



ST. ANDREW'S CROSS

The Brotherhood of St. Andrew

Prayer, Study, and Service

JULY 2025

The Episcopal and Anglican Magazine of Men's Ministry

A Spotter's Guide: What Makes a Great Brotherhood Chapter?



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



A SPOTTER'S GUIDE: WHAT MAKES A GREAT BROTHERHOOD CHAPTER?

While all of our men's ministry groups are known for faith-filled and life-changing gatherings, there are those that just seem to continually take their ministry to incredible new levels. Here's a spotter's guide to the life of some of those groups.

While they began as a small group for Bible study and breakfast or conversation, they work hard (and often) at identifying other men to join with them. They ask, invite, and encourage—regularly. And, because of that, they continue to grow!

Whatever they start to do—Bible study or just conversation—they work quickly at going deeper. They work hard to forge the kinds of interactions that strengthen them, individually and collectively, to grow into their faith and build deep, meaningful, spirit-filled friendships. They are committed,

by word and deed, to being there for one another through the best of times and the worst of times. Men who are a part of their group eventually know they have a cadre

of friends they could call at 3 a.m. if there was a crisis—friends who would surround them with love and put it into action.

As soon as they are established and strongly nourishing their faith, they prayerfully consider becoming a full-fledged Brotherhood of St. Andrew Chapter. They explore the possibility with

their clergy, with other Brotherhood Chapters in their region, and with the Brotherhood of St. Andrew Service Center (see the contact information on the back page of this magazine). When they finally make their decision to charter a Brotherhood Chapter, they work with the Service Center to announce it in a celebratory way, encouraging others to join in.



They approach their membership responsibilities as an act of stewardship. This

means honoring their annual dues responsibility each year and even considering who among them should be made

life members. It means reaching out to young persons in their midst and helping support dues for Junior Members, who will later grow into becoming full-fledged members of their Chapter. They continually focus on reach and growth, as they did when they first began organizing their Bible study or conversation group.

They grow into a greater sense of mission, living into the Brotherhood of St. Andrew mission statement, "Prayer. Study. Service."

They examine those three membership basics with an eye toward, "What could that mean for us? How could we give that purpose legs and wings?"

They take a thoughtful look at the seven areas of Brotherhood mission focus (see the list on the cover of this magazine), considering how those mission focus areas may connect with something they have already been doing or thinking of doing. They look at some of the mission work within their parish and diocese, as well as what other groups are doing in their community, and consider forging mission partnerships with others. They tend to focus on being known for doing two or things really well and supporting the already ongoing mission in their parish.

They get involved in the heart of the Brotherhood of St. Andrew. They began to participate in the Brotherhood's weekly prayer group, join in the monthly and other



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A SPOTTER'S GUIDE: WHAT MAKES A GREAT BROTHERHOOD CHAPTER?

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special focus webinars. They begin to read the biweekly *Lead Like Andrew* e-newsletter and the *ST. ANDREW'S CROSS* monthly e-magazine. They regularly explore the brothersandrew.net website for ideas and inspiration.

They develop and broaden their sense of leadership by participating in diocese or Brotherhood assemblies or regional gatherings.

They consider offering their abilities for regional office positions.

They extend further by getting involved in churchwide Brotherhood of St. Andrew leadership ministry. They grow in leadership by beginning to volunteer and serve on mission committees, boards, and other opportunities in churchwide leadership. They plan to participate in churchwide Brotherhood meetings, voting, learning at churchwide Brotherhood educational opportunities, and considering themselves as potential candidates for the Brotherhood national board or other leadership opportunities.

They increasingly know that the ministry they want to do takes financial resources and, from fish fry events to golf tournaments, develop creative skills in raising money for mission.

They become masters at taking down barriers to participation in their Chapter, from accessibility concerns to travel needs, from caretaking responsibilities to meeting times.

They actively work to ensure that no one who wants to be an active Brother has a barrier to participation in any way.

They develop an active annual planning process, developing their goals and taking a good look at their parish and community calendars well in advance.

They become genuine partners with their clergy. They are there to support their clergy while their clergy come to rely upon them as valued partners in what their parish is seeking to accomplish.

They celebrate their good works and don't let their light stay under the proverbial bushel basket! They share news about what they are doing with their parish and diocesan communication tools, as well as *Lead Like Andrew*

and the *ST. ANDREW'S CROSS*, encouraging others to contact them for ideas or advice.

They get serious about commemorating St. Andrew's Day in November. What a great opportunity, they realize, to do education about St. Andrew, about what the Brotherhood is doing churchwide, and about what it means for newcomers who want to join them.

They explore and appreciate their history and heritage as an organization, always continuing to learn more.

They stay in touch with the Brotherhood Service Center, knowing there is lots of help and inspiration to be found there.

They are committed to the future of both their Chapter and the churchwide Brotherhood of St. Andrew. Each of them prayerfully

considers remembering the Brotherhood in their estate plans, seeking help from their attorney or the churchwide Service Center when needed.

They dwell in gratitude and stay positive and invitational whenever they speak about their Brotherhood commitment. The world can be a tough place but they make it a point to be known as real encouragers, demonstrating their love and support whatever the challenge.

They have an intentional ministry of personal caring. These are the Brothers who always seem to have time to send "Get Well Soon" or "Congratulations" cards, round up birthday cupcakes, or attend the wedding or funeral of a Brother's loved one. And, when they say they will pray for you, you'll find a group of powerful and faithful pray-ers.

They are always intentional about bringing along new generations of Brothers by inviting younger persons to participate in Bible study, mission events, or just fun activities from golf to sitting around a campfire.

They refuse to say, "But we've always done it that way!" They are constant seekers of ways they can make their ministry better, stronger, and more faithful.

They experience a ministry of fun. Yes—fun and laughter always have a place, whatever they are doing or wherever they are going. (May it ever be so!)



HOW WE GOT THE BIBLE

Based on a presentation by Bill Heinz

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning.

-John 1:1-2

An important part of how we got the Bible involves three processes that we have not yet looked at: textual criticism, canonization, and translation. Without these, we would have less certainty that the Bible we have is a version that is complete and reliable Word of God.

TEXTUAL CRITICISM

Textual criticism is the scholarly discipline of examining the various copies, fragments, translations, and versions of a text to reconstruct the original wording of the manuscript as accurately as possible. This practice dates back over 2,000 years, with early efforts likely beginning in Egypt at the Library of Alexandria. While initially focused on preserving classical literature, these methods were also applied to biblical manuscripts.

TYPES OF TEXTUAL VARIANTS

Textual critics categorize differences among manuscripts into four main types:

1. Spelling Variations and Scribal Errors

These include simple misspellings or illegible marks. They are easily identified and do not affect the meaning of the text.

2. Minor Variants with No Impact on Meaning

These involve synonyms or slight grammatical differences. For example, some Greek manuscripts include an article before a name (e.g., “the Mary”), which is not translated into English. These do not alter the meaning of the passage.

3. Meaningful but Non-Viable Variants

These are differences that would change the meaning but are found in only one or a few manuscripts, making them unlikely to reflect the original. For instance, one late manuscript reads “the gospel of Christ” instead of “the gospel of

God” in 1 Thessalonians 2:9. While the difference is meaningful, it lacks sufficient manuscript support to be considered original.

4. Meaningful and Viable Variants

This is the smallest category—less than 1% of the New Testament text—but includes significant passages such as Mark 16:9–20 and John 7:53–8:11. These variants are both meaningful and supported by multiple manuscripts, warranting careful consideration.

Despite these differences, the New Testament is remarkably stable—about 92.6% consistent across all surviving manuscripts. Entire books survive from as early as the 2nd century, and complete manuscripts exist from the early 4th century, just a few generations after the originals were written.

DOES THIS UNDERMINE THE BIBLE’S RELIABILITY?

Not at all. The original manuscripts (autographs) were inerrant. The abundance of manuscript evidence—over 5,000 Greek manuscripts and thousands more in other languages—actually strengthens our confidence in the text. If we had only two manuscripts, we’d have far less certainty. Instead, we have a wealth of material to analyze and compare.

SOURCES USED IN TEXTUAL CRITICISM

Textual critics draw from three primary sources

	GREEK MANUSCRIPTS <ul style="list-style-type: none">• Over 5,700 Greek manuscripts• Date from 2nd to 15th century• Includes Lectionaries (liturgical books) with Scripture Readings
	ANCIENT VERSIONS <ul style="list-style-type: none">• Translations began by the 2nd century• Languages included Latin, Syriac, Coptic, Armenian, Georgian, Ethiopic, Gothic, Arabic• Over 10,000 Latin manuscripts• Over 5,000 manuscripts in other languages - Help understand regional interpretations despite translation limitations
	PATRISTIC CITATIONS <ul style="list-style-type: none">• Over one million quotations by early church fathers• Can reconstruct nearly the entire New Testament from these quotes

THE ROLE OF CRITICAL TEXTS

The culmination of textual criticism is the creation of critical editions of the Greek New Testament. These editions, such as those by Westcott and Hort or Nestle-Aland, are the foundation for most modern Bible translations. They are compiled by comparing thousands of manuscripts and selecting the most likely original readings.

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For example, in studying 1 Thessalonians 3:2, a teacher might encounter two Greek words in different manuscripts: synergos (“co-worker”) and diakonos (“servant”). Textual critics evaluate the evidence and determine which word is more likely original. Translators then base their work on these critical texts, using different translation philosophies.

CANONIZATION: RECOGNIZING THE BIBLE AS SCRIPTURE

Canonization is the process by which a text is:



INSPIRED BY GOD

RECOGNIZED BY THE PEOPLE OF GOD

COLLECTED AND PRESERVED BY THE PEOPLE OF GOD

OLD TESTAMENT CANON

Key Components:

- **The Ten Commandments** – Directly given by God
- **The Torah** – Recognized as God’s law given to Moses
- **Psalms, Proverbs, Prophets** – Built upon Mosaic revelation

Categories of Writings:

1. **Homologoumena** – Accepted by all
2. **Pseudepigrapha** – Rejected by all
3. **Antilegomena** – Disputed by some
4. **Apocrypha** – Accepted by some (e.g., Catholic, Orthodox)

Timeline:

- Canon recognized by Jews by the 2nd century BC
- Jesus referenced the full Hebrew canon (Genesis to 2 Chronicles)

The Septuagint’s Impact:

- Greek translation of the Hebrew Bible
- Rearranged books and added deuterocanonical texts
- Influenced Latin and English Bibles

NOTABLE EXAMPLES:

- **Esther:** Hebrew version omits God; Greek additions mention God 50+ times
- **Daniel:** Greek additions include Susanna, Bel and the Dragon, and The Prayer of Azariah

New Testament Canon

EARLY CHURCH PRACTICE:

- Used the Old Testament and apostolic writings
- Scrolls and codices stored in armaria (bookcases)

CRITERIA FOR INCLUSION:

1. Apostolic origin
2. Orthodox teaching
3. Widespread use in churches

KEY MILESTONES:

- 140 AD: Marcion compiles a canon (heretical, but influential)
- Late 2nd Century: Irenaeus and Tatian affirm the Four Gospels
- 367 AD: Athanasius’ Festal Letter lists all 27 NT books
- 397 AD: Council of Carthage confirms the 27-book NT canon
- 405 AD: Jerome’s Latin Vulgate includes the full canon

EXCLUDED WRITINGS:

- Gospel of Thomas, Gospel of Philip, Gospel of Truth, etc.
- Rejected due to late authorship and lack of apostolic connection

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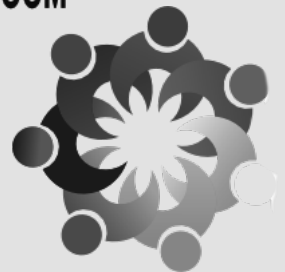
JOIN US FOR OUR BROTHERHOOD OF ST. ANDREW MIDDAY PRAYER

WEDNESDAYS

AT 1 P.M. EASTERN TIME VIA ZOOM

ZOOM MEETING ID 893 4148 8609

PASSCODE: 0723



KEY TAKEAWAYS

- The canon was not created by the Church but recognized by it
- The process was gradual, guided by usage, apostolic authority, and theological consistency
- Disputed books were carefully evaluated and either included or excluded based on strict criteria

TRANSLATIONS AND WORLDWIDE DISTRIBUTION



EARLY GREEK TRANSLATIONS

- **Septuagint** (200 BC): Greek translation of the Hebrew Bible.
- **Aquila, Theodotion, Symmachus** (2nd–3rd century AD): Revised Greek versions with varying translation philosophies.
- **Origen's Hexapla** (245 AD): A six-column comparison of Hebrew and Greek versions—no copies survive.

OTHER ANCIENT TRANSLATIONS

- **Gothic (350–380 AD)**: Ufilias created a Gothic alphabet to translate the Bible.
- **Latin Vulgate (405 AD)**: Jerome's Latin translation became the standard for the Roman Catholic Church.
- **Syriac Peshitta, Coptic, Armenian, Georgian, Ethiopic, Slavonic**: Translations spread Christianity across linguistic and cultural boundaries.

MEDIEVAL EUROPE

- **Translations into vernacular languages** (e.g., French, Italian, German, Spanish) emerged between the 7th and 15th centuries.

- **Church resistance**: Councils like Toulouse (1229 AD) banned non-Latin Bibles, fearing heresy and loss of control.

ENGLISH TRANSLATIONS

- **Caedmon & Bede** (8th century): Early efforts to render scripture into Old English.
- **Alfred & Aelfric** (9th–10th century): Translated portions of the Old Testament.
- **John Wycliffe** (1382): First full English Bible from the Latin Vulgate; hand-copied and widely circulated despite church opposition.
- **William Tyndale** (1526): First printed English New Testament from Greek; smuggled into England. Executed in 1536, but his work influenced nearly all later English Bibles.

PRINTING AND REFORM

- **Gutenberg Press** (1455): Enabled mass production of the Bible.
- **Erasmus** (1516): Published a Greek New Testament, used by Tyndale and Luther.
- **King Henry VIII** (1539): Authorized the “Great Bible” for every church.
- **King James Version** (1611): Commissioned by King James I, it became the most influential English Bible, drawing heavily from Tyndale’s work.

MODERN TRANSLATIONS

Translation philosophies:

- **Formal Equivalence** (word-for-word): KJV, ESV, ASV
- **Dynamic Equivalence** (thought-for-thought): CEV, NJB
- **Optimal Equivalence** (balanced): NIV, HCSB
- **Paraphrase**: TLB, NLT, The Message
- **Critical Greek Texts**: Modern translations rely on eclectic texts (e.g., Nestle-Aland, UBS) rather than the Textus Receptus used by earlier versions.

NOTABLE VERSIONS:

- **Revised Version** (1881): First official KJV revision.
- **NIV** (1978–2011): Best-selling modern translation.
- **ESV** (2001): Literal, modernized update of RSV.
- **The Message** (1993–2002): Paraphrased for contemporary readability.

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.



PROPOSED CHANGES TO BE CONSIDERED AT THE BROTHERHOOD OF ST. ANDREW NATIONAL COUNCIL MEETING DECEMBER 6, 2025

BROTHERHOOD CONSTITUTION PROPOSED AMENDMENT

Changes are shown in RED

Approved by the Executive Board [Date Approved]

ARTICLE II

MEMBERSHIP AND ORGANIZATION

Section 3

Meetings. Each active Chapter ~~member~~ shall have one vote at National Council meetings.

Each active Chapter ~~member~~ is entitled to one vote at National Council meetings by a delegate attending a National Council meeting or by absentee ballot as prescribed in the Bylaws and in the Constitution (Section 2, Article IV).

“Assemblies” shall be organized groups of four or more chapters within any diocese, or geographical area which, with the consent of the Bishop(s) concerned, band together for better coordination of Brotherhood activity in the area concerned. Each assembly is entitled to one vote by a delegate attending a National Council meeting or by absentee ballot as prescribed in the Bylaws and in the Constitution.

ARTICLE IV

GOVERNMENT

Section 3

The “National Council at its annual meeting” shall administer the affairs of the Brotherhood subject to this Constitution. It shall have the power: **(a)** to execute the provisions of this Constitution and the rules and orders of the annual meetings; **(b)** to enact and amend Bylaws for the transaction of Brotherhood business; **(c)** to fill in its membership caused by death, resignation or otherwise, except that vacancies occurring among its members who were elected by Assemblies/Provinces shall be referred to the appropriate Assembly/Province for filling; **(d)** to elect the national officers of the Brotherhood; **(e)** to consider review and adopt a budget for the ensuing fiscal year and **(f)** to elect at large members to the National Council in accordance with the bylaws.

The National Council members may vote in person or by absentee ballot.

BROTHERHOOD BYLAWS PROPOSED AMENDMENT

Changes are shown in RED

Approved by the Executive Board [Date Approved]

1. CHAPTERS

(c) The officers of a Chapter may include a Director, Vice Director, Secretary, Treasurer, Chaplain (lay or ordained) and Advisor (if it is a Junior Chapter). The rector, vicar, or clergy in charge is ex-officio a Chapter member. In small chapters, two or more offices may be combined.

(d) ~~Each active Chapter member (as defined in Article II, Sec. 1 of the Constitution) is entitled to one vote at the National Council Meetings. Each chapter, including Cathedral Chapters, may vote at a National Council meeting by being present or by absentee ballot.~~

(e) ~~Each Chapter delegate to National Council Meetings shall be furnished with a letter, signed by an officer of the Chapter, confirming his qualification as a delegate to the National Council Meeting and presented to the National Office prior to that annual meeting.~~

(g) Upon approval of an application from an affiliate congregation of the Episcopal/Anglican Congregation, an affiliate number will be assigned by the National Office, which number will remain with that congregation as long as they remain an active affiliate.

An active Affiliate Congregation shall be one which has: **(a)** forwarded to the National Office an annual report on a form provided by the National Office prior to November 30, **(b)** Has asked each member to prayerfully consider making a **paying** Ministry Dues to the Brotherhood of St. Andrew, **(c)** Has paid their affiliate registration fee of \$75 to the Brotherhood of St. Andrew, **(d)** has provided the National Office with a current listing of names, addresses, email address, and phone number of all members, and **(e)** meets regularly for prayer, study of the Holy Bible, has a plan for service, and **(f)** holds regular corporate communion for its members. Members of Affiliate Congregations may individually subscribe to receive the printed copies of the St. Andrew’s Cross upon payment of the current annual fee determined by the National Council.

2. Annual Membership Ministry Dues

(a) Each member of the Brotherhood shall be asked to ~~make an~~ **pay** annual Ministry Dues to cover

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the operation of the National Office and publication of the **St. Andrew's Cross**. All annual Ministry Dues shall become due on St. Andrew's Day, November 30, and shall be paid before the following January 31st.

7. NOMINATIONS

- (b) A Nominating Committee member who wishes to be nominated for an elective office will recuse himself from any actions taken by the Committee by leaving the place of discussions.

The nominating committee shall receive all nominations for six elected officers, three members-at-large representatives (MAL), and six chapter representatives to the National Council and the Executive Board. The committee shall meet ~~not less than~~ **at or about 60 days prior to** National Council meetings to prepare for the upcoming elections **after receipt of nominations.**

- (c) The Nominating Committee's duties shall be to solicit nominations, determine eligibility of nominees and prepare a list of all nominees for each meeting of the National Council, Executive Board or any meeting of the National Brotherhood at which elections are to be held, in accordance with Article III Section I of the Constitution. Nominations shall be submitted annually using the National Nomination Questionnaire to the National Office for all open positions for National Officers then eligible for election or re-election. The National Office shall send all Questionnaires as received to the Nominating Committee, and the Committee Chair shall present a summary report listing the nominees and the names of the nominators for each office, and their recommendations to the National Council at the designated annual meeting, where elections may be held.

~~Nominations for all elected positions shall be submitted to the National Council Annual Meeting for election or interim replacement of candidates to vacancies arising from death, disability or resignation of Convention elected members.~~

- (f) All voting shall be by printed ballot turned in at the time of the election in person, by **election ballot or by absentee ballot** or received by mail not less than ~~seven~~ **ten (710)** days prior to the election.
- (g) Election of National Officers shall be ~~by written ballot with a simple majority determining the outcome of the election of each position.~~
- (h) At least three months prior to the National Council Annual Meeting, the provisions governing election to the National Council shall be published by the National Office. ~~, and Chapters and Assemblies shall be advised of their right to nominate National Council Members~~

14. AMENDMENTS

- (e) Only proposed Constitutional changes or revisions thereof submitted according to the preceding

sections shall be presented to the National Council Annual Meeting. Adoption shall require a two-thirds vote **of active members (pursuant to Article II, Sec. 1 of the Constitution)** taken on written ballot ~~of the accredited chapter delegates~~ **active members** present **or voting by electronic means** or by absentee ballot received no less than ~~7~~ **10** days prior to **beginning of the meeting in which the voting is to occur.** ~~the session of the Convention formally designated for this purpose in the Convention program.~~ The attention of all chapters shall be called to this provision in the same Brotherhood magazine that publishes the proposed amendment or revision.

- (f) **Comments** on a proposed amendment or revision to the Constitution must be submitted to the Executive Board not less than 30 days prior to the scheduled National Council Meeting

- (g) Amendments to Bylaws may be proposed by a Chapter or Assembly at any time **up to 30 days prior to the National Council Meeting at which the proposed amendment is to be made** by forwarding a resolution embodying the exact wording of the proposal to the Brotherhood. Such proposals will be reviewed by the Executive Board and presented to the National Council at its next meeting together with any recommendations there on. ~~The Executive Board and any National Council member may propose amendments to the Bylaws at any meeting of the National Council. A two-thirds~~ **majority** vote of the National Council members present or voting by absentee ballot **or by electronic means** at a properly called meeting is required for adoption of proposed amendments **to the Bylaws.**

MONTHLY WEBINAR

FIRST WEDNESDAY WEBINARS

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

HERE'S THE LINK:

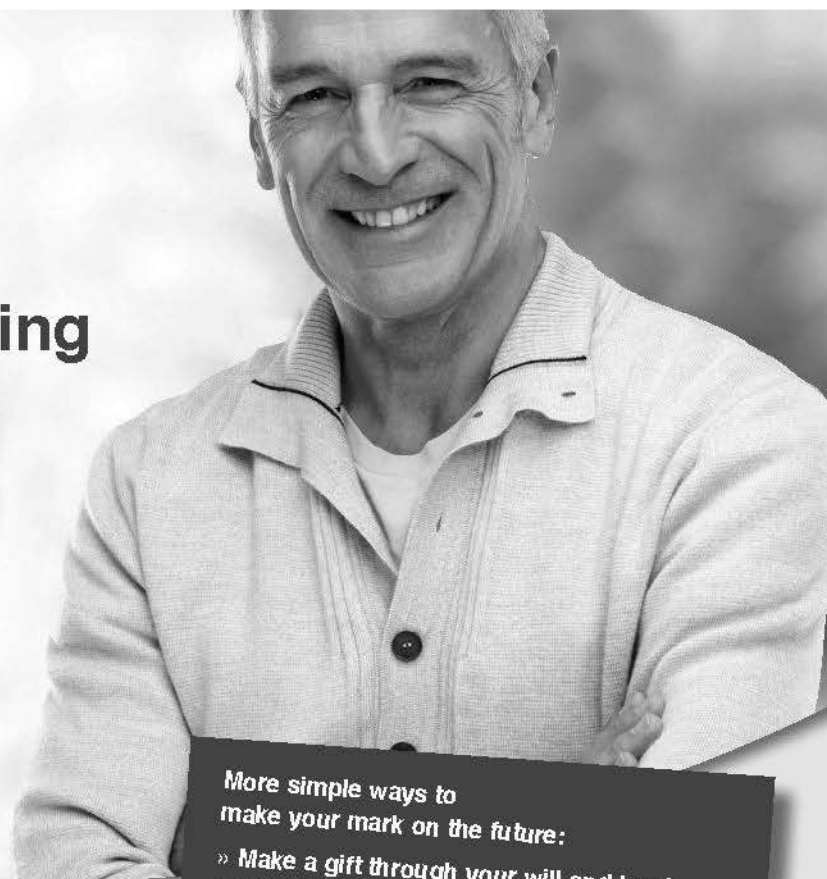
[BROTHERHOOD OF SAINT ANDREW MONTHLY WEBINAR](#)

MEETING ID: 851 3889 2685

PASSCODE: 0723

A gift that costs nothing in your lifetime.

*With a simple signature
you shouldn't forget.*



If you've ever opened a bank account, set up a retirement plan, or applied for life insurance, you completed a form to say who will inherit the money in those accounts someday. Then again, the customer service rep may have forgotten to discuss it.

But this opportunity is too good to miss! It's a simple form, done right on the spot, and it keeps your money out of probate. No attorneys, no hassle for your heirs, no extra expenses tacked onto your estate. There's no limit to the amount you can leave someone. And in addition to individuals, you can include your church.

As you decide who will inherit your accounts, will you please consider including us along with your loved ones? It's a very simple, yet powerful way to provide long-lasting future support for our mission. (Plus, save your heirs up to 65% tax on your retirement assets!)

All it takes is a simple signature.

It's your money, and you deserve the right to say what happens to it.

More simple ways to make your mark on the future:

- » Make a gift through your will and trust
- » Give life insurance you no longer need
- » Donate appreciated stock and save on taxes
- » Consider a gift of real estate
- » Make a gift that gives you fixed income payments for life
- » Make a gift that protects your assets
- » Donate from a Donor Advised Fund

Interested?

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

<http://brothersandrew.plannedgiving.org>

Or contact:

plannedgiving@brothersandrew.net
(502) 450-5640



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

Make Two This Summer

Summer is a time when some drift away from church for vacations, special events, or even just some prime weekend time for golf. Maybe your men's ministry or Bible study group takes a break. No judgment—summer down time just happens!

But, taking a break shouldn't mean losing touch. So your challenge this month—think of just two people who may typically be a part of your men's ministry or Chapter who you haven't seen recently. Pick up your phone and call or text them just to see how they are doing and let them know someone from your Chapter is thinking of them. Bonus points if you book a coffee, breakfast, lunch, or home visit! Remember—the need to care for each other never takes a break! Who may really like to hear from you today?



STAY IN THE CONVERSATION

Stay Connected with the Brotherhood of St. Andrew

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Prayer Line	502-450-5640
Email	admin@brothersandrew.net
Hashtag	#brstandrew
Website	BrothersAndrew.net
Facebook	Facebook.com/BrothersAndrew.net
Twitter	@brstandrew
Instagram	@brotherhood1883

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620 S. 3rd Street, Suite 203 Louisville, KY 40202

PLEASE NOTE THE CHANGE IN MAILING ADDRESS

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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!