



ST. ANDREW'S CROSS

The Brotherhood of St. Andrew

Prayer, Study, and Service

May 2026

The Episcopal and Anglican Magazine of Men's Ministry



ASSUMPTIONS GETTING PAST THEM TO ELEVATE YOUR MEN'S MINISTRY

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.

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ASSUMPTIONS ARE HOLDING YOU BACK—HERE'S HOW TO MOVE FORWARD

In every Brotherhood Chapter or men's ministry group, there is a shared desire—to grow stronger in our mission of prayer, study, and service to others. Yet there's a subtle obstacle that can quietly undermine all of that—faulty assumptions. Left unchecked, these assumptions can distort relationships, weaken trust, and limit the impact of a ministry that is meant to sharpen and strengthen.

At its core, an assumption is something we accept as true without verifying it. While this can sometimes save time in everyday life, in a ministry setting it often leads to misunderstanding. For example, a Brother might assume that a lack of participation means a lack of interest. In reality, the men in the Chapter or group may be dealing with demanding work schedules, family pressures, or even personal struggles they haven't yet felt safe enough to share. When assumptions replace curiosity, we risk misreading the hearts of the very people we're called to serve with and build belonging.

One common faulty assumption in men's ministry is that “everyone is fine unless they say otherwise.” Many men are conditioned to keep struggles private. Silence, then, is not always a sign of strength—it can be a mask. When Brothers assume that quietness equals stability, real needs go unnoticed. Opportunities for encouragement, prayer, and accountability are missed, and the ministry becomes more surface-level than transformational.

Another damaging assumption is believing that spiritual maturity looks the same for everyone. Some Brothers are comfortable speaking openly, leading discussion, or praying aloud. Others grow quietly, processing deeply before they ever speak. If we assume that only visible participation equals spiritual growth, we may unintentionally sideline those who are engaging in different but equally meaningful ways. This can

create an environment where some feel overlooked or undervalued.

Faulty assumptions also affect how responsibility is shared. It's easy to assume that “someone else will step up” or that certain Brothers are “too busy” to contribute. These assumptions can lead to burnout among a few while others remain disengaged. In reality, many men in both your Chapter and wider parish are willing to serve but are simply waiting to be invited or encouraged. Clear communication—not guesswork—is what mobilizes your Chapter or men's ministry group effectively.

Relationships within a Brotherhood group can also suffer due to faulty assumptions. Consider these examples of how quickly assumptions can lead to offense: a missed meeting becomes “he doesn't care,” a short response becomes “he's upset with me,” or a lack of enthusiasm becomes “he's not committed.” These interpretations, when left unchallenged, can build walls between Brothers. Over time, they erode the trust that is essential for genuine fellowship in an effective group.

So how can men's ministries guard against this?

First, cultivate a culture of asking rather than assuming. Simple questions like “How are you really doing?” or “What's been weighing on you lately?” open doors that assumptions keep closed. Listening well is just as important as speaking truth. When Brothers feel heard, they're more likely to be honest, and honesty is the foundation of spiritual growth.

Second, prioritize clarity in communication. Whether it's about expectations, roles, or upcoming events, being clear eliminates the need for guesswork. Don't rely on “everyone just knows.” Say it plainly, repeat it when needed, and invite feedback. Miscommunication thrives in

FAULTY ASSUMPTIONS AFFECT HOW RESPONSIBILITY IS SHARED.

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Brotherhood Confidential

We asked... what are some Brotherhood assumptions you and your Chapter or men's ministry have experienced? How do you feel about these types of assumptions, for better or worse?

Can you relate to any of these? How could Brothers experiencing these types of assumptions begin to address them?

"We always meet at 9 a.m. Saturdays. Men who want to be there will always find a way to participate."

"Our Brothers just aren't very good about inviting newcomers to our meetings. That's just kind of how we are."

"It's time for our group to put together and run the parish Shrove Tuesday pancake supper. We do it every year."

"We're an older group— younger men are busy and probably wouldn't be too interested."

"Wilbur loves being our Chapter treasurer. He's an accountant and has served in that role for nearly 30 years now!"

"Our singular service focus for the past 50 years has been related to scouting."

"There are plenty of Brotherhood volunteers at the Synod level already."

WHEN ONE OF YOUR BROTHERS TAKES ON FAULTY ASSUMPTIONS— HOW TO REASON WITH HIM

In any group of Brothers committed to growing in faith, truth matters deeply. Yet even among sincere believers with deep friendships, faulty assumptions can sometimes take root. These may come from past experiences, cultural influences, or misinterpretations of Scripture. When a beloved Brother holds tightly to something that isn't quite right, the challenge is not simply correcting him—it's doing so in a way that builds him up rather than tears him down.

The first step is checking your own posture. It's easy to approach these moments with a quiet sense of superiority: "I see clearly; he doesn't." But that mindset undermines the very Gospel we're trying to uphold. Scripture reminds us that all of us "see through a glass dimly." Humility isn't optional—it's essential. Before engaging, ask yourself: am I trying to win an argument, or help my Brother grow?

Next, seek understanding before offering correction. Faulty assumptions rarely exist in isolation. They are often connected to deeper beliefs or personal experiences. Ask thoughtful questions. "How did you come to that conclusion?" or "What Scripture shaped your thinking on this?" Listening carefully communicates respect and often reveals that the issue is more nuanced than it first appeared. It also prevents you from arguing against a position he may not actually hold.

Once you understand his perspective, gently introduce truth. Notice the word "gently." Harsh correction can trigger defensiveness, shutting down meaningful dialogue. Instead, point him back to Scripture with a spirit of invitation rather than confrontation. "Have you considered this passage?" or "How do you see this verse fitting with that idea?" This approach keeps God's word at the center rather than your own opinion.

It's also important to recognize the role of timing. Not every faulty assumption needs to be corrected immediately or in a group setting. Some conversations are better handled one-on-one, where your friend won't feel exposed or embarrassed. Discernment here shows love and wisdom. Public correction may win a point but lose a Brother.

Patience plays a crucial role as well. Rarely does someone abandon a deeply held belief after a single conversation. Change often comes gradually, through reflection, prayer, and continued study. Brotherhood of St. Andrew basics. Your role isn't to force immediate agreement but to faithfully plant seeds of truth and trust God with the growth.

At the same time, don't avoid the conversation altogether. Love doesn't ignore error; it addresses it with care. Proverbs points out that "faithful are the wounds of a friend." Avoiding hard conversations may feel easier, but it ultimately does a disservice to your Brother and to the unity of your Chapter or men's ministry group.

Finally, anchor everything in relationship. If your friend knows that you still genuinely care about him—not just about being right—he will be far more open to what you have to say. Spend time together outside of these discussions. Pray with him. Encourage him in other areas of his walk. Correction is best received in the context of trust.

Reasoning with a Brother isn't about winning debates; it's about walking together toward truth. When handled with humility, patience, and love, even difficult conversations can strengthen both your friendship and your shared faith.

GETTING PAST THE BROTHERHOOD ASSUMPTION “WE’VE ALWAYS DONE IT THIS WAY”

Every church and Brotherhood group has them—traditions that feel as permanent as the walls themselves. Some are meaningful and deeply rooted in faith; others are simply habits that have never been questioned. The phrase “We’ve always done it this way” can sound harmless, even comforting. But when it becomes a reflex instead of a reflection, it can quietly limit growth, creativity, and effectiveness in ministry.

For a Brotherhood of St. Andrew Chapter or men’s ministry group, this mindset can be especially challenging. Many “always done it this ways” fall into predictable patterns: the same Saturday morning breakfast format, the same Bible study style, the same small circle of participants. While consistency has value, it can also unintentionally exclude potential new voices or fail to meet the changing needs of men in different seasons of life.

The first step in moving past this mindset is recognizing that tradition itself is not the problem. In fact, traditions can anchor us, reminding us of the value of the Brotherhood and the legacy of those who came before us. The issue arises when tradition replaces intentionality. When we stop asking why we do something, we risk losing sight of its purpose.

Scripture shows us that God often calls us into new ways of thinking and living. Consider how Jesus challenged the religious norms of his day—not to dismiss truth, but to restore its heart. He healed on the Sabbath, spoke with those others avoided, and redefined what it meant to follow God faithfully. His example reminds us that honoring God sometimes requires stepping beyond what feels familiar.

For Brotherhood and men’s ministry leaders and participants alike, this means being willing to ask honest questions: Is what we’re doing still effective? Are we reaching men who feel disconnected or hesitant to engage? Are we creating space for real conversations, accountability, and spiritual growth? And—about that annual fish fry or golf scramble we have done since 1953... is that the most effective project for our Chapter here in 2026? Maybe it absolutely is. This is just about the importance of making sure we’re always conscious of what we’re doing and not merely operating on automatic pilot.

Again—change doesn’t have to mean abandoning everything. Often, it’s about making small, thoughtful adjustments. Maybe it’s trying a new meeting format, incorporating some additional service projects, or creating new opportunities for mentorship between generations. It could be as simple as changing the time or location of something to make it more accessible. The goal isn’t change for its own sake—it’s alignment with your mission.



Another important piece of this is humility. It takes humility to admit that something that once worked well for your Chapter might not be as effective today. It also takes humility to listen to new ideas, especially from younger men or those newer to your Chapter or men’s ministry group. A healthy ministry invites input and values different perspectives, recognizing that God works through the whole body, not just a few voices.

There’s also a courage factor. Change can feel risky. What if people don’t like it? What if attendance drops? What if it doesn’t work? These are real concerns, but they shouldn’t outweigh the call to grow. Faith, by its nature, involves stepping into the unknown with trust in God’s guidance.

One practical approach is to experiment rather than overhaul. Try something new for a set period—say, a six-week Bible study with a different format—and then evaluate. What worked? What didn’t? This allows for innovation in your Chapter or men’s ministry group without overwhelming everyone.

Finally, it’s important to remember the “why” behind Brotherhood men’s ministry in the first place: to help men grow in their relationship with God, build strong relationships with one another, and live out their faith in service. If a tradition supports that purpose, it’s worth keeping. If it doesn’t, it’s worth rethinking.

“We’ve always done it this way” doesn’t have to be a roadblock. It can be a starting point—a prompt to reflect, refocus, and renew. When Brothers are willing to embrace both the wisdom of the past and the possibilities of the future, ministry becomes not just a routine, but a living, growing expression of faith.

And that’s something worth striving for.

LOOKING AT SCRIPTURE

WHAT IS SOME SCRIPTURE THAT SPEAKS TO YOUR BROTHERHOOD GROUP LEAVING BEHIND OLD ASSUMPTIONS AND STEPPING INTO RENEWAL AND TRANSFORMATION?

Inner Renewal and New Thinking

• *Romans 12:2*

“Do not be conformed to this world, but be transformed by the renewing of your minds...”

A clear call to let go of long-held assumptions and embrace a transformed perspective.

• *Ephesians 4:22–24*

“...put away your former way of life... be renewed in the spirit of your minds, and... clothe yourselves with the new self...”

Moving from old assumptions to a re-formed identity.



everything old has passed away...”

Not just improvement—redefinition born of faithfulness to Christ through prayer, reflection, discussion, and action.

• *Colossians 3:9–10*

“...you have stripped off the old self... and have clothed yourselves with the new self...”

Shedding old identity assumptions and living more fully into your ministry.

Changed Hearts and New Foundations

• *Ezekiel 36:26*

“A new heart I will give you, and a new spirit I will put within you...”

Transformation goes deeper than behavior—it reshapes the core of your relationship with Christ and each other.

• *Hebrews 8:12–13*

“...in speaking of ‘a new covenant,’ he has made the first one obsolete...”

Even long-standing assumptions can be replaced by something new.

Reframing How We See Reality

• *Mark 2:21–22*

“No one sews a piece of unshrunk cloth on an old cloak... new wine is for fresh wineskins.”

New truth or change often requires new ministries or structures—not just patching old ones.

Letting Go of the Past

• *Isaiah 43:18–19*

“Do not remember the former things... I am about to do a new thing...”

A direct invitation to release past assumptions about your Chapter or men’s ministry and recognize new possibilities in your parish and community.

• *Philippians 3:13–14*

“...forgetting what lies behind and straining forward to what lies ahead...”

Progress requires loosening the grip on what used to define you.

New Creation and Identity

• *2 Corinthians 5:17*

“If anyone is in Christ, there is a new creation:

FAULTY ASSUMPTIONS Continued from page 2

vagueness; unity grows in clarity. Assuming knowledge especially dishonors the experience of any newcomers or potential Chapter members in your midst.

Third, extend grace. Even when assumptions prove to be wrong, the goal is not to assign blame but to build understanding. Every Brother carries unseen burdens and grace creates space for those realities to surface. When grace leads, relationships deepen.

Finally, anchor your ministry in humility. Recognize that no one sees the full picture—not even the most experienced Chapter or men’s ministry leader. Humility reminds us to hold our

conclusions loosely and to remain open to correction. It shifts the posture from “I know what’s going on” to “Help me understand.”

Brotherhood ministry has the potential to shape lives in profound ways. A Brotherhood Chapter or men’s ministry group can be a place where burdens are shared, faith is strengthened, and leadership is forged. But that potential is hindered when assumptions take the place of truth. By choosing curiosity over certainty, clarity over guesswork, and grace over judgment, Brothers can build a ministry of prayer, study, and service that reflects not only strength—but wisdom.

A DEVOTIONAL AND BIBLE STUDY YOUR BROTHERHOOD GROUP CAN USE:

“DISMANTLING OLD ASSUMPTIONS AND MAKING ROOM FOR THE NEW”

As Brothers, we all carry assumptions—about ourselves, others, and even about God. Some are inherited, others formed through experience. Over time, these assumptions can harden into quiet limits on what we believe as a group is possible. Yet Scripture consistently disrupts that pattern.

In Isaiah 43:18–19, God says, “Do not remember the former things... I am about to do a new thing.” The challenge here isn’t memory itself—it’s attachment. When we cling too tightly to what has been, we can miss what is unfolding.

That’s why Romans 12:2 calls for a renewing of the mind. Transformation begins not with external change, but with how we see. Old assumptions often operate unnoticed; renewal brings them into the light and reshapes them.

This inner shift leads to a deeper identity change. 2 Corinthians 5:17 reminds us: “Everything old has passed away... everything has become new.” This is not about minor self-improvement—it’s about becoming something fundamentally different.

But here’s the tension: new life doesn’t always fit into old structures. Jesus names this in Mark 2:21–22—new wine requires fresh wineskins. Trying to hold new truth inside outdated assumptions can distort both.

So the invitation is both simple and demanding:

- Release what no longer gives life
- Allow your thinking to be reshaped
- Step into a new identity, even when it feels unfamiliar

Transformation isn’t instant—but it is possible. And often, it begins by loosening your grip on what you thought was fixed.

For Discussion...

1. Naming Old Assumptions

- What are some assumptions about your Chapter or men’s ministry group that you’ve carried for a long time?
- Which of those might be limiting your growth or openness to change as a group?

2. Letting Go of the Past

(Reflect on Philippians 3:13–14)

- What does it mean in practice for us to “forget what lies behind”?
- Is there a past belief, failure, or identity that

still shapes how we move forward as a group?

3. Renewing the Mind

(Reflect on Ephesians 4:22–24)

- What habits of thinking feel “old” in the life of your group right now?
- What might “putting on the new self” look like in a real, daily situation with our Brotherhood group?

4. Making Space for the New

(Reflect on Mark 2:21–22)

- Where might we be trying to “patch” old patterns with our group instead of allowing deeper change?
- What would it look like to create “new wineskins” in the life of our Brotherhood Chapter or men’s ministry group (new practices, relationships, or perspectives)?

5. Living Into New Identity

(Reflect on Colossians 3:9–10)

- What does “new self” mean when it comes to our Brotherhood group — not just spiritually, but practically?
- What is one concrete step we could take this week to live out that identity?



Closing Prayer

God of renewal,

You are always doing a new thing,
even when we struggle to see it.

Help us release what no longer
serves your purpose in us.

Renew our minds, reshape our
assumptions, and give us courage to
embrace change.

Form in us a new men’s ministry
that reflects truth, grace, and life.

Amen.

A MOB OF HATE TOUCHED BY GRACE

By: Tom Welch, MDiv.
Executive Director, Brotherhood of St. Andrew

As we come to the end of “the Great 50 days of Easter,” my time at Virginia Theological Seminary (VTS) too has come to an end, having graduated earlier in the month from three years of full-time residential seminary education. I am grateful for so many things these past three years, not the least of which continues to be serving with Brothers Andrew as your Executive Director.

One of the theologians new to me during my time at VTS was a man named Howard Thurman. As I studied him, I was reminded of another preacher/educator from around the turn of the 20th century. His name is Lawrence Wells, also a black man. It is an extraordinary story. You see, he had a vision/hope to teach black children to read and write in the rural piney woods of his (and my) Mississippi. That’s the state I have called home most of my life.

Lawrence Wells was nearly lynched by a mob of angry whites who thought teaching blacks, young and old, to read would rock the boat too much. He had been going around asking for donations to buy books for the blacks in the area so he could teach them to read. The day came when he stood on a stool, hands tied behind his back and a noose around his neck, being jeered by the mob. He begged them to let him speak his peace and he would leave his fate in the hands of God and the mob. They agreed. He pled the case before them.

Not too many minutes later Lawrence Wells found the noose taken from around his neck, hands

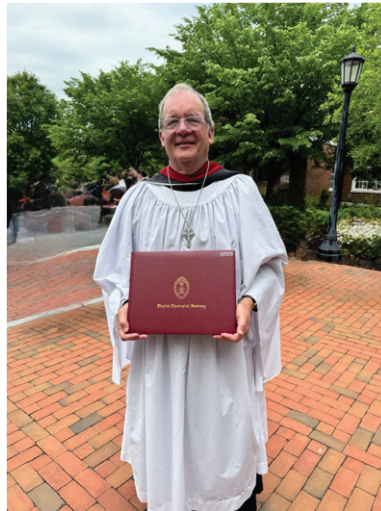
unbound, and able to stand with the ground beneath his feet once again. Not only that, a collection of cash from every soul there was handed to him so he could go buy books to teach blacks to read. Hatred was bathed in a wave of grace and forgiveness. It only took place when the shouting stopped and the talking

started. And so it was not too many years later that Dr. Lawrence C. Jones founded Piney Woods School in 1909, becoming a premiere boarding school for black teens. (pineywoods.org)

How many times has the grace of love slipped into your heart to wind up loosening the rope of hate in your life? There are some things in life that appear so complex we simply can’t handle it on our own. That’s where the Risen Lord comes in to do things we could never have imagined. When we simply learn to listen and understand where others come from, the world around us will change. Recently I watched a

Netflix movie based on events in Durham, NC, back in 1971. It made me think of Piney Woods School. Spend some time this week to view “The Best of Enemies.” As you do, imagine the possibilities when we stop shouting and start talking. When I see those in my life that I like the very least, I have leaned into prayer asking God to help me look into their eyes until I see the Lord’s reflection in them.

That’s the Good News of the Risen Lord over the centuries. May we never get lassoed by a rope of hatred, leaning into God for understanding beyond our imagination.



YEAR OF THE VETERAN GRANT WINNERS

The Stewardship and Generosity Commission has announced three Year of the Veteran \$500 grants to:

**Advent Episcopal, Sun City West, AZ (Province VIII);
St. Matthews, Austin, TX (Province VII); and
Christ Church, Elizabeth City, NC (Province IV).**

Congregations from all three parishes added matching dollars to further the cause for veteran military friendly congregations’ individuals and families.

Christ Church, Clinton, MD (Province III) was selected as the Grand Prize Winner of \$2,500 grant. “Partners in Care” is the name given to their project submission according to Chapter Director Quentin Banks. This statewide program has been around the Maryland Army and Air National Guard since 2007. More than 80 Faith-Based Congregations collaborate in assisting deployed soldiers and airmen who experience unexpected difficulties during their absences. Brother Banks pointed out the \$2,500 Brotherhood of St. Andrew grant had \$2,000 congregation matching dollars and another \$500 from in-kind donated service.



AN EARLY HISTORY OF THE BROTHERHOOD OF ST. ANDREW, PART 3

THE FORWARD MOVEMENT

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

Perhaps it was because so many young men died during the Great War.

Maybe the Great Depression's devastating impact on American families made Brothers more aware of the needs of young people. The Brotherhood of St. Andrew, which performed so admirably in ministering with servicemen during World War I, turned its attention toward youth during the 1920s and 1930s. In addition to helping grow its "brotherhood buddy system" this framework was introduced to the Boy Scouts of America. Meanwhile, the Brotherhood itself ran 14 camps nationwide, where it introduced young people to leadership training and many other skills young men would need to create a world devoted to God and void of Great Wars and Great Depressions.

To go back to the thinking of that era, one must try as best as one can to ignore the still-to-happen rise of Nazism and World War II. In the 1920s and 1930s it was not considered naive to long for pacification. It wasn't really radical to dream of a world without war. In fact, it was the predominant line of thinking, the reason President Woodrow Wilson supported the League of Nations and, if you can imagine, the reason the Brotherhood of St. Andrew ran youth camps, mostly in the Northeast and Pacific Northwest.

Despite winning World War I and overcoming the devastation of the Great Depression, churchgoing Americans often felt adrift in the 1930s, a quiet but critical time in the life of the Episcopal Church, Christianity, and the Brotherhood of St. Andrew. Everyone could see the rapid rise of atheism in Europe, as Nazism rose to power in Germany. In America, only one-third of people who called themselves Christians attended church with any regularity.

There was great apprehension about what was ahead. Then from the rank-and-file of the pews, something amazing happened. A joint commission of five bishops, five priests and five laymen (all Brothers Andrew) were charged with the task of "reinvigorating the life of the church and rehabilitating its work." Many similar calls are often heard throughout the years— well-meaning but usually ineffectual. But something about the work which needed to be done struck a chord with congregations and Brothers Andrew throughout the Episcopal Church.

The Brotherhood took part in what was to become known as the Forward Movement by pledging to build three Chapters in each parish: a boy's Chapter, young men's Chapter and an adult Chapter - to be completed by December 1, 1935.



The Brotherhood also set up a goal of assisting each existing Chapter to help parishes that did not have Chapters to form one. Brothers contacted the rectors of nearby parishes and offered to send teams to talk with the men of the Chapter-less churches and convince them of the worthiness of the Brotherhood.

The Forward Movement had two components: It began with an emphasis on personal religion—Forward to Christ. The next step after personal renewal was to see what Christians could do to help the living Christ build a new and happier world Forward with Christ.

The Forward Movement did not come up with specific plans and programs, fervently believing that Christ would show each individual and group what God would have us do. And as it turned out, the Forward Movement, with the complete and all-important support of the Brotherhood of St. Andrew, would become one of the most important movements in the Episcopal Church. It laid the groundwork for still-to-come renewal movements such as Faith Alive, Kairos, Cursillo, and Pews in Action (PEWS).

Unfortunately, all of the good intentions of all the Brotherhood Chapters, all of the efforts of peacemakers everywhere, indeed, the efforts of Christians, youth and just simply good people all over the world could do nothing to halt the return of the scourge of the 20th Century - worldwide war.

Building upon its success in World War I, the Brotherhood refined its methods of keeping up with servicemen, even as the task in the U.S. five-year involvement in World War II proved much more difficult. The Brotherhood's helpfulness to the military in the First World War earned it a great deal of trust among the Army and Navy brass. To its surprise, the Brotherhood found itself being recommended

by U.S. Army and Naval officers. Many of the conscripts were pacifists who sought religious counseling Brotherhood chaplains were able to provide.



Continued on next page

At the Great Lakes Naval Training Center 30 miles north of Chicago, where naval trainees went through boot camp, the Brotherhood conducted leadership training classes. Therefore, when ordered to new duty stations, these trained leaders served as Chapter directors, creating new Brotherhood Chapters all over the world.

Due to the international stature of the Anglican Communion, Brotherhood Chapters already existed in much of the English-speaking nations. But during - and especially after - World War II Brotherhood Chapters spread to non-English speaking countries and regions such as the Philippines, Korea and Japan.

Slowly, the “no atheists in foxholes effect” began to fade, as Americans found themselves astride a new world order.

It was clear that Jesus Christ was needed as never before, but as Americans saw their economy take off due to mammoth efforts to rebuild Europe and the Far East, the Brotherhood found it needed to retool its evangelism efforts. What worked in the midst of a worldwide conflagration didn't translate to a time of economic prosperity.

It meant a return to the model of evangelism first devised by Brotherhood founder James L. Houghteling and his 13 original Sunday School class members from the streets of Chicago.

Different models worked in different locales, but in each case, it was a personal style of evangelism that built up the Brotherhood - Brother by Brother, parish by parish, Chapter by Chapter. In Alexandria, Virginia a Brother named Ward Boswell brought 210 children to the Sunday Schools of Episcopal churches. At the Episcopal Church of the Good Shepherd in Columbia, South Carolina each Brother was assigned four men - their names

were entered into a ledger - and they remained charged to that individual until they became Brothers themselves.

In Chicago, a Brother who wished to remain anonymous

interjected himself into the life of a family whose bread-winner was the Norwegian janitor in the apartment building in which the Brother lived. Despite this anonymous Brother's best efforts, the janitor father was never won over to Christ, but his son was. The young man was brought into the Sunday School, founded a Junior Brotherhood Chapter and eventually became one of the leading Brothers in the parish.

H. Lawrence Choate was president of the Brotherhood. “Every politician knows it is the man-to-man work that swings the election,” Choate told Province III Brothers on Oct. 21, 1930. “Any student of psychology knows that if we wish action in any field, we must normally have a private conversation so that the person sought will have an opportunity to ask questions, to express his own doubts and difficulties, in order that the person desiring to influence him may talk of his proposition in the terms of



the prospect's personal needs.

“The subject is Evangelism. The emphasis is on the word ‘personal’. Preaching evangelism, educational evangelism, advertising tracts, are all subsidiary. “The one thing which most influences men's decisions, whether in the field or in secular fields, is the man-to-man contact. Men are influenced by great sermons, but they make their decisions in interviews with one or two consecrated men.”

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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

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At 1 p.m. Eastern time via Zoom

MEETING ID: 893 4148 8609

PASSCODE: 0723



A STAR-SPANGLED IDEA

RAISING MONEY FOR BROTHERHOOD MISSION WHILE COMMEMORATING AMERICA 250

Here's an idea to help your men's ministry lead your parish and community in a commemoration of America 250

1. Identify a high-profile America 250 commemoration event already happening in your parish or community that you could attach to.
2. Identify a Brotherhood ministry that could use financial support.
3. Announce an event called "We the People," where your Chapter or men's ministry divides the Declaration of Independence into 76 parts, reflecting 1776.
4. Using as much sign up technology as you or your parish feel comfortable with, invite 76 people in your church and community to read a portion of the Declaration of Independence by making a donation of any amount to your Brotherhood ministry project. People can nominate themselves or someone else. Be sure to expand the reach beyond your parish to your whole area, using tools like community online bulletin boards, Facebook, and news releases to your local media. (No question about it—every local politician will want to be included!)
5. When participants sign up get them a card with an order number and the line they will read (hint: any AI computer program can quickly divide the sections up for you). Announce a rehearsal about an hour before your event

just so your participants will feel comfortable.

6. To carry out the event, line participants up in 12 groups of six, just to help keep the reading moving. As one group of six finishes their lines, another group is ready to immediately step up and deliver their lines. Adding patriotic background music softly in the background will also help keep the pace going. You may want to extend a special invitation or two, like asking your local mayor or clergy read the first line.

7. Don't forget to have baskets or buckets on hand for spectators to give money, too. If you explain a bit before the reading what your Chapter or men's ministry group is raising the money for, chances are others will be inspired to give, too.

8. Don't forget to encourage some media coverage by sending reminder emails or making calls to media. And, post lots of photos on social media when your event is over, including a link or other information for post-event gifts to still be made.

9. Be sure to contact the *ST. ANDREW'S CROSS* with photos and some information about what you did and how it worked out! editor@brothersandrew.net

10. Happy 250! Celebrate!

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.

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