



ST. ANDREW'S CROSS

The Brotherhood of St. Andrew

Prayer, Study, and Service

March 2026

The Episcopal and Anglican Magazine of Men's Ministry



PRAYER AND SPIRITUALITY IDEAS FOR YOU AND YOUR CHAPTER TO TRY

**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

PRAYER AND SPIRITUALITY

A RE-FRESH FOR MID-LENT AND BEYOND

Mid-Lent can seem to call for a refreshment in prayer and spiritual practices—both for yourself and your Chapter. When your prayer life starts to feel too routine, and you seem to have fallen into far too familiar patterns all-around, you may feel moved to work at renewing your attention and encountering God in fresh ways. So, what are some ideas you can try that will carry you through the rest of Lent and into the Easter season?



SOME WAYS TO PRAY

1. Praying with Scripture (Lectio Divina)

Here's an approach you can try in your private prayer time or with your Brothers at a Chapter or men's ministry gathering. An ancient practice embraced across many Christian traditions is Lectio Divina, meaning "divine reading." Instead of studying scripture analytically, this form of prayer invites us to slowly read a short passage and listen for a word or phrase that stands out.

You can perhaps try this with a Psalm or a passage from the Gospels. Read it slowly several times. Pause when a word or phrase captures your attention. Sit with it, repeat it silently, and ask God why this word speaks to you today. This gentle, reflective approach can transform scripture reading into more of a conversation with God.

2. Walking Prayer

Many people find it easier to pray when their bodies are moving. A walking prayer can be as simple as a quiet stroll around your neighborhood or through a park. With each step, breathe slowly and offer a simple prayer such as "Lord Jesus Christ, have mercy." Walking prayer reminds us that prayer is not confined to church pews or Brotherhood meeting rooms. God meets us wherever we are—even on sidewalks, trails, or city streets.

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.



3. The Prayer Journal

Writing can open spiritual doors that spoken prayer sometimes cannot. This is an exercise that can be done individually yet in the midst of sitting with your Brothers. Following the quiet of this practice, you may want to share your experience with Brothers gathered with you.

Set aside ten minutes and write a letter to God. Be honest—express gratitude, frustration, hopes, and questions.

Some men structure this type of journaling with three simple prompts:

- What am I thankful for today?
- Where did I notice God's presence?
- What do I need God's help with?

Over time, these written prayers—if embraced as a daily or regular practice—can shape a record of God's faithfulness in your life.

4. Praying with the Body

Prayer does not have to be purely mental. Physical posture can shape our spiritual awareness. Try kneeling, standing with open hands, or even lying prostrate during personal prayer.

These embodied prayers echo the worship traditions found in historic Anglican liturgy and included in the *Book of Common Prayer*, with gestures like kneeling for confession and standing for praise. When our bodies participate fully in an experience of prayer, even privately behind closed doors, our hearts often follow.

5. Creative Intercessory Prayer

Intercessory prayer—praying for others—is something many of us already do at Chapter meetings or in our men's ministry groups. Making it more creative can be something as simple as being more visual. What if, for your next time of intercessory prayer, you invite your Brothers in advance to bring some visual symbol of those we are asking them to pray for? This could be something as simple as a photograph but could be a piece of memorabilia. For example, if you

want the group to offer intercessions for your friend who is ill and is a big baseball fan you might bring a baseball you caught when you were attending a game together. Or, you might remember your fishing buddy with one of his favorite fishing lures. The idea is to just be visual and creative. It helps your Brothers get to know the people better they are praying for and puts a real face on the names they have perhaps heard several times.

6. The Examen at Day's End

Another helpful practice is the Ignatian Examen, a short individual reflection prayer at the end of the



day. Ask yourself:

- When today did I feel closest to God?
- When did I feel distant?
- What am I grateful for?
- What grace do I need tomorrow?

This prayer cultivates awareness of God's presence in everyday life and sets an intention for the day to come.

Trying new prayer techniques doesn't mean you are completely abandoning ones you have long-used, either individually or as a group of Brothers. Sometimes, trying a new prayer practice can simply be a doorway God uses to meet us again.



PRAYER PRACTICE IDEAS FOR THE ETERNALLY BUSY

Admit it—there is probably no greater barrier to prayer than the busy pace of life. Maybe there is just far too much to do in far too little time. Perhaps you mean to take some time for prayer before bedtime but are simply too exhausted to keep your eyes open. Or, maybe your desire to spend some significant time in prayer at the beginning of the day is thwarted by oversleeping or feeling the need to prepare for an early morning meeting or appointment.



Here are a few ideas you can experiment with when the time for prayer feels far too short. These ideas are helpful for an individual prayer discipline but can also be adapted for those times when your Chapter or men's ministry Bible study discussion runs long and your prayer time is shortened.

THE SEVEN-MINUTE PRAYER

This technique is modeled after the Daily Office and *Book of Common Prayer* and rooted in Episcopal and Anglican tradition. The idea is that, no matter what time pressures appear, taking just seven minutes for prayer can be manageable.

Minute 1 — Be Still

Sit quietly and become aware of God's presence.

Pray slowly:

**Lord Jesus Christ,
open my heart to your presence today.**

Take several slow breaths and let distractions or anxieties settle as much as possible. Focus.

Minutes 2–3 — Pray a Psalm

Choose a short psalm and pray it slowly. Some good daily options may include:

- **Psalm 23** — trust in God's guidance
- **Psalm 27** — courage and confidence
- **Psalm 121** — God's protection

Read it slowly once.

Pause briefly after any line that stands out.

Minutes 4–5 — Read the Gospel

Read a small section from the Gospels.

Some people work slowly through:

- **Gospel of Mark (often recommended for Lent)**
- **Gospel of Luke**

After reading, ask one simple question:

"What is Jesus saying to me today?"

Let one phrase stay with you throughout the 24 hours to come.

Minute 6 — Pray for Others

Offer short prayers for people in your life.

A simple pattern:

- For family
- For co-workers or your workplace
- For someone who is struggling
- For your church

Short, simple prayers are enough:

Lord, guide and protect them.

Minute 7 — The Lord's Prayer

End with the prayer Jesus taught us.

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.**

The Two-Minute Night Prayer

OK—if seven minutes still seems daunting due to extreme fatigue, illness, or general weariness at the end of the day, here is a model for two-minute nighttime prayer.

Begin with a very brief reflection on your day, asking yourself:

1. **Where did I notice God today?**
2. **Where did I fall short?**
3. **What am I grateful for?**

End with:

**Lord Jesus Christ, stay with me this night
and guide me tomorrow. Amen.**

Continued on next page

LENTEN PRAYER AND SPIRITUAL DISCIPLINE

This prayer is appropriate for individuals but can easily be modified for Brotherhood Chapter or men's ministry gatherings.

**Lord Jesus Christ,
you call us to follow you in the way of the cross.
Give me grace this Lent
to pray faithfully,
to fast with humility,
to serve my neighbor with generosity,
and to walk daily in repentance and faith.**

**Strengthen me by your Spirit
that my life may reflect your love
until the joy of Easter morning.
Amen.**

BRIEFER PRAYERS BUT MORE OFTEN: ADAPTING A LENTEN PRAYER RULE TO YOUR BUSY LIFE

A MODIFIED HISTORIC ANGLICAN FIVE-PRAYER DAILY DISCIPLINE

**1. Morning Offering (Start of the Day)
Purpose: Dedicate the coming day to God.**

Immediately after waking—or during your first quiet moment—offer a short prayer.

Example:

**Lord God,
I offer you this day—
my work, my thoughts, my decisions, and my relationships.
Guide me by your Spirit
that all I do may serve your will;
through Jesus Christ our Lord. Amen.**

This reflects the spirit of Morning Prayer in Anglican practice.

**2. Mid-Morning Recollection
Purpose: To re-center your attention on God.**

Around mid-morning (perhaps during a work break), pause for 30–60 seconds.

Pray something simple like:

**Lord Jesus Christ,
direct my thoughts and actions this day.**

You may want to end with a short phrase such as:

“Lord Jesus Christ, have mercy.”

The idea of this quick prayer break is simply continued and reinforced spiritual focus.

**3. Midday Prayer
Purpose: Remembering God in the middle of work or the general busyness of the day.**

At lunchtime or noon, read a short verse of Scripture or a Psalm. A traditional verse often used in the Episcopal and Anglican tradition:

**“Let the words of my mouth and the meditation of my heart
be acceptable in your sight,**

O Lord, my strength and my redeemer.”

Then, briefly pray for:

- coworkers
- those in need
- guidance in the afternoon

**4. Evening Thanksgiving
Purpose: Give thanks for the day before it ends.**

In the evening—perhaps after dinner—pause and thank God for specific things from the day.

Example:

**Gracious God,
I thank you for the gifts of this day—
for work accomplished,
for people I encountered,
and for your unseen mercies.**

Gratitude is a central theme in the writings of C. S. Lewis, who frequently described thanksgiving as essential to Christian joy.

**5. Night Prayer (Examen/Compline Spirit)
Purpose: To end the day in repentance and trust.**

Before bed, briefly reflect:

1. Where did I see God today?
2. Where did I fail to love well?
3. What grace do I need tomorrow?

Then pray:

**Into your hands, O Lord, I commend my spirit;
for you have redeemed me,
O Lord, O God of truth. Amen.**

(This prayer comes from the traditional service of Compline in the *Book of Common Prayer*.)

A TWICE-DAILY PRAYER OPTION

This format, based upon the Daily Office in the *Book of Common Prayer* and echoing the Anglican tradition, provides a simple and realistic structure for those with very busy lives who still wish to root their personal prayer life in a daily rule at least twice a day.

Morning Prayer (10–15 minutes)

1. Opening Sentence for Lent
“Rend your hearts and not your garments. Return to the Lord your God.” — Joel 2:13
1. Confession or the Kyrie
2. Lord have mercy.
3. Christ have mercy.
4. Lord have mercy.”
5. Psalm
6. Pray Psalm 51 once or twice each week during Lent.
7. Scripture Reading (Gospel reading from the day's lectionary.)
8. The Lord's Prayer
9. Lenten Collect (Use the collect for the current Sunday in Lent.)
10. Personal Intercessions
11. Pray for family, church, work/vocation, and for those in need

Continued on page 7.

THE CROSS AS THE ULTIMATE LIFELINE

A SPIRITUAL STUDY/DISCUSSION SESSION FROM PROJECT 12

Project 12 is a groundbreaking space for men to find resources that will help them become better men, fathers, husbands and leaders. Study and discussion resources are continually developed by a team of men representing several faith traditions. Its operations are managed by Lutheran Men in Mission. These resources are ideal for Brotherhood Chapters or men's ministry groups. The *St. Andrew's Cross* plans to include various Project 12 study and discussion guides throughout the year. If you want to explore the full array of their resources, go to projecttwelve.net.

Gathering

Imagine a time when “the jig is up”—that is, when your hopes or goals had no chance. What was that like for you, coming to terms with giving up hope?

Backstory

A betrayal of justice and loyalty—first by Judas (22:47-53), then by Peter (22:54-62)—serves a prologue to Jesus's death. An expedited overnight trial before Pontius Pilate (22:66–23:25) brings us to the cross, where Jesus is executed (Luke 23:26-43). That scene, with Jesus hanging between two thieves—one of whom repents and gets to be with Jesus later in Paradise—is the singular ray of hope in this otherwise dark and tragic scenario.

God's Story

Have one person read Luke 23:44-49.

Finding My Story in God's Story

Given the grisly scene that follows the crucifixion, what do you hear, see, and smell?

What do you make of the timing and supernatural elements in this scene?

What are you thinking and feeling, as you ponder the meaning of what just happened?

1. *C'est la vie*. Win some, lose some, a good run on the wild side while it lasted.
2. I'm standing in solidarity, such a good man, he did not deserve to die, not like that.
3. I'm beating my breast, wailing, as this feels more like Black Friday, not Good Friday.
4. I'm scared, fearing I could be next, but I am not hanging around to find out.
5. Other _____.

Of three types of people mentioned here, describe how each is thinking and feeling.

1. The centurion (v 47) is thinking and feeling _____.
2. “All the people who had gathered” (v 48) are thinking and feeling _____.



3. “All those who knew him” (v 49) are thinking and feeling _____.

Put yourself in the place of each. Which one(s) do you most identify with and why?

Jesus' last words are variously recorded by the four Gospel writers. What do you make of each famous saying?

1. “My God, my God, why have you forsaken me?” (Matthew 27:46; Mark 15:34)
2. “Father, into your hands I commit my spirit” (Luke 23:46).
3. “It is finished” (John 19:30).

Jesus' followers believed he had a special connection with God, but now they watch him die. Recall a time when you felt like God was gone, not there for you. What was (or is) that like for you?

Taken on its own, this scene is tragic. Yet Christians often refer to the day Jesus died as “Good Friday.” What is your understanding of why they do that? What is so “good” about this guy's death?

Our Story

In grief, “those who knew him” stand together in a “watch”—that is, bearing witness and praying. How can you stand in solidarity and in vigil, even now, if/when you feel like there is no hope?

1. Share with your group whatever griefs you are bearing alone.
2. Close in prayer for one another.
3. This week, before this group meets again, I commit to praying for _____.
4. Invite someone this week to join you on a “watch” or prayer vigil, which is what the early Christians were doing the day after Jesus died, in between Good Friday and Easter Sunday.
5. Other thoughts?



A HISTORY OF THE BROTHERHOOD OF ST. ANDREW PART ONE

By **JEFF BUTCHER, SENIOR VICE PRESIDENT AND HISTORIAN, BROTHERHOOD OF ST. ANDREW**

Chicago in 1883 was the most masculine of U.S. cities. A thousand trains a day entered or left the Lake Michigan metropolis, dumping thousands of men seeking work in the city’s factories, mills and hog-butchering plants.

It was recently named the nation’s second-largest city, much to the chagrin of Philadelphia, whose denizens griped that Chicago was growing simply by annexing large tracts of industrial space that ringed the often frozen lake.

Chicago didn’t care. Big was big, no matter how it occurred.

The Brotherhood of St. Andrew was founded at St. James Episcopal Church - not by the wealthiest and most successful men of the elegant downtown cathedral, but by scores of working men adrift in the cavernous city.

In that era, woman dominated American Protestant churches. Critics such as pioneer psychologist G. Stanley Hall pointed to the imbalance of women to men in the pews. They also contended that women’s influence in church had led to an overabundance of sentimental hymns, effeminate clergymen and sickly-sweet images of Jesus. These things were repellent to many men and boys, who argued that males would avoid church until feminized Protestantism gave way to muscular Christianity, a strenuous religion for a strenuous life.

Muscular Christianity as a movement had already begun. Its greatest accomplishment so far was the establishment of the Young Men’s Christian Association, from which the sport of basketball would appear under the direction of YMCA coach James Naismith.

The notion of a feminized Episcopal church appalled St. James’ layman James L. Houghteling, who is often credited with founding the Brotherhood

of St. Andrew. Brother Houghteling’s contributions to the success of the Brotherhood are legendary, but in a famous article that appeared in one of the first editions of the *St. Andrew’s Cross*, Brother Houghteling gives the credit to the power of prayer and the efforts of 13 original Brothers who were determined to bring men to the salvation offered by Jesus Christ.

Perhaps the most surprising thing about the spread of the Brotherhood of St. Andrew is not that it was so successful—in just seven years the Brotherhood was flourishing with more than 15,000 members in 17 countries—but the speed in which it grew. How did the Brotherhood grow so quickly in an era with little—if any—mass communication? Just two months after the first Chapter at St. James parish, another Chicago Chapter was formed at Grace Episcopal Church with 14 members. Then, Philadelphia jumped into the fray, forming Chapters at the Church of the Incarnation and the Church of the Holy Comforter on November 30—St. Andrew’s Day.

These first four Chapters took a year to be organized, but the organization was developing a style for growth that would soon quickly pay off. The rector of Grace Church (the second Chapter formed) proved to be an important early supporter of the Brotherhood. After only one year, he wrote in the *St. Andrew’s Cross* that the Brotherhood has been very effectual in “deepening the religious life of the young men communicants, in inciting them to a greater earnestness in work for the Church, in interesting strangers and associating themselves with the parish, in bringing young men to baptism and confirmation and in assisting me in every good work... I thank God for raising up this instrument for good.”

Prayer Practice - Continued from page 5.

EVENING PRAYER (5–10 MINUTES)

1. **Short Psalm** — Psalm 23, 27, or 130 are excellent choices during Lent.
2. **Short Scripture** — During Lent: a verse from the Gospels especially the Gospel of Luke or Mark.
3. **Daily Examen.** Reflect briefly:
 - *Where did I see God today?*
 - *Where did I fall short?*
 - *What grace do I need tomorrow?*
4. **The Lord’s Prayer**

5. Closing Prayer

**Lord Jesus Christ,
stay with me,
for evening is at hand and the day is past;
be my companion along the way
kindle my heart,
and awaken me for your service. Amen.**

And so, the Brotherhood became successful because its method was so very simple. Once this exercise crystallized into action, Brothers looking to make a living in the large, often frightening cities of the turn-of-the-century United States, learned to live nearer to Christ, emboldening themselves and becoming happier in the process.

Chapter number five at the Church of the Epiphany in Chicago used printed cards of invitation and reserved seating in the pews. The initial edition of the *St. Andrew's Cross* reported "a large increase in the number of young men connected with the parish, among whom a social club has been formed."

Word was beginning to spread about this new men's group that could double Sunday attendance. Rectors realized that the Brotherhood could help the church carry out many projects that had been postponed, delayed or downright forgotten about due to the lack of a solid, committed group of churchmen.

"Gratifying results" were reported by Chapter number six at Trinity Church in Newark, New Jersey and St. Paul's Episcopal Church in East Saginaw, Michigan that informed the *St. Andrew's Cross* editor that "many young men (were) brought back who had wandered away, and many strangers (were) brought in. A parish paper has been published, and we help the rector in all parish work."

Chapters were soon formed in Augusta, Maine; Detroit (three); Cleveland; Philadelphia (three); Rockford, Illinois; Mount Holly, New Jersey; New Haven, Connecticut; Chicago (three more); Indianapolis; Irving Park, Illinois and Minneapolis.

The first Chapter in Philadelphia owes its start to the earnest effort of a member of the original Chapter who, being a mechanic and out of work, arrived in that city on foot. He was neither rich, handsome, nor eloquent, but he feared God, loved the Brotherhood, and meant business from the start. When he had persuaded them to start, he went to work with his own hands and frescoed and decorated the rooms for the use of the Brotherhood.

These first 20 Chapters were formed in less than three years. James L. Houghteling— the Sunday School teacher who was instrumental in forming the first Chapter— had a hand in forming Chapter number 27 at St. Andrew's Episcopal Church in Chicago. He was asked, "What is the secret of success in this work?" Houghteling's answer reflected the simplicity woven into the organization's by-laws. "The power of God in the hands of praying, working Christian men," the Brotherhood's founder said.

People visiting Episcopal churches began to witness a different kind of Anglican Church. In 1885, the Brotherhood— only two years old— unveiled what Brothers called their Lay Mission Program. It was an evangelistic outreach into the small communities around the East Coast and Midwestern cities that were the Brotherhood's bread-and-butter.

The technique was to seek out those not connected to any Christian church, to knock on doors and invite people to "come and see" an Episcopal worship service. What they ever-increasingly saw was a men-led church led by Brotherhood members who served as lay readers and who conducted Morning Prayer and Evensong. Brothers also taught church schools and led Bible study classes for adults.

This revolution occurred during a time of a severe shortage of clergy. Many Brothers helped out in mission churches and hundreds of Brothers entered seminaries to be ordained and serve the Lord full time. The Brotherhood engendered tremendous respect right from the start. In 1886, 85 delegates signed up to attend the first National Convention of the Brotherhood of St. Andrew on Saturday, October 23—the same day as a meeting of the House of Bishops, although few noticed it at the time.

So when the momentous event occurred— the House of Bishops meeting, that is— word quickly spread that an army of highly-sought disciples known as Brothers were patiently waiting outside the gates of the Chicago Cathedral for their first national meeting, the House of Bishops graciously deferred their debate on the canons and resolutions occupying the church of the late 19th Century to turn the St. James facilities over to the these bands of Brothers, whose main thrust was how to bring more people, especially men and boys, to the Lord.

In 1886, the Episcopal Church adopted the Brotherhood's Lay Mission Program as its official Lay Reader Program. The missionary zeal of the Brotherhood began to spread throughout the colonies and former colonies of the former British Empire. Episcopal and Anglican churches in the USA, England, Scotland, Canada, New Zealand, Australia, Brazil, the West Indies, South Africa, China and Japan began to see Chapters of this dynamic Brotherhood of St. Andrew.

(Part two of Brotherhood of St. Andrew history will be in the April issue of the St. Andrew's Cross)



Twentieth Annual Convention of the Brotherhood of St. Andrew, [Chicago], Ill., Sept. 20 to 24, 1905



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.))



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

FLORIDA BROTHERS SERVE THEIR PARISH

BROTHERS AT ST. JOSEPH'S EPISCOPAL CHURCH IN BOYNTON BEACH, FLORIDA, WORKED AT THE SHROVE TUESDAY DINNER FOR THEIR PARISH.



St. Joseph's Episcopal Church Logo

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

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