



ST. ANDREW'S CROSS

The Brotherhood of St. Andrew

Prayer, Study, and Service

February 2026

The Episcopal and Anglican Magazine of Men's Ministry



PRISON MINISTRY BROTHERS ORGANIZE A RENEWED STATE-BY-STATE EFFORT

**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



YOUR BROTHERHOOD OF ST. ANDREW DURING LENT

HAVE YOU RENEWED YOUR MEMBERSHIP FOR 2026?

Your Brotherhood of St. Andrew membership renewal is an investment that keeps us growing and serving others locally, regionally, and church wide. As Lent begins, it is a great time to really consider what your membership means and ensure that you are in good membership status for the year to come.

TO RENEW YOUR MEMBERSHIP IN THE BROTHERHOOD OF ST. ANDREW ELECTRONICALLY

- ▶ Go to: www.Brothersandrew.Net/donate
- ▶ From there, you can choose to renew in your category of membership and be directed to a secure paypal account, which allows you to use a variety of payment methods to complete your transaction.

PREFER TO RENEW BY MAIL?

- ▶ **SEND A CHECK TO:**
BROTHERHOOD OF ST. ANDREW SERVICE CENTER
P.O. BOX 1382
LOUISVILLE KY 40201

HAVE QUESTIONS? You can call 502-450-5640 or text 502-930-0658. You can also email admin@brothersandrew.net.



Image By Korennaya—Own work, CC BY-SA 3.0.

BROTHERHOOD COMPLINE ON SUNDAYS— A NEW LENTEN DISCIPLINE FOR 2026

You're invited to a new Brotherhood of St. Andrew worship activity. Brotherhood Compline on Sundays—A new Lenten discipline for 2026. A Brotherhood member will lead each service and the experience will begin with a few moments of silence or meditation. [Click Here to Join the Zoom session.](#) *Book of Common Prayer* on

**JOIN US FOR OUR MONTHLY WEBINARS, ALWAYS ON THE FIRST WEDNESDAY
WITH A NEW SPEAKER AND TOPIC OF INTEREST**

HERE'S THE LINK:

[BROTHERHOOD OF SAINT ANDREW MONTHLY WEBINAR](#)

MEETING ID: 851 3889 2685

PASSCODE: 0723

JOIN US FOR OUR WEEKLY MIDDAY WEDNESDAY PRAYERS

At 1 p.m. Eastern time via Zoom

MEETING ID: 893 4148 8609

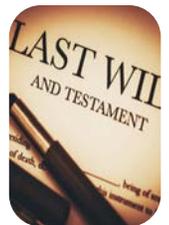
PASSCODE: 0723

Is your will in ours?

Lent is a time we contemplate the temporary nature of our lives.

A part of that is reflecting on responsible end-of-life planning. Have you made your estate plans? Would you consider remembering the Brotherhood of St. Andrew in your plans, ensuring this ministry will go

on for generations to come? If you would like to discuss your estate planning, contact the Brotherhood service center at admin@brothersandrew.net or 502-450-5640 or 502-930-0658.





NEW PRISON MINISTRY NETWORK INCLUDING EACH U.S. STATE TO REVITALIZE AND SUPPORT MINISTRY WITH THE INCARCERATED

By Jim Cutshall, Vice-President, Brotherhood of St. Andrew Prison Ministry

Prison Ministry in the Brotherhood of St. Andrew has mostly been a result of interest by individuals in a Chapter with little church wide coordination. It is my desire to create a national network that can assist Chapters and members in every state who have a calling for Prison Ministry. The network will be a resource to get started or expand our various prison ministries.

My own journey started in 2005 when another Brother, who was Mr. Brotherhood to those in our Chapter, asked me to attend a weekend retreat at a local prison. I reluctantly agreed and it changed my life. A note—be aware of who God puts in your pathway. I began going into the prison on rotation with other Brothers to give a message on Sundays. Because of this, I became increasingly involved in several Bible studies. This all helped me to mature in my spiritual journey. I continued until 2020 when they shut down that prison. Earlier, I got involved with Kairos at another prison, participating in 19 weekends to date. Kairos is like Cursillo or Walk to Emmaus but in prisons in the USA and across the world. I have seen lives changed both by inmates and volunteers. There is more but that sets the stage for why I love prison ministry.

Prisons are a dark place where Christ's light is a game changer. Going into a prison is evangelism at its best and it is in our backyard. Many have never heard about Jesus.

There are so many ways a person can get involved but first they need to get through the red tape required to volunteer and get in the gate. Each state is different and all require

"I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me."

Matthew 25:36

some level of training followed by a background check. In our new Brotherhood prison network, we plan to have a state focal point who will serve as a resource. The network will serve as a resource for all, managed by a small team of six or so from across the states. These will be mature prison volunteers along with one new to Prison Ministry that will keep us relevant to newbies. This group, plus the state reps, will help us encourage Chapter stories on what they are doing in the prisons for our Brotherhood communication outlets, including the *ST. ANDREW'S CROSS*. I hope to have a series of Zoom meetings where volunteers can share what they are doing. This will highlight what Brothers are doing and help others see what can be done.

So, how can you get involved?

First is pray. Pray for this renewed ministry and how God may be leading you and your Brothers to engage.

Second is Kairos. Some years ago, Kairos was chosen among many programs to be a focal point for our ministry. We don't run it but you can easily be a part of a team from other Christian communities that together form the ministry. In my Brotherhood Chapter, we have six Brothers, or about 40% of our Chapter, that are now a part of an extended Kairos ministry at Clemens Prison in Brazoria, TX. We hope others will join us eventually.

Third is lay ministry. Lay ministry includes holding services, leading Bible studies, and performing other lay type functions including providing pastoral care presence and referrals. My first prison ministry was going into Wayne Scott Prison in Angleton, TX with a group on

Continued on next page

rotation every Sunday with a message. This was a Brotherhood of St. Andrew ministry where we had between 50 and 90 every Sunday. This stopped when the prison was shut down in 2020. Our Chapter did this for 35 years.

Fourth is mentoring.

This normally requires more training because a much closer relationship exists. I mentored six inmates over a period of years. Encouraging them and helping them to set goals is an important part of this program. This is done in the prison and continues sometimes when they leave the prison on parole. Each state has different requirements that must be met.

Fifth is training. There are numerous programs where a volunteer can teach state-approved group courses and, in addition, there are sometimes individually developed courses. As an example, I taught a group program on goal setting that I developed with four lifetime goals that were the deliverables for the course work.

Sixth is ministering in other areas such as helping the local chaplain, veterans, etc. Chaplains are typically way overworked with few resources. In Texas, there is a chaplain's assistant program that allows Brothers, after



training, to do many administrative tasks along with chaplain's duties in their absence or unavailability. The same is probably true in other states. There are also many veterans in our prisons and this is a wonderful opportunity for veteran Brothers to be involved.

Again, our newly-forming network is meant to be a grassroots opportunity, through our church wide Brotherhood mission emphasis, to help members and Chapters find their place in Prison Ministry. Brother to Brother, we hope to be a constant resource for finding your way into Prison Ministry, helping solve any challenges you may encounter, assisting you in sharing your experiences and ideas with other Brothers and Chapters, and seeking out creative resources and help with new ideas you may feel called to try in the prison and probation system. Together, we can grow and support one another in this life-changing endeavor across the whole country.

If you or your Chapter want to join us or just have more questions, please email me at prison.ministry@brothersandrew.net and I will send back a request for the info we need from you to get you into the system.

SO—ARE YOU CALLED?



Scripture tells us we are all called to change the hearts of all who we encounter and that is evangelism. Prison Ministry is a place where evangelism is ripe for the picking and not somewhere across the world. Most jails and prisons are within just a short driving distance of where we live.

People say that Prison Ministry is not for everyone and I thought the same until I

got involved. So, what do you really know about prison ministry? Is your lack of understanding or even fear keeping you from being a part of this ministry? It was for me until I took a chance and got involved.

I encourage you to just explore and see if Prison Ministry is a place that you and those in your Chapter or men's ministry can assist and serve, in one way or another, and help to make a real difference in vulnerable human lives with enormous potential.

Email me at prison.ministry@brothersandrew.net and let me know you are ready and how our Brotherhood of St. Andrew church wide Prison Ministry team can help.
Jim Cutshall, Vice-President of Prison Ministry



FROM PRISON TO PRISON MINISTRY— MY PERSONAL JOURNEY

By Cody Ford

I first encountered a Kairos weekend not as a volunteer or pastor, but as an inmate in a Texas prison. By then, my life had been defined by labels—foster kid, abused, trafficked for labor, addict, offender. Labels come quickly in the system and, over time, they feel permanent. Inside prison walls, hope can feel distant and identity can feel buried under your past.

Prison is built to manage behavior, not restore worth. You learn to stay guarded. You don't trust kindness. You don't show weakness. Survival becomes your personality. So when a Kairos team walks in—smiling, serving, listening, calling you by name—it disrupts everything. It feels unfamiliar. Even suspicious. Why would anyone choose to come here?

But they come anyway—and they keep coming.

A Kairos weekend is more than an event; it's an interruption of hopelessness. For a few days, the atmosphere changes. Volunteers sit beside inmates, not across from them. They listen without recoil. They speak about forgiveness like it's real and purpose like it's still possible. Worship echoes off concrete walls. Small group conversations turn honest fast. Men who haven't shown emotion in years find themselves fighting tears.

What makes it powerful isn't production—it's presence. Volunteers don't show up as heroes. They come as servants. They remember names. They share meals. They write personal notes of encouragement. They look people in the eye and treat them like human beings, not case files. For many inmates, it's the first time in years they feel seen without being sized up.

That kind of encounter creates room for real change. Not temporary emotion—lasting transformation. I've watched hardened men soften. I've seen shame give way to repentance and direction. When someone behind bars begins to believe they still have worth, their

choices start to shift. Their relationships start to heal. Their future starts to reopen.

Prison ministry isn't a side project—it is frontline work. It reaches people at rock bottom and reminds them they are not beyond redemption. Its impact stretches far beyond prison gates into families and communities.

Every Sunday, churches gather inside their walls. But there are thousands of men and women behind bars who may never step inside those walls. That's where prison ministry steps in—bringing hope directly to them.

You can be part of that mission. Serve on a Kairos team. Support prison outreach. Sponsor resources. Pray for inmates by name. Partner with ministries that consistently go behind the walls. Your involvement is not symbolic—it is transformational.



Cody and his wife, Julia, live in San Antonio, Texas, with their children, Jax and Faith, and continue leading outreach to prisons with a message of worth, redemption, and new identity in Jesus. To learn more about their story and their ministry Worthy People, visit worthypeople.org.



ANNOUNCING BROTHERHOOD OF ST. ANDREW YEAR OF THE VETERAN GRANTS. APPLY BEFORE APRIL 1 TO HELP FUND VETERAN-RELATED PROJECTS IN YOUR CHAPTER AND COMMUNITY.

APPLICATION FORM

PLEASE INDICATE WHICH YEAR OF THE VETERAN GRANT YOUR CHAPTER IS APPLYING TO RECEIVE:

\$ 2,500 MATCHING GRANT

\$500 MINI-GRANT (NO MATCH REQUIRED)

NAME OF YOUR PROJECT:

BROTHERHOOD CHAPTER #

(Note: Only Chapters in good standing are eligible)

MAILING ADDRESS:

PHONE:

FAX

EMAIL:

CONTACT PERSON:

TITLE:

PHONE AND EMAIL (IF DIFFERENT THAN ABOVE.)

FEDERAL ID #

SSN if individual

GRANT AMOUNT REQUESTED

\$

((Continued on next page.))



PUBLISHED CRITERIA

Year of the Veteran Grant funds may be used to expand or develop a ministry designed to assist or support active-duty military, national guard, reservists and military veterans. Additionally, these grants may be used to support Gold Star and Blue Star family members and veterans or service members with disabilities.

Any faith-based congregation can apply for one of the competitive grants to be awarded by the end of April 2026. Applications for grants will also be available on the Brotherhood of St. Andrew website. There will be Three(3) \$500 mini-grants and One (1) \$2500 Year of the Veteran Matching grants.

COMPLETE EACH OF THE FOLLOWING

1. **Project Description:** What will you do to address the specific needs of veterans or members of the military in your congregation/community?
2. **Project Summary Statement:** Describe the people to be served, who will provide these services, and identify the person in charge (project leader).
3. **Description of Need:** What is the issue you plan to address? What is your approach? How will the service(s) planned address a specific problem?
4. **Goals and Objectives for this Request:** Identify the ministry goals and describe objectives for each goal. *Example: Goal is to provide Christmas dinner for Veterans or military families within your parish boundaries. The objective is to provide not less than 25 Christmas dinners for Veterans or military families.*

ACKNOWLEDGEMENT, AFFIRMATION, & SIGNATURE

Applicant acknowledges that submission of this document does not guarantee funding, nor that funding will be allocated at the level requested. ECS reserves the right to fund any or none of the applications submitted in response to this Request for Proposals. Final contract provisions will take precedence over the information provided in the proposal.

The undersigned hereby affirms that the statements contained in the application package are true and complete, to the applicant's knowledge. The undersigned has authority to validate this request.

Signature: _____

Date: _____

Type/print name and title: _____

Name of Project _____

Congregation Name or Brotherhood Chapter # _____

((Continued on next page.))



GRANT APPLICATION PART THREE

BUDGET

Projected Income	Amount of Grant Funds	
	Congregation Matching Fund	
	In- Kind/ Donated Services	
	Total Project Budget	

Projected Expenses	Description	Amount
	Total Expenses	

Application Deadline April 1, 2026
 Mail or email application to: Brotherhood
 of St. Andrew/Vets Grant P.O .Box 1382,
 Louisville Kentucky 40201 Admin@brothersandrew.net

WHAT ARE YOU LOOKING FOR?

A SERMON REFLECTION ON ANDREW BY THE REV. ANNE EDGE DALE

“What are you looking for?” These are the words of Jesus to two disciples of John the Baptist – two disciples who would become Jesus’ disciples – one known to us as Andrew, the other unnamed. We could speculate that this unnamed disciple is in fact the “Beloved Disciple” who remains unnamed throughout John’s Gospel.

Our Gospel lesson picks up on what Bible commentators label as Day Two of the first days of Jesus’ recorded ministry. Unlike Matthew and Luke, John’s Gospel tells us nothing of Jesus’ birth or early days or even the narrative of his travels and ministry. And, unlike Matthew, Mark, and Luke, this fourth Gospel relates no details of Jesus’ baptism by John the Baptist. We are simply to understand that the witness of John the Baptist – “the voice crying in the wilderness” – is preparation for the coming of the One on whom the spirit descends and remains, the One who baptizes with the Holy Spirit. The writer of John’s Gospel is witness to the One on whom the spirit has descended at his baptism and remains throughout his ministry. The baptism, which we studied and celebrated last week, sets the course for the beginning of Jesus’ earthly ministry.

“What are you looking for?” Jesus turns and says to the two disciples who are following him. But the startled response of Andrew and his companion leads us to believe that the expectations of these two disciples are as yet misdirected and quite obscured. “Rabbi,” they exclaim. The term Rabbi translates simply as teacher. This first impression response from these two, who would eventually give their lives to following Jesus, indicates their very limited

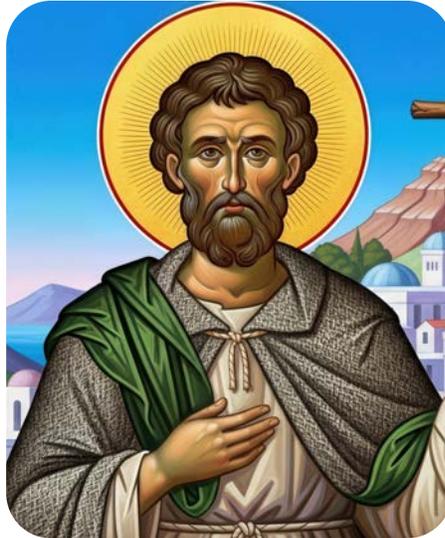
interpretation of who Jesus is. This is only the beginning; they have no conception of the true dynamics of Jesus’ presence on earth. Of course, they are not yet prepared for the life-altering, redefining of the cosmos that was to come as the result of Jesus coming into their midst. Even so, they are drawn to come and see.

Andrew is mentioned in the scriptures most often and subordinately as the brother of Simon Peter as if that is his only claim to fame. Yet, today, nearly every coastal town has a church of St. Andrew; he is the patron saint of

Scotland as well as Russia, Greece and Ukraine, fishermen and singers (and golfers, certainly); our Episcopal shield and the Union Jack include St. Andrew’s flag – the white diagonal cross on the blue field.

Andrew, a disciple of John the Baptist, is credited as the first to alert his brother Simon Peter of Jesus’ unique presence. Our lesson tells us that, with confidence, Andrew said to Peter, “We have found the Messiah.” Later, in John’s Gospel account, we learn that it is Andrew who finds the boy with the loaves and the fishes among the crowd of 5,000; another mention in John’s Gospel reports that Andrew joins the fellow disciple Philip in bringing Gentiles into the ministry of Jesus Christ. Andrew is known for his loyalty and compassion; he is defined as a seeker.

Surely, Andrew and his fellow disciple of our Gospel account sensed something very different about this man about whom John the Baptist had testified – the Lamb of God, the one on whom John the Baptist himself had seen the Spirit descend and remain, the one who baptizes



Continued on next page

with the Holy Spirit. They and we would come to know that Jesus is much more than a “Rabbi,” a teacher – a term that severely limits our expectations of Jesus’ earthly mission. Certainly, Jesus is a great teacher – and we will see much evidence of his teaching, particularly in our study of Matthew’s Gospel as this year unfolds.

Not until after the crucifixion, resurrection, and Ascension of Christ – not until after the Holy Spirit descended upon them at Pentecost did the disciples come into full understanding of what they were looking for when they first were called to follow Jesus

Christ. For Andrew and the other disciples, it was a lifelong epiphany – a lifelong struggle – a lifelong search with faith and diligence – little by little until their dying day, they must have heard Jesus’ question, “What are you looking for?” And they took up their call to help others answer that question.

As in our account of the calling of the first of Jesus’ disciples, we, too, are attracted to Jesus’ presence among us. He turns, sees us following, and asks, “What are you looking for?” With feeble understanding, we express curiosity in his mission. We’d like some definite answers as to where he might lead us if we follow. But, quite simply, Jesus says, “Come and see.” Quite simply, Jesus says, “Don’t let your limited understanding or lack of certainty inhibit your growth in ministry and spirituality. Have faith. Trust. Come and see.” Open yourself fully and completely to the one who baptizes with the Holy Spirit.

What are you looking for? Like these first disciples, unless and until we seek, with all intention and sincerity, the answer to that question, our worship and mission remain

empty—our spiritual life remains unfulfilled. It is a lifelong epiphany, a lifelong struggle, a lifelong search with faith and diligence, little by little, until we are united fully with Jesus Christ as He leads us, perfected, into his Kingdom.

Extra-biblical historical writings tell us that Andrew requested the diagonal cross for his martyrdom; death came more slowly on this type cross than that on the Roman Cross on which our Lord was crucified. Andrew sought to have his suffering on the cross prolonged that he might have more time to preach the truth

of Jesus Christ to his murderers. Until the very end of his earthly life, Andrew was a seeker, seeking to answer that very first question of Jesus in their very first encounter, “What are you looking for?” Andrew heeds Jesus’ command seeking, seeking, seeking – until the very end of his earthly life, as he died so

slowly on the cross that would come to be his symbol, beckoning all within his voice to “Come and see.”

The prophet Isaiah exhorts, “The Lord has called you before you were born, while you were in your mother’s womb, he named you.” As God’s mouthpiece, the prophet concludes the words we’ve heard, “I will give you as a light to the nations, that my salvation may reach to the end of the earth.”

We have followed the star to the cattle stall – to the light of the world; we have arrived at our Epiphany. We have been baptized with Christ into his death and resurrection. What now? Jesus is asking us, “What are you looking for?” He beckons, “Come and see.”



The Rev. Anne Dale
January 18, 2026
St. Philip’s Chapel and Christ Church
Elizabeth City, NC



LEADERSHIP SUCCESSIONS PLANNING DISCUSSIONS

INTRODUCING “THE PARETO PRINCIPLE AND THE 80:20 CONCEPT”: WHERE ARE WE IN THIS PATTERN?

By Dr. Roy Benavides, President, Brotherhood of St. Andrew

As a Brother at the local and mid-organizational levels, you may have noticed that it is increasingly difficult to recruit and retain volunteer leaders for any number of important positions. All the while, we are hearing and echoing the need to build a succession plan into our leadership structure to ensure the next generation steps into our leadership roles. However, the same folks always seem to step up and be reactivated for the various roles necessary in any organization. Specifically, within a local Chapter, the same 20% of so of the Brothers are primarily stepping up and doing the organization’s work, no matter the task. Subconsciously, we would like to have others step forward to sort of “spread the work around” and perhaps relieve a few folks or give them some rest. And, it becomes a special challenge to have some succession planning when we see the same folks getting involved regardless of any planning process we undertake.

Some years ago, as an executive director of a large regional education service center, I was involved in many leadership training endeavors. One of the most challenging and yet significant trainings was providing leadership development opportunities that would empower future leaders to become quality leaders. We knew that leadership was more than just role-driven; it was about influencing, fostering followership, and energizing participants across a variety of programs that also impacted their learning, cognitive skills, and emotional growth within the organization. The trainings were never intended to be a recipe for leadership but a cognitive foundation to expand and energize leaders’ success.

In these training processes and forums, we learned about the Pareto Principle, also known as the 80:20 rule, and how it applies to our organization. Its recognition of this 80:20 tendency of leaders to followers helps our leaders understand and organize their leadership styles and practices. Knowing this, the concept helped us work with our organizations to focus on each group and adjust our expectations for each. This realization helped us avoid exceeding our succession expectations and allowed us to adjust more appropriately for this tendency for 20% of any organization to be regularly providing the bulk of the leadership work.

The Brotherhood of St. Andrew is an excellent

forum for understanding and applying the 80:20. We continually struggle with leadership succession, development, and support at all levels. Most importantly, we struggle at the Chapter level. The 80:20 concept helps all of us at all levels to understand and support local Chapters in their growth, maintenance, and alignment with the parish.

Understandably, we are aware of and try to prevent leadership burnout, with the positive intention of encouraging others to be leaders and succeed at local Chapters by having many in the succession plan. As paradoxical as it may seem, the 20% active folks can perhaps add to their leadership participation the role of “mentor” within the context of getting the job done. The seemingly reluctant or identifiable 80% can eventually grow into leadership and critical roles by solid mentoring from others in the group. Some may take a little nudge or invitation to get involved, but it takes an understanding of the whole group that, working together, the Brotherhood Chapter or men’s ministry can become a mentoring-focused ministry amidst the 80:20 dynamics. The realization in the group should be that perhaps some of the 20% also need to be coaxed to step down from leadership at times and develop a focus as mentors instead. We all benefit when we creatively include and develop everyone in our mission and our discipline in new and different ways.



JOIN US FOR OUR WEDNESDAY, MARCH 4, 8 P.M. (EASTERN TIME) MONTHLY BROTHERHOOD WEBINAR.

Speaker: The Right Reverend Jeff W. Fisher, D.D., Bishop Suffragan of Texas in the Episcopal Diocese of Texas

Topic: Messages from the Man Cave
Key Takeaways from *Notes on Being a Man* by Professor Scott Galloway

Bio information

www.epicenter.org/about/the-diocese/bishops/the-rt-rev-jeff-fisher-suffragan-bishop/

Join by clicking this link: [March 4 Webinar](#)

FLORIDA BROTHERS HAVE BEEN BUSY

Mid-winter was an exceptionally busy time for Brothers at St. George's in The Villages, Florida.

Among their projects was taking on a Christmas gift giving initiative for the entire 4th grade class of an elementary school focused on children with families experiencing economic hardship. The Brothers also supported their parish women's guild at their annual fashion show by acting as servers for their English Tea luncheon. And they held a Chapter re-dedication service and hosted a parish social after the service with cake and beverages.



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.

Stay in the Conversation

Stay Connected with the Brotherhood of St. Andrew



Phone	502-450-5640
Prayer Line	502-450-5640
Email	admin@brothersandrew.net
Hashtag	#brstandrew

Mailing Address: PO Box 1382, LOUISVILLE, KY 40201

Service Center Location

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

PLEASE NOTE THE CHANGE IN MAILING ADDRESS

ST. ANDREW'S CROSS is the official publication of the Brotherhood of St. Andrew, Inc. It is published digitally every month and print only through subscription. Copyright ©2025 by the Brotherhood of St. Andrew, USA. Louisville, Kentucky.