



MARCH 2025

ST. ANDREW'S CROSS

The Brotherhood of St. Andrew

Prayer, Study, and Service

The Episcopal and Anglican Newsletter of Men's Ministry

DOORWAYS INTO MINISTRY



SO MANY MINISTRY OPPORTUNITIES...HOW DOES OUR MEN'S MINISTRY CHOOSE?

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



SO MANY MINISTRY OPPORTUNITIES...

HOW DOES OUR MEN'S MINISTRY CHOOSE?

Sometimes, it's easy to become overwhelmed with the needs of our community, our country, and the world. During a time like Lent, perhaps the challenges of ministry and service seem especially acute. At a time when mission needs seem so much larger than our small Brotherhood of St. Andrew Chapter or men's ministry can handle, how can we make good decisions about our focus? Here are a few tips.

1. **Begin with your group's primary passion.** As you discuss your possibilities for ministry and mission, where does the will of the group always seem to gravitate? Do your members have a particular interest in things like feeding, healing, visiting those who are incarcerated, building or repairing things, or perhaps something else? What do you, as a group, most like to do? And, what are you already good at doing?
2. **What are your specialized gifts for service?** Take some time to discuss and inventory what specific skills your group has at its disposal that you may not yet be employing. For example, is someone a construction specialist or an experienced cook accustomed to preparing food for large groups? Do you have a doctor, nurse, lawyer, teacher, accountant, or some other type of professional in your midst? Do you have members who can speak more than one language? Do you have members who have the capacity to do strong physical work or are you interested, as a group, in more sedentary activity?
3. **What are your assets?** What resources do you have that could be employed for the greater good? Do you have a vehicle or vehicles that could be used to transport people or supplies? Do you have a supply of tools and/or building materials? Cooking supplies? Materials for teaching or tutoring? And, do you have financial resources or some skill in leveraging financial gifts that can be used for ministry?
4. **Where is your parish already serving and how can your group enhance what's already going on?** There's no need to reinvent the wheel. Chances are you could take a look around at whatever else is happening with ministry in your church or diocese and figure out how your group could help that effort serve in an even more significant way. If you don't have a good sense about what is already happening, a good step would be to invite your clergy in for some conversation and information gathering.
5. **Who are some potential partners beyond your parish?** For example, are there service clubs like the Lions Club or Rotary International? Other churches or not-for-profits? Companies that support their employees doing community service work? School or college groups, veteran's organizations, scouts, fraternities or sororities--the list is endless. You just might look

around and find some unique partnership help from the most unlikely of sources!

6. **Do you prefer engaging in ministry locally, regionally, or perhaps internationally?** One tip: if you decide to look beyond your own community, you will likely find some excellent sources of partnership with Brothers already at work in your area of interest in other parts of the country or world. Contact Brotherhood Vice-President for Program Keith Purser at programdevelopment@brothersandrew.net.
7. **As you are evaluating how and where to serve, consider taking on one of the seven areas of Brotherhood mission focus which, as always, you'll find listed on the cover of the St. Andrew's Cross and on the brothersandrew.net website.** Over the next few issues of the St. Andrew's Cross, we'll be taking a closer look at what's happening with some of these mission areas right now and how your men's ministry group can connect with this important work into the future.
8. **Get creative by taking a dive into a Google search.** Find out what types of creative approaches to ministry are going on out there and consider if anything may work for your group.
9. **Look to the future of your Brotherhood Chapter beyond your current group.** One idea: get some burgers and hot dogs together, build a campfire, and invite some of your parish youth to join with you for some creative brainstorming around determining mission needs and ideas for service. Who knows?! Some of your youth might even be inspired to stick around and help you.
10. **Don't forget to consider what issues especially resonate with your local community.** For example, if you live in a community with a strong professional sports presence, statistics show that issues around human trafficking are particularly prevalent in those communities. Are you living in a community that is struggling with racial violence? There may be a strong need for Brotherhood Racial Reconciliation ministry. Listen, ask around, find out what is going on in just a mile radius around your church and ask yourselves how you could be effectively present in these situations.

Take some time to discuss and inventory what specific skills your group has at its disposal that you may not yet be employing.

In all ways and at all times, PRAY! Listen for how the Holy Spirit may be guiding your group to serve. Consider trusting and following those nudgings!



A LOOK AT OUR BROTHERHOOD PROGRAM DEVELOPMENT: HOW CAN YOU AND YOUR CHAPTER GET INVOLVED?

By Keith Purser, VP Program Development | Programdevelopment@brothersandrew.net

The purpose statement of the Brotherhood of St. Andrew is "Prayer, Study, and Service". In support of the "service" part of the mission statement, seven ministries are supported by our Brothers.

1. **Discipleship and Mentoring**
2. **Human Trafficking/Social Justice**
3. **Racial Reconciliation**
4. **Recovery**
5. **Restorative Justice**
6. **Scouting**
7. **Veterans**

Below is information on and a description of each ministry. While many Brothers are aware of these, how many are familiar with them in detail? Doing a better job of getting this information to all Chapters and Brothers is one of our goals in 2025.

Information about each ministry can also be found on the brothersandrew.net website. Each ministry dropdown box will soon include a video presentation by the VP of each ministry so you can meet the Brothers and learn more about their activities. I encourage each of you to visit the website and see what these ministries have to offer your Chapter. Hopefully, at least once a year your Chapter will view these presentations at a meeting to keep current on ministry activities and determine if YOUR Chapter would have an interest in becoming more



involved in one of these opportunities. Province Presidents should disseminate this information to Chapter Directors so that all Brothers better understand the ministries. Show

presentations at Diocesan-wide events. Also, consider discussing these ministries with your Rector. Maybe one would resonate with your particular congregation and gather parish-wide support.

Here are just a few examples of how you can help with our seven ministries of focus.

- **Does your parish support a Scout troop?** If so, volunteer with the kids or at least support them financially. We are aware of one Chapter that has helped two Scouts attain their Eagle rank by assisting them with their Eagle project. That's a simple and easy way to support Scouting, plus you get to meet fathers of the Scouts

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Spotlight

THE BROTHERHOOD MISSION EMPHASIS ON HUMAN TRAFFICKING: HOW CAN YOUR CHAPTER ADDRESS THIS CRIME?

By Jimmy Moore, Vice-President of Social Justice and Human Trafficking, Brotherhood of St. Andrew



As one of the seven mission focus areas of the Brotherhood, Human Trafficking is indeed a ministry in need of our attention with each of our disciplines: PRAYER, STUDY, and SERVICE.

Exploitation of others exists as both labor and sex trafficking and it has been reported in all 50 states. Human trafficking rates are particularly high in California,

Texas, Florida, and New York. Because this crime is prevalent in each of our communities, the Brotherhood of St. Andrew can play a significant role in the fight against it. It is time that our organization becomes more involved in community awareness, advocacy, and helping the many local agencies that support survivors of human trafficking.

January was National Human Trafficking Awareness Month. That has passed, but it's never too late for your Brotherhood Chapter to get involved in the awareness building and fight in your community. The Human Trafficking site on our Brotherhood website brothersandrew.net/service/social-justice provides many resources and tools to educate and help your Chapter and community get involved in this fight.

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Brotherhood mission work in Recovery begins and ends with this statement defining the issues and needs around addiction and Recovery.

A COMPASSIONATE RESPONSE: A STATEMENT ON RECOVERY

Substance use disorders, whether alcohol, opioids, eating, pornography or sex, or any other addiction, profoundly affect the mind, body, and spirit. Scientific research shows that addiction is a disease that originates in the brain and is not a moral or spiritual failing. Much like other treatable diseases, many factors contribute to addiction and the disease affects the whole family. Some factors include behavior, environment, and genetics. Recovery benefits from a variety of support, including medical care, counseling, and faith communities. Often the last line of defense in communities, faith communities now have an important call to foster space for conversation, prevention, education, care, healing, recovery, prayer, and advocacy. Faith communities also have an ongoing responsibility to examine and address problematic contextual factors such as joblessness, trauma, injury, family stability, educational offerings, community resources, and crime.

Faith communities offer a place for modeling life-giving relationships with persons facing the disease of addiction by considering their outreach interactions, pastoral response, and language. Certain practices and ways of avoiding individuals who are facing addiction express not only cultural stigma, they actively discriminate against a person with a treatable disease. Sometimes our language labels a person as an "addict" rather than seeing them in a more dignified way as a person facing addiction. Faith communities offer open space for worship, healing, interaction with God and God's people, safety, and prayer. This helps to break down the secrecy and shame around addicted members of family and community groups that leads to discrimination and may discourage a person from seeking assistance toward their recovery goals.

Recovery is a life-long process requiring commitment. Addiction, as a chronic illness, requires appropriate resources for recovery. There are many pathways to recovery. For some individuals, residential inpatient treatment works best. For others, medication-assisted treatment offers a pathway toward health. For still others, twelve step groups provide a pathway to recovery and community. There are recovery support institutions and virtual recovery communities. Many discover that a combination of pathways works best for their recovery journey. As new pathways are created, we celebrate new possibilities for those seeking healing. Faith communities, depending on their gifts, abilities, and facilities, take on various roles of ongoing support for individuals in recovery and their families.

Addiction is a daily struggle. It affects entire families with children especially at risk during this crisis. Faith communities can offer belonging, community

connection, listening, prayer, comfort, care, worship opportunities, and other resources to those in households where addiction has caused great pain and damage. Children, parents, grandparents, siblings and spouses all require care and support that is open-hearted and free from moralizing judgment.

First Responders are called upon to engage in critical situations because

they have the skills and tools to effectively address the needs of people in crisis. People who are impacted by substance use disorder, both users and those they know and love, often feel isolated, lack meaning in their lives, are unable to effect meaningful change on their own, experience despair, and feel inadequate to overcome the overwhelming nature of substance use disorder.

The Church is uniquely poised to be on the frontlines of responders to this crisis because we offer inclusion into a supportive and nurturing community, the reminder that we are all created in the image of a loving God, and the promise that Jesus brings healing to every one of us. As a church community we can provide effective resources for addiction and recovery along with the hope that comes from our faith that God's love and efficacy is available to everyone.

It is recommended that Brotherhood of St. Andrew Chapters consider ways in which to address this situation within their parishes and the communities they serve. Several areas of support have been identified as starting places:

1. Prevention programs targeting both youth and adults in their congregations and the community.
2. Access to professional organizations that target the illness of substance abuse and learn how to appropriately address the problem and stigma associated with the issue at home, at church, and in the community.
3. Educational resources and professionals to facilitate educational programs.
4. Spiritual support for individuals who suffer from--- and whose loved ones suffer---from addiction.

It is further recommended that Chapters work in partnership in Province and Diocesan settings, participating in joint parish events and local faith-based organizational initiatives to address prevention,

PRAYER FOR THE VICTIMS OF ADDICTION

O blessed Lord, you ministered to all who came to you: Look with compassion upon all who through addiction have lost their health and freedom. Restore to them the assurance of your unfailing mercy; remove from them the fears that beset them; strengthen them in the work of their recovery; and to those who care for them, give patient understanding and persevering love. Amen

(Book of Common Prayer of The Episcopal Church, page 831)

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MISSION OPPORTUNITIES CONTINUED

A LOOK AT OUR BROTHERHOOD PROGRAM DEVELOPMENT (continued from page 3)

and spread the Word. As St. Francis said, "Preach the Gospel every day. If necessary, use words."

- **Participate in one of the programs from the Racial Reconciliation committee.** This is an active committee that is scheduling learning events and conversations regularly.
- **Welcome Veterans to your congregation.** They deserve our support. And, many are longing for greater connection.
- **Take time to review the information in this issue of the St. Andrew's Cross related to Human Trafficking.** Visit the resource list so you'll recognize the signs of Human Trafficking when you see it. Who knows what difference we can make in someone's life?

- **Visit incarcerated men through our Restorative Justice ministry.** At one time (and maybe still), the largest Brotherhood Chapter in the world was at a prison in Texas! Those incarcerated there request our Brotherhood presence and WANT to be there. Are we not called to bring men to Jesus Christ? As a former VP of this Brotherhood ministry once said, "I have 10,000 friends in the Texas penal system. I'm much safer there than walking down the street."

These are just a few ways you can support Brotherhood mission emphases. You can probably think of many more. Try out a couple and see what you think. Please let us know if you have interest in any of these and we'll get you in touch with the appropriate person. We can always use the help and you'll likely get more out of it than you put into it.

Spotlight TRAFFICKING (continued from page 3.)

- **A Survivor Video and Human Trafficking Overview** - youtu.be/IZHNfOR3ZXE
- **State Report Cards:** See where your state stands on the fight against Human Trafficking - sharedhope.org/what-we-do/bring-justice/reportcards/
- Contact Your lawmaker to fight sex trafficking in your state: **Take Action** - p2a.co/ja6el4w
- **TOOL KIT - Shared Hope International - Faith in Action Kit: Reference Materials** - sharedhope.org/store/ **Faith in Action Kit** tested and endorsed by Brotherhood members for education, awareness, and action. Order one for your Chapter today!
- **End Human Trafficking Now**- endhtnow.org

Our call to action as Brothers is best represented by the following message from our Presiding Bishop in 2018:

"Trafficking in persons is a crime that goes against the most basic tenets of our faith"

In 2018, Episcopal Church Presiding Bishop and Primate The Most Reverend Michael B. Curry, who offered that message, also issued the following statement on Human Trafficking.

"As we observe National Human Trafficking Awareness Month 2018, it is important that we recognize trafficking in persons is a crime that goes against the most basic tenets of our faith. It is also, unfortunately, all too common and puts millions in danger every day.

Human trafficking manifests itself in a variety of ways and in a variety of industries from personal servitude to agriculture to

hotels and hospitality or to commercial sex work. But what we know for sure is that in order for this crime to occur, perpetrators must devalue and dehumanize another person.

We must be clear that all human beings are made in God's image and each deserves a life free from violence or threat of violence, exploitation, and coercion. We must also condemn structures and systems that make it all too easy for such evil to occur.

I commend the work of dioceses, congregations, and individuals across our Church and the Anglican Communion who are partnering to build awareness, support survivors, and protect against human trafficking. I urge all who follow Jesus to commit to further developing loving, liberating, and life-giving relationships with God and one another."

Presiding Bishop Michael B. Curry 2018
The Episcopal Church

The Brotherhood of St. Andrew Social Justice/Human Trafficking ministry will be working with members of Rotary International to expand the scope of our ministry. Rotary has a strong program, and we hope to benefit from our association with them.

For additional information or help to get your Chapter started in the fight against human trafficking contact Jimmy Moore, Vice-President of Social Justice and Human Trafficking at social.justice@brothersandrew.net.

Spotlight RECOVERY (continued from page 4.)

intervention, education, advocacy, treatment, and recovery to include developing a list of trained therapists and consultants who are available to assist both clergy and laity in this education process.

Chapters can assist individuals with addiction issues by developing a presentation and toolkit to include concrete ways in which Chapters can develop ministries addressing this issue. These will include resources and

information that have been developed and provided through faith-based models in response to substance use disorders.

This ministry is in need of a Brother to assume responsibility for directing its current activities. Should you have an interest in doing so, or in being on the committee for this ministry, please contact Brother Roy Benavides roy.benavides@brothersandrew.net or Brother Keith Purser programdevelopment@brothersandrew.net

AROUND THE CHURCH: BROTHERS IN MISSION

BROTHERS FROM SOUTH AFRICA SAY HELLO

Sesholo Maphalla from the Brotherhood of St. Andrew in South Africa and Lesotho shared these photos of their gathering in December. Their Chapter is called Church of the Ascension in Mafatsane, South Africa. They hope to apply for a Chapter charter here in the U.S. and appreciate connecting with Brothers from the U.S. and around the world.



SHROVE TUESDAY PANCAKES A TEXAS SUCCESS

By Peter Gilmour, Good Shepherd Friendswood, TX Brotherhood Chapter

The Brotherhood of St Andrew Chapter at Good Shepherd in Friendswood, Texas cooked pancakes, bacon and sausage for the parish on Fat Tuesday, March 4. We all wore our Brotherhood aprons and served over 60 people. Although this was a slight decrease from last year, all who attended enjoyed the food and fellowship. The Brotherhood received several positive comments about how "very" good the pancakes were.

Father Justin organized a Pancake Decorating event again which was a great success. There were multiple entries and it was difficult to choose the winners. The judging committee included Friendswood Mayor Mike Foreman, Brother Kyle Morin and parishioner Patsy Jackovich.

Many thanks to so many of our Brotherhood members for helping with this event. The costs were not covered by the Love Offering donations this year but the Brotherhood is always happy to bear the balance in serving the church.

Our Brotherhood Chapter promotes the spread of Christ's Kingdom among men and youth through the disciplines of daily prayer, regular study, and continuous service. We always offer a strong sense of welcome and hospitality and work intentionally at inviting all parish men and youth to attend our meetings, which are regularly held at 10 a.m. in Shepherd's Hall and via Zoom on the 1st and 3rd Saturdays of each month.



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All it takes is a simple signature.

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For more information about this and other planned giving opportunities, visit:



<http://brothersandrew.plannedgiving.org>

Or contact:

The Rev Canon John Blossom
plannedgiving@brothersandrew.net

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The Brotherhood of St. Andrew
Making a difference in the Kingdom of God since 1883

A worldwide ministry to men and youth in the Episcopal/Anglican Communion & beyond



Based on a presentation by Bill Heinz

We have looked at how the Old Testament was written and preserved and became part of the Bible we have today. Now, we will look at the New Testament.

Here is a chart with some approximations of when the various books of the New Testament were written. As you can see, each has an earliest, latest, and most likely writing period (according to a consensus of scholars).

N.T. Book	Author	Earliest	Latest	Most Likely
Titus	Apostle Paul	A.D. 62	A.D. 63	A.D. 63
1 Timothy	Apostle Paul	A.D. 62	A.D. 64	A.D. 63
2 Timothy	Apostle Paul	A.D. 64	A.D. 64	A.D. 64
1 Peter	Apostle Paul	A.D. 63	A.D. 68	A.D. 64-67
2 Peter	Apostle Paul	A.D. 64	A.D. 68	A.D. 65-68
Hebrews	Unknown	A.D. 40	A.D. 69	A.D. 50-68
Matthew	Apostle Matthew	A.D. 40	A.D. 110	A.D. 65-70
Jude	Jude (half-brother of Jesus)	A.D. 60	A.D. 65	A.D. 65-80
John	Apostle John	A.D. 60s	A.D. 90s	A.D. 90s
1 John	Apostle John	Unknown	A.D. 98	A.D. 90s
2 John	Apostle John	Unknown	A.D. 98	A.D. 90s
3 John	Apostle John	Unknown	A.D. 98	A.D. 90s
Revelations	Apostle John	A.D. 68	A.D. 97	A.D. 95-97
Galatians	Apostle Paul	A.D. 48	A.D. 50	A.D. 48
1 Thessalonians	Apostle Paul	A.D. 50	A.D. 52	A.D. 51
2 Thessalonians	Apostle Paul	A.D. 50	A.D. 52	A.D. 51
Mark	Mark	A.D. 45	A.D. 60	A.D. 48-55
1 Corinthians	Apostle Paul	A.D. 55	A.D. 55	A.D. 55
2 Corinthians	Apostle Paul	A.D. 56	A.D. 56	A.D. 56
Romans	Apostle Paul	A.D. 57	A.D. 57	A.D. 57
James	James	A.D. 38	A.D. 62	A.D. 50-60
Luke	Luke	A.D. 57-62	A.D. 57-62	A.D. 57-62
Ephesians	Apostle Paul	A.D. 60-62	A.D. 60-62	A.D. 60-62
Philippians	Apostle Paul	A.D. 60-62	A.D. 60-62	A.D. 60-62
Colossians	Apostle Paul	A.D. 60-62	A.D. 60-62	A.D. 60-62
Philemon	Apostle Paul	A.D. 60-62	A.D. 60-62	A.D. 60-62
Acts	Luke	A.D. 62-63	A.D. 62-63	A.D. 62-63

Here's a couple of important points to observe:

These writings didn't begin during the life of Christ, or a few years after. Well over a decade transpired before the writing began. How were the details of Christ's life and doctrine preserved? As Jews, they were well acquainted with "oral tradition." They told stories, parables, and truths...in other words they were preaching the pre-written Gospel.

Another quick, and maybe obvious point: Jesus never wrote anything that we know of.

Post Ascension Timeline

Here are some important timeline considerations that we have from the New Testament and Church History:

1. Ten days after Jesus' ascension, the Holy Spirit arrived. (Acts 2)
2. The birth of the Church ("The Way")
3. Story-telling ("oral tradition")
4. Preaching the Gospel
5. Stephen is martyred (c. 34-36AD, Acts 7)
6. Apostle Paul's conversion (c. 34-37AD, Acts 9)
7. Peter preaches to the Gentiles (37AD, Acts 10,11)
8. Paul's 1st missionary trip to Cyprus and Galatia (47AD-48AD, Acts 13)
9. Paul's 2nd missionary trip to Asia Minor, Greece, Corinth. (49AD, Acts 15)

While not conclusive in every single author and book, it is likely most of the writings in the New Testament were dictated by the authors and written by scribes.

Note: The chronology and dating of the events in Paul's life are still disputed among scholars.

The Importance of Oral Tradition

During the first century, oral tradition was still a powerful and needed means of disseminating culture and belief. 1) Fewer than half of the people living in the Roman Empire could read; and 2) Fewer still could write. The Gospel could propagate through the most efficient channel, that of oral transference. The gap between the oral and written records should not be of significant concern due to the proficiency and commitment that people in oral cultures had for these reasons:

1. People in oral cultures were conditioned and capable of recalling and repeating oral histories
2. Christian communities worked together to keep oral histories true
3. There were eyewitnesses who kept testimonies connected to the original events

Scribes, Scrolls, and Languages

Scribes at this time in history, still wrote on Papyrus. For lengthy writings, pieces of Papyrus were glued together to form scrolls. Scribes used pens made of reeds or bronze and ink made from black soot mixed with gum and water. Scribes were known as Amanuenses and scrolls could be 30-35 feet when unrolled.

The New Testament was written in Greek. Why? According to most Western scholars, Koine Greek, "common Greek," was the international language of the first century and was used throughout the ancient world as the language for business and commerce. BUT---there is some debate about this. Most Eastern orthodox scholars believe that the original Gospels could have been written in Aramaic first, then Greek. Aramaic was the spoken language of Jesus and those who lived in Palestine.

Even the Old Testament was available in Greek. It was translated into Greek around 200 B.C. It was called the Septuagint. The Septuagint project was ordered by none other than Ptolemy II, the son of Ptolemy I, who was a general under Alexander the Great. The reason was simple. Due to the Hellenization that had been occurring ever since Alexander, fewer and fewer Jews were able to read Hebrew.

Septuagint meaning the "Seventy"; named after the 72 translators—six from each tribe of Israel that were hired and brought to Alexandria, Egypt to translate it. Legend has it they completed it in 72 days! The common Roman Numerals used to refer to it is LXX for 70 (they rounded down). It's likely that Jews

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during Christ's lifetime read the Septuagint easier than the Hebrew.

The Septuagint, written in Greek and translated from Hebrew, gave the New Testament writers a precise and theological language to draw from. Some terms found their source in the Septuagint, while some terms could be coined brand new from Greek a deep and precise language with a wide range of vocabulary.

Directly from the Septuagint, the terms redemption, righteousness, gospel, to evangelize made their way into the New Testament. Coined from the Greek terms like "theopneustos" (God-breathed)—never existed before Paul wrote it.

The Gospels

The Gospels were written as eyewitness testimonies, Matthew published among Jews in their own language while Peter and Paul were preaching and founding the Church in Rome. Regarding the EXACT order, there is no settled agreement on all. The best that scholars can do is to look for historical markers



Mathew, Mark, Luke, and John: Authors of the four Gospels.

and read commentary from those who were a lot closer to the first century than we are.

One of our prime sources for information about the Gospels comes to us from Irenaeus of Lyon (2nd century Christian Church Father, Bishop, and Saint). Irenaeus asserted that all four of the Gospels, John, Luke, Matthew, and Mark (which is the order presented in his four pillar narrative in *Adversus haereses* (Against Heresies) III 11.8), were canonical scripture. Thus Irenaeus provides the earliest witness to the assertion of the four canonical Gospels

Irenaeus says that Matthew's Gospel came first and that it was probably written in Aramaic—which didn't survive. The theory is that Matthew produced two versions—one in Aramaic, one in Greek. The surviving Greek version we have is heavily influenced by Mark's Gospel. And Mark's Gospel reflects Peter's preaching and was written after Paul and Peter were executed; Luke's Gospel reflects Paul's preaching. John comes later.

Irenaeus wrote (*Against Heresies* 3.1.1): "After their departure [of Peter and Paul from earth], Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter."

Also, according to Irenaeus, Luke—attendant of Paul—wrote what Paul preached and taught. Neither Paul nor Luke personally met Jesus in the flesh. Luke traveled with Paul and had the opportunity to encounter people who had personally

seen and witnessed Jesus' acts. Though he could have roughly used Mark's "framework" to construct his book. Luke continued his documentation further than Mark and Matthew with his 2nd volume—Acts of the Apostles.

Afterward, John, who leaned against the Lord's side, published his Gospel while living at Ephesus in Asia. According to Irenaeus, John was one of the last living witnesses of the life of Jesus. He watched Jesus die at the foot of the cross.

The Epistles

The Epistles were not written to share the details about Jesus' life, but to apply the message of Jesus in the lives existing believers. After a letter was written, they were hand-delivered to the local church.

- Phoebe—Romans 16:1-2
- Epaphroditus—Philippians 2:25
- Tychicus—Ephesians 6:21-22; Colossians 4:7-9

The letters were first read in the local church and were likely copied and shared with other churches. This is how the churches began to accumulate their own copies of what would become this part of the New Testament.

"After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea." - Colossians 4:16

How the New Testament was copied and preserved.

Greek was the common language at the time of its writing in the Roman Empire. In outlying areas (North Africa), Latin was the principal language. The copyists of the New Testament Greek manuscripts had a slightly different approach than the Old Testament scribes. It is scarcely possible to overstate the importance of early scribes. Yet, while people generally think in terms of professional scribes doing most of the copying of the New Testament documents, the reality is that, according to Roberts, "many of the first copies of the Gospels were made, not by professional scribes, but by literate lay copyists."

As the early church rapidly expanded throughout the Roman world in the first centuries A.D., there was a pressing need for multiple copies of authoritative Christian documents, including Matthew, Mark, Luke, and John. Non-professional copyists must have stepped in to meet this need. Since not all copyists were professionals, it is reasonable that there were many variances in manuscripts. As John Lightfoot, English churchman, rabbinical scholar, Vice-Chancellor of the University of Cambridge and Master of St. Catherine's College, Cambridge wrote, "The earliest copies of Christian writings were probably made for the local church by some member of the congregation".

However, that not all were professional copyists should not be confused with the desire they had to take great care in making copies, for there would have been a strong conviction that they were copying the very word of God. Another biblical scholar Allan Millard (a British orientalist who was Rankin Professor of Hebrew and Ancient Semitic languages, and Honorary Senior Fellow (Ancient Near East), at the School of Archaeology, Classics and Egyptology (SACE) in the University of Liverpool) wrote "Care for the precise wording of the biblical text is attested, therefore, at the start of the Christian era."

We will continue our series on "How We Got the Bible" next month in our April edition.

Bill Heinz is a lay church study leader, with a passion for teaching Bible study living 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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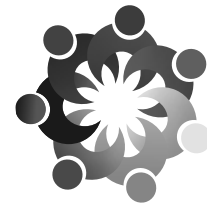
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Fr. Adam McCoy, OHC, studied at Michigan State (BA), Cornell (MA and PhD) and the Church Divinity School of the Pacific (MDiv). He joined the Order of the Holy Cross in 1973 and was stationed in Santa Barbara from 1979 to 1990. He was rector of two Episcopal parishes, in Anaheim (1992-2001) and in East Harlem, NYC (2001-8). He returned to Santa Barbara in 2013 and is currently Prior of Mount Calvary Monastery.

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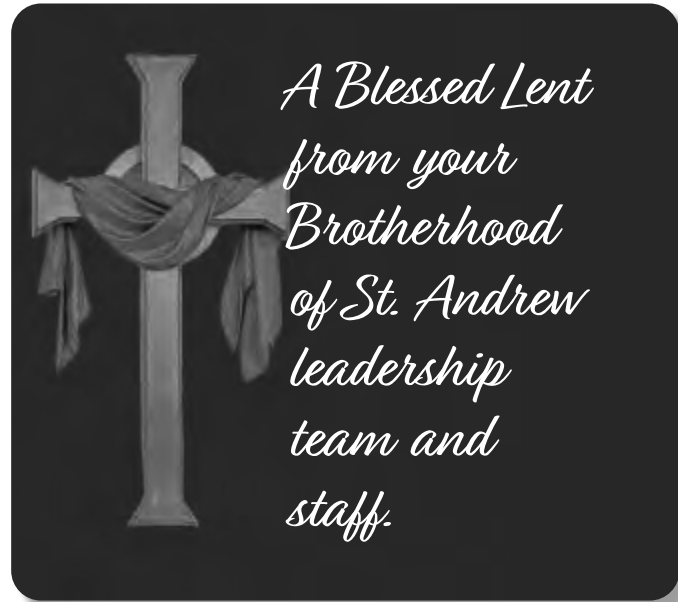
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ST. ANDREW'S CROSS loves to share photos and news from you or your Brotherhood group. Send them along anytime. Here are a few basic ideas to help you.

We welcome...

- General stories and photos about your Chapter or men's ministry activities.
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