



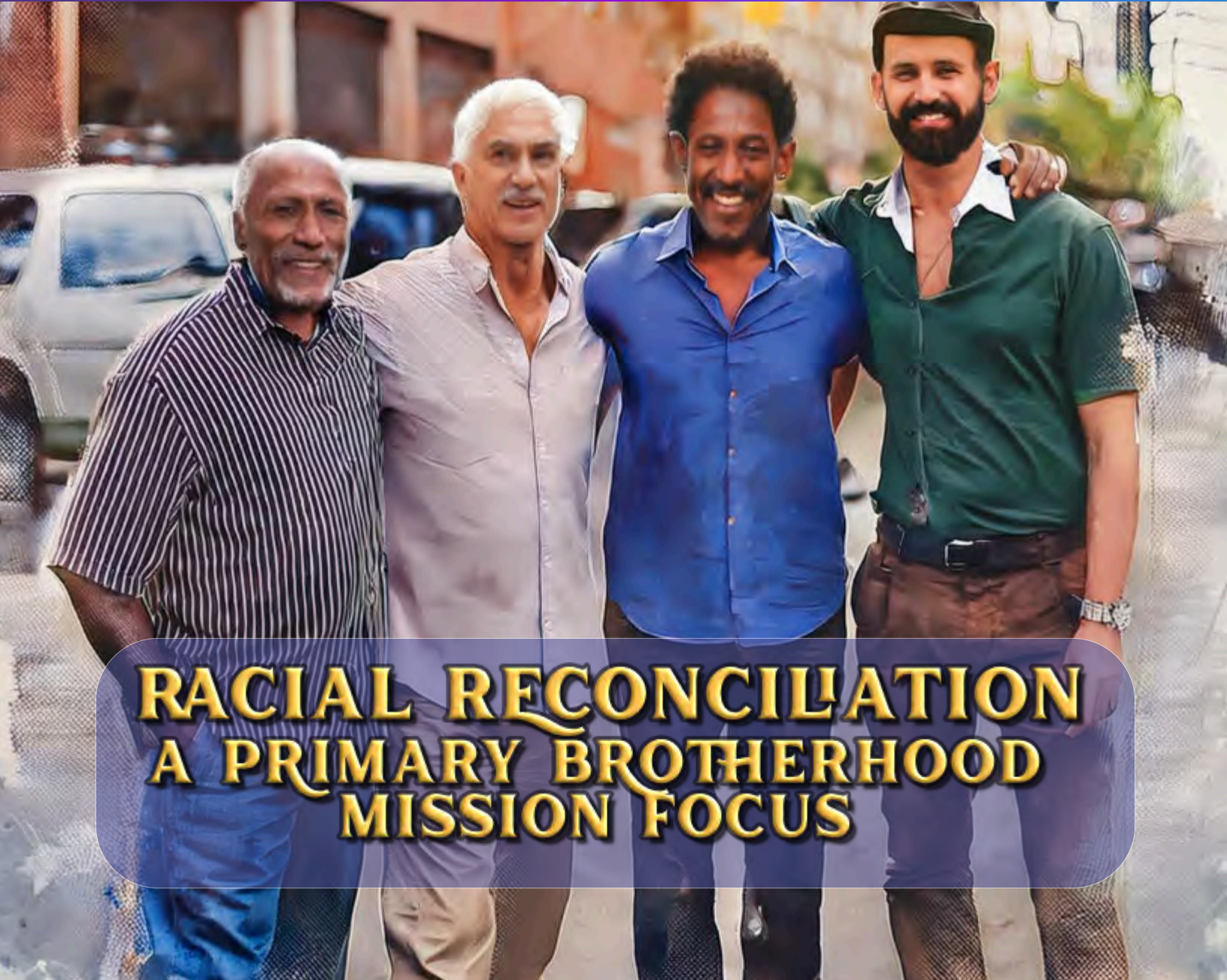
ST. ANDREW'S CROSS

The Brotherhood of St. Andrew

Prayer, Study, and Service

JANUARY 2025

The Episcopal and Anglican Newsletter of Men's Ministry



RACIAL RECONCILIATION A PRIMARY BROTHERHOOD MISSION FOCUS

WE ARE THE BROTHERHOOD OF ST. ANDREW, A LOCAL, NATIONAL, AND GLOBAL MEN'S EPISCOPAL AND ANGLICAN MINISTRY.

OUR AREAS OF MISSION FOCUS: DISCIPLESHIP AND MENTORING, PRISON MINISTRIES, RACIAL RECONCILIATION, RECOVERY, SOCIAL JUSTICE, VETERANS MINISTRIES, YOUTH AND SCOUTING.

BROTHERSANDREW.NET



ACTUALIZING THE DISCIPLINE OF SERVICE VIA MEN'S MINISTRIES: RACE AND RECONCILIATION

BY ROY BENAVIDES, PRESIDENT, BROTHERHOOD OF ST. ANDREW

Brothers—ever since the Brotherhood’s beginning, the focus has always been to meet our Mission of Bringing Men and Youth to Christ. It is especially important to understand that this call to evangelism is actualized through our seven men’s ministries. The inclusive purpose of which is to serve men’s personal, spiritual and emotional need for support. We are exceptionally strong in our discipline of Prayer and Study for the most part, but we seem to want to link our Service discipline solely to general projects or assistance events for the parish. While this is usually an excellent strategy, we should recognize that all seven of our identified men’s ministries include the expectation to serve our men in more strategically-planned and relevant Service venues. In addition, this Service expectation should not be confined to a parish but to include the greater community surrounding our parish. Taking our ministries to the community is also an expectation of “to love and serve the Lord.”

Further, as we think about our ministries, our efforts are about leadership and guidance for men at the Chapter level to engage in the ministries and serve them as their needs are recognized. The prayer, “to love and serve the Lord,” from our liturgy is a weekly call to our Chapters to actualize love and Service locally.

This brings us to this month’s *ST. ANDREW’S CROSS* focus on Racial Reconciliation as a men’s ministry for Service to men. The focus is part of the national church’s become a “beloved community” effort. Within our Episcopal Church, we find an excellent engaging program known as [Sacred Ground: A Film-Based Dialogue Series on Race & Faith](#). Sacred Ground is a sensitive, prayerful resource that creates space for difficult but respectful and transformative dialogue on race and racism. It invites participants to walk back through history in order to peel away the layers that brought us to today, reflecting on family histories and stories, as well as important narratives that shape the collective American story. It holds as a guiding star the vision of beloved community – where all people are honored and protected and nurtured as beloved children of God, where we weep at one another’s pain and seek one another’s flourishing.

As we consider Racial Reconciliation as one of our core men’s ministries, Sacred Ground expands our focus from just study and Prayer to include facilitated dialogue conversations that bring participants together learning and understanding multiple environments about our history and our inclusivity of multiple

cultures and peoples. What is lacking in most of our current ministry is the call to serve men in what that they are actualizing. This is what Racial Reconciliation is about in practical terms of Service. Our national community of men must engage our members to learn and serve what Racial Reconciliation means as a Service ministry.

To expand this a bit, Racial Reconciliation as a Service incorporates the use of dialogue circles for men. This process allows us to interact meaningfully, listening to each other and sharing our thoughts about our readings and videos. We learn from other men to understand



that our strategy moving forward involves healing, growth, and empowerment so men can accept each other where they are in this present world of men’s needs. While Racial Reconciliation has the feeling of social justice, it also has elements of Christian love as we move to understand each other and our view of engagement in Racial Reconciliation practices.

As we are, in fact, a diverse society, our churches, and men’s groups are both diverse but also limited to our naturally insulated micro worlds. The impact of Sacred Ground dialogue circles explores in Service terms to seek others in understanding and in mutual acceptance of others in our communities. As we convene in dialogue circles, we listen and recognize our common ground and need to know each other in a Brotherhood call of Service to “love and serve the Lord.” We are a welcoming community of men grounded in faith.

Prayer from the *Book of Common Prayer*, page 365:

**Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.**

WHAT IS THE DEFINITION OF BROTHERHOOD OF ST. ANDREW RACIAL RECONCILIATION MISSION?

The Brotherhood of St. Andrew grounds much of its Racial Reconciliation mission in the substantial work in Reconciliation being done by The Episcopal Church. According to the definition on their website:

Reconciliation is the spiritual practice of seeking loving, liberating and life-giving relationship with God and one another, and striving to heal and transform injustice and brokenness in ourselves, our communities, institutions and society.

BECOMING BELOVED COMMUNITY



WHERE CAN MY BROTHERHOOD CHAPTER BEST ACCESS EPISCOPAL RESOURCES ON RECONCILIATION?

Follow the link below for more information and suggested activities around this ministry. You can also connect your Chapter with Brothers across the U.S. who are already at work on this issue by contacting the Brotherhood Service Center (see the contact options on the back page of this e-magazine.)

www.episcopalchurch.org/beloved-community/



Also, check out our archival January webinar, *Brotherhood of St. Andrew Panel Discussion on Racial Reconciliation*,

featuring Rory Smith, 1st Vice President for Racial Reconciliation, Brotherhood of St. Andrew from January 8 is available on [YouTube](#) along with the transcript.

WHAT IS OUR SPECIFIC BROTHERHOOD PLAN FOR ELIMINATING RACISM?

Leaders of your Brotherhood Racial Reconciliation Task Force have developed the following outline for our work.

STRATEGIC ACTION PLAN FOR IMPLEMENTATION OF "BECOMING AN ANTI-RACIST ORGANIZATION"

Basic tenants of a strong anti-racism program

- 1) **Awareness:** Telling the truth about America's sin of racism.
- 2) **Acknowledgment:** There are immediate needs within the church, our communities, and our organization that must be addressed.
- 3) **Action:** We need to take action to change laws, rules, policies, and procedures that maintain systemic inequities.

THE PLAN:

We begin with the Task Force.

1. We continue training of the Task Force with the ten sessions of "Becoming Beloved Community."
2. We engage the Task Force members in anti-racism training with *Cross Roads Anti-Racism Organizing and Training* (Virtual)
3. It is recommended that Rory Smith continue to serve as co-chair for the Racial Reconciliation Task Force, as well as Jack Hanstein. JT Quartey and Andrew Joyce will serve as back-up meeting facilitators.
4. Rory Smith will be nominated as Vice President for Racial Reconciliation and JT Quartey will be nominated as the Vice President for Social Justice for the Executive Board of the Brotherhood.
5. The Task Force will survey all members to ascertain the best time/days to meet going forward and will set ground rules regarding inviting new people to attend and participate in the Task Force meetings.
6. The Task Force will prepare a training plan for the Executive Board of the Brotherhood of St. Andrew to include plans for webinars, presentations and videos to be presented through the Province Presidents to each of the nine Provinces.
7. The Task Force will submit a request for funding to the Finance Committee to pay for the *Cross Roads Training* and Face-to-Face training.
8. The Task Force will prepare a training session for National Board and national leadership at an upcoming meeting.
9. Province Presidents would then make presentations to all Diocesan Coordinators and Chapter Leadership.
10. Province Presidents, Diocesan Coordinators, and Chapter Directors would explore actions they take to change laws, rules, policies, and procedures that maintain systemic inequities.

Task Force Contacts:

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SACRED GROUND

Becoming Beloved Community

By Jack Hanstein, Co-Chair, Brotherhood Racial Reconciliation Committee

The state of Arizona is home to 22 federally-recognized Native American Tribes, with over 302,273 members and the highest proportion of land allocated to Native American reservations, and five of the 12 largest reservations in the United States. Arizona is also known to have the 2nd largest number of Boarding Schools in the United States.

“Before we can even begin to talk about reparations, we must talk about the history of Boarding Schools in Arizona, because without Truth seeking, Truth telling, and Truth hearing we are not equipped to even begin to know what needs to be repaired.” (The Reverend Canon Debbie Royals, Canon for Native American Ministry)

As a member of the Brotherhood of St. Andrew Racial Reconciliation Committee, I participated with the Diocese of Arizona Council for Native American Ministries in a series of listening and healing pilgrimages to Boarding School sites throughout Arizona, where we met with and listened to the stories of elders and children who experienced the atrocities of the federal Boarding School policies of the government. From 1869 through the 1960’s hundreds of thousands of Native American children were removed from their homes and placed in Boarding Schools operated by the federal government and

the churches where they were punished or banned for speaking their native languages or following any cultural or family traditions. The increased awareness of these atrocities has had a profound impact on my life.

“This past year has been about remembering, recognizing and reconciling the truth about Boarding Schools in Arizona. We have built relationships, now we must heal the brokenness, a step in that direction. Our work has only just begun...” (The Reverend Canon Debbie Royals)

The Brotherhood Racial Reconciliation Committee has committed itself to increase and elevate the awareness and presence of systemic racism within the church and our communities. We must acknowledge our history and the causes and extent of racism and we must equip ourselves and our leaders on ways to address and repair the breach.

Toward that end, the Brotherhood has made a long-term commitment to racial healing, reconciliation, and justice. We have chosen the Sacred Ground curriculum as our primary vehicle, with the goal of developing Sacred Ground Circles in every province where there are Brotherhood Chapters.

The Brotherhood of St. Andrew has the voice to lift the vision of beloved community up before the wider world. The Brotherhood can bring racial justice to the world and Sacred Ground is one vessel for doing that.

Our nearest guess is that over 35,000 persons have walked this path, but known gaps in our data lead us to suspect the actual number is substantially higher. With more than 500 Chapters of the Brotherhood of St. Andrew we can have a significant impact on racial healing, reconciliation, and justice throughout the church.

Please join us on this pilgrimage.

A PATHWAY FORWARD: HOW RACIAL RECONCILIATION MISSION CAN TAKE ROOT IN YOUR CHAPTER

By Bob Engram, Brotherhood of St. Andrew Racial Reconciliation Committee

Today our country remains deeply and almost evenly divided in deciding which of two parties is best to run our executive and legislative bodies. However, there are underlying issues, not openly being discussed, which influence political affiliations. There is fear, uncertainty, and doubt, which hang like a cloud on all sides.

I believe this exists because we have not coalesced on a common goal for unity. Also, I believe that The Episcopal Church, in recent years, has acknowledged its role of silence on key issues and created a “road-map” known as “Becoming A Beloved Community.” In it, the individual and the collective strive and sacrifice for the sake of the greater whole and for the end of all forms of domination and oppression that diminish the children of God.”

This pathway is methodically and critically revealed in the 11 Sessions of Sacred Ground Dialogue Circles (SGDCs). These sessions contain carefully-researched materials, presented in the forms of videos and documentaries, as well as articles and books. This helps participants learn key historic and present-day facts, leading to mind opening

discernment. As the individuals and the group gain new and common knowledge, each session leads to open, frank, and non-judgmental discussions. As lesser-known material and underlying perspectives are uncovered, participants are invited to share their personal revelations. In the non-threatening and supportive environment of the SGDC, each participant learns things and perspectives “that they did not know before.”

Without revealing the specific content, each participant has an opportunity to chart their personal growth and then set themselves up to prepare personal action plans, as well as group, church, and community plans that lead us toward a Beloved Community. We are refreshed in the principles of our Baptismal Covenant. We are armed with powerful information which helps us to parse out areas of inequalities and make things that appear too complex to solve a bit easier to attack. The SGDC invites you to share additional materials for even more depth and approaches to problem resolutions. I encourage you to investigate and promote participation in SGDCs in your churches. I see it as a pathway to truly learn to “love your neighbor, as yourself.”



By Bill Heinz

This month we'll continue to explore the historical influences on the Bible.

KEY PERSIAN PERIOD EVENTS (539-333 BC)

- Persia liberates Israel from Babylonian captivity
- Jewish exiles return and rebuild the temple
- Old Testament Canon completed (425 BC)
- Beginning of the Intertestamental Period
- Aramaic replaces Hebrew as the common language, likely spoken by Jesus.

HELLENISTIC INFLUENCE (333-63 BC)

- Alexander's conquest spreads Greek language and culture
- Greek beliefs enter conquered territories
- Creation of the Septuagint (LXX), the Greek translation of the Hebrew Bible
- Jewish practice shifts toward external observances
- Judaism splits into Pro-Syrian Hellenizers and traditionalists

ANTIOCHUS IV EPIPHANES AND THE SELEUCID EMPIRE

The Seleucids initially respected Jewish customs, but Antiochus IV reversed this, possibly due to a leadership dispute or a suppressed revolt.

Antiochus IV sought to erase Jewish religious identity by:

- Banning sacrifices and circumcision
- Prohibiting Sabbath observance
- Outlawing feast celebrations
- Destroying Hebrew Bible copies
- Forcing Jews to eat pork and worship idols

His most provocative act was desecrating the Most Holy Place with an altar to Zeus.

This clash peaked in a village northwest of Jerusalem.

Mattathias, an elderly priest, defied Syrian officials by killing a

Syrian official and a Jewish villager who agreed to pagan sacrifices. He fled to the mountains, inspiring thousands to join his resistance, sparking the Maccabean Revolt led by his sons.

- Judas (166-160 BC)
- Jonathan (160-142 BC)
- Simon (142-134 BC)

Their campaign was remarkably successful. By 165 BC, they recaptured Jerusalem, purified the temple, and restored Jewish worship. This victory is celebrated as Hanukkah, the Feast of Dedication. Rabbinical tradition tells of a miracle during the temple's re-dedication when the Menorah's oil, enough for one day, burned for eight days.

ANCIENT JEWISH LEADERSHIP AND ROMAN RULE

- Julius Caesar appointed Antipater as procurator of Judea in 47 BC. Antipater's son, Herod, became King of the Jews in 40 BC.
- Pharisees maintained strong ties with scribes and upheld both written and oral law.
- Sadducees remained loyal to the High Priest.

In 63 BC, Roman General Pompey invaded Palestine. Jews sought refuge behind Jerusalem's walls but, after a siege, Pompey breached the gates, stormed the temple, slaughtered priests, and committed sacrilege by entering the Holy of Holies, a space for the High Priest. This victory established Roman rule.

THE MASORETES

- In the late 5th century AD, Jewish scholars standardized ancient copying practices.
- They added vowel markings, accents, and notes to preserve traditional readings.

Masorete—derived from “Masorah,” the Jewish tradition of passing down holy texts. These scholars maintained precise standards, identifying the exact central word and letter of every book. The Masoretic text is a highly reliable reproduction of the Old Testament. Earlier copyists made minor errors, but these were minimal and never affected core theology or doctrine

JOTS AND TITLES

A jot is the tenth letter in the Hebrew alphabet, the smallest, appearing above the line like an apostrophe. A tittle is even smaller—a letter extension, a simple stroke distinguishing



CONTINUED ON PAGE 6..

Hebrew letters, seen in the difference between resh and dalet (or dalet).

Understanding the Jews' meticulous care in copying manuscripts helps us appreciate Jesus's message. He was:

- a) Acknowledging their dedication to preserving Scripture
- b) Explaining that He didn't come to change the law but to fulfill it

MAJOR OLD TESTAMENT MANUSCRIPTS: MASORETIC TEXTS

- Cairo Codex (c. AD 895—Former/Latter prophets)
- Leningrad Codex (c. AD 1008—Complete OT)
- Aleppo Codex (c. AD 930—Nearly complete OT)
- British Museum Codex (c. AD 950—Incomplete Pentateuch)

Christians pioneered “codices”—books that replaced scrolls for easier use. Scholars refer to surviving copies or fragments as “Witnesses.”

Major Old Testament Manuscripts Footnote: From God to Us, p. 139

Though few manuscripts survive, their consistency and quality are impressive. During Diocletian's persecution, some Christians surrendered scriptures to Romans, becoming known as traitors, or traditors.

THE DEAD SEA SCROLLS

Before we dive into the Dead Sea Scrolls, let's connect to Jewish history. Between the Babylonian Captivity and Roman arrival, several religious factions emerged. The Essenes, less known than Pharisees and Sadducees, rejected political and religious establishments for strict personal purity and national righteousness. Many scholars believe the Essenes retreated to the Dead Sea wilderness with their sacred writings, storing them in clay jars hidden in caves for nearly two millennia.

The story of their 1947 discovery is like an adventure tale. A young Bedouin shepherd and his friend, searching for a stray goat, accidentally discovered something remarkable. After tossing a stone into a cave, they heard shattering pottery instead of the expected echo. Intrigued, they climbed into the cave, now known as “Cave 1,” and found broken and intact jars about two feet tall. Inside were ancient scrolls wrapped in cloth, unseen for over 1,900 years.

Months later, the shepherd sold some scrolls to antiquities dealers, sparking interest in the archaeological community. This coincided with the U.N.'s vote to re-establish Israel, creating regional tensions that hampered scholars' access to the site.

Within a year, a renowned archaeologist dated the scrolls to 100 BC, the oldest ever found. By the early 1950s, intensified recovery efforts led to new cave discoveries. In 1952, Bedouin goat herders, discussing these finds, heard an older man's story. Decades earlier, he had followed a wounded partridge into a cave, finding artifacts similar to the recent discoveries. He took only an old oil lamp,

forgetting the cave until then. When asked if he remembered the location, he led them to Cave 4, unknowingly discovered 30 years earlier.

THE ISRAEL MUSEUM, JERUSALEM

The exhibition at the Shrine of the Book Complex guides visitors through the evolution of the Book of Books. In the upper galleries, visitors explore ancient biblical manuscripts from the Judean Desert and learn about the Qumran sectarians who aimed to live by biblical ideals. The lower galleries feature the Aleppo Codex—the most accurate Masoretic text manuscript, closely resembling today's Hebrew Bibles.



The Shrine of the Book, built for the first seven scrolls found at Qumran in 1947, has a distinctive white dome mirroring the jars' lids that held the original scrolls. This symbolic structure is an internationally acclaimed modern architectural masterpiece.



Bill Heinz is a lay church study leader, with a passion for teaching Bible study, who lives in Louisville KY. This information was first used in a presentation at Southeast Christian Church Louisville and is used with his permission.

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LENT BEGINS ON MARCH 5. WHAT CAN YOUR BROTHERHOOD OR MEN'S MINISTRY CHAPTER DO NOW TO GET READY?

- 1. Talk with your clergy about what is already in the planning stages with others in your parish.** Determine how your Chapter can be in support of that and supplement those efforts.
- 2. Talk with others in your Chapter about what you did in prior years that was meaningful or not so meaningful.** Where do you see needs or opportunities for Lenten practices that could enhance the spiritual lives of your members, your parish, and your community?
- 3. Don't be afraid to put a twist on old traditions.** For example, many of us offer an annual parish pancake supper for "Fat Tuesday." What if you expanded that idea to offering a full-blown Mardi Gras celebration with fun masks/costumes, pancake-themed games like pancake relay races, and—of course—a Mardi Gras parade? You would be preserving your beloved parish tradition but still keeping it fresh by adding something new.
- 4. Offer a creative prayer initiative.** For example, determine as a Chapter a list of 40 persons or ministries, in your parish or community, that you will remember in prayer according to a schedule of days you have prepared. At a Chapter meeting, prepare cards from your Chapter to mail to each of those persons or ministries, letting them know members of your Chapter prayed for them and on what date. Include a line or two about your Chapter and how they can contact you.
- 5. Look at the seven areas of Brotherhood mission focus (see the front page of the *ST. ANDREW'S CROSS* for the list) and determine to do one small activity in each area sometime during Lent.** The activity could be simply learning more about one of them, collecting some items in support of something related to one of the mission focuses, volunteering at a local agency or ministry, or creating greater awareness in your parish by writing a small article for your parish newsletter or bulletin. Think creatively about what you could do and covenant to explore and learn.
- 6. Adopt a practice to help strengthen others you encounter on a daily basis.** A good and simple practice that each of your Chapter members can adopt is simply to covenant to offer at least one positive word of encouragement or thanks to someone each day. Maybe you quietly appreciate the way the barista at your local coffee shop prepares your coffee in the morning. Tell them! Maybe the neighborhood kid who shovels your snow went the extra mile to clean off your car. Tell them how much you appreciate them. Was there a schoolteacher who was especially important in your life? Call them up and tell them. There are many examples all around us each day. And, if one Brother does this 40 times during Lent, that is 40 people who will be lifted up and encouraged!
- 7. Focus on gratitude in your Chapter, opening your meeting by asking each participant to list three things they are especially grateful for that day.** Encourage your members to keep a gratitude list by their bedside or on their phone where they write down three things they are grateful for each day and offer a prayer of thanks to God for these blessings.
- 8. Life can be hard and, even as people of faith, we can struggle with our own self worth and esteem.** To be effectively present and reach out to others in Brotherhood Prayer-Study-Service, we need to begin by strengthening and valuing ourselves. Here's a possible discipline you can recommend to your Chapter members. Have each member, during Lent, write down on a piece of paper each day just one thing they like about themselves—collecting those pieces of paper in a jar for reading at a later time of discouragement or frustration. Forty things sounds like a lot but just think creatively! Maybe you are a helpful neighbor or hospital volunteer. Perhaps you are a proud grandfather. It could be that you appreciate your ever-improving golf handicap or make an awesome smoked brisket. Or, just the fact that you always do business with great care and integrity, even as you see others cutting corners. What do you appreciate about yourself that strengthens you to be of greater service to others and to God?
- 9. Embrace the silence.** We live in a noisy world. Discuss ways you and your Chapter could incorporate more holy silence into your midst. One possibility—have you ever tried a silent retreat morning or day retreat? One model is for a leader to offer scripture or a simple reflection at the beginning of every half hour, allowing a time of silent prayer and meditation between those offerings.
- 10. Reconnect with others as a Chapter during Lent.** Haven't seen or heard from someone who once regularly attended your weekly Bible study? Call them, send them a card or email, check in and see how they are doing. Tackle your list of people you've been meaning to see. Maybe it is someone who is now in a skilled nursing facility or who has become homebound. Use Lent as a time to get it done. Ask yourselves—is there someone we would pay our respects to at a funeral home or attend their funeral? If so, give them the honor of your care while they are still alive. Don't put it off any longer. (You'll be glad you did!)



STAY IN THE CONVERSATION

Stay Connected with the Brotherhood of St. Andrew

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PLEASE NOTE THE CHANGE IN MAILING ADDRESS

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JOIN US FOR OUR BROTHERHOOD OF ST. ANDREW MIDDAY PRAYER

WEDNESDAYS
AT 1 P.M. EASTERN TIME VIA ZOOM

ZOOM MEETING ID 893 4148 8609
PASSCODE: 0723



SHARE YOUR PHOTOS AND STORIES

ST. ANDREW'S CROSS loves to share photos and news from you or your Brotherhood group. Send them along anytime. Here are a few basic ideas to help you.

We welcome...

- General stories and photos about your Chapter or men's ministry activities.
 - Stories and photos about your Province meetings or activities.
 - Reflections about how you solved a common Brotherhood challenge, such as building attendance or increasing involvement in your project or ministry.
 - Points of pride about your Chapter milestones.
 - Personal spiritual or biblical reflections.
 - Ideas related to the Brotherhood seven areas of mission focus.
 - Stories about how you helped mobilize partnerships in your community.
 - Practical tips/helps related to common Brotherhood activities out of your own expertise or experience.
 - Photos of Brothers you have encountered in other places. For example—at a church you attended during your summer vacation.
- Send your contributions in standard MSWord 12 point type with no formatting.**
- Attach photos—don't embed them in your story.
 - Attach a separate Word document with photo ID's, from left to right, that correspond to your photos. Don't forget to double check the spelling of any names you include. If it isn't obvious, describe what we are seeing in your photo/s and where/when they were taken.
 - Email your material to editor@brothersandrew.net. If you have questions or just want to brainstorm an idea, call Kathy at 502-345-6406.

For all you do to make St. ANDREW'S CROSS fun and informative to read, thank you!

MONTHLY WEBINAR FEBRUARY 5, 2025

JOIN US FOR A GREAT WEBINAR ON "LEARNING TO TELL YOUR STORY."



SPEAKER : THE RT. REV. JEFF W. FISHER, D.D.
Bishop Suffragan of Texas and Brotherhood of St. Andrew Chaplain

TOPIC: "LEARNING TO TELL YOUR STORY"

Bishop Fisher is known for his compelling preaching, his focus on evangelism and his encouragement of the laity. He teaches homiletics at the Iona School for Ministry. On Wednesday, February 5, 8 p.m. (EST) , he will be addressing the topic of telling your story.

FIRST WEDNESDAY WEBINARS

Our monthly webinars are always on the first Wednesday of each month at 8 p.m./Eastern.

HERE'S THE LINK: [BROTHERHOOD OF SAINT ANDREW MONTHLY WEBINAR LINK](#)

JOIN ZOOM MEETING: us02web.zoom.us/j/81854319259?pwd=VmnORJNIZWN0VXhoNlJDQWR6QTU3dz09

MEETING ID: 813 6448 4943

PASSCODE: 115251

When the song of the angels is stilled
when the star in the sky is gone
when the kings and princes are home
when the shepherds are back with their flocks
the work of Christmas begins:
to find the lost
to heal the broken
to feed the hungry
to release the prisoner
to rebuild the nations
to bring peace among the people
to make music in the heart.

- By The Rev. Howard Thurman

