

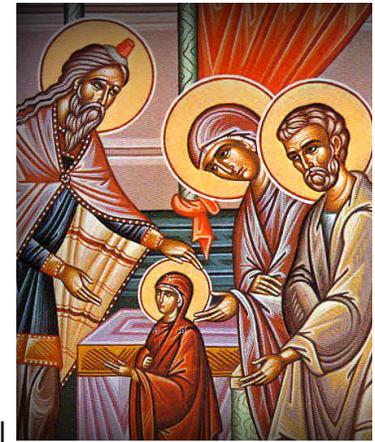
What is the Philosophical Essence of the Entrance of the Theotokos into the Temple?

Fr. Constantine Callinicos, author of *Our Lady the Theotokos*, writes, “If the reader asks if he is to accept these narratives according to their letter or according to their spiritual depth we must answer: according to their spiritual essence”. What is the “philosophical essence of this event”? That the young girl who entered the Temple (as many Jewish girls in Palestine entered the Temple as children) was destined to become the temple of God.

From the days of David and Solomon there was a prophecy and promise in stone that God would one day dwell in the hearts of His people, living not in temples of stone, but in temples of human flesh. Eventually He would one day come to dwell in the bodies of each Christian, so that St. Paul could write, “Do you not know that your body is a temple of the Holy Spirit within you?” (1 Cor. 6:19). God’s first step to that end was His dwelling in the flesh of Mary, for through Christ He came to dwell in her womb, living in her body. For nine blessed months, her body was literally a temple and container of the uncontainable God. Mary’s first visit to the Temple constituted a promise of that change, for she who was to become the Temple herself first came to the Temple as a child. The Temple, with all its glory and splendor, was prophecy of her life and flesh and pregnancy.

The Feast of the Entrance thus is the feast of the merging of the two covenants. Mary’s first entrance into the Temple as a small child, though unremarkable and unnoticed historically at the time, was a prophetic snapshot, a revelation of the Temple’s purpose. The entrance of Mary into the Temple as a child is prophetic in that it could prepare her to become something more. The service of the Entrance into the Temple is one of beauty and poetry, a hymn of praise to Mary, the true Temple of God. The physical Temple was not to last forever, for even stone can wear away and be destroyed. But Mary, the true and eschatological Gospel temple, will live forever. Her holiness abides to ages of ages, and can never be destroyed.

Information from Orthodox Church in America: www.oca.org/reflections



(St. Andrew the First-Called, continued)

Thus St Andrew was there from the beginning of Christ's public ministry, and St Matthew and St Mark tell us that he and Peter left all that they had to follow Jesus.

It is no surprise, then, that in two of the four lists of the Apostles in the New Testament (Matthew 10:2-4 and Luke 6:14-16) Andrew comes second only to St Peter, and in the other two (Mark 3:16-19 and Acts 1:13) he is numbered among the first four. Andrew, along with Peter, James, and John, asked Christ when all of the prophecies would be fulfilled, and the end of the world would come (Mark 13:3-37), and in St John's account of the miracle of the loaves and fishes, it was St Andrew who spied the boy with the "five barley loaves, and two fishes," but he doubted that such provisions could feed the 5,000 (John 6:8-9).

After Christ's Death, Resurrection, and Ascension, Andrew went forth to spread the gospel, but accounts differ as to the extent of his travels. Some believed that St Andrew initially traveled around the Black Sea as far as Ukraine and Russia while other accounts focus on Andrew's later evangelism in Byzantium and Asia Minor. He is credited with founding the see of Byzantium (later Constantinople) in the year 38, which is why he remains the patron saint of the Orthodox Ecumenical Patriarchate of Constantinople, though Andrew himself was not the first bishop there.

Tradition places St Andrew's martyrdom on November 30 of the year 60 (during the persecution of Nero) in the Greek city of Patrae. A medieval tradition also holds that, like his brother Peter, he did not regard himself as worthy of being crucified in the same manner as Christ, and so he was placed on an X-shaped cross, now known (especially in heraldry and flags) as a Saint Andrew's Cross.

[2020-2021 Digital Planner: Orthodox Daily Calendar](#)

The free 2020–2021 digital planner is available for download! Put the daily bible readings and listing of saints directly into your digital calendar (Apple iCal, Google Calendar, Outlook, etc.). Once in your calendar, you will be able to easily synchronize and take it with you on your PDA (iPhone, Android, Windows Phone, etc.). Keep track of all your schedules - and keep a daily focus on Christ with Scriptural readings, fast days, and, saints of the day.

November 9

**Synaxis of the Archangel Michael & the other Bodiless Powers:
Gabriel, Raphael, Uriel, Salaphiel, Jegudiel, & Barachiel**

Σύναξις Ταξιαρχών Μιχαήλ καί Γαβριήλ

All the Angels, according to the Apostle Paul, are ministering spirits, - sent forth to minister to them who shall be heirs of salvation - (Heb. 1:14). God set them as overseers of every nation and people, and guides to that which is profitable (Deut. 32:8); and while one Angel is appointed to oversee each nation as a whole, one is also appointed to protect each Christian individually. He commands them to guard them that hope on Him, that nothing should harm them, neither should any evil draw nigh to their dwelling (Ps. 90:10-12). In the Heavens they always behold the face of God, sending up to Him the thrice-holy hymn and interceding with Him in our behalf, seeing they rejoice over one sinner that repents (Esaia 6:2-3; Matt. 18:10; Luke 15:7). In a word, they have served God in so many ways for our benefit, that the pages of Holy Scripture are filled with the histories thereof. It is for these reasons that the Orthodox Catholic Church, wisely honouring these divine ministers, our protectors and guardians, celebrates today the present Synaxis that is, our coming together in assembly for their common feast to chant their praises, especially for the Archangels Michael and Gabriel, who are mentioned in the Scriptures by name. The name Michael means "Who is like God?" and Gabriel means "God is mighty." The number of Angels is not defined in the divine Scriptures, where Daniel says that thousands of thousands ministered before Him, and ten thousands of ten thousands attended upon Him -(Dan. 7:10). But all of them are divided into nine orders which are called Thrones, Cherubim, Seraphim, Dominions, Powers, Authorities, Principalities, Archangels, and Angels.

*Τῶν οὐρανίων στρατιῶν Ἀρχιστράτηγε, δυσωπούμέν
σε ἀεὶ ἡμεῖς οἱ ἀνάξιοι, ἵνα ταῖς σαῖς δεήσεσι τειχίσῃς ἡμᾶς,
σκέπη τῶν πτερύγων τῆς αὐλοῦ σου δόξης, φρουρῶν ἡμᾶς
προσπίπτοντας ἐκτενῶς καὶ βοῶντας, ἐκ τῶν κινδύνων
λύτρωσαι ἡμᾶς, ὡς Ταξιάρχης τῶν ἄνω δυνάμεων.*

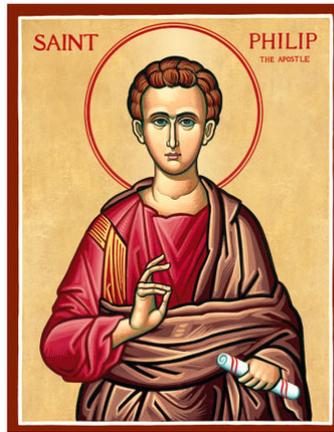
Philip the Apostle

November 14

Philip was one of the earliest followers of Jesus Christ. Some scholars speculate that Philip was first a disciple of John the Baptist because he lived in the region where John preached. Like Peter and Andrew, Philip was a Galilean, from the village of Bethsaida. It's probable they knew one another and were friends.

Jesus issued a personal call to Philip: "Follow me." (John 1:43, NIV). Leaving his old life behind, Philip answered the call. He may have been among the disciples with Jesus at the wedding feast in Cana, when Christ performed his first miracle, turning water into wine. Philip recruited the skeptical Nathanael (Bartholomew) as an apostle, leading Jesus to reveal that he supernaturally saw Nathanael sitting under a fig tree, even before Philip called him.

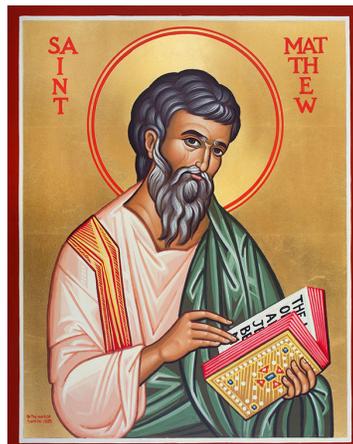
In the miracle of the feeding of the 5,000, Jesus tested Philip by asking him where they could buy bread for so many people. Limited by his earthbound experience, Philip replied that eight months' wages would not be enough to buy each person one bite. The last we hear of Philip the Apostle is in the book of Acts, at Jesus' ascension and the Day of Pentecost. Another Philip is mentioned in Acts, a deacon and evangelist, but he is a different person. Tradition says Philip the Apostle preached in Phrygia, in Asia Minor, and was martyred there at Hierapolis.



Matthew the Apostle & Evangelist

November 16

Matthew was a tax collector at Capernaum, traditionally designated as the place of his birth. Tax collectors were despised in the ancient world, especially among the Jews at the time of Christ, who saw the imposition of taxes as a mark of their occupation by the Romans. (Matthew collected taxes for King Herod but a portion was passed on to the Romans.)



Thus, after his calling, when Saint Matthew gave a feast in Christ's honor, the guests were drawn from among his friends—including fellow tax collectors and sinners (Matthew 9:10-13). The Pharisees objected to Christ eating with such people, to which Christ responded, "I am not come to call the just, but sinners," summing up the Christian message of salvation.

The remaining references to Saint Matthew in the New Testament are in lists of the apostles, in which he is placed either seventh (Luke 6:15, Mark 3:18) or eighth (Matthew 10:3, Acts 1:13).

After Christ's Death, Resurrection, and Ascension, Saint Matthew is said to have preached the Gospel to the Hebrews for as many as 15 years (during which time he wrote his Gospel in Aramaic), before heading east to continue his efforts at evangelization. By tradition, he, like all of the apostles with the exception of Saint John the Evangelist, was martyred, but accounts of his martyrdom varied widely. All place it somewhere in the East, but, as the Catholic Encyclopedia notes, "it is not known whether he was burned, stoned, or beheaded."

Saint Andrew the First-Called

November 30

Saint Andrew was the brother of the Apostle Peter, and like his brother was born in Bethsaida of Galilee (where the Apostle Philip was born). It was Saint Andrew, a fisherman like Peter, who (according to the Gospel of John) introduced Saint Peter to Christ. Andrew is mentioned by name 12 times in the New Testament, most often in the Gospel of Mark and the Gospel of John, but also in the Gospel of Matthew, Luke 6:14, and Acts 1:13.

Like Saint John the Evangelist, St Andrew was a follower of St John the Baptist. In St John's Gospel (1:34-40), John the Baptist reveals to St John and St Andrew that Jesus is the Son of God, and the two immediately follow Christ, making them Christ's first disciples. St Andrew then finds his brother Simon to give him the good news (John 1:41), and Jesus, upon meeting Simon, renames him Peter (John 1:42). The following day St Philip, from Andrew's and Peter's hometown of Bethsaida, is added to the flock (John 1:43), and Philip in turn introduces Nathanael (Saint Bartholomew) to Christ.

