Chapter Reference Manual

For Chapter or Member Use

Robert J. Dennis, Past President
Revised 2013, Fourth Edition

A Manual for Chapter Use with a Brief History of the Brotherhood of St. Andrew
<table>
<thead>
<tr>
<th>Table of Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>History of the Brotherhood of St. Andrew</td>
<td>3</td>
</tr>
<tr>
<td>A Guide for Chapter Directors</td>
<td>6</td>
</tr>
<tr>
<td>Chapter Officer’s Responsibilities</td>
<td>18</td>
</tr>
<tr>
<td>Lord, Teach Us to Pray, a Guide to the Discipline of Prayer</td>
<td>20</td>
</tr>
<tr>
<td>Equipping the Saints, a Guide to the Discipline of Study</td>
<td>30</td>
</tr>
<tr>
<td>How to Read the Bible</td>
<td>36</td>
</tr>
<tr>
<td>Prepare the Way, a Guide to the Discipline of Service</td>
<td>47</td>
</tr>
<tr>
<td>Teaching in Small Groups</td>
<td>58</td>
</tr>
<tr>
<td>Mentoring “One-on-one” Discipleship</td>
<td>65</td>
</tr>
<tr>
<td>Sponsoring New Members</td>
<td>67</td>
</tr>
<tr>
<td>Chapter Retention Plan</td>
<td>69</td>
</tr>
<tr>
<td>Chapter-at-Large Plan</td>
<td>77</td>
</tr>
<tr>
<td>The National Council of the Brotherhood of St. Andrew</td>
<td>80</td>
</tr>
<tr>
<td>The Constitution and Bylaws of the Brotherhood of St. Andrew</td>
<td>85</td>
</tr>
<tr>
<td>Annual Chapter Report Form</td>
<td>106</td>
</tr>
</tbody>
</table>
History of the Brotherhood of St. Andrew

What is the Brotherhood of St. Andrew?

The Brotherhood of St. Andrew is an international ministry to Christian men and boys. It was incorporated by an Act of the U. S. Congress, signed by President Theodore Roosevelt, on May 30, 1908. That Act states in part, "...the sole object of said corporation shall be the spread of Christ's Kingdom among men." The corporate office is located in Ambridge, Pennsylvania.

Our History

A group of 12 young men meeting regularly for prayer and Bible study at St. James Church, Chicago, Illinois, under the direction of Mr. James L. Houghteling, recognized a need in their parish and the community. They asked permission of their rector, the Rev. W. H. Vibbert, to form a group to reach out and minister to men, following the example of Andrew in bringing his brother Peter to meet Jesus. They brought men from rooming houses and the streets - even drunkards - to their Bible study. The first meeting of this new brotherhood was held on St. Andrew's Day, 1883.

They initially adopted just two rules, Prayer and Service. They came together to pray, study scripture, and plan how to reach out to other men with the Good News. They soon became a spiritual force in the parish, and news of what they were doing spread very quickly, so that by 1886, there were over 100 groups across the U. S. and Canada. There was also interest throughout the Anglican Communion. A meeting of group representatives was coincidental with the Episcopal Church's General Convention in Chicago, where it was decided that a National Office was needed to coordinate what was becoming an international ministry. Each group then accepted the authority of the National Office and became known as a Chapter.

By 1899 the Brotherhood had reached Japan and the Philippines, and by 1900, chapters had been chartered in Canada, Great Britain, Australia, New Zealand, China, South Africa, Panama, Scotland, Brazil and Alaska. While many of these original Chapters are no longer active, there are many new ones in such countries as Uganda, Rwanda, Ghana, Tanzania, Antigua, Anguilla, Grenada, St. Kitts, Barbados and Chile. Chapters in Japan, the Philippines, Africa and Jamaica operate independently of the U. S. and have their own National Council Meetings and Conventions.

The Brotherhood’s ministry to men is quite well established around the world. Over the years, numerous ministries have come into being; many still exist today, although some have become separate and autonomous, for example:

Lay Reader Program - In 1886, the BStA introduced the Lay Reader Program to the Episcopal Church. Lay Readers at that time reached out to establish new missions in communities near parishes with a chapter. They went door to door to generate interest in having an Episcopal mission and then met with the people to read Morning and Evening Prayer on Sundays. They also made arrangements for a priest to celebrate the Eucharist and perform Holy Baptism at the mission. Hundreds of parishes now exist as a result of that ministry. Eight parishes in the Bronx, in the Diocese of New York, were begun as missions by the Brotherhood’s Lay Reader Program.
Washington's Birthday Corporate Communion - In an effort to bring men and boys back into the church to share in the hearing of the gospel and the Holy Eucharist, the BStA organized the national Washington's Birthday Corporate Communion for men and boys. This has been a highly successful program for many years.

Missionaries - The Brotherhood sent out lay and clergy missionaries to help establish our ministry to men in other countries. Two brothers and two priests were sent to the Philippines to work with the U. S. Armed Forces in Manila; other brothers served in China, Japan and Africa. At the conclusion of his assignment in Manila in 1900, one of the priests was asked to remain as the first Episcopal missionary to the Philippines and as a result, the Episcopal Church was established in the Philippines.

Youth Camps - Several youth camps were established by the Brotherhood in various parts of the country and were operated by diocesan assemblies who provided the opportunity for young men to attend camp.

Forward Day by Day - Around 1898, the Brotherhood implemented a program of daily devotions and Bible study for chapters. This program became so successful that many people and parishes outside the Brotherhood adopted its use. Today this devotional program is carried on by Forward Movement Publications, which is an independent corporation in Cincinnati, Ohio.

Army and Navy Department - During World War I, the Brotherhood established an Army and Navy Department sending Field Secretaries to organize prayer and Bible study groups among servicemen at Army and Navy installations throughout the U. S. These Field Secretaries served without pay for a period of six months and were responsible for establishing a new awareness of the church in the lives of the men they worked with. During the war, over 100,000 copies of the St. Andrew's Cross Magazine were sent to servicemen. The National Office also organized a program of writing letters to servicemen all over the world. Following the end of the war, the Department sent letters to nearby parishes to contact men the Brotherhood had worked with as they were discharged out of the Service. Booklets and tracts on how to welcome servicemen home after their experiences with war were sent to the servicemen's parishes and families. Subsequently, the sending of Field Secretaries became unnecessary; however, it was the responsibility of each chapter in close proximity to an Army or Navy base, to reach out to the servicemen by offering to bring them to their parish for worship services and an occasional home-cooked meal.

Faith Alive - Is an outstanding program for parish renewal that was begun by Brothers Andrew filling a need for renewal in the Episcopal Church. Faith Alive is now a separate corporation with its own leadership management, distinct from the Brotherhood.

PEWSAction/Reconcilers for Christ - This 'umbrella' organization covered most of the fellowships in the Episcopal Church which were committed to Prayer, Evangelism, Worship and Service when it began, and today it no longer exists. Brothers Andrew conceived the concept and need for this type of organization and set about promoting and organizing it. PEWSAction sponsored conferences were tremendously Important in promoting renewal and evangelism within Episcopal churches in the United States.

Kiyosato Educational Experiment Project (KEEP) - One of the outstanding success stories of the BStA was its work with Dr. Paul Rusch to establish KEEP in Japan. The program, begun in 1949, was designed to help the Japanese become more productive in farming methods due to the limited land available. With the cooperation of the Japanese government, an experimental farm was established in Kiyosato, Japan, which attracted many
farmers eager to learn the new techniques. The true center of Bro. Paul's effort was in the St. Andrew Chapel, where he helped reestablish the Brotherhood's ministry, begun in 1902.

Baale Farm Project - This project was begun in 1983 as an outreach program to the people in Baale, Uganda, a farm village in the newly formed Mukono Diocese of the Anglican Church of Uganda.

Initially, the program involved support of a teaching farm for local people to become self-reliant, as much of their leadership had been lost under Idi Amin's rule. Funds were given for a chicken farm, building a home for and supporting the lay reader/teacher, rebuilding St. Andrew's Church, and help for the parish school program. Two container shipments of building materials, a tractor, farm implements, seeds, bicycles and clothing were sent. This resulted in establishing the Brotherhood in Uganda under the local leadership and sponsorship of Bishop who is now retired, Archbishop Livingstone M. Nkoyoyo. A local BStA evangelism program has since reached out to most of Uganda as well as the remote islands located in Lake Victoria. After several visits from brothers from the U. S., it was decided there was a great need for a water tanker, which the Brotherhood purchased from a firm in India in 1992. Under Bishop Nkoyoyo's direction, the tanker truck was used to bring fresh water to the refugees from the Rwandan war, resulting in the saving of thousands of lives.

In 1994 an orphanage was established to protect the local orphans. From the original 42 children, it has grown to an average enrollment of 70. Many of the children reaching the age of 18 have gone on to additional schooling at the local Christian University or a Vocational School. In July 2001, during a visit by the Brotherhood's then President, J. Vincent Welch, the orphanage was dedicated as the Archbishop Nkoyoyo Children's Home.

Subsequent grants from St. Margaret's Church, Annapolis, MD, and the Diocese of Pittsburgh were used to fund several improvements to campus facilities:

- A water tower was erected, supplying clean, fresh water to all buildings - most importantly the dormitory basins and showers.

- The dining hall was completed, providing the children a comfortable place to eat their meals indoors. Money for tables and chairs was donated by St. Stephen's in Billings, Montana.

- A grain mill became operational, which will provide continuing income for the children's home also became operational.
BROTHERHOOD OF ST. ANDREW

A Guide for Chapter Directors

For New or Current Chapter Directors

Robert J. Dennis, Past President
Revised July 2010
Foreword by Former National President, Ronald Warfuel

It is my privilege to introduce you to this valuable Guide, and I endorse it for use by every Chapter Director and potential leader in the Brotherhood of St. Andrew. In these pages you will discover practical tips from “A” to “Z” and experienced insight from the author about ways in which you can be a superior Chapter Director.

In its beginning the Chapter Director Guide calls for a necessary commitment from you and gives scriptural illustration for such a need. The Guide is quite user friendly and helps you to navigate appropriate chapter management. I find it complete in terms of the process in the things you should know and the text is well presented. I sincerely hope this Guide will assist you in reaching a passion for your Chapter, your Brothers Andrew and for your ministry. God bless you as you labor with love in the vineyard of the Brotherhood of Saint Andrew.

Serving Christ together, I am,

Ronald Warfuel, President
2004-2009
A Guide for Chapter Directors

Purpose: A guide for men who have become a Chapter Director in the Brotherhood of St. Andrew, with suggestions which can help directors in their ministry to their chapter and parish.

Plan: To provide chapter directors with a reference tool to use with a new or existing chapter that covers topics as holding meetings, following our Disciplines of Prayer, Study and Service as a Rule of Life, attracting new members, starting a Junior Chapter, attendance at an Assembly or Provincial meeting, planning worship services and events, promoting our men’s ministry outside of your parish.

As a reference source for information you can use at the chapter level, you are provided with suggestions that have been proven to work. Please share the information in this Guide with your fellow chapter officers. The Brotherhood’s Web Site www.brothersandrew.net also has items that can be downloaded, such as forms, brochures, and our Field Operations Reference Manual.

Preparation: This Guide will complement any method you use for the training of your chapter officers and your membership and please remember that there are other chapter officers as well as your rector, to work with you as you promote your parish’s men’s ministry. The Vice Director, Secretary and Treasurer each have a ministry and represent the leadership of your chapter, and a section that follows describes the responsibilities of each chapter officer position.

In 2 Timothy 2:1-2, Paul writes, “You therefore, my son, be strong in the grace that is in Christ Jesus. And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also”. As a chapter director you are a leader, a teacher and a mentor to the men and boys in your chapter.

Prayer: Heavenly Father, we praise your name, and ask that the Holy Spirit be present during our chapter meetings and in our daily lives to guide and direct us. Help us now and always as we seek to know and love you more and as we live our Rule of Life in prayer, study and service to you in the spread of Christ’s Kingdom among men and boys. All this we ask through your only Son our Savior Jesus Christ. Amen.

Organizing a Chapter: There are specific instructions which are outlined in the Chapter Sponsors Guide and the Field Operations Reference Manual that explain the process to follow as you organize a chapter in the Brotherhood of St. Andrew. Both references will be helpful to use and can be downloaded from our web site, is a chapter sponsor has not be appointed. A chapter most often starts through the efforts of a Field Leader in the Brotherhood of St. Andrew and these men have the responsibility to work with laymen and clergy to start new chapters in their respective geographies. They are referred to as Provincial Presidents (Province), and Diocesan Coordinators (Diocese). They also work to retain existing chapters and become a liaison between the Brotherhood, the province, the diocese and the local parish. For many new chapters they will be the sponsor, or they may appoint an experienced Brother Andrew to work with the men to provide guidance as a new chapter is formed.

His role is to inform, instruct and mentor a chapter during its early formation, and then to periodically follow up to see how it is progressing. Your sponsor is a man who is committed to the formation, training and spiritual growth of the men in the chapter. He can be reached by telephone or e-mail, and when planned, will visit with the men as may be needed.
The Field Operations Manual has a section devoted to “How to start a Brotherhood of St. Andrew Chapter in your Parish” and the section titled, “Chapter Retention Plan” is included in this Reference Manual. Both sections will prove useful to you and have ideas you can implement for training purposes.

Holding Meetings: Initially, schedule meetings on a day and time that will attract as many men as possible to attend. Although weekday evenings are preferable, a meeting can take place early during the day or on a Saturday morning to suit the men who may work late during the week. Men can still find time to be with their families afterwards on Saturdays. Sundays are not the best choice for holding meetings, since there will be chapter members who have responsibilities requiring their participation during the Eucharist by serving on the altar, or as ushers and lectors, and there are men who teach Sunday school.

The main point is to make the initial meeting time and date available to all who want to attend and become members of your chapter. Start on time, serve light refreshments, and end on time. This is not a vestry meeting, and I encourage you not to run it like one. Open the meeting with prayer, discuss relevant business issues the chapter may consider for service, have adequate time set aside for study, pray for each other as requests are made known, and close the meeting with prayer. The Brotherhood’s Devotional Handbook is most often used by chapters for the prayers to open and close meetings. Additional petitions and intercessions can be added where indicated in the Handbook.

Following our Disciplines as a Rule of Life: On page 3 in the Brotherhood’s Devotional Handbook in the section titled, An Order of Worship for Chapter Meetings, we recite the three Disciplines we adhere to as part of our Rule of Life. As you know, they are the Disciplines of Prayer, Study and Service. To restate them, for Prayer, it is to pray daily for the spread of Christ’s kingdom, especially among men and youth, and for God’s blessings upon the labors of the Brotherhood.

For Study, it is to study the Holy Scriptures regularly and the teachings of the Church, to attain a better understanding of how to follow Christ and bring others into his kingdom. For Service, it is to make continuous efforts, week by week, to bring others nearer to Christ through his Church.

During our opening prayers at our meetings Brothers Andrew recognize their commitment faithfully to keep the three disciplines and that we are called to make new disciples through our men’s ministry. As members of the Brotherhood, we are to be like Andrew who brought his brother Peter to Jesus. Our mission is to bring people, especially men and boys, nearer to Christ through His Church, and to maturity in our relationship with Him. Our practice of the Disciplines must focus on praying and studying daily and leading people to Christ, first and foremost. That is our vision and ministry and we as Brothers Andrew make this commitment.

Suggestions for praying in a small group or chapter setting: As a Brother Andrew we have an opportunity to pray in a small group setting during our meetings, in addition to those recited at the beginning and end. We use the Devotional Handbook, or you may use the Book of Common Prayer for example, instead. Use Morning Prayer, Evening Prayer or Compline at meetings, or any collects and special prayers offered in the BCP that you feel are appropriate for use.

Silent prayer, praying out loud, or reading prayers from the BCP or other book of prayers can be used, especially if men are uncomfortable speaking on their own. Praying for chapter members who have asked for prayers, which may include praying over the man, is important, not only for the man receiving your prayers, but as an opportunity to build a spirit of unity and trust in the small group, your chapter.
Prayers may be said by the director, or any other person asked to lead them. Other members may join in for intercessions and petitions, and some men may choose to pray silently. We must respect each man for his choice, and not make anyone uncomfortable. It is suggested that when prayers are said by a more experienced intercessor that he be brief, unless a need is evident. All prayer is communicating with God, and He knows what we need before we ask. Whether you sit, stand, form a circle, hold hands or bow your head, all are appropriate.

Many chapters have often used prayer chains to circulate prayer requests asked by the membership, their families, parishioners and friends. The prayer requests can be communicated by telephone, e-mail, or placed on your Sunday parish prayer list, but whichever method is used, it is important to maintain this list, ongoing. It is also important when possible, to update the chapter members on the status of a request, whether to continue or not, and how the prayers are answered, as they become known.

Suggestions for study in a small group (chapter): The Upper Room’s Daily Devotional sums up what our study is all about, and that is “Christ is among us in fresh ways when we gather together, listening to God and to each other”. This is what a chapter meeting is all about, to gather together to grow spiritually, encouraging each man as a “band of brothers” to persevere, leading to maturing in our relationship with Jesus Christ.

To begin the study portion of your meeting, select a topic to study from the Bible in the form of a relevant passage(s) of scripture. Have someone read the passage(s) aloud. Then pause with a short period of silence for reflection. Choose questions that focus on the passage(s) and can be answered by each person in a way which they can relate to in their everyday lives, and share this with the other chapter members. Ask open ended questions that require more than a yes or no answer. This will require preparation work before the meeting to include discussion topics the men may want to reflect upon and study. Having clergy involvement in this process is highly recommended.

If a member chooses not answer a question that is his choice and it may simply mean that he needs more time to digest the passage(s) and determine how it relates to his life, or it is too sensitive for him to discuss. Please remember that a level of trust must be achieved that will enable a man to be comfortable to share his thoughts in the study sessions, even at a later date. All personal sharing must remain confidential between the chapter members, and must not “leave the room”.

The questions may naturally flow, can be in a written handout, but either method will encourage discussion as you progress through the study part of your meeting. We ask that the Holy Spirit be present at our meeting through prayer, but in discussion we talk about His presence in our daily lives. We ask each other the question, what we think the Holy Spirit may be saying to us as we read the passage(s).

At the end of the session, the men should pause for a moment, be quiet, and then pray for each other about what was shared together, what was learned, and how we are growing as men in our faith. This is important, as it is a bond that the members are forming, and one which will never leave them.

If you select a men’s book about spirituality or any other publication that will enhance your prayer and study life, everyone will benefit from this. I have listed a number of books and websites to choose from in a later part of this Guide, to consider as a resource meant to be helpful to you as you progress in prayer and study during your meetings.
There will be men who are very talkative, often express their opinions, and may monopolize much of the discussion time together. It is recommended to gently move the discussions in a direction that includes the other members at the meeting. While some men may be quiet and reflective, or not willing to share, a too talkative man will add little value if he is relentless in giving his opinions. This person can be useful if there is unusual quiet during the discussions, but less than desirable if you want to keep the meeting to a manageable time frame.

If a member appears to be too disruptive in his eagerness to talk, he may require reminding after the meeting that each man has equal opportunity to share his thoughts about the topic covered during the meeting. The good of the many, versus the good of the one, has to apply here. As chapter director, you are the best judge in this situation.

Suggestions for service for a small group (chapter): Our discipline of service is to make continuous efforts week by week, to bring others nearer to Christ through his church. This may be the most difficult of the three Disciplines because it is often misunderstood. Yes, we do good works, and no, we are not an extension of the Building and Grounds committee or Vestry at our parishes. Chapters do have fund raising events for important projects they identify, which become part of the chapter’s service activities, and donating the money raised to good use.

What will our mission and ministry become, is a decision that needs to be considered carefully. Do we focus on bringing people into a relationship with Jesus Christ, both to the churched and unchurched alike, and a little less on raising money? You can do both of course, but focus on tomorrow, and prepare through training to do what we have committed ourselves to do as disciples for Christ. Through the Discipline of Service we must be at all times, disciples making disciples, otherwise we will not be fulfilling the Great Commission. This Guide’s intent is not to discourage service projects and fund raising, just to suggest that as you begin a new project, determine what the true benefit will be to your chapter, your parish, possibly to your community, and to the Brotherhood of St. Andrew. As the chapter director it is your responsibility to promote a mission your rector approves for the chapter.

Attracting new members: Our ministry to men and boys is to reach out to parishioners, family and friends with an invitation to become a member of your chapter. Your evangelism efforts will help grow the parish as you fulfill the Discipline of Service.

There is a strong belief that men want to be challenged, and to believe that they will make a difference in their life and the lives of others. Most men do not want to waste their time attending an event that doesn’t appeal to them. Men are not as readily willing to talk about their faith as women are and afraid to appear vulnerable to other men. There has to be a level of trust built up between the men as mentioned, and they need to see that what they are doing makes a difference. We can transform the lives of those we mentor, as we lead them to Christ, by being Christ-like, and through our example, we will attract new men into the chapter. Remember the phrase, “I want to be like him” or “I want to have what he has”. Haven’t we all said that about someone during our life time!

The chapter can sponsor a men’s day at the parish level, and have a theme that will work to invite the men and boys to attend. Some chapters hold cookouts, or have retreat weekends that are full of outdoor activities. Men like to cook and most like the outdoors and these events get the men together, giving them time to meet one another and make new friends. Have a time for prayer set aside. Fellowship is important and necessary time for men to enjoy themselves and without some time for fun men can get bored.
A follow-up activity is necessary to plan next, and be interesting to encourage the men to attend. Plan to open with prayer, include study that will be interesting and informative, and involve your clergy in planning from the start. The priest’s support of your efforts is critical to the success of your plan. The best invitation is a personal invitation, so please invite the new men to attend your next meeting yourself or through another member. Offer to drive the men to the meeting, and back home afterwards. This is similar to a buddy system and everyone needs someone to encourage them along the way, especially for a man who is new to your church and its activities.

At the follow-up event, again with clergy involvement, plan the meeting to be special, with refreshments, opening with prayer and having a discussion covering a study topic that is non-threatening to new attendees, so that they will feel comfortable participating in as they share their feelings about the subject.

There is a time for seriousness and a time to laugh, and as we say, “all work and no play, makes (insert name) a dull boy”. Any event your chapter holds to attract new members should focus on the men meeting together for fellowship, friendship and fun. What follows is men getting to know each other and finding common areas of interest that men can talk about and relate to, as friendship are developed. This is one way to get men to come back at the next event or meeting.

Youth: starting a Junior Chapter: The information provided in this part is written for use as a guide and to highlight the most important details to understand as you consider sponsoring a junior chapter for your parish. The boys ages range from seven to college age, and the older boys can act as “big brothers” to the younger ones. As the boys become young adults they will be encouraged to join with the senior chapter, and fewer young men will be inclined to leave church as so often happens.

Before a senior chapter decides to form a junior chapter, your clergy must approve this plan, and the men who agree to be sponsors and mentors to the boys, must complete their diocesan requirements for any workshops mandated for adults who are Sunday school teachers, youth workers and ministers and clergy. It is highly recommended that you adhere to this ruling as may be in force in your diocese.

At least two adults must be present at junior chapter meetings, and a suggestion to consider, is for the senior chapter to pay the dues for the boys. The junior chapter can use the Brotherhood’s Devotional Handbook at its meetings, and adhere to the same Disciplines as the adult chapter members commit to. The sponsors are mentors and attend meetings to ensure that planned activities are organized in a fashion that keeps the attention and interest for the boys.

The purpose of a junior chapter is not meant to replace any existing youth activities at your parish, but to focus more on the spiritual life and growth of the boys. Appropriate study materials should be selected by the clergy and chapter sponsors, to include the Bible, the BCP, and relevant books on spirituality. Audios and videos are an excellent tool, and include lectures that are structured to teach the boys about accepting Jesus Christ as their Lord and Savior, and how to live their life as a Christian.

The junior chapter can elect officers and conduct a meeting similar to a senior chapter. Most important, their meetings need to be run in a manner that captures their interest, and it does not need to resemble a senior chapter in its format. The purpose for a junior chapter is to reach the youth now, and avoid the potential of their “graduating” from church after they are confirmed. At that point in time they enter the 18-35 year old group which is poorly represented in our Church today. Junior chapter members are the senior chapter’s future leaders, and need our mentoring now.
The senior and junior chapter members may also join together each month for Corporate Communion, and attend any Assembly, Provincial or National meetings, when possible. If there is an annual Communion Breakfast or an annual St. Andrew’s Day celebration, invite the boys to attend and bring them with you.

A senior chapter may also consider taking the boys to places of an historic or important religious nature, as well as youth camps, retreat centers and even sports events as is appropriate. There is no reason why the boys can’t have fun and enjoy themselves while they learn. Please take this into careful thought when planning takes place.

Attendance at other meetings: Assembly, Provincial and National Council Meetings: Provinces have Assemblies that are organized and have meetings during the year. To form an Assembly there must be a minimum of four chapters willing to organize, and usually in close enough proximity of one another. Please review the section titled “The Assembly Plan” in the Field Operations Reference Manual, which is accessible from the Brotherhood’s web site, for more detailed information. The Reference Manual provides instructions on how to begin organizing an Assembly, description of officers’ responsibilities and even sample bylaws.

Some chapters may not have other chapters nearby and are unable to form an Assembly. If your diocese has only one or two chapters, consider soliciting neighboring parishes without a chapter to promote the Brotherhood. This is an excellent opportunity for you to encourage the formation of new chapters. Please consider inviting these men to attend your meetings from the parishes that may have few men, but could develop an interest to form a chapter, learning directly from you what it involves and how meetings are conducted. If they choose not to form a chapter, these men can become members-at-large and attend your meetings, as they decide.

Forming a chapter-at-large is a new concept to consider if there are small parishes that are close enough to one another, allowing men from each parish to join together into one chapter, at least initially. More information is available in the section titled, Chapter-at-Large in this Reference Manual. Regardless of a chapter’s status, staying isolated can in time lead to limited growth potential, and the eventuality of the chapter becoming inactive.

Organizing men into Assemblies, having Province level activities and meetings, and holding our annual National Council Meetings, play an important role in the life and ministry of the Brotherhood. Please encourage the men in your chapter to attend these meetings to learn more about the Brotherhood, be at a forum where ideas can be shared, and a place where men can network to grow our ministry. Become part of our National, Provincial and Assembly leadership to ensure that men who are committed to learn and train together will have a place to share ideas that are essential to the healthy growth of our men’s ministry.

Our National Council Meetings are required to be held annually as indicated in our Constitution and Bylaws. Reports are presented, elections are held, the annual budget is approved, workshops for training purposes are given, wonderful fellowship is had by all, uplifting worship and renewing friendships take place during each meeting. The meetings are informative, educational, and inspirational and time well spent. Many lasting friendships have been made by men who have attended our National Council Meetings, as well as those at the Assembly and Provincial level.

Planning worship services and events: We have touched upon having Corporate Communion during your Sunday services, and celebrating the feast day of St. Andrew, which are both important. There is a joint re-dedication service that includes the Brotherhood and the Daughters of the King chapter members, which can
be part of any Eucharistic service. A copy can be obtained from our website. The installation of new chapter members and new officers is also an ongoing event.

Many chapters participate in men’s days, quiet days and retreats. Spending quiet time in prayer and reflection, away from all the busyness and distractions in our daily lives allows us time to listen to what God is calling us to do. It is a time for men for spiritual renewal, for worshiping together, for fellowship and the sharing of our faith. Planning a retreat or quiet day should include clergy participation and have a theme and the lectures, meditations and activities center the on that theme.

A Brother Andrew is a prayer warrior and a man who is willing to share his faith. It is evident by his actions and the example he lives in his daily life that others see the Christ in him. The events will ensure renewed dedication and commitment to the Brotherhood vision and mission, and will attract men who are seeking a deeper, personal relationship with our Lord and Savior Jesus Christ.

Promoting our men’s ministry outside of the parish: Where can we promote the Brotherhood of St. Andrew outside of our parishes? An excellent opportunity to promote the Brotherhood is when you attend an event and can be with either laity or clergy, or both together, such as our diocesan workshops, committee meetings and conventions. Promote the Brotherhood of St. Andrew as your men’s ministry of choice to the people you meet, both men and women. Have business cards made up, so you can hand them out to the people you speak with as you build a network with them. Networking in this manner is how many people learn more about the Brotherhood and your ministry in the diocese. A one-on-one chance for you to talk about how your life has been changed since becoming a Brother Andrew, as you witness to them about your faith you can explain how a chapter can benefit their parish. You may be the first man to contact laymen or clergy in a prospective parish, as you “plant the seed” that may in time lead to the formation of a new chapter. The decision to pass along contact names to another field leader to follow up with may make sense if the parish is not located near you.

Payment of annual dues: A religious organization must have steady income to function, and most of our income comes from the collection of annual dues from our membership. Our total income is used to pay for overhead such as employee salaries and benefits, stationery and supplies, rent and our St. Andrew’s Cross Magazine. It is essential to have a National Office with salaried employees to perform the duties necessary to support our men’s ministry. We would not function without one. Therefore, paying dues is a commitment to the ministry of the Brotherhood and for the spread of Christ’s kingdom in the Episcopal Church and Anglican Communion. Your stewardship commitment to the Brotherhood of St. Andrew and is one we encourage you to prayerfully continue.

Newsletter or Website: Some chapters have a website they use to promote the Brotherhood and for communicating chapter meeting information or upcoming ministry activities. A Province or an Assembly may consider a website or a newsletter. Having a website is a great communication and promotional tool, and needed information can be accessed and downloaded at any time. The newsletter is another tool to promote the Brotherhood within a chapter, diocese or a province. Articles about men’s spirituality, training tips, important news and information, and can be circulated at no cost to all members who have e-mail addresses, or handed out at meetings. Your newsletter supplements the St. Andrew’s Cross Magazine, which is printed quarterly, and enables you to share local information, in a timelier manner to your membership.
Resources:

Recommended prayer and study materials:

First and foremost the Bible is by far the best prayer and study reference book to use at chapter meetings. However, to supplement your prayer and study efforts, the books and websites listed here are reference sources for you to explore, they are very useful, enlightening, and current with today’s men's spirituality, and by no means are the only resources available. I am sure there are many more that you may be aware of, and that you may be using for training, and for prayer and study.

Daily Devotionals:

The following daily devotionals listed are widely known and popular. They are well organized and written, provide time for praying, meditating, studying scripture, and have recommended scriptural readings. They are a constant daily companion for many who read them during their quiet time with our Lord. If you aren’t familiar with each of them, please check the websites that are provided, or speak to your parish clergy about them, for guidance.

Forward Day By Day: www.forwardmovement.org or 300 West Fourth Street, Cincinnati, Ohio 45202-2666

Upper Room: www.UpperRoom.org or The Upper Room, P.O. Box 340009, Nashville, Tennessee 37203-0009

Our Daily Bread: www.rbc.net or RBC Ministries, P.O. Box 2222, Grand Rapids, Michigan 49501-2222

Daily Word: www.dailyword.com or 1901 NW Blue Parkway, Unity Village, Missouri 64065-0001

Equipping the Man in the Mirror: www.maninthemirror.org or toll free at 1 800 929-2536 to order subscription

Bible Reading Fellowship: www.biblereading.org or toll free at 1 800 749-4331, P.O. Box 380, Winter Park, Florida 32790-0380.

Books to read:

For prayer: Luke 11:1, “Lord, teach us to pray, just as John taught his disciples”.

The 1979 Book of Common Prayer is highly recommended, and often used

The Prayer Saturated Church: Cheryl Sacks, 2004, NavPress, Colorado Springs, Colorado

Intercessory Prayer: Dutch Sheets, 1996, Regal Books, A Division of Gospel Light, Ventura, California

Prayer (Too Busy Not To Pray), Bill Hybels, 1994, Christian Basics Bible Study, InterVarsity Press, P.O. Box 1400, Downers Grove, Illinois 60515-1426, or visit: www.ivpress.com

Don't Just Stand There, Pray Something, Ronald Dunn, 1992, Thomas Nelson Publishers, Nashville, Tennessee

For study and service:


Websites to visit:

Brotherhood of St. Andrew: www.brothersandrew.net

Man in the Mirror: www.maninthemirror.org

The Barna Group: www.barna.org

National Coalition of Men’s Ministries: www.ncmm.org

Honor Bound Men’s Ministries: http://honorbound.ag.org

Campus Crusade for Christ: www.ccci.org

Websites for free men’s ministry downloads with daily devotional, weekly leadership and evangelism information, which requires signing up:

Weekly Briefing: www.maninthemirror.com

A Look In The Mirror: www.maninthemirror.com

Building Church Leaders: www.christianitytoday.com

Outreach & Evangelism Today Newsletter: www.christianitytoday.com

Honor Bound Men’s Ministries-weekday devotional download: http://honorbound@ag.org

Please note the resource books listed are suggestions for small group or chapter study, and for personal growth reading. The devotionals are recommended because of their format and content, and are easily available to obtain for your personal use. The websites are highly recommended for the wealth of information they have available for you to access, and download information about men’s ministry, leadership, evangelism, and training. Some downloadable items will have a cost to purchase, but often they will be free, as indicated. The books, devotionals and web sites listed here are reference sources for you to select from. You may have other prayer and study resources, but these are listed here to provide more of a variety for your review and consideration.
Chapter Director Questionnaire:

This Questionnaire is designed first, for you to evaluate yourself and your chapter and can referred to ongoing
to re-evaluate your progress, and secondly, to encourage you to develop a vision and mission for your chapter.
These questions are written only to inspire you to a greater leadership role in your chapter, parish and commu-
nity. This is a guide to direct you towards considering what your chapter’s mission and ministry will ultimately
become. As a director you are a coach, mentor and leader, and part of a ministry team. Finally, please re-
member clergy involvement and support is essential for the health and growth of your chapter.

1. Do you have a vision for your chapter? What’s your dream for five years for now? List a few detailed hopes
you might have.

2. Do you understand your responsibilities as director? Do you understand the things that aren’t your respon-
sibilities? Where is it unclear for you?

3. Are you getting clergy support for your group? (Lack of support can be deadly) If not, are there clergy in
your diocese who might be willing to help?

4. Do you have a plan for training officers? If not, do you have a Diocesan Coordinator who could help you
devvelop a plan?

5. In what ways is your chapter visible to the other men in the parish?

6. After giving it some prayer, which men in your chapter seem like potential leaders? What are some of your
ideas for mentoring them along the way?

7. Do you have young men you’d like to involve in the life of the Brotherhood? What are some ways you might
begin to make that happen?

8. If there is are Assembly or Provincial level meetings in your province, would you participate? If they are not
presently available, would you work towards organizing a group of men for this purpose?

The purpose of the eight questions listed is meant for you to consider how you may implement your vision and
mission into the life and ministry of your chapter. If you wish to speak to someone at the National Office or a
national officer for assistance, we are only an e-mail or phone call away.

17
Chapter Officer's Responsibilities

Director

The Chapter Director is the presiding officer and coordinates any planning for monthly scheduled meetings, for worship, for study and all other chapter events. The Director is the key contact person for the chapter, is responsible to complete an annual report to our National Office and provides the leadership in following the Brotherhood Disciplines of Prayer, Study and Service. The Director is the lead Brother Andrew for evangelism outreach in the parish and in his community. He is the liaison with his parish clergy and its other organizations, and represents the Brotherhood to his fellow parishioners. He may also take a leadership role in his Assembly, Province or at a National level, and may be the chapter's representative at our annual National Council Meetings.

Vice Director

The Vice Director presides at meetings in the absence of the Director. He will assist the Director with any planned activities needing his leadership, or to be responsible for what is delegated to him by the Director. He may attend other meetings as requested as a representative for the chapter or its Director. The Vice Director may be a mentor to new members or be assigned other specific duties, such as mentoring a Junior Chapter as one of the adult leaders.

Secretary

The Secretary functions as a recorder of minutes as taken at meetings, and communicates to the membership reminders about the next meeting or notices for other event dates and times. He may be asked to write letters, or send e-mail messages as asked by the Chapter Director. He may also be asked to submit articles for publication in the St. Andrew’s Cross Magazine, for his parish bulletin or newsletter, and Province newsletter. He may be asked to order supplies for his chapter, such as Handbooks, pins, brochures and any other items determined to be needed.

Treasurer

The Treasurer collects funds received by the chapter, deposits them at a local bank and disperses these funds as authorized by the Director or as a chapter requests him to. He will submit a report at chapter meetings as requested, and the Treasurer's records must be audited annually by the Chapter Director, or someone appointed by him, as any parish organization is asked to do. A checking account can be opened independently of a parish's general funds bank accounts, if decided, and with strong emphasis in choosing a bank that offers no fee checking. The account must be opened as a non-profit and be designated by the Chapter number and parish name, and as an example may have as its account title the wording: Chapter ## of The Brotherhood of St. Andrew, or Chapter ##, Name of parish, The Brotherhood of St. Andrew.
Chaplain

The Chaplain may be elected or appointed, and be the Brother Andrew, other than the clergy who leads the chapter in prayer. He may assist the Chapter Director with the selection of study materials, and present choices that he has reviewed with the chapter’s Spiritual Director, or from what he has researched on his own. He will work closely with the Director and the Spiritual Director (clergy) to develop worship opportunities and study programs for the chapter.

Spiritual Director

The Spiritual Director is a member of the clergy and generally the parish priest. A chapter may not conduct meetings at a parish without the permission and support of the priest-in-charge or rector. He or she may work with the Director and Chaplain to plan worship activities, recommend study materials to the membership and be the celebrant at a Eucharist the chapter plans. The Spiritual Director must be the person who supports the men’s ministry from the pulpit, and promote the Brotherhood to other men in the parish. The clergy may choose to become more involved in the Brotherhood in the Province or participate on a national level, as the opportunity arises for him.
Lord, Teach Us to Pray

A Guide to the Discipline of Prayer

Robert J. Dennis, Past President

REVISED JULY 2010

The First Brotherhood Discipline in our Rule of Life
One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, “Lord, teach us to pray, just as John taught his disciples.” He said to them, “When you pray, say: “Father, hallowed be your name, your kingdom come. Give us each day our daily bread. Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation.” “Then he said to them, “Suppose one of you has a friend, and he goes to him at midnight and says, ‘Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.’ “Then the one inside answers, ‘Don’t bother me. The door is already locked, and my children are with me in bed. I can’t get up and give you anything.’ I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man’s boldness he will get up and give him as much as he needs. “So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks the door will be opened. “Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!” Luke 11:1-13, NIV.

We recite the meaning of the Discipline of Prayer from our Devotional Handbook, as part of our worship at chapter meetings, and it states: The Discipline of Prayer is to pray daily for the spread of Christ’s kingdom, especially among men and youth, and for God’s blessings upon the labors of the Brotherhood.

The purpose of the Guide is to teach and emphasize the importance of daily prayer in our lives today. The Discipline of Prayer is the first of the three Disciplines and the most important, and sometimes overlooked as we go about accomplishing our work, family, recreational and church life commitments. The Guide will provide an overview of what prayer is about, how to pray, when to pray and questions to reflect upon during time set aside for prayer at chapter meetings or for private prayer by the membership. It is by no means all inclusive, and it is not the only reference source you will read as you seek to grow to spiritual maturity in Jesus Christ, which is what Christians strive to achieve in their lives today. A journey that has its rewards, its temptations and times of trial, but we are never alone with Jesus by our side.

Our ministry to men and boys in the Episcopal Church and Anglican Communion requires constant prayer as we discern our individual gifts that we have been given from the Holy Spirit. The exercise of our gifts benefits the mission and ministry of the Brotherhood of St. Andrew. A ministry you have been called to! “With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith. We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.” 2 Thessalonians 1:11-12, NIV.

Do you remember this expression: “Pray like it all depends on God, work like it all depends on you”? God is at work in you and God is at work in me. What are you and I going to do about it? “I Press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.” Philippians 3:14, NIV. We must pray about what we are called to do, and ask others to pray for us.

There are many forms of prayer we use during the times we are in pray, either alone or in a group setting, and many of us have a particular routine we are comfortable with as we communicate with God each day. Selecting a time of day, a place to pray and prayers to say silently or out loud is most important. Prayer is an important part of the worship services we attend each week, and demonstrates our faith in our Lord and Savior Jesus Christ, and through the grace we have been given, so freely and undeserved. “Now faith is being sure of what we hope for and certain of what we do not see.” Hebrews 11:1, NIV. Through our faith we believe God is guiding us to do His will.
The Discipline of Prayer is part of our Rule of Life. It is the power behind what drives us towards the constant renewing of our faith. We are a work in progress. We are not perfect, we have flaws, but we persevere in prayer. “For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God.” Ephesians 2:8, NIV. God’s grace is constantly unfolding for us in our lives today and expressed through His kindness, shown by His love for us through His Son, Jesus Christ.

In the recent issue of the Forward Day By Day, for a meditation dated April 7, 2007 the writer discusses a meaningful prayer handed down by the Eastern Orthodox, and it is: “Lord Jesus Christ, Son of God, have mercy on me, a sinner.” It is used as a meditative prayer, a prayer to calm oneself and a prayer asking for forgiveness for our sins, which is simple, easy to remember and effective. This Guide will continue in that fashion and provide you with what may prove useful in your prayer life and for that of your fellow chapter members.

The Guide will cover praying quietly, out loud, in a group setting, during a church service, using music to enhance your worship, praying for yourself and others, and listening during quiet times of reflection for answers to your prayers. There will be a section at the end of the Guide that will provide web sites to access for more information on prayer, books and magazines to reference for individual and chapter use, as well as questions designed to encourage you to explore more of what you seek to achieve in your daily prayer life.

“Yet I hold this against you: You have forsaken your first love.” Revelation 2:4, NIV. We are all seekers, and looking for answers to what is important in our life today, to things that have happened to us in life, and to overcome what we fear most in life. The love of God and the need to be in union with Him is as important today as in any time in the past. Probably more so! We have too often put other distractions or loves on a higher level of priority than we should have, and that interferes with our spiritual nourishment and development. All things begin with prayer.

The first of the three Disciplines, Prayer, can be compared to a three legged stool or tri-pod. The stool cannot stand upright without the use of all three legs. The two Disciplines of Study and Service make up the necessary three legs for the stool to stand upright. The imagery of Brothers Andrew standing upright as men of God comes to mind. The Discipline of Prayer is the foundation of all spiritual disciplines and teaches us to be in communion with God, on a daily basis. The imagery of Brothers Andrew standing upright as men of God comes to mind. The Discipline of Prayer is the foundation of all spiritual disciplines and teaches us to be in communion with God, on a daily basis. We learn that prayer is conscience conversation with God, and then to learn to listen for His answers, which is not always easy. As we know, prayer is a two-way communication, just as a conversation is with a friend and not just a monologue. It is shared, and will only be when we learn to listen during the quiet times we set aside for personal prayer.

If we are unable to set aside quiet time and rest in our Lord, then the stress, the distractions and the busyness to enter and take hold of our lives leading to the “dry spells” which discourage us from a prayer routine that is consistent on a daily basis. In the book titled: A Man’s Guide To Spiritual Disciplines, Patrick Morley talks about in Chapter 3, that we need to learn to see prayer as the most powerful and efficient use of our time. Think about it! The efficient use of our time is a concern when it distracts us in our busy lives, and we find less time to pray. Please review the following questions for use as a guide.

1. Do you set aside a specific time to pray?
2. If you miss the time you normally set aside to pray, do you find another time to pray?
3. What do you find the easiest to pray about? What do you find the hardest to pray about?
4. Have you led people in prayer at chapter meetings, church, at home or on other occasions?

The previous questions you answered were written to help you think about your prayer routine. This Guide is to support you in the adherence of this Discipline. Sometimes men say that they are not good at praying, or
they don’t know what to say or how often to pray. The Scriptural quote from Luke, “Lord, teach us to pray” clearly indicates that the Disciples looked to Jesus to help them, and so are we. But first we need to invite Jesus in our lives. “Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.” Revelation 3:20, NIV.

Let’s open the door and invite Him into our lives now, which prompted me to write this prayer: Dear Lord Jesus Christ, I praise your name, and thank you for all the gifts you have given me. Please be with me in my daily walk with you, and guide me in my journey to spiritual maturity in you. Help me to understand your will and that your will is my will. Thank you for dying on the Cross for the forgiveness of my sins, and help me to forgive the sins of others. All this I ask in your glorious name. Amen. Prayers can be simple, direct and what you are comfortable with. You don’t get extra credit for lengthy prayers.

We all are at varying stages of being a prayerful person. In an issue of Pray! Magazine several principles were identified for new pray-ers that can be highlighted here. The first is that prayer is a love relationship with God. He loves us unconditionally, is compassionate and slow to anger, and does not treat us as our sins deserve. The second is that prayer is a language of humility and takes time to learn. We must not be overwhelmed by it, and be patient to listen and learn. The article continues with encouraging the use of these words, I’m sorry (confession and repentance), thank you (gratitude) and please (petition). Repentance wipes away our sins, gratitude acknowledges the many blessings we have been given, and then we can bring humbly our petitions for ourselves and others to Him.

The third is that prayer is a conversation with God. It is marked with open communication, just as we would be able to talk with a good friend who you delight in speaking with. We praise God, we thank Him, we confess to Him and we listen to Him. We must remember that we go to Him in prayer for more than asking for what we desire most, and what He grants us is an outcome of prayer.

For number four, prayer is a habit and one that takes time to develop. Praying can be done at anytime and anywhere, but make time for to pray, which I continued to emphasize. Jesus often went off to pray, leaving the Disciples behind. “But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your father, who sees what is done in secret, will reward you.” Matthew 6:6, NIV.

Our chapter meetings begin and end with prayer, as should any meeting in church. A Brother Andrew is a man of prayer, and may be called a “prayer warrior”. Whether you consider yourself to be one or are striving to be one, be foremost an example to those you attend meetings with by demonstrating that prayer is an important first step in discerning God’s call to us for mission.

Have you heard men say “let’s leave the work and the praying to the women, and then it will get done” at church? At most parish services you will see more women and children in attendance, and men continue to be under represented in number. There are grandmothers taking the children to church, single mothers bringing their children with them, and fathers dropping them off for Sunday School, and then returning later to pick them up. The statistics published by the Barna Group (www.barna.org) are startling as to what has happened since World War II, with fewer families worshipping together and what its impact has been on the church. Why have we become so complacent? Do we no longer believe that we can make a difference in our lives, and those of our loved ones? Our mission for the Brotherhood must be to change that negative trend. Where do we begin, we begin with the Discipline of Prayer and let the answers guide us to what to do to reach out to men to come back to church.

A quotation from Robert MacAfee Brown reads, “Prayer is like a foreign land. When we go there, we go as tourists. Like most tourists, we feel uncomfortable and out of place. Like most tourists, we therefore move on before too long and go somewhere else.” This may not be how many of us are, but what about the men and boys we are trying to reach? Do we want to make a difference and transform lives in the process, leading
them to Christ? Yes, we do! Our mission, and should we choose to accept it is to be a discipline making disciples. We are called, equipped and sent, as Patrick Morley states in No Man Left Behind. We are called to walk with Christ, equipped to be like Christ and sent to work for Christ. Sounds intimidating? Yes, but men love to be challenged, don’t we! We will work together, shoulder-to-shoulder towards the goal He has set for us.

There are many techniques for praying that we use, and countless numbers of prayers that have been said over the centuries and more books than anyone could ever read, written about praying. More web sites to access, our clergy are available to guide us, and our fellow Brothers Andrew willing to mentor us. With this abundance of help available to reference, then let us proceed to areas that this Guide may help with. The once-a-day prayers listed next are simple and written to encourage you to write your own, and to know that they can be your prayers to use in your prayer routine.

Write a prayer or use these if you wish for each day of the week during your quiet prayer time, or anytime for that matter. Begin with Sunday, and continue with each day of the week, for example:

Sunday: Lord Jesus Christ, you died on the Cross as a sacrifice for my sins. I thank you for forgiving my sins through the grace you have freely given me. Guide me in my worship of you today, and lead me in the path you are calling me to follow. I ask this in your glorious Name. Amen.

Monday: Heavenly Father, please be with me as I begin a new work week, a new week of challenges and responsibilities, and the uncertainty of what lies ahead. Please help me to turn it all over to you and let go as I draw nearer to you, and I invite you to enter my life more fully. All this I ask in your Name. Amen.

Tuesday: Dear Lord, my Savior, I praise your Holy Name. Thank you for this day and thank you for the gifts you have given me to do the work I have to do. Help me to understand what is important in my life and for those I love. Teach me to persevere in prayer, as I petition you today for the names I lift up to you for healing, comforting and guidance. Through your will, all things are possible. Amen.

Wednesday: Father God, you have been with me this week leading me in my path, the path I follow to be closer to you, the direction I take that you have shown me. Please be with me today as I continue to face the challenges set before me that you will help me with, and draw me ever closer to you. I ask this in your Name. Amen.

Thursday: My Lord and Savior Jesus Christ, I ask in my prayers today to bless the work of the Brotherhood of St. Andrew, and all men’s ministries that bring men and boys into a closer relationship with you. Through your saving grace we are called to spread Your Kingdom, today, tomorrow and always. Through you all things are possible. Amen.

Friday: My Father, Son and Holy Spirit, I pray to you today for the mission of the Church, my parish and all ministries that evangelize and discipline men and women in this Country and throughout the World. Bring them peace and courage to do what you have asked, keeping ever mindful of the needs of the people they reach out to. I ask this through your saving grace. Amen.

Saturday: My Father in Heaven, blessed is your Name. I finish this week of prayer asking for the comfort of all who suffer in body, mind or spirit that they may reach out to you and know that you are the Comforter; the One who is our shepherd and we are your sheep. Please heal the sick, help those who seek you find the Way, and teach us to love one another as you have loved us. Amen.
The 1979 Book of Common Prayer has a wealth of prayers that we use each week at our services and are often referred to in daily prayer, for example in the Table of Contents The Daily Office begins on page 37 in Rite 1, and covers Morning, Noonday, Evening Prayers and Compline. It is followed by The Great Litany on page 148, then The Collects beginning on page 211. The Psalter (Psalms) found on page 585 and The Prayers and Thanksgivings beginning on page 810 are there for use in prayer.

The Lectionary begins on page 888, next the Daily Office Lectionary on page 934, which follows the Church year for the Scripture readings. I recommend that if you are new to the Lectionary or the Daily Office, to ask your parish clergy or chapter mentor to explain how to use either Lectionary for the Church year we are in. Utilizing either Lectionary provides you the opportunity to read the Holy Scriptures on a daily basis, which supplements your Bible study time.

Our 1982 Hymnal has many classical hymns that enhance our worship services, and are an integral part of the music that has been such an important part of our lives, and they are prayers set to music. Another popular hymnal in use today is the Lift Every Voice and Sing or LEV II Hymnal. It has so many beautifully written hymns and is used in scores of parishes throughout the Church. Our prayer life is meant to be richly diversive and not boring. Use any tools that you have at your disposal to be part of your prayer and quiet time with our Lord. Praise music is inspirational, comforting and great to listen to either on the radio or played from a CD, so please consider having music a part of your prayer and worship life. Men who want to sing have joined choirs, adding their voices to the quality of music sung at our services. Their gift for singing adds so much to the music and selection of hymns and praise music sung at our churches.

As Brothers Andrew we are asked to pray for people that we may not know as we participate in a Prayer Chain. Our National Office sends out prayer requests when they are received, as do our home parishes. Our Chapters set up Prayer Chains as part of their ministry to their parishes and invite people to submit them as needed, for healing, thanksgiving and any other purpose. The men circulate the names as they receive them to the membership for prayer, as requested. Earlier Prayer Chains required calling individuals listed in a predetermined order and continuing until everyone was reached, and then ending back with the first name on the list, which ensured that all members were contacted. Today it is much easier to send out requests by e-mailing the names, in this way, reaching a larger group of prayer-ers than had been possible in past years, enabling greater participation in the prayer community nationwide.

Are you part of a prayer team? If not, please consider joining one. To provide help and guidance to a new member, our clergy and Brothers Andrew can be prayer coaches and will assist us as when we join a team and begin to learn what to do. But first, overcome the feeling that you are not a prayer intercessor. You are! If you are a Prayer Leader invite more men to join with you in prayer, and form a team with the chapter members. If you are new to this ministry, please be encouraged to join with the men who pray together as they receive requests. From Hebrews 10:24, NIV, “And let us consider how we may spur one another on toward love and good deeds.” Pray for each other, pray for the people you have been asked to pray for, and be willing to pray unceasingly as you are able.

Praying silently, out loud or reading a prayer, are equally important methods to use when praying together in a group setting. With guidance, training and practice, you will become a prayer warrior and an example to other men who will reach out to you to lead them in prayer. This is a powerful ministry for your chapter and one that you should embrace wholeheartedly. Place prayer request cards in your parish’s pews, and have the people requesting prayers hand them to an usher, the clergy or to a chapter member. Some chapters pray for a month for that person, or longer if asked.

Praying with your wife and your children builds a strong bond that strengthens the family, and a marriage according to Dr. Tom Elliff, chairman of the Southern Baptist Council on the Family, as referenced in the book titled, A Man’s Guide To Spiritual Disciplines, written by Patrick Morley. To summarize what is written in this
section of Chapter 3, many men don’t pray with their wives either at all or often enough, and statistically fewer divorces occur in marriages where the spouses pray together. Praying with your children not only encourages them, but teaches them values at an early age. It is hard to be angry with your wife or children when you are praying together, and communicating to God about forgiveness of sins in confession. Strengthen the marriage and you strengthen the family. “For the foolishness of God is wiser than man’s wisdom, and the weakness of God is stronger than man’s strength.” 1 Corinthians 1:25, NIV.

A prayer team may look for a strategy to consider when practicing their ministry. In the November/December 2006 issue of Praise! Magazine, there is an article in the Putting It Together section written by Dennis Conner. He used the acronym FOCUS to explain his strategy. F is fervency, and to pray your heart out, be enthusiastic and know the importance of your role of the team. O is for objective, to know the ultimate objective and how to reach this goal, and planning how to get there. C is for clarity, which is for good communication. We must communicate clearly to everyone involved, our plans, purposes and all aspects of our ministry. U is for unity, to help the team together through a God-sought plan that creates unity for the members of the team. S is for sight, helps us see where our church and our team is going in prayer. This helps the team analyze what has worked, and what has not, and make changes to keep everyone on track.

In the next article in that issue, written by Jonathan Graf, he explains how to begin a prayer strategy. He states there are five steps. 1. Broaden the team to include seasoned intercessors, and to get a cross section of people who are passionate about prayer. 2. Pray about prayer, as you meet for the first few times, focusing on God and what His direction is for the team, followed up with a team prayer day set aside for prayer and fasting. 3. Use resources that encourage team members to read to give them a healthy picture of a praying church, which gives them ideas about what works. 4. Brainstorm with the team at a meeting and ask the members to share what they have sensed the Lord is asking as they pray, and what they have leaned from the resources they have read. 5. Refine the strategy by putting it down on paper, mapping out where you think the Lord is leading the team, over the next few years.

The strategy needs an implementation plan, so ask the questions: what are we going to do; what prayer ministries and opportunities will we begin with first; what prayer events will we offer and when. Motivation follows next with questions such as: how are we going to get people to participate; what do we think keeps people in our church from getting involved in prayer; how are we going to overcome those barriers. The clergy must be involved in this process from start to implementation. They will be the most ardent supporters of this ministry for the laity, and for your chapter members who join the team.

Any chapters or other small groups can hold a prayer vigil to deepen their prayer lives, and draw members closer to one another. A prayer vigil is any extended time devoted specifically to prayer. Have the team pray about the time and focus of a planned vigil. In the Discipleship Journal an article was written explaining this method to follow and it suggested that the vigil can last for two to twelve hours, during a weekend. The chapter or team collects prayer requests on index cards before the vigil. If you hold the vigil for a specific purpose, make it known to those requesting prayers. For example, prayer vigils have been held for someone seriously ill, or for those undergoing serious surgery, and for missionaries and teams of people beginning a mission trip.

Some form of worship including hymns or praise songs can be used to begin the vigil, and returned to throughout the time set aside for the vigil. Periods of silence to be alone with God and to listen to Him in prayer are important. The index cards can be distributed to the participants, and the requests can be prayed about alone or in small groups. The participants can also set aside time to pray for each other during the vigil. At the conclusion of the event that you have been together, allow an opportunity to reflect on the prayer time that you have devoted together during the vigil. Feedback is healthy for the growth of any ministry, and to determine its future mission objectives.
An active prayer life and ministry is not meant to overwhelm you and take up all of your free time, worthwhile as it can become. Nor should you feel that you are not accomplishing anything, that may lead you to believe that you feel you are not getting answers to your prayers, or people involved may not be responsive to this ministry, as you are. There may be times when you are anxious about praying because of this and feel a need to set an example, but do not be discouraged, persevere in prayer.

“Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.” Philippians 4:6-7, NIV. Spend time with the Lord every day, open your Bible, and focus on your needs in prayer. Speak to a friend, a chapter member, the clergy or your wife about your concerns and ask them to pray for you. If you are tired, rest in the Lord.

Consider saying this prayer, written by Dionne Carpenter in Pray! Magazine, “Father, You know I desire above all things to follow You. And yet right now I’m exhausted and empty. I give this deadness to You. It’s all I have today. I trust You to love me and to carry me through this dry season.” This prayer can be used if you are experiencing a dry spell in your prayer life and feel unable to pray. As in the “Footsteps” story, Jesus was carrying us during the difficult times when there was only one set of prints in the sand. He is carrying us now. Let us give thanks to Him.

I recently purchased Bookmark Prayer Cards Sampler Pack of twenty prayer cards from NavPress, which publishes Discipleship Journal and Pray! Magazine. These prayer cards are well written, convenient in size to carry with you, and are an aid to help with praying the numerous prayer topics that we become aware of every day. I am very impressed with the wide range of topics covered in these cards and how much they can help us. The prayers are written to enable you to choose from general and more specific purposes, and written to give you the option to insert names in them as need be, with scripture quotations to refer to. It is a valuable prayer tool, and the cards can be ordered online at NavPress.com, to hand out to your chapter members, prayer team, and family and friends as part of your ministry. Please call 1 800 366-7788 to purchase them if you can’t order them on-line at the NavPress web site.

Have a prayer partner to join with you in regular prayer. You pray for each other daily and together as you are able to. If you team up with a spouse that is fine, but also consider teaming up with a fellow Brother Andrew. Some men meet at set times, or call each other as more specific needs arise. Either way works well, and you are guaranteed to be teamed up in prayer with a friend or spouse.

Are we fishers of men or keepers of the aquarium? Thought provoking isn’t it? Our Brotherhood ministry is to pray for men, especially young men. It is to make a friend to those you pray for, be a friend to those you pray for, and bring that friend you are praying for, to Christ. One mission, one purpose, to lead men and boys to Christ!

There are wonderful web sites to access, magazines and books. I have listed some, and they are only a sampling of what is available for you to use.

Man in the Mirror: www.maninthemirror.org

National Coalition of Men’s Ministries: www.ncmm.org

Honor Bound Men’s Ministries: http://honorbound.ag.org

Campus Crusade for Christ: www.ccci.org

Christianity Today: www.christianitytoday.com
Outreach & Evangelism Today: www.christianitytoday.com

Forward Day By Day: www.forwardmovement.org

Upper Room: www.UpperRoom.org

Our Daily Bread: www.rbc.net

Daily Word: www.dailyword.com

Equipping the Man in the Mirror: www.maninthemirror.org

Bible Reading Fellowship: www.biblereading.org

1979 Book of Common Prayer (for prayer)
1982 Hymnal (for prayer and worship)

Lift Every Voice and Sing (LEV II-traditional and contemporary Gospel songs for prayer and worship)
The Prayer Saturated Church: Cheryl Sacks, 2004, NavPress, Colorado Springs, Colorado

Intercessory Prayer: Dutch Sheets, 1996, Regal Books, Ventura, California

Prayer (Too Busy Not To Pray), Bill Hybels, 1994, Intervarsity Press, www.ivpress.com

Don’t Just Stand There, Pray Something: Ronald Dunn, 1992, Thomas Nelson Publishers, Nashville


Lord, Teach Us To Pray: Fred A. Hartley III, NavPress, 2003, Colorado Springs, Colorado


The Prayer of Jabez: Bruce Wilkinson, 2000, Multnomah Publishers, Sister, Oregon


A Man’s Guide To Work: 12 Ways to Honor God on the Job, 2010 by Patrick Morley, Moody Publishers

Spiritual Fathers, Restoring the Reproductive Church: 2006 by Dan Schaffer, Building Brothers, Littleton, CO.
Final Thoughts

1. Do you feel that this Guide was helpful to you?

2. Is there a topic you wish to add, please e-mail me your suggestion at rdennis4@nyc.rr.com.

3. Do you have a website address that you regularly access and believe it will benefit the Brotherhood, please e-mail the site to me.

“But his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.” Psalm 1 2-4, NIV.
BROTHERHOOD OF ST. ANDREW

Equipping the Saints

A Guide to the Discipline of Study

Robert J. Dennis, Past President
REVISED JULY 2010

The Second Brotherhood Discipline in our Rule of Life
And to know this love that surpasses knowledge — that you may be filled to the measure of all the fullness of God." Ephesians 3:19, NIV. Jesus loves us more than we can ever know and understand, and the result of that knowledge will be to experience the fullness of God. In John 14:27, Jesus said, “Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.” Jesus offers us peace, a life of wholeness, security, meaning and hope. Through the power of the Holy Spirit we can have peace in our lives.

Now, what is the importance of the Discipline of Study? It is two-fold. First, it is getting to know Jesus, his heart for us, and what he wants our life to be like. Second, to learn about ourselves and what the Bible has to say about it.

Why study? Reading the Bible is spending time with the Author. It is learning how the passages you read relate to your everyday life to understand what God wants for us. It is to know Him and Make Him known to others. Paul wrote in 2 Timothy 3:16-17, NIV, “All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work”. God has provided us with a guide, the Bible, to lead us throughout our lives.

The Discipline of Study as stated in the Brotherhood of St. Andrew Devotional Handbook, is recited at the beginning of our chapter meetings, and quoting page 3, we say: The Discipline of Study is to study the Holy Scriptures regularly and the teachings of the Church, to attain a better understanding of how to follow Christ and bring others into his kingdom.

This Guide is written specifically with the intent to encourage you as a Brothers Andrew to read the Holy Scriptures daily, and to equip all brothers to grow into a mature relationship with our Lord and Savior, Jesus Christ. Our vision is to inspire, empower and equip men and boys to fulfill the Great Commission. Without first equipping ourselves with an understanding of the Word, would be equivalent to building a house without a firm foundation to set it upon. The Guide provides an explanation of the importance of the Discipline of Study for both personal use and for a chapter’s small group Bible study sessions at meetings. Let us say with confidence, “Come and see for yourself, we have found our Lord.” Lead the way!

We can create a setting to observe quiet time with our Lord when we read the Bible during our private study, by becoming silent and eliminating the many distractions that make our lives busy. During these times, we can include prayer time, by listening as we read the Word, and know that God is speaking to us through Scripture.

At chapter meetings men may use more than one interpretation of the Bible, and each man has an opportunity to compare translations during our study time which leads to lively discussions. Each man uses a bible he is more comfortable with and usually becomes more open to sharing how the Scriptures relate to his daily life, that day, that week or in the past. Sharing our faith together builds up a level of trust as men grow in their faith. It begins in prayer, continues with study and leads to service, as we fulfill our mission and ministry. The Discipline of Study in our Rule of Life is a life-long process we commit to. The Holy Spirit is working through us at these meetings and we join with other men who are also called to lead. We hunger to know more spiritually, and to live for Christ, daily.

Jesus said “For the Son of Man came to seek and to save what was lost” and before Jesus left He said “As the Father sent Me, now I’m sending you.” We are being sent out to work for Jesus to proclaim the Good News of Salvation. Our job description is simple, we are to be a disciple, and as such, a follower of Christ. That is all we need to believe, and in order to go out just as He sent His Twelve, we read in Matthew 10:1-4, that He pre-
pared them. They were the early church leaders. Just as Jesus trained and equipped them fulfilling His father’s mission, He wants us to be trained and equipped for ministry and sent out for mission. We are to be equipped to be like Christ, As Patrick Morley from Man in the Mirror states in his definition of a disciple.

Can we trust the Bible? Yes. We may know people who don’t or who have doubts about its authenticity because of the many translations out there for use to choose from, some classic and some contemporary. However, there are other reasons for their disbeliefs, and I only am touching on one. Some popular Bibles in use today are the KJV, NKJV, ESV, NRSV, the NIV, and there are many more to select from. I am not a theologian, nor am I going to encourage the use of one Bible over another. Our clergy and more experienced Brothers Andrew can help you select a Bible to use that you will feel more comfortable with. We believe the Bible is the word of God, and more than 3,800 times in the Bible a passage begins with a verse saying, the Lord spoke. Please read the section titled, How to Read the Bible, that is included in this Chapter Reference Manual, which covers more detail and will answer your questions.

Jesus quoted the Old Testament from memory as shown in various passages in the New Testament. There are thousands of Greek New Testament scripts in existence that have survived and have been preserved, and there are many more examples in history to reference. This Guide is written not only to support the Bible’s authenticity, it is to written to emphasize the importance of trusting in the writings in the Bible and to encourage you to use it for study. If we are to run the race, then we must practice and practice more. Reading the Scriptures is learning, understanding and inwardly digesting what God is communicating to us in written form, that has been handed down to us over the centuries, and read and listened to by countless millions of people. Spiritual maturity comes through prayer and study, and can take place in small groups, your chapter meetings.

There are numerous study plans available which offer a leaders guide, and individual study guides. Since God is responsible for all spiritual growth, that takes the pressure off you and me. However, as we feel we are directed by God towards one plan method or another, pray about the study plans you are considering, and again ask for clergy advice if you are still not sure. Your priest may wish to join with you in study, and share in leading the course and be able to participate in the sessions. These plans have a structured format, and have required reading with scripture references to look up and questions to answer by your group.

There are numerous ideas being used for study and a popular one is participating in a reading plan to complete the Bible in one year. This highly demonstrates a commitment to study. There are two types of plans, one that gives you passages chronologically and the other which gives you passages that are composed of Old and New Testament readings. Use whichever one you feel more willing to commit to. Forward Day By Day, The Upper Room, Our Daily Bread and Daily Word are a few of the daily devotionals available to read which have selected Scripture passages to read each day. They provide a brief devotion to read and contemplate on, and verses to look up and read. Man in the Mirror has an excellent bi-monthly magazine previously called The Fourth Seed, now named Equipping the Man in the Mirror, which I highly recommend as well. It has weekday devotions with specific topic headings, Scripture passages to read and a question to reflect upon. It is a challenge to answer the question each day, and to respond to the action step that is asked of us to take. Talk about motivation! Inspiring, as you will find out!

The Upper Room is a daily devotional printed bi-monthly, and it has a weekly small group devotional plan that chapters can participate in. Each member obtains a copy to use. The plan asks to begin by reading the Bible passage chosen for the week’s meditation selected, and followed by a period of silence. Next, ask the men to answer the questions for that meditation. Have someone read aloud each question, giving each man an op-
opportunity to answer the question being read. A man may choose not to answer a particular question, which is OK, then move on to the next person. Then discuss how everyone feels about the session, and that they may have answered the questions differently. Try to hear what the Holy Spirit may be saying to you during the session. End quietly and pray together. Each man decides what he will do during the week with God.

I have recommended books for study in the Guides for Prayer and Service, and there are many more we can use for chapter study. Some chapters have used The New Church’s Teaching Series and there are at least twelve books in the series. Cowley Publications in Cambridge, Massachusetts is the publisher and are relatively inexpensive. For those men who choose to read the New International Version Bible, there is one Bible titled, Disciple’s Study Bible from Cornerstone Bible Publishers from Nashville, Tennessee. It appears that KJV, NKJV and the NIV have the most study Bibles in circulation today to choose from. As you have heard said, “Choose wisely” to which I will add, please do so.

There is a wealth of information available in printed form, on-line and in video to suit the needs of any chapter for their study sessions. In fact the selection of materials is overwhelming for us to choose from today. As you will find using your computer or someone else who has agreed to in your chapter will find, the potential is unlimited with countless topics to select from. Most clergy use their computers for this purpose and can help you with the selection of study materials. They are a good source to ask for guidance as you determine how best to fulfill the spiritual needs of the membership. You can receive daily, weekly and monthly announcements, ads, devotional information, books, CD’s and DVD’s depending upon the extent of how much you want to become involved in obtaining Christian educational materials. I have covered this study tool first for a good reason. In today’s high tech lifestyle we in this Country, with cable TV and broadband internet service providers out there, we are in direct competition for a man’s attention, and communicating information through this medium will benefit our mission and ministry, as we reach out to more men using new means to communicate.

Using both the Bible and having access to a computer in your personal Bible study can open up new avenues of opportunities to explore in searching for topics you may want to research. This is a substitute for what I could call a paperless study technique. If your Bible is on a CD or loaded onto your computer you can browse through the books of the Old and New Testaments. The CD’s have cross referencing capability, and commentaries available that will help you enormously with your study. You can access the many men’s ministry web sites and other Christian web sites to look up Scripture verses, and commentary if you don’t have the software that can assist you with a particular translation you are reading. This technology has proven invaluable to men who are self motivated to study and seeking answers to questions requiring research.

I have referenced Patrick Morley, who the founder of the non-denominational Man in the Mirror men’s ministry, has written a book titled A Man’s Guide to the Spiritual Disciplines from Moody Publishers, 2007. It is a good book to use for chapter study or personal use. It defines what spiritual disciplines are and are not, and how to form the 12 habits he identifies to strengthen our walk with Christ. The chapters have helpful discussion questions and provide guidelines for the study leader. He defines spiritual disciplines as the regular practices men cultivate when they want a closer walk with Christ and through developing habits by which we cultivate a deeper relationship with our Lord and Savior. He strongly encourages Bible study for all men. He writes that the Bible is God’s word, and he outlines how to learn the Bible’s purpose and when, where and how often to read the Bible. This book goes into much greater detail and I have only briefly touched on what is written in this book. This is an excellent resource to use for study.
Christianity Today has a web site that has numerous study topics to order or download for free. One of many selections and one I ordered covers the topic, Growing Toward Spiritual Maturity, from a book written by Dr. Gary C. Newton. There is a leader’s guide, carefully planned study guide with readings, Scripture quotes, handouts, and open-ended and fill in the blank style questions. This is another tool to consider when exploring your ever growing faith and an opportunity for men to share how their path to spiritual maturity is progressing. This study teaches us that God’s role is central to spiritual growth and not up to our cleverness or determined hard work. However, we are challenged to make every effort to build on what God has given us. He states that we have a tendency to underestimate what God can do in and through us, and that growth in Christian life requires an ongoing intimacy in one’s relationship with Christ.

There are Christian bookstores, libraries at many parishes and seminaries that we can visit to research study topics for a chapter, and Sunday school. Many dioceses have links to study materials they recommend to their parishioners to read. I urge you to visit as many book stores and gift shops as you can locate. I assure you that the gift shops in retreat centers have a good selection of books to choose from. There are many book clubs join, and magazines to subscribe to if you wish to obtain a greater selection of materials for study. If a chapter feels they have run out of ideas, then pray about it, speak to your clergy, and contact other Brotherhood chapters to find out what they are doing. This is why forming an Assembly is a good idea for chapters to organize, as you will have a greater opportunity to exchange information and ideas between the leadership.

Communication is the key to growing our men’s ministry, and being a solitary chapter provides little challenge for outreach for the men in your chapter. I strongly suggest having regional meetings with chapters that are within a reasonable distance from one another for the purpose of giving the men an opportunity to talk about their concerns for their respective chapters. I have organized these meetings in a number of dioceses and all of them have been productive. Sharing information about how well each chapter is doing following our Disciplines gives insight about what works, and sometimes what doesn’t. The meeting either way will produce new ideas that will benefit everyone who participates, and chapters may decide to work together in promoting the Brotherhood or getting more men to volunteer for a worthwhile service project.

Are you searching for answers? Struggling to forgive someone? Read the “Parable of the Unmerciful Servant” in Matthew 18:21-35. How about, it’s impossible, read Luke 18:27, or I can’t go on, read 2 Corinthians 12:9. Many of us are comforted by Psalm 23. There is much more as you know. I’ll end with are you not feeling loved, then read John 3:16, “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life”.

Study is as important as the other two Disciplines of Prayer and Service. One without the other two Disciplines will leave you unprepared for being a disciple of Christ and unable to answer His call to go and proclaim the Good News. How can you build a house without blueprints? Study helps us attain a better understanding of how to follow Christ and bring others into his kingdom. Pray about it, study the Holy Scriptures daily and lead men and boys to Christ. God bless your ministry.

“Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man, who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it—he will be blessed in what he does.” James 1:22-25, NIV.
Christian Web Sites with Book Stores

Christian Books: www.christianbook.com

Christianity Today: www.christianitytoday.com

Christianity Today-Building Church Leaders: www.christianitytoday.com/bcl

Christianity Today-Outreach & Evangelism-access at this web site: www.christianitytoday.com

Discount Christian Books: www.discountchristian.com

Episcopal Church Resource Center: www.episcopalbookstore.org

George Barna Group: www.barna.org

Man in the Mirror: www.maninthemirror.org

Man in the Mirror-new discipleship web site: www.discipleship.com

RBC Ministries: www.rbc.org

The Navigators: www.navpress.com

The Upper Room: www.upperroom.org

There is always Amazon to browse through: www.amazon.com
How to Read the Bible

A Beginner's Approach to the Word

(But it may be all you'll ever need...)

Prepared for the men of the Brotherhood of Saint Andrew

By Brother Jeff Krantz, February 2008
How to Read the Bible

Study is one of the three basic disciplines of the Brotherhood. As Brother Bob Dennis has suggested in his guide “Equipping the Saints,” the Bible is the place from which all study begins. It's amazing how much I managed to read about the Bible without reading much of it as I was coming up in the church. I’ve learned, though, that there's no substitute for spending time “in the Word.”

Why?

Before I get into the “hows” of reading the Bible, though, I am desperate to address the question of “Why?” I suspect that each of you, reading this, had an instant response of one sort or another. Many of those responses would run along the lines of “Because we're supposed to!”

But why? What’s the purpose?

If you're like me, you have come up in the church thinking that reading the Bible is what you do to know about God, and to know about what you’re supposed to do. I know that's what I believed, even though I couldn't quite put it into words at first.

And boy was I wrong.

We don't read the Bible to know about God, we read the Bible to know God. And we read the Bible to know ourselves.

Yes, the Bible has much in it that can guide our footsteps, but all of that is utterly useless until the pages of Scripture have led us into His Presence and introduced us to Him in all his Majesty and Mercy. In the Word, God reveals Himself, and He reveals us to ourselves, broken and beloved.

In Him we discover what it is to be loved by a God whose very nature is the love He bestows on us. And in Him we also discover who we were created to be, and how far we've fallen from that lofty purpose, and how far He'll reach to gather us back to Himself.

I know many, many Christians who do not spend time in the Word because someone convinced them that this was just about learning more stuff about God. Or it was about learning more stuff they were supposed to do each day. No one ever taught them how to enter into the sweet pages of the Bible and bathe in the love that irradiates every stroke of the pen.

If Christians understood that they can pick up the Bible and walk into the arms of the Father that receives them with love and kisses every time they return to Him, there wouldn't be one of them who didn't keep a secret text in her pocketbook or in his desk at work.
If Christians read the Bible to experience Him, rather than to add to “knowledge,” we’d all glow with such utter rapture that our co-workers would think us as drunk as the disciples were accused of being on the Day of Pentecost. And remember, Peter converted 5000 to Jesus on that day alone! Imagine the full pews in the Episcopal churches!

So, let’s get the order right. Until you can look into the pages of the Bible and see the Eyes of Love looking back out at you, your first task is to pursue Him in your reading. Pursuing “knowledge” before you can do it while resting in Him leads only to division and frustration. “We know that all of us possess knowledge. This knowledge puffs up, but love builds up. If anyone imagines that he knows something, he does not yet know as he ought to know. But if anyone loves God, he is known by God.” (I Corinthians 8:1b-3)

This means that we place all reading of His Holy Word in the context of worship. Indeed, we cannot read the Word aright without doing so in His Presence, and we cannot bear to be in His Presence without worshiping Him!

Some of you have been a part of the Cursillo movement. Did you know that the prayer we often use to begin our group reunions was first used as a prayer before reading the Bible?

“Come Holy Spirit, fill the hearts of Your faithful, and kindle in us the fire of Your love. Send forth Your Spirit, and You will renew the face of the earth.

O God, who by the light of the Holy Spirit did instruct the hearts of the faithful, grant that by the same Holy Spirit, we may be truly wise, and ever enjoy His consolations.”

Amen.

This was not its only use, but I have a Bible from the 19th Century with that prayer printed in the very beginning.

Now, I’ve said that prayer so many times I hardly hear what I’m saying any more, but this is what it means to read the Bible in the context of worship. Not the reading of a set prayer before opening the book, but the seeking of His Spirit, His fire. We would all do well to refuse to open it at all until we are starved for His Presence.

Then, when we enter into this gift that is the Bible, the words will set us alight as they did Cleopas and his friend on the road to Emmaus. “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” (Luke 24:32)

Of course, not many of us are accustomed to spending time in His Presence. We don’t really know how to seek Him. I have found, though, if I persist in my desire to experience Him in the Word, He is faithful to reveal Himself. I cannot say this often enough, or in enough different ways. The desire to find the One that Jesus called “Father” in the Bible, the transformation that we can experience in our contemplation of His Glory that is why we read the Bible. Everything else is secondary.
But, What Do I DO?

About the "How's"

So, if we are first to go to Scripture to experience God, to know Him and His Son, and the power of the Spirit, what do we DO?

First, let me comment on one thing that is a pet peeve of mine. Most of us read the Bible silently to ourselves. This surely has blessed a lot of people over the years, so I don't want to say it "doesn't work," but I do want to point something out. The Bible was written to be heard, not read silently.

When God inspired the writers of Scripture to put those words on vellum or parchment, He did it in a world where very, very few people could read. Almost all of the early believers, whether Israelite or followers of Jesus, were people who heard the Bible. If it is possible to "read" the Bible with your ears, I strongly recommend it.

The best way to "read with your ears" is to read in the company of other believers. Take turns reading so that no one is prevented from enjoying the "hearing" of Scripture. This is the best way, because the addition of other believers to the time spent in Scripture enhances the power of the Spirit to move in the gathered. Wherever two or three of us are gathered, He is present. Still, many of us live in secular environments (even our families are essentially secular) and so reading together is not always possible as a part of personal devotion. Even so, there are ways to "read" Scripture with our ears that do not require the presence of others.

The first of these other ways is simply to read aloud rather than silently. I remember being taught not to do this in first grade. Our teachers even fussed at us if we moved our lips! The older I get, the more I think this was a mistake. Somehow, this reading silently to ourselves seems to be a way that society cut us off from one another long before computer keyboards and playstations came along. Reading aloud to our children has proven to be a great way to bond with them and teach them to love reading, but the reading they come to love is reading in community. Reading silently then becomes a way to recall that comfort, and so children read a lot. But they read to themselves. Alone.

If you don't have anyone with whom to read the Bible aloud, read it aloud to yourself. It's amazing how the very voice of the Father can fill your own words, and you can hear it as if He were reading it to you. So you read and listen at the same time. There's something spiritually important about listening, something it's much harder to do with our eyes. Somehow, our ears perceive presence. Our eyes tend to gather information. So, read aloud.

But that isn't the only way to hear the Scriptures.
The Bible is also available in audio file format for free, by way of the Internet. The King James translation has been available that way for some time, but lately, other English translations have also been offered. Here are a few places where you can download free copies:

AudioTreasure (http://www.audiotreasure.com/)
Hear Good News (http://www.heargoodnews.org/Bible/)

There are also a number of websites where you can listen while online. My favorite is the ESV site (English Standard Version). As with many Bible websites, they offer a daily email reading to which I subscribe. In this email is a link that says, "Listen." If I click this, the passage before me opens in my media player, and I can hear it read by Max McLean.

Here's the link for the ESV Bible: ESV Bible (http://www.gnpcb.org/esv/)

I did that a lot until I discovered that I could purchase the whole ESV in audio format for my Ipod. So now I can listen to any of it that I want to and anywhere I want to. Whatever the way, though, I can't overstate the value of learning to be listeners, and not just readers.

Which Bible?

What Translation Should I Read?

I have some pretty strong preferences when it comes to Bible translations, but I also think that I exaggerate the differences sometimes, so take this section with a grain of salt. I believe that God can make Himself present to us even through really bad translations, like the Message.

Here are my favorites.

1) The English Standard Version is my favorite for "study." When you want to read a translation that tries harder than any other translation to give you a word for word translation, the ESV is your best choice. Unfortunately, this means that the English is a little awkward in some places, so that it doesn't read quite as smoothly as do some other good translations.

2) For devotional reading, my favorite translation is still the New King James Version. There are some archaic translation choices in it that leave me wondering here and there, but not many in the NKJV. Also, the NKJV has a more poetic cadence, which I think echoes the inspired nature of the text. (When people speak in a way that is Spirit filled, it tends to resemble poetry. Look at the way new translations print the oracles of the prophets.)

3) Among older translations, the old King James and the Revised Standard Version are still solid choices. Both of them translated the texts they had as accurately as they could, though the English is sometimes difficult to understand, especially in the KJV. The ESV is really an updated version of the RSV, line without the difficulties of the "dynamic translation" strategies of the NRSV and the NIV.

4) I have less experience with some other popular versions like the New American Standard Bible or the Contemporary English Version. I haven't had any unhappy experiences with them, though.

40
There are some translations I would suggest that you avoid.

First among those are the paraphrases like The Message and The Good News Bible. These "translations" make no claim to accuracy, preferring to try to tell you what the writers (they just aren't translators) think the Bible means to tell you. While I'll admit that every translation has some of the translator's bias in it, these easy-to-read versions have put the modern authors squarely between you and me and the real Author. I'd rather not play "telephone" with my Scripture.

The other translations that I avoid, both for study and for devotional reading are those versions where the translators have much more subtly inserted their theology into the text. These translators also tell us what they think the text means, rather than what it says. Though their texts don't vary frequently from the more accurate versions, they vary in important ways when they do. Among these "dynamic" translations (though some of them would deny that they have done this) are the New Revised Standard Version and the New International Version, and the Scofield Bible. I don't use either of these translations, and I wouldn't recommend them or their like to you.

What to Do?

Where Do I Start?

Now that you've determined to study the Bible, that is, to explore it as a great treasure trove whose object of greatest value will be His own gift of Himself to you, where do you start? As tempting as it may be to try to dive in a "read the Bible in a year," let me suggest that this is not as valuable a goal as it sounds. I am not one who believes that we need to master all of the Bible in order to know Him. At the same time, I'm not inclined to toss aside those difficult parts of Scripture that our lectionary designers find undesirable. Read all of the Bible when you're able and ready. Just don't set out to do it first.

The Bible itself has some guidelines for reading it. Most of us are familiar with this passage from I Timothy, "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness." (I Timothy 3:16) This might even seem to contradict what I just said, but not many of us are as familiar with what Paul has to say about reading the Scriptures in II Corinthians.

"Since we have such a hope, we are very bold, not like Moses, who would put a veil over his face so that the Israelites might not gaze at the outcome of what was being brought to an end. But their minds were hardened. For to this day, when they read the old covenant, that same veil remains unlifted, because only through Christ is it taken away. Yes, to this day whenever Moses is read a veil lies over their hearts. But when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.” (II Corinthians 3:12-18)
Here, the Bible itself tells you and me that it is only through Jesus that you and I can read the rest of the Bible without a "veil" over our minds and hearts. In other words, we need to begin our reading of the Bible with Jesus. We need to read the Gospels first.

We need to let God reveal Himself to us in Jesus before we go seeking Him in the Hebrew Scriptures, the "old covenant." Scripture says of Jesus that "He is the image of the invisible God, the firstborn of all creation." (Colossians 1:15) Later in that chapter we also read, "For in him all the fullness of God was pleased to dwell." (Colossians 1:19) As we go seeking for God, we have no need to look further than Jesus. He is the very image of the God that we seek. In Him God dwelt in all His fullness. There is nothing left of God that is not revealed in Jesus. As we read the rest of the Bible, our goal is to find Jesus in each page, each God-breathed word. There has always been a tendency among Christians to add a "Well, yes, but....." to that. But the Bible itself says to stop yourself before you go any further. Let Jesus be your lens, the One through whom all of the rest of the Scriptures acquire their meaning. Begin with the Gospels.

Genesis, the Fall, the Flood, Joseph's taking of Israel to Egypt, the Exodus, the story of the Judges and Kings, the Prophets, none of them make sense on their own. They only make sense in the light of the image of God reconciling the world to Himself in Jesus on the Cross. "Turn your eyes upon Jesus" first. Find Him, know Him, let His Spirit free you to read the rest of Scripture in the light of His redeeming love. Not because I said so, but because the Bible itself says we cannot read it correctly any other way.

Which Gospel, then?

I hope that I've convinced you that until you have come to know Him intimately through the Gospels, the value of the rest of the Scriptures will evade you. If I have, then we have next to decide where to begin among the Gospels. I recommend John.

My reasons for this are several. First, John's is the only Gospel based on the first-person recollections of one of those who walked with Jesus. ("The disciple whom Jesus loved," sometimes just called the Beloved Disciple in Bible Study circles.) While some folks confuse that disciple with John, son of Zebedee, there is little reason other than the author's name being John to do this. The author writes of the Beloved Disciple as though he were not that disciple himself (John 21:24) and I tend to believe him. So, though the writer of the Gospel and the Beloved Disciple were not the same person, we still have access to Jesus' intimate circle through the one who reclined at His breast at the last supper, to whom Jesus entrusted His mother from the Cross.

It is this intimacy with Jesus that all of the other Gospels lack. They tend to view Him from the standpoint of the Crowd. The writers of Matthew, Mark, and Luke were not intimates of Jesus, and they did not know any of them personally. They knew Jesus third hand. I want to know Him first hand, so I go first to John.
Also, though scholars will tell you that the final version of John's Gospel is the latest of all of them, they will also tell you that the first drafts of John's gospel predate even Mark, the first complete Gospel ever written. So, in many ways, John's memories of Jesus are the oldest and most accurate. This includes John's timeline for Jesus' life and ministry. While the other three gospels seem to compact His public ministry into one year, John spreads it out over almost three years, which I accept as accurate. John also places the last Supper on the Night of Preparation rather than the night of the Passover itself, which I also accept, as the trial described in the Passion would never have occurred on the Passover. John seems to have a more accurate take on the life of Jesus than the other three.

Which leads me to the image of Jesus in John. This is a place where modern scholarship and I part company (for the most part). Most modern scholarship will write off Jesus' self-identification with "I Am" in John as the product of the community's reflection on Jesus' identity after His life. "He could not have spoken this way of Himself!" they say with ill-conceived certainty. It is true that in the other three Gospels Jesus never speaks of himself in that way. He never claims divinity for himself. Even the phrase "son of God" doesn't necessarily imply divinity in the Jewish circles of Jesus' day. "You are my son, today I have begotten you." (Psalm 2:7, for the coronation of the king.) Jesus also speaks of His Body and Blood differently in John than in the other three. All of this has been attributed to the "lateness" of the final edition of John that we now have.

I attribute it to the earliness of its first editions, to the personal memories of the Beloved Disciple. A good friend once said to me, as I spouted the "Traditional Wisdom" concerning Jesus' self-identification in John. "Jeff, if you speak differently to those whom you know and love intimately than you do to the crowds to whom you preach, why do you think Jesus didn't do the same?" Now I believe that He did speak differently to the twelve, and that only John has access to those memories through the Beloved Disciple. And I want you first to know Him as those twelve did. Then we can begin to wrestle with the question of how this all fits into the story of Salvation as it has evolved through the Hebrew Scriptures, a task the crowds and Matthew, Mark, and Luke take on.

So, if you were to ask me where to start, I'd say unequivocally, "Start with the Gospels. Start with John."

**An Ancient Approach**

**Some Nuts 'n' Bolts**

I began my Bible study backwards. I first learned (and to some degree taught myself) how to tear into the text with my mind, and break it down to its smallest parts. This was a faithful attempt for me, I was really trying to fill the hole that the absence of Jesus left in my life, but it was ill advised. It is also how most people begin to do what we nowadays call Bible study.
No, they don't learn to read the text in the original language and expose it to form and historical criticism. But they do go and read books by people who did that before they have discovered His Presence in the text. They do what I did, just one generation or two removed. And they have learned, unfortunately, to think that this is the important piece of study.

When you begin to study the Bible, study the Bible, not books about the Bible. I have recently been talking with a parishioner whose friend in another Episcopal church is participating in a study group. They're reading Marcus Borg's book, "Jesus" together. What a disaster. It broke my heart to hear it. Episcopalians are notorious for reading about the Bible without actually getting to know it. It's the same mistake we make with Jesus. We read about Him, but don't seek to know Him, to enter into relationship with Him. Unfortunately, it's a mistake I would have made early on in my pastorate.

Don't make my mistake. Begin with the text of the Bible itself, and let the Holy Spirit guide your reading. I will offer some time-tested suggestions for doing this in a bit. Once you have discovered His Presence in the text, once you have learned to see Him in and through the words on the page, then it is good to begin to break things down, to look deeper. Then the Holy Spirit can use all those wonderful tools to open your eyes to things you weren't ready to see at first reading. But begin at the beginning.

**Listening to the Text**

As I suggested above, it is vitally important that you and I make a habit of listening to the Bible, rather than reading it only with our eyes. These different ways of reading activate different parts of our brains, and I believe that the "eye part" is much more analytical than the "ear part." So, listen to the text.

And when you are ready to begin to study (John, I hope...), select a small portion for study, either alone or in a group. I recommend doing this together, for a multitude of reasons like the building of the Family of God, the additional inspiration present when two or three are gathered, the ease of listening to someone other than yourself, but I do realize that our schedules nowadays make that more difficult. So, whether alone or in a group, pick a small passage. I won't set a limit, like "no more than ten verses" because that can be too rigid, but try to keep it under ten. The Gospels break themselves up well into small parts. There are any number of smallish stories or teachings that can be taken alone. Don't overwhelm yourself with many words. God can speak to you as well from one verse as from one hundred. (Modern notions of "Bible study" insist that we read every text in its context. While this adds to our understanding, it is in no way necessary in the beginning.)

*Read that passage aloud, slowly.*

Sit with the passage for a couple of minutes. Really. Just two is enough at the beginning.

*Then read it aloud again.* If you are not alone, take turns reading it so that no one is stuck doing the reading all the time, and you can hear it in different voices. And this time, listen for the single
word that strikes your ear in a special way. It may cause your heart to leap with happiness, or it may cause you to cringe with a sense of conviction. It may soothe like oil on troubled waters, or it may stir up anger. Listen for that word. Just one word.

Now, sit with that word for a bit. This is God's Word to you today. Just for today, just for this time. You needn't be afraid that discerning this word will change the course of your whole life. (It may, but you won't know it until years after it happens!) God speaks to us for today. We receive bread for today, manna for today. This single word is your manna for today.

Sit with that word, and listen to it, let it speak to your heart. This time, give it several minutes. Five to ten at least.

What is it saying to you? Not about anyone else but you. What is it saying to you about your life, today, in this place? How is God using that word to call you another step down the road to maturity in Christ? Is He comforting you over a loss? Is He challenging you to face some fear? Is He calling you to repentance? Is He showing you some task He has for you? What is that word saying?

If you are reading as part of a group, take a moment and give everyone the opportunity to share, if they want to, what they heard during their reflections on their word.

*Read that text aloud again.*

Now, take that word to God in prayer. Silent prayer for now. Enter into conversation with the One who began it with the single word. Tell Him how this word makes you feel. (He knows but He also loves it when we intentionally share ourselves with Him.) Does it make you afraid? Excited? Wary? Sad? Share your feelings with Him.

One important note. Paul tells me that "There is therefore now no condemnation for those who are in Christ Jesus." (Romans 8:1) Beware the enemy's attempt to poison a moment of contrition and repentance with condemnation. If you are feeling harshly judged, it is not from your Father in heaven. Keep the image of the Father from the parable of the Prodigal Son before you. Sadness in the face of our failings is entirely appropriate. I have shed many a tear of grief over the pain I have caused the Father's heart. But condemnation is not of God. If you are feeling that way, tell Him, because it is His desire to break off this condemnation and to free you from this chain of the enemy.

If you feel unable to enter fully into whatever your word seems to be saying to you today, tell Him that, too. Be as honest as you can be about your reaction to what He has given you today. He will receive with joy whatever you bring to Him.

This time may take ten to twenty minutes. Longer if you have it. (You may want to work up to the twenty minutes, but I'd suggest that you aim for ten if you can.) Don't rush. If you are in a group, having some quiet, inspiring music on in the background may help with our difficulties with silence. (I am fond of contemporary Christian instrumental stuff. The words of songs sometimes cloud my prayer time.) Before going on to the last section, if you are in a group, take a moment to invite folks to share what their reactions to the Word were, what feelings they may have shared with the Father, what other things they may have heard in prayer.

*Read the text aloud one more time.*
This time, let the word He has given you bring you into His Presence. Let the fact that He cares so much for you in this moment, on this day, that He has chosen to speak directly to you from this text transport you into His chamber. Don't worry about what to say. Chances are good you won't have words for this time anyhow. Whether He has called you from darkness into new light (that word of repentance) or given you a word of comfort in a time of need, or asked of you, "Who will go for me?" He has given to you of His own self. His Word is His being, and He has given of this to you today. Sit and enjoy this love that will not leave you to flounder alone in a sea of pain and confusion. Sit and enjoy His pleasure in you. Hear His song over you.

In closing, take time to pray for one another, praying especially for any concerns or desires expressed by others in the group. Then offer thanks to the Father for His gift of Himself during your time together.

Some Closing Words

What I have suggested above is a rough adaptation of an ancient approach to Bible study known as "Lectio Divina," or "Holy Reading." There are many books and guides available for this patterned way of reading, and this is just the way that I have come to use it.

If every Christian took the time to read the Bible in this way every day, there would be such transformation in the churches that the walls would burst. The Gospel would become so vital and so life-changing that our church buildings would be unable to contain it. There is much to study beyond this beginning approach, but no one ever outgrows this pattern of study. No one can ever afford to leave it behind, as though they no longer needed it. No word study can ever take the place of His Presence.

May we all one day look into the pages of the Bible and in it see the World transformed and the Kingdom come.
Prepare The Way

A Guide to the Discipline of Service

Robert J. Dennis, Past President

REVISED JULY 2010

The Third Brotherhood Discipline in our Rule of Life
The Discipline of Service

The Discipline of Service as stated in the Devotional Handbook that we recite at the beginning of our meetings calls us to make continuous efforts, week by week, to bring others nearer to Christ through his Church. We further recite that we recognize our commitment faithfully to keep our disciplines of daily prayer, regular study, and continuous service for the spread of Christ’s kingdom among men and youth.

We are called as Disciples of Christ, and to be like Andrew who brought his brother Simon Peter to Jesus. We are to make continuous efforts, and be in continuous service for the spread of Christ’s kingdom among men and youth. Let’s recommit ourselves by praying the Brotherhood Collect found on page 4 of the Handbook. “Almighty God, who gave such grace to your apostle Andrew, that he readily obeyed the call of your son Jesus Christ, and brought his brother with him: Give us, who are called by your Holy Word, grace to follow him without delay, and to bring those near to us into his gracious presence; who lives and reigns with you and the Holy Spirit, one God now and for ever. Amen”.

The Three Disciplines

From the Devotional Handbook we state that we will adhere to the Disciplines of daily Prayer, regular Study and as previously stated, continuous Service for the spread of Christ’s kingdom. A simple comparison is to view prayer as my speaking to God, study as God speaking to me, and service, doing what God has asked me to do. The challenge is to listen! Without this Rule of Life which centers on the Disciplines, we could compare ourselves to someone who is lost, without purpose and uncertain of his future. The Disciplines are our Rule of Life and what has changed our lives as we walk together with our Savior Jesus Christ.

Most men say I pray and study daily, but service is a challenge for many of us. It may be because we are asked to lead people to Christ, and that is not easy. It is trusting in the Lord and stepping out of the boat or comfort zone as Jesus asked Peter to do. We are content in our individual comfort zones and in the safety of familiar surroundings that give us a sense of security we look for in life.

The intent of this Guide is to encourage you to embrace the Discipline of Service as equally important as Prayer and Study. Comparing the three Disciplines to a tripod and just as all three legs of the tripod need to be strong and balanced to maintain whatever is set upon it in a level manner, so must our three legs, our Disciplines of Prayer, Study and Service be strong and balanced and upright in our Rule of Life. Are we faithful, available and teachable as members of the Brotherhood? As we equip ourselves through training to fulfill the Disciplines as our Rule of Life, we are called, equipped and sent as explained by the Man in the Mirror ministry to men. We are called to walk with Christ, equipped to live like Christ and sent to work for Christ. To mature in our relationship with our Lord means adhering to the Discipline of Service. Leading men and boys to Christ, which is what our ministry is about. Joining together with a band of brothers who work shoulder to shoulder to fulfill the Great Commission, evangelizing men and boys in our ministry, while supporting one another in our daily walk with Christ. However service is too often viewed as performing good works and not the Discipline’s definition as stated in our Devotional Handbook on page 3. My intent is not to discourage anyone from doing good works, only to focus more attention on discipleship and evangelism, to continue what our founder James L. Houghteling began in 1883. The twelve in his group, who were ordinary young men, did extraordinary things as they proclaimed, “Jesus is Lord”. The Apostles left everything behind when Jesus called them and they followed Him, just as our founders answered the call, and so must we. “Jesus calls us o’er the tumult of our life’s wild restless sea, day by day his clear voice soundeth, saying ‘Christian, follow me’”.

48
Faithful, Available and Teachable

I read about this appealing acronym recently in an article from Man in the Mirror, and I believe it has a significant meaning for us. It not only makes one think about the words, but more importantly to answer the question, are we faithful, available and teachable? Think about it for a moment or two!

Are we **faithful**? Are we faithful to our Lord and Savior? What about to the Brotherhood, your ministry to men, your families, parish and friends. Most men may say yes, and that is great. If we are as faithful as we believe then continue to pray about it, and ask for guidance.

Are we **available**? Not just to attend meetings, or other events, but available to be a disciple for Christ? That is a tougher question to answer. How often do we make ourselves unavailable? Does it seldom happen or happen too often? Only you can be the judge of that.

Are we **teachable**? The resistance to this question usually comes in the form of a response saying I don’t need any training, or I don’t have the time for this. We are never in a position to say we are not in need of training! I have heard men often say, “been there, done that, and I have forgotten half of it”. That’s fine, but which half have you forgotten? I know that we need to study the Bible regularly, and as often as we can on a daily basis for instruction. We must be open to reading other books and articles about men’s spirituality, and to attend workshops and seminars that will equip us to do the work Jesus has called us to do.

Why are we members of the Brotherhood? Why, because we are Disciples of Christ who believe in making new disciples, today, tomorrow and always. We can adopt this acronym and live up to it by making ourselves more faithful, available and teachable. No it’s not tough! We call ourselves a band of brothers, and we are! So, we must band together to support one another in our daily walk. Our walk is typically full of challenges, distractions and temptations that lure us off the path and make it difficult to stay on course. Encouraging one another gives us the fortitude to continue on, and help us mature in Christ.

Pray about being faithful, available and teachable. Ask family and friends to pray for you, and pray for the members of your chapter and the leadership of the Brotherhood. I believe God has a plan for each one of us, but first we must be _F.A.T_. This is calorie free and good for you! This may sound silly, but it is good advice. As we lift each other up in prayer, we are asking God to enter into our lives and to help us through the trying times we live in, and to thank Him for the many blessings we have received.

The Brotherhood is about men who have developed a bond of friendship, and who fellowship together on a regular basis. My challenge to you is to ask you to pray about being faithful, available and teachable. If one of the mentioned areas needs more attention, then please focus on it. The theme “Disciples Making Disciples” is answering the Great Commission that Jesus gave us to “Go therefore to all the nations, baptizing them in the name of the Father, the Son and the Holy Spirit and teach them to obey all that I have commanded you”. Be faithful, available and teachable and answer His call to us, as members of the Brotherhood.

I wrote this article for the Province II Newsletter, Footsteps, to highlight the importance of being faithful, available and teachable. This topic appeared in a Man in the Mirror article that I read and I was inspired to expand further upon the topic as how I believe it relates to the Brotherhood. Their web site is [www.maninthemirror.org](http://www.maninthemirror.org) and I urge you to visit it. The words faithful, available and teachable implies a level of commitment that one makes, because without it, how do we begin to disciple people. The next article I wrote talks about challenging men, and to begin with your fellow Brothers Andrew.
Challenging Men to Mission and Ministry

From the book titled, Why Men Hate Going to Church, author David Murrow talks about what we need to do to attract men to attend church. He says “men thrive on challenges, and need to be challenged just the way Jesus challenged His disciples and they will grow”. Are we challenging ourselves and the members in our chapters to achieve personal growth in our individual ministries? Do we give this question much thought?

Murrow quotes two Bible passages, the first from Proverbs 27:17, “As iron sharpens iron, so one man sharpens another”. The other passage is from Hebrews, 10:24, “Let us consider how we may spur one another on toward love and good deeds” both from the NIV.

Murrow writes about person-to person challenging. This can be helpful to our spiritual growth, not as nagging each other, but as encouraging each other. As he states, “discipleship is people leading each other to maturity in Christ”. I feel we often put too much emphasis on saying that we want to lead people to Christ, when we could say to maturity in Christ. He further says ministry is constantly pushed outward into the world, not using guilt, but inviting people to join the adventure. Men will rise to challenges!

The challenge is to get men to attend church, and in some cases an accomplishment in itself, but you may ask, then what do we do next? Well, what should be next? What is the Brotherhood trying to accomplish? Yes, we are trying to promote a mission purpose, and ask every man to be part of it. If we want men to come to church and not just be pew sitters, then every man needs to be challenged and invited to be part of this mission.

Murrow further states “It’s a band of brothers spurring each other on toward love and good deeds”. In the environment we live in today, that may be a challenge to get men to be a band of brothers outside of their work, and social lifestyle. Our ministry does need to reach the unchurched, but more importantly the lapsed Christians, as well. If we ignore this last group, it’s a missed opportunity for outreach. Inviting a man to join with a band of brothers is a rewarding experience.

As Brothers Andrew we know what needs to be done to bring men back to church. Invite them to your parish and pick them up at home if need be. In time you can invite them to attend a chapter meeting, and then to join it. Spend time with them and don’t leave them alone at the Coffee Hour. Introduce the visitor to other parishioners, and you may be surprised to see husbands bringing their wives and families to church.

So, do we challenge men, and not just promote the warm and cozy stuff we are all too familiar with in our comfort zones? Your response, “yes, I will”. Now we begin to encourage, mentor, sponsor, promote, and lead more men by our example! Start by examining yourself about your spiritual maturity, and then renew your commitment. Next, work with the other men in your chapter to be a witness for Christ, and join with them in their walk to a deeper personal relationship with Jesus.

Teachable

Teachable refers to your willingness to be trained, and trained ongoing. Just as anyone else involved in a ministry, training is vital to equipping us to do the work He has asked us to do. Our clergy and school professors take sabbaticals to refresh and renew, and the military train the men and women in uniform to constantly be prepared to defend our Country. Police, emergency workers and firemen are always updating their tactics to protect the public. The importance here is to realize that if we don’t train we will not know how to reach out to the people we want to lead to Christ.
There is much to compete with in everyday life as we quickly find out when we invite a man to attend a chapter meeting, such as his work, his family responsibilities and his recreational needs, which are all necessary. What we can do is to follow our Discipline of Service in leading the way for spirituality to enter into a man’s life, which will encourage him to find more of what he is seeking, and with you to help guide him along the way.

The next article I wrote talks about raising the bar, which is to challenge you to a higher standard and to set a mission purpose.

Raising The Bar

The expression raising the bar is a challenge for all of us to be better than we are at what we do. Some may say I am doing what I do best, or I am doing all that I can do. They may be correct in what they say, but are we all doing our best? Are we bringing people to a deeper personal relationship with Jesus Christ? Most of us are active in our parishes, some very active. All those good deeds and hard work seems to go unnoticed, doesn't it at times. Too much that is taken for granted, right? We can always get “him” to do this or that if we ask him. So, when does the limit of your volunteering spirit subside? Does resentment creep in and occasionally do you get angry?

You work hard, with no recognition at all, or only a little once in awhile, then someone finally says thanks. Well, many hard workers are not looking for attention or recognition, but are servants of God. We believe we are doing the work He wants us to do, and that is reward enough. There are many saints who feel this way, but for the rest of us sinners, it is hard to feel that way all the time. But, are we losing sight of what we need to focus on for our mission purpose.

In St. Paul’s Letter to the Romans, 9:16, “Salvation does not depend on our desire or effort, but on God’s mercy.” So, God’s mercy does not depend upon our effort, which is much to the dismay of some who keep themselves very busy. In St. Paul’s Letter to the Ephesians, 2:8-10, “For it is by grace you have been saved, through faith….not by works, so that no one can boast. For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.”

So, if we keep busy and are not idle, are we doing God’s work? Well, I can’t answer that for you personally, but I believe that we are through salvation all called to do God’s work. After prayerful consideration and listening for the answers we will then know more about what we need to do. Some find answers more easily than others, but that doesn’t mean that you or I are not being asked as well. I am amazed when people witness that they are happy about what they believe they are called to do. Even more so when someone says they answered the call after so many years. So, it’s never too late!

Raising the bar is setting a standard that is what you believe you can do, and then some more. We are not raising the bar when we spend our efforts solely on fellowship and fund raising activities which we feel are important. Spiritual nourishment and quiet time with our Lord is needed and sometimes forgotten. In our busy days, we need more time to be quiet, and then listen for the answers to our prayers. We may get an answer, and find that our time, talent or treasure is directed in the wrong place. Our desire to do good works, and our setting standards are important, and should not rule our lives totally. When we fail, resentment may set in. It becomes hard to overcome this emotion, and then it takes longer to realize that succeeding is learning from our failures. Trying to do good works without prayer may work in the short run, but it doesn’t in the long run.
We are committed to do our part, as is said, for the long haul. So, are we bringing, mentoring, encouraging and inspiring men to a spiritual maturity in Christ? If not, why not? Let’s raise the bar together and do it!

Called, Equipped and Sent

Man in the Mirror defines a disciple as one who is called, equipped and sent. We are called to walk with Christ, equipped to live like Christ, and sent to work for Christ. God is more concerned about our availability than our ability. Will we be available when he calls us; I believe the answer is yes. Let’s discern our spiritual gifts and share these gifts God has given us to mentor men and boys to maturity in our relationship with our Lord and Savior Jesus Christ. The Discipline of Service is doing what God has called us to do and preparing the way for those we minister to. Pray for guidance to walk with Christ, study to live like Christ and go and proclaim the Good News to evangelize and make new disciples, who will become Brothers Andrew.

Who Do We Want to Disciple?

We want to disciple everyone should be the answer. However, we have to start somewhere, and that may be with one person at a time. We lead one person to Christ, and that person may also lead someone in time. There is a simple method that is used in the Cursillo Movement. It is quoted as “Make a friend, be a friend, pray for that friend, and bring a friend to Christ”. Then, invite that friend, because until you do, that person may not get another invitation from any else. I have heard people say that they were never invited to church, and until you extend an invitation to the man you are evangelizing, you may never know.

Prayer

Let’s continue with this prayer. Heavenly Father, through your only Son Our Savior Jesus Christ, we ask for the Holy Spirit to direct and rule our hearts in all that we do or say to those who are yet to hear your Word, to those who hunger and thirst for more and are seeking more understanding through you. We ask that you be with us this day and help us to use the gifts you have given to us, as we commit to your will in what you have asked us to do. Through you all things are possible, all this we ask through the Father, the Son and the Holy Spirit. Amen.

Where do we Begin?

We need to train to prepare ourselves for evangelizing and there are many good reference sources published that you can refer to which will be of great help to you. I have provided an excellent listing to select from in the Chapter Directors Guide which appears in another section of this Reference Manual, and on the Brotherhood’s website. Please review the reference sources I have listed as they are up-to-date and are proven to work. There is no simple three, five, or twelve step plan to follow that will yield tremendous results, however, from researching there are several that I believe will help us in our men’s ministry. Please try them and see for yourself. Please share what you learn and the resources you use with your chapter members, as they are seeking to grow as you are. Let’s work to make the Brotherhood of St. Andrew the men’s ministry of choice in the Episcopal Church and Anglican Communion.

Our men’s ministry like any other men’s ministry is “rocket science”, which is how Man in the Mirror refers to what it takes to start all men’s ministries. It is a challenge to encourage men to become a member of the Brotherhood and this effort requires hard work, and perseverance. Most importantly begin with prayer! Train
your chapter members to find new ways to make a difference in the lives of the people you minister to. This is the purpose of this Guide.

Take the Reach 3 Challenge

I have adopted techniques from several ministries, but Man in the Mirror most often, and this is a simple and straightforward one that is very effective. We must “present a sensitive, credible offer of the Gospel to every man in America”, and in the world for that matter.

The technique is to first prayerfully identify three men not known to be Christians from your work, neighborhood and/or recreation. I would add to that the men in your parish. Next, pray for the salvation of these three men every day. The next one is more challenging, and that is to invite each man to a one-on-one, “non-agenda” meal just to get to know them. Or, sit with the man during coffee hour and spend time to get to know him better.

As appropriate, consider asking each man for prayer requests. Check back to see how it’s going. Later, consider inviting your three men to outreach events, Bible studies, or church. Continue praying and seeking to expose them to evangelistic opportunities. Once a man makes a commitment to Christ, help him become involved in church and discipleship opportunities.

When a man joins your parish or your chapter never leave him alone as he may be new to church, or to the Brotherhood, and not understanding what to do initially may make him feel uncomfortable going it alone.

The Four Spiritual Laws

This subject of this topic was written by Bill Bright, Campus Crusade for Christ and the pocket sized booklet they produce can be ordered on line at www.ccci.org or you may write to: Campus Crusade for Christ, 100 Lake Hart Drive 2100, Orlando, Florida 32832-0100. The booklet is a great tool to use when speaking to a man about your faith when you are evangelizing them. Please read the scriptural passages. Law 1 states that God loves you and offers a wonderful plan for your life. Read John 3:16 and John 10:10. Law 2 states that man is sinful and separated from God. Therefore, he cannot know and experience God’s love and plan for his life. Read Romans 3:23 and Romans 6:23.

Law 3 states that Jesus Christ is God’s only provision for man’s sin. Through Him you can know and experience God’s Love and plan for your life. Read Romans 5:8, 1 Corinthians 15: 3-16, and John 14:6. Law 4 states that we must individually receive Jesus Christ as Savior and Lord; then we can know and experience God’s love and plan for our lives. Read John 1:12, Ephesians 2:8, 9, John 3:1-8 and Revelation 3:20.

My intent is not to reprint the entire booklet that New Life Publications produces, but only to encourage you to visit their web site and learn more, then use this as you see its possibilities. A final note to read on page 14 of the booklet, the acronym G R O W T H appears and worth repeating.

G-Go to God in prayer daily (John 15:7)
R-Read God’s Word daily (Acts 17:11)
O-Obey God moment by moment (John 14:21)
W-Witness for Christ by your life and words (Matthew 4:19; John 15:8)
T-Trust God for every detail of your life (1 Peter 5:7)
H-Holy Spirit-allow Him to control and empower your daily life and witness (Galatians 5:16, 17; Acts 1:8)

This Guide will be more useful to you if you use it as suggested, which includes reading the scriptural passages and referring to any referenced Brotherhood documents that are now available to you. Training is essential to a healthy men’s ministry, and we must never believe that we have learned all there is to know. Times change, people change, our society changes and we must be willing to adjust with them to prepare ourselves to know how to disciple the next generation. I have stressed the importance of being faithful, available and teachable, having commitment and a desire to spread Christ’s kingdom among men and boys. Further, to raise the standards of what we must do to fulfill the Great Commission, and to mentor one another as we live out our mission purpose. The next topic will cover accountability, and the need for it to support our efforts to reach out to men and boys, and to promote the Brotherhood in the Episcopal Church and Anglican Communion.

Accountability

To encourage men to ministry through service, we must hold each other accountable. This is recommended for each Brother Andrew to commit to, and it will reinforce the ministry of your chapter. There is a Leader’s Pledge that was written by Man in the Mirror and used as part of their discipleship program. It is strongly suggested that it be put to use as outlined on the next page. The Pledge describes discipleship leadership as a Calling, a Responsibility and a Holy Privilege. This is the first step, and once implemented, is the beginning of having accountability as an integral part of your chapter’s adherence to the Discipline of Service.

Accountability Check-up (Man in the Mirror)

Accountability must not be forced upon a chapter member, just encouraged. During your meetings you may use the Check-up, or if you prefer, a one-on-one approach between men who may be mentoring other men or youth. The following questions are just suggestions to you, and by no means the only ones that can be asked weekly or periodically, as agreed upon. It may be best to team the men in small groups or in two’s to share answers between them.

There are basic questions to ask that give the men an opportunity to share their spiritual journey with someone else. For example: How has God blessed you this week? What problems consumed your thoughts this week? Have you read God’s word consistently (daily, weekly)? Have you shared your faith? Regarding your home life (wife and children), meaningful, supportive to them, spending quality time? How are things going at work? Do you feel you are in the center of God’s will and sense His peace? What have you done this week for someone else, which can’t be repaid?

Take the Pledge

Please review the “Leader’s Pledge” on the next page, pray about it, and consider signing this “Pledge”. Let us reap the harvest together in God’s vineyard!
"But the one who received the seed that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown (Matthew 13:23)."

Why are we here? First and foremost, we are here because God has called us to leadership. Leadership is a privilege and a responsibility in any venue, but especially in the spiritual world.

A Calling

Above all else, leadership is a calling, a calling from God. We are called to disciple men. We operate a spiritual outpost for men, a rescue mission, a halfway house, a hospital for men with broken wings. We are here to help men change the core affections of their hearts, to rescue them for Christ, to help them believe that the Gospel can change their lives, to show them a living, though imperfect, example of a man after God.

A Responsibility

We have been entrusted with men. Jesus said, “After a long time the master of those servants returned and settled accounts with them. The man who had received the five talents brought the other five. ‘Master,’ he said, ‘you entrusted me with five talents. See, I have gained five more.’ “His master replied. ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’” (Matthew 25:19-21). We are not responsible for how the men with whom we are entrusted choose to live; but we are responsible to be faithful to them.

Leadership requires commitment. “Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly” (James 3:1). We remind ourselves that the stakes are high.

A Holy Privilege

To lead my men is not only a calling and a responsibility, it is a holy privilege. There is raging all around us a battle for men’s souls. This is a battle we can win. We cannot, we must not and, by God’s grace, we will not fail. Therefore, I pledge that I will seek to be found faithful. God, I pray for the strength, wisdom, and time to produce a crop 100, 60, or 30 times what you have sown into me. Help me to faithfully discharge the responsibilities of a Disciple and as a member of the Brotherhood of St. Andrew, to which I now pledge myself.

Attested By: ___________________
 _____________________

For the glory of Christ and no other reason!
Other Ministries

Alpha is an excellent course about Christianity for your parish or chapter to host. The Alpha web site is: www.info@alphausa.org. Their phone number is 800 362-5742. The Alpha course presents a concept that has become an important evangelism tool to reach out to people who are both churched and unchurched. The parish or chapter leading the course will invite people to participate in an informal group setting that offers a meal, breaking into small groups for discussions, a talk or video presentation, and it is non-threatening to a new-comer. It is well written and structured, and an evangelism outreach that is being offered in thousands of churches in the U.S. and in many countries around the world. It is a proven method to help a parish grow, and an opportunity to recruit men who attended the course who may want to continue in their spiritual growth and attend a chapter meeting. This course answers many questions we have about Christianity and about Jesus, our Savior. It lasts for ten weeks, with an overnight Holy Spirit weekend mid-way through the course.

Cursillo is another method for men and women seeking a relationship with Jesus Christ, and an opportunity to mature in your faith. It is well planned and organized by experienced men and women who are committed to this as a ministry. You will experience a retreat-like setting on the weekend you attend as you are referred to as a “candidate”. It is a wonderful, spiritually renewing experience that centers on Piety, Study and Apostolic Action, similar to our three Disciplines. This is about heart transformation and living a Christian life, which has been a life changing event to many people who attended. There may be a weekend already planned for in your diocese. Their national web site is: www.episcopalcursillo.org.

The Order of the Daughters of the King, our sister Order, is the women’s ministry equivalent of the Brotherhood in the Episcopal Church and Anglican Communion, founded in 1885 by Margaret J. Franklin. There are nearly 30,000 members in our sister Order. We are working together with the DOK, in a joint ministry called, “Partners in Ministry” and the intention is to jointly promote our ministries, to start new chapters for men and for women whenever the opportunity arises. We want to encourage working side-by-side, or appropriately named “two-by-two” where a Brother (BStA) and a Sister (DOK) visit parishes together to speak to the parishioners about our ministries and to encourage them to start a chapter. Our National Organizations have endorsed this ministry wholeheartedly. Please encourage men and women to hold joint worship services of rededication, participate together in evangelism outreach projects and at youth events. The DOK national web site is: www.dok-national.org.
Your Personal Witness

The Discipline of Service provides an opportunity to give your personal witness to the men and boys you are discipling and it is important to share your faith at every occasion. Giving a personal witness or testimony about your faith, your spiritual journey and how your commitment to the Brotherhood has transformed your life is the best approach to use as you speak to a person one-on-one or to a group of people. Speak from your heart about how your life has been transformed through the grace of our Lord, and your faith. We need to share our life transforming stories with people who are looking for answers who may be going through a difficult time, and have some of the same struggles we all have in our daily lives.

Spiritual Gifts

In 1st Corinthians, chapter 12, Paul writes in verses 4-11: “There are different kinds of gifts, but the same spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men….All these are the work of one and the same Spirit, and he gives them to each one, just as he determines”. We have been given gifts that as Christians and Brothers Andrew we must share to spread Christ’s kingdom among men and boys. We are called to go and proclaim the Gospel message of salvation. Who do we begin with, we begin with you!

“You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven”. Matthew 5:14-16.
Teaching in Small Groups

Becoming a Small Group Leader

Robert J. Dennis, Past President
NOVEMBER 2010
Teaching in Small Groups

“For Ezra had devoted himself to the study and observance of the Law of the Lord, and to teaching its decrees and laws in Israel.”  Ezra 7:10, NIV.

This Guide will prepare you in individual study, small group study, and instruction in how to lead study sessions, with the importance of teaching Sunday school, give some suggested books to choose from for your chapter, and questions to evaluate your group study. There are also review questions to answer to help you evaluate your chapter’s mission. The Guide defines what a small group is and how to lead meetings in a step by step format. It explains the importance of small groups in their ministry choices and with the spiritual growth of its members.

Times have changed. We’ve heard that before! They have, and we find it hard to accept if we are unfamiliar with the 21st century technology available to use that will take us into the world of the information age of communications. Being current with today’s technology is vital in this world of ever changing events. Using the latest technology available through the Internet may be difficult for some chapters whose director does not have a computer or an e-mail address. The solution is to ask a Brother Andrew who has access to a computer if he is willing to be the contact person for the chapter. I highly recommend considering to use the Internet for not only e-mailing, but for keeping men informed about the next meeting date, the study topic or any other item, as well.

Visit the many Christian web sites for downloading study materials, many that are free, and you can search for study lessons that you may want to purchase and share. Many Bibles translations are available on CD and can be used at your meetings or for personal use. There is a wide selection of DVD’s available for viewing in a study session. E-mailing the lessons to chapter members who are unable to attend meetings will keep them current with what is covered, and are a good reminder for the members to be informed in advance of what will be discussed, enabling the men to prepare ahead of time for the chosen topic, prior to attended the meetings.

Brotherhood chapters with less than twelve men usually sit together for open discussions during study, and the larger chapters however can meet together if they choose when the topic is presented, then break into small groups to discuss it, or choose another method they are comfortable with, of their own. Whichever approach you use, small groups prove to be an informal and effective means to encourage open discussion. The men in time build up a level of trust within their group, and may become more willing to share their faith through having a greater opportunity to speak.

Refreshments are usually served at chapter meetings, and it provides a means for men to relax with coffee and cake and to feel more comfortable during the fellowship time at the beginning of the meeting. Men want to talk about what mutually interests them, and it can be about church, sports, family, and the list goes on and on. Fellowship is an important part of our ministry, and getting to know each other better builds a “band of brothers” attitude for the chapter. Men are willing to come to a meeting when they know they are part of a ministry they believe in, and that other men want to be part of.

The chapter meeting opens with prayer, followed by a brief business meeting, which can center on a chapter’s mission, and continues with a study session. With fewer distractions, adequate study time can be set aside at all your meetings and men will grow spiritually as you mentor one another.
There are countless study topics and I suggest a chapter use one focusing on discerning your spiritual gifts as this will be a good exercise for a chapter to consider, especially if the members are looking to pursue a ministry for the Brotherhood. The exercise of spiritual gifts discernment may encourage you to explore a ministry that you hadn’t previously considered. The Spiritual Gifts Inventory lists the various gifts and upon completion, you will be able to determine by the score you get for each answer you give to a list of questions where you have the greatest interest. Answer the questions accurately and be patient with the questionnaire as it will pay off at the end. The questionnaire is also accompanied by an explanation of the various spirit gifts that are outlined, and each one with a Scriptural reference to refer to. The words with their definitions will help you understand the gifts enabling you to relate to as many as you score higher in. There are a few forms of these questionnaires that are available for this exercise. If you need more information about this, please contact me.

Evaluating a small group Bible study is important because the feedback your questionnaire asks will provide you with information that will help you decide what may need special attention or needs to change for future study sessions. Don’t wait to make changes after your men stop coming to meetings if adjustments need to be made now. I found some interesting evaluation questions from the web site NavPress.com, written by Jean M. McLean titled, How Could I Make It Better?: A Small Group Evaluation. The questions are divided by category, and points are assigned to each question, numbered 1 to 5, and 1 being poorest to 5 being best. They are:

**Preparation:**

I feel confident about what should be taught and am familiar with the material?
I pray consistently for the study and for individual members of the group?
I have a clear plan for what should be communicated?

If your score is low then allocate more time for your study, pray and review the material before the session starts and list what points you want to emphasize and that the study relates to them.

**Atmosphere:**

An appropriate pace is maintained; no one is unnecessarily hurried and the teaching does not get bogged down with repetition?
The group is anxious to socialize before, after, or outside the meeting. Friendships are developing?
Everyone participates in some way; no one dominates?

Set a relaxed tone by being honest and open, be aware of body language and when restlessness sets in pick up the pace. Have some fellowship take place before or after the meeting where the men can talk over refreshments or at a meal. Rephrase questions when no responses are given and interject questions that get everyone back on track when necessary. Encourage prayer partners and men calling each other on their own time.

**Learning:**

Major points are clearly outlined and understood?
Biblical and personal depth is present in the discussion (rather than repetition of facts)?
There is frequent reference to Scripture to support statements?

Use posters, chalkboard if you have access, and any other visual aid. Encourage note taking, and prepare questions that will get the men to think and that answers are supported by Scripture. Encourage role playing and as a leader, play the “Devil’s advocate”. Be tuned into the spiritual needs of the group and find ways to challenge the men, even the most mature men in the group.

Application:

The group is encouraged to make their applications specific and personal?
The application is based on trusting God, not on personal achievement or discipline?
There is meaningful prayer time?

Provide take-home lists as handouts, such as “this week I will pray for”. Ask specific application questions that the men will answer in private, such as how will they apply what they learned into their daily life. At the next meeting have members tell how they are applying what they’ve learned and allocate time for group prayer.

You may have additional questions you have come across in your research or from personal experience that you may want to use, but regardless ask for feedback. We all want to know how we are doing! There are chapters who have identified a vision, recognize their parish and community ministry and may want to equip themselves through preparation for their outreach. As you equip your fellow chapter members for ministry, you are training them to do what Jesus has commanded us to do. No man needs to feel unprepared to be a disciple for Christ, but if we don’t prepare ourselves how will we communicate His message. There is no excuse for not preparing ourselves for this purpose and especially if we are leading a study session.

There is an acronym, titled, T.R.A.C. It means we are to train, be held responsible, be accountable and willing to communicate to others what we are, a men’s ministry. Training is our daily study, being responsible is commitment to study, being held accountable is encouraging one another to participate in study and to grow to spiritual maturity together and as we communicate it will be to one another about our ministry and mission purpose. Accepting the call to be a disciple making disciples through prayer, study and service is our Rule of Life. The acronym T.R.A.C. is simple but it focuses on what we need to remember as we guide men and boys to Christ.

The Discipline of Study is Christian education and as a small group or study leader this is a ministry, unto itself. It is a unique call and one that is not always answered, as too often we compare ourselves to secular educators, and imagine them to be shaping the world around us. However, we are teaching the Word of God to men and boys who may never have had the opportunity to join with a group or all they remember is the time spent in Sunday school as a child. As Christian teachers we are concerned with having God’s presence in our lives, and secular educators it seems too often are concerned with being politically correct. Our educational system in the secular world teaches students what they determine is needed to prepare them for a career, a trade, and their personal growth, which is self-centered. This is important, but we are God-centered, and concerned with what will last, such as the kingdom of God, the human spirit and not materialism, and the saving grace of our Lord and Savior Jesus Christ.
The Holy Spirit is our Teacher and Guide during the study sessions we participate in. When we open our meetings in prayer we are asking that the Holy Spirit be present, and He is. Through study we are transformed into the image of Christ, and as you read earlier, we are equipping the saints to be like Jesus, and then to go out and work for Jesus. This is growing in Christ which is the fruit of the Spirit. We are motivated to teach as small group study leaders, and not because we are getting paid to lead a course at a school or college. We are building character in men, challenging them to be disciples through spiritual knowledge, and a renewed commitment to lead the way through obedience to the Word and competence in its meaning.

I recently read a Christianity Today article that had a quote in it worth mentioning: “a student (Brother Andrew) without a grasp of the Bible is a warrior without weapons.” Imparting knowledge that we gain from a study leader will help us make better decisions in life that will benefit ourselves, our families and in our workplace. Be a contagious Christian and set an example of a man who has read his Bible, be "Mr. Brotherhood" to everyone who knows you. Through study we learn to make better decisions, solve more problems and overcome temptations we struggle with in life. As a small group leader or chapter director you are called to action and that includes helping your fellow chapter members use their spiritual gifts in ministry and encourage the men to explore a ministry they feel called to.

Study sessions can be creative and can include video presentations, a particular movie that has a study plan written for use by small groups and the variety will appeal to your membership. It is another approach to inviting men to come to a meeting for the purpose of reviewing a popular movie that has implications that may influence us in our daily lives.

It is helpful to pay attention to the non-verbal communication going on, the body language, and any behavior that will influence the outcome of a study plan you are implementing at your study sessions. Obtain feedback from the men by asking questions to determine if the course is too complicated, or the material is not being presented in a format that stimulates open discussions. Leaders must be good listeners and be willing to adjust to the feedback received, without becoming discouraged by what is said. The greatest satisfaction comes from knowing that when you are leading a session, the men are genuinely enjoying the discussions, the meeting moves along very quickly and the guests will be more inspired to come back to the next meeting as they see that there is something for them to gain by attending.

It is important to spend more time next to emphasize the role of a study leader, and also to respond to any concerns you may have if you feel you are not reaching men you are leading in study. Patrick Morley with Man in the Mirror, which is an Orlando based men’s ministry suggests that we answer his four questions to find out how we are doing as leaders. The first question to answer, are you keeping their attention by understanding what they are going through and proving to them you know and understand how they feel. Focus the study on what they can do about getting the answers through Scripture to help them deal with their problems.

The second question to answer, are you creating enough application which is a common problem we all face as study leaders. Are you presenting too much history and theology and not enough application. We must give the men the “news they can use” so as not to lose the men. Show the men how a Scripture passage will help them 9 A.M. the next day at work or with their family during times of trial. When men get fidgety or appear uncomfortable in their seats, keep their attention with humor, insight and witness sharing which gets more participation from the group. Sometimes men show up tired or have had a bad day, so minister to them by getting their minds off what will distract them from learning the study topic.
The third question to ask yourself, are you making a single point? What do you hope they will remember the next day, or even next week? The fourth question to answer, are you making a preparation outline? Are you prepared or just “winging it”? Sometimes using a less formal approach to study helps, but most often it doesn’t. Having handouts, notes to highlight and organized thoughts already prepared will keep you focused and having the right questions to ask during the discussion time ensures greater participation between the members. When the men leave after the meeting, they will be glad that they attended, and not given in to some other urge not to show up.

Please remember that a study leader and a chapter member learn together, and whether the study is led by the director, the chaplain, a rotating chapter member, or the clergy, it has to be important enough to keep the attention of the men who come to the meeting. Not only is the lesson important but so is the questions we use for open discussions. There are many questions we can ask during Bible study, such as, how does this Scripture passage relate to you in your life today? Is there a word or a verse that speaks directly to you? Is there a verse that you may relate to concerning a friend or a family member who may be in need? If you could change something in your life this passage reminds you of, what would it be? Is there something in the passage that you may want to aspire to? Is there something we covered that seems unclear and needs clarification? Is there a verse that you can relate to and feel that you experienced something like it today or recently? Is there a verse we read that inspires you to change a behavior in your life today?

As study leaders we have another challenge as a teacher and mentor, and it is to teach the young men and boys about the Bible and guide them as they learn about their faith, whether in Sunday school or at a Junior Chapter meeting. Both settings are essential to the spiritual growth and teaching of values to a younger and aspiring youth, who may be impressionable and with all the secular distractions out there he will be as tempted as we are to place church and God in second place in his life.

The role of the Sunday school teacher varies by parish and chapter, but our focus on a few basics will cover the essentials. Teaching young people is not “dumping” content on them with the hope that some of it will take hold. It is not a course in theology that we are presenting, only an approach that will answer what the student will do as a result of what he is taught. The most effective teachers draw from experience and from the reference sources they use in teaching. If you are not prepared the students will see and lose interest in the lesson. Class participation is important, and helps them focus and makes the session more fun. If a teacher does not study the Bible then how can he teach it in a class-like environment?

I realize that it is not easy to get men to sponsor youth in a chapter or to teach Sunday school, but I can say that it is a rewarding experience, has its challenges and moments of doubt, but what we are accomplishing is performing a ministry to young people that will build character and guide them in their path to Jesus Christ. They may have families who encourage their children to read the Bible, but more often that is not the case today. We are role models for the youth, and by our example they will understand more about the Church, and their faith and be inspired to witness to other young people as they share their faith with them. When they reach adulthood they will join your Senior Chapter and be a “Disciple Making New Disciples” of young people. This is not wishful thinking, but truly a reality. Pray about your ministry to young people, plan for your ministry, and teach performing your ministry.

As mentors to the young, we need to remember that we may need mentoring as well. We cannot use the “boldly go where no man has gone before” mentality and expect it to work. There may be one Brother Andrew who is better at mentoring, but doesn’t want to teach a class or lead study at a junior chapter meeting. Ask him
instead to teach the teachers. It may be useful for two men to work together leading Bible study in Sunday school, and at a junior chapter meeting please remember that two adults must be present at these meetings. One approach to consider when looking for youth teachers is how well an adult leads a men’s study session, or the level of participation a chapter member displays during the sessions. Sometimes the least likely man in appearance is the one to be involved with the youth and has the spiritual gifts necessary for teaching them.

Teaching is igniting passion. Without this passion, there is no life, no drive and no energy that motivates the youth and the adults to want more, and learn more from what is being taught. Passion makes the teaching interesting, thought provoking and as the students share they learn that other young people are experiencing the same concerns they are having. The purpose of study is to learn how to promote God’s plan to those who you are teaching. Our youth want to be involved during study and not lectured to as they are in school during the week. The best teachers are the best communicators, and are always looking for new innovative ways to lead study. They are willing to ask for advice from men they believe will supply ideas and tools for them to use in the class setting. They will request feedback from other men and the youth, and speak to the parents to find out how their child is responding to what he is being taught. You may think what you are teaching and the material is well chosen, but you may be surprised to find out it is not speaking to or reaching the youth. Be willing to adapt, it is for their benefit and it will ultimately be for yours as well.

There are chapters with a vision for ministry in their parish and community who want to equip and train their membership in preparation for this outreach. As you equip them for ministry, you are training them to do what Jesus has commanded us to do. Go and proclaim. No man needs to feel unprepared to be a disciple for Christ, but if we don’t train ourselves how will we communicate His message. There is no excuse for not being ready ourselves for this purpose and it all begins during our study sessions. “And Jesus grew in wisdom and stature, and in favor with God and men.” Luke 2:52. Spiritual growth is a process in which a person willingly allows the Holy Spirit to control increasingly more of his life.

There is an informative website that provides free weekly newsletters with many innovative ideas and you can join by accessing their website: www.buildingsmallgroups.com.
Mentoring One-on-one Discipleship

This section introduces a “one-on-one discipleship” mentoring process. As Man in the Mirror Ministries explains “evangelism is the process by which we incrementally help unbelieving men and women see God as he is and respond to Him by accepting His offer of salvation through the sacrificial death of His Son, through the working of the Holy Spirit”. The section outlines a simple step by step approach to mentoring one man at a time. As you evaluate the mentoring period you progress towards its completion, then afterwards you can incrementally grow this ministry with the simple steps outlined.

*Please note:

- If we see men in any way other than how God sees them, we may miss our moment to help them.
- Evangelism is taking someone as far as he wants to go toward Jesus.
- The best method of evangelism is the one that you will use.

Evangelism is the process by which we incrementally help unbelieving men and women see God as He is and respond to Him by accepting His offer of salvation through the sacrificial death of His Son, through the working of the Holy Spirit.

*This is from Man in the Mirror

Mentoring Strategy:

- Team up 2 by 2 (You and your student)
- Pray for each other (You and student)
- Bible study (Gradual phasing in process)
- Retreats (Attend one if possible, or have chapter organize one)
- Mutual mentoring as a team (In time mentor and student teach each other)
- Spiritual maturity objective (What objective or goal you wish to achieve together)

Mentoring Strategy:

- Pass-it-on (Repeat process)
- Pray for a new team member (Now have two mentors)
- Select new 2 by 2 team (The two mentors select two new students)
- Repeat mentoring process (Follow or modify process as is needed)
- Disciples making new Disciples (Growth of men’s ministry)
Matthew 28: 18-20:

“Then Jesus came to them and said, “All authority in heaven and on earth has been given to me, Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

In summary, every Brother Andrew who follows the Rule of Life we practice committing to the three disciplines of Prayer, Study and Service will prepare us to be disciples making new disciples. Implementing this simple mentoring strategy requires a full commitment for it to work and it can accomplish more than we can imagine. Leading our students into a heart transformation experience can change the lives of all men and boys, as we answer His call to us. A disciple is a student of our Savior Jesus Christ, and as students we mentor one another, now and always.
Sponsoring New Chapter Members

This section outlines what the role of a Brotherhood sponsor is as he invites new members to his chapter meetings for prayer, study and fellowship. Men may be looking for friendship and a place to meet with other men who have similar interests or who want to grow in their faith, or maybe seeking answers to questions in the direction their life is leading them. However, there is a guide titled, The Chapter Sponsor’s Guide that goes into greater detail in the Field Operations Reference Manual, which is available on our website for downloading at www.brothersandrew.net. This Guide provides greater in depth training about welcoming new members into a chapter, and most importantly how to sponsor new chapters to grow our men’s ministry.

A chapter’s ministry is to men and boys in the Episcopal Church and Anglican Communion. For a chapter to grow in this ministry it has to reach out to men and boys with an invitation to join your chapter. This is how the Brotherhood began in 1883 in Chicago, by extending invitations, and through the founding members efforts they became the evangelism arm of the Episcopal Church in the United States. Generally, the men are members from their parish, however they can be attending another parish that may have insufficient numbers to form their own chapter, or they wish to meet regularly with a larger group of committed men who are disciples for Christ. These men become Members-at-Large.

Disciples Making Disciples is our mission in the Brotherhood today. We are competing with a society comprised of those who claim to be Christians but may not have accepted Jesus Christ as their Lord and Savior, and might be classified as Secular Christians. We as Brothers Andrew will band together to invite and help mentor men and boys who want to grow in their spirituality, and are looking to the clergy and the Brotherhood to lead the way! Jesus said “Follow Me and I will make you fishers of men.” Attracting new members or starting a Junior Chapter will ensure that your chapter will continue to be healthy, grow in numbers and be at all times adhering to the Brotherhood Disciplines as a Rule of Life.

As a chapter grows, new members will be mentored and trained by other chapter members. The cycle continues over the years with new men willing to take a leadership role in the chapter and in the parish. The sponsor, who is the man who either invited the guest or the man who brought him to the meeting, introduces the guest to the other members. During meeting the sponsor sits with the guest and makes him feel comfortable, and does not leave him alone to stand by himself, especially in larger chapters. This may appear obvious, but sometimes we don’t realize that we busy ourselves with preparations for the meeting, and unintentionally ignore the guest. The meeting’s format can be changed to accommodate a visitor who is attending for the first time. Open with prayer and ask the men to briefly introduce themselves and state their position if a chapter officer, or filling another Field Leader position. Limit the business portion of the meeting, and conduct the study portion to encourage the guest’s participation as he may be comfortable with. This is especially important with men new to the church.

Your parish priest may have encouraged the guest to attend the meeting, and as a supporter of men’s ministries will work with a chapter to attract new members to join. It is vitally important to share in this
evangelism outreach with your priest as our clergy are the chief shepherds in the parish, and generally may have been the first person the visitor has come in contact with.

The sponsor of a new chapter member will provide him with our literature to read through, and encourage him to visit our web site to obtain more information and further, to be his mentor as the need is determined. The more a new member feels part of the chapter and its fellowship, the easier it is for a level of trust to develop that will inspire him to want to be part of our ministry and invite other men to join your chapter. Once the purpose for having annual dues are explained and the amount collected from the new member, please complete the form on the next page and send it with the dues to our National Office for processing.

After several meetings that a new Brother Andrew has attended, he is then installed as a new member with the ceremony to take place at a Sunday church service. The chapter officers and members during the appointed time at the service will use the Devotional Handbook’s service for Admission of Members into the Brotherhood of St. Andrew, which begins on page 15. It is important for the newest member to have the support of his fellow chapter members as well as their participation at the installation service.

With mentoring and guidance, the new chapter member will be part of a “Band of Brothers” who are willing to walk together shoulder to shoulder with their fellow Brother Andrew as we minister to each other, our families, our parish and community.

There is a Chapter Sponsor’s Guide that can be referred to for more detailed information, by either visiting our website or reviewing the Field Operations Reference Manual.
Brotherhood of St. Andrew
Chapter Retention Plan

Robert J. Dennis, Past President
November 2010
Table of Contents

Purpose for Chapter Retention Guide

Why Do We Lose Chapters

Why Do Chapters Fold

Chapter Retention

We Start Here First

Chapter Retention

The Plan

To Retain Chapters

Job Requirements

Discipleship Mission

Men Need Mission

Field leadership

Implementing the Plan
Purpose for Chapter Retention

As important as starting a chapter is to the mission of the Brotherhood of St. Andrew, it must equally be the focus of the leadership and membership of the Brotherhood to retain chapters. As we know, a new ministry opportunity begins for men and boys in a parish when a chapter forms, where more often the focus has previously been on the many worthwhile women’s ministries at the parish level, with men being involved in buildings and grounds work. Often, much effort has been made in organizing a chapter during the formation process, and then to have that chapter become inactive is an unfortunate occurrence for the parish, the men, and for our men’s ministry. This Plan is written to be a guide that illustrates the common causes for chapters to fold and to understand the early symptoms a chapter maybe experiencing, whether new or not, that determines why they fold. Further, once symptoms appear how to be proactive in seeking or obtaining help to retain the chapter you are a member of, or have sponsored as a Field Leader.

This document is written to be a guide to use which provides the common causes for chapters to fold. It is meant for the reader to understand the symptoms a chapter may experience, whether new or not, that determines why they fold. Further, once symptoms appear, to be proactive in seeking or offering help to retain a chapter that you are either part of, have sponsored, or as a Field Leader are trying to salvage.

There may be times when the interest wanes for a chapter, but a men’s ministry is essential to the spiritual life of a parish, and a necessary part of the growth of a parish through evangelism. Attracting new members through evangelism outreach is part of our discipleship commitment, but if a parish offers nothing for the men to meet with other men who are seeking to grow spiritually, they may look elsewhere.

Our Field Leadership is taking a more active role in chapter retention. We are working with chapter officers and asking questions to determine the causes of a decline in a chapter’s membership, or for their non-payment of national dues, and where possible we are implementing plans to revitalize these chapters.

This guide may not provide all the answers, but as we experience the turn-around of these chapters, it is important for the men involved to share their findings and their results with the leadership of the Brotherhood. Communication is the best means to share what works and what doesn’t work, and only if we share can we all learn from each other the knowledge that has been gained through commitment and hard work. Please e-mail brotherhoodofstan-drew@brothersandrew.net with any information you have to share or you may write to the National Office.
Why Do We Lose Chapters?

Common excuses:

- The chapter’s leadership is getting old, they get no cooperation, and no one is willing to take over.
- The lack of clergy support, either they are not interested, or not very familiar with the Brotherhood’s as a men’s ministry.
- The perception is that the Brotherhood is an old men’s club, mainly focused on the building and grounds.
- The chapter has little or no mission purpose.

Other factors: Image

- Competition between other ministries.
- We are not the ministry of choice.
- What is the purpose of the Brotherhood?
- The members are not willing to change, as they are comfortable with the way we have always done things.

Other factors: Presence

- We have few or no chapters in a number of dioceses in the U.S.
- What national, provincial or diocesan level positions are held by Brotherhood members in the Church?

Obstacles to overcome: Image

- Are we a men’s ministry?
- Are we willing to evangelize first and foremost?
- Do we want to leave a legacy for the future members of the Brotherhood?
- Are we willing to make the Brotherhood our ministry of first choice for all men and boys?

Obstacles to overcome: Presence

- Are we willing to promote the Brotherhood at every level in the Church?
- Are we willing to visit other parishes to promote the Brotherhood?
Why Do Chapters Fold Early On?

The chapter:

- Is isolated from other chapters.
- Does not participate in any Brotherhood activity at any level.
- Has little or no communication between chapters and field leadership.
- Sponsors are unable to attend meetings in the beginning of the new formation because the distance may be too great.
- Sponsors don’t adequately mentor the new members, or follow up with the chapter periodically to see how it is progressing.
- Sponsors may not be able to identify future leaders, who may be interested in taking on more responsibilities.
- Is relatively new and has inexperienced members who don’t know how to handle issues that come up, or not know who to speak to for problem resolution.

Other reasons:

- The training is inadequate and not enough filters down to individual members.
- The chapters become non-financial because they haven’t paid their National dues.
- The chapters are not committed to furthering the programs of the Brotherhood.

Chapter Retention

We Start Here First

Problem solving: Commitment

- Who wants to be part of the solution?
- Are we a men’s ministry, or a social club?
- Are we willing to be a scripture and faith based mission oriented men’s ministry?

Renewed commitment to:

- Believe in the mission of the Brotherhood!
- Maintain a positive mental outlook
- Encourage your chapter members to believe as you do about the Brotherhood.
- Be outspoken in your support.
- Be in regular communication with members at all levels in our men’s ministry, and especially with the Provincial and National field leadership.
Chapter Retention

The Plan

Field leadership:

- Train all field leaders-top down
- Greater accountability through job descriptions
- Develop ongoing funding opportunities to defray the costs to promote the Brotherhood.
- Provide all tools needed by a field leader available to download from our Web site.
- Utilize the St. Andrew's Cross publication for communicating progress, new ideas and recognizing chapters that are reactivated.

What to avoid:

- Appointments that are not needed if there is no specific mission purpose for them, or positions that have no accountability in starting or retaining chapters.
- Having less than a team spirit, doubt or resistance to implementing ideas that will retain chapters, and help the Brotherhood be stronger in our mission and ministry.

To Retain Chapters

Field leaders provide support:

- To the chapter’s leadership, and if possible visit with them for training and orientation purposes.
- By requesting chapter sponsors to inform their Provincial Presidents and D.C.’s, of the status of a new or reactivated chapter.
- When consideration is given to a plan for the formation of an assembly in an area of a diocese to build a support network for the chapters and their leadership.
- In bringing the “good news” of the Brotherhood to the men and boys they meet with in the field.

Job Requirements

Provincial President:

- Seeks out fertile ground in new areas to introduce the Brotherhood and plants “seeds”. This is a sales position.
Diocesan Coordinator:

- Sows the “seeds” and “reaps the harvest” by forming or retaining chapters. This is a sales position.

Assembly President:

- Delivers the harvest to “market” by bringing new or reactivated chapters to the Brotherhood community. A service (support) position.

Sponsor:

- Shepherds the new or reactivated chapter into the mission and ministry of the Brotherhood. A service (support) responsibility.

Discipleship Mission

Mission purpose:

- A belief in the Brotherhood’s mission and ministry, answering God’s call to us in the Great Commission.
- A desire to witness to men and boys as you share your faith, spreading the Gospel message as you lead them to Christ.
- A willingness to be challenged to fulfill this ministry purpose in your daily life, adhering to the Brotherhood Disciplines as your Rule of Life.
- A spirit of servant leadership which demonstrates your willingness to say “Here I am Lord, use me as you will.” Volunteer spirit and to say “Here I am Lord, use me as you will”.

Men Need Mission

Men want to save the world, but need to be saved first and accept Jesus Christ as their Lord and Savior. Men are risk takers, but they need to know the risks. Men are results oriented, but need to know how they will be measured. Men want recognition, and need to be acknowledged in a meaningful way.

Field Leadership

Implementing the Plan

We need:

- To work together as a team, sharing new ideas, and working together to retain chapters.
- Every chapter and field leader to believe in one mission, on purpose for the Brotherhood.
• A clearly identified support network, with National Office participation.
• To believe that when “two or three are gathered together in my name, I am in the midst of them”.

We have:

• A clear explanation of what each leadership’s job descriptions are, and refer to them when performing your ministry in the Brotherhood.
• National, provincial and diocesan level leaders receiving ongoing training, and given direction as to what the mission of the National Brotherhood is in the Church.
• All field leaders working together to promote our ministry and at the National level, reporting on our achievements.

In addition:

• Please read David Murrow’s book, “Why Do Men Hate Going to Church”.
• Plan, work, celebrate, and rest (taken from David Murrow’s Book).
• Foster a “let’s do it now” attitude.

Lastly, follow the disciplines of:

• Prayer: Pray daily about our mission.
• Study: Study the Holy Scriptures for direction and inspiration.
• Service: Achieve spiritual maturity for yourself, and for those you bring to Christ.
Brotherhood of St. Andrew

Chapter-at-Large Plan

Robert J. Dennis, Past President

November 2010
**Plan Purpose**

The purpose of this section is to offer another opportunity for men to join with other men who have an interest in forming a chapter, or for a chapter with waning membership who do not want to fold to merge with another chapter. When there are two or more chapters in parishes that are in close proximity to one another who may decide to band together with members-at-large or new members who join to from a Chapter-at-Large. This Plan outlines a step-by-step approach to organizing the men who may agree to become part of a larger, more active group of men.

**Why Form a Chapter-at-Large**

To have existing members-at-large become affiliated with a chapter.

To have meetings with a larger group of men who want to form a chapter, and conduct regular meetings.

**Chapter-at-Large Advantage**

Plant seeds to form chapters where none exist.

Provide opportunities for men to meet in prayer and study, with fellowship.

Encourage our men’s ministry, and promote service projects leading to evangelism.

**Where Do You Form One**

In a geographical area where parishes are in close enough proximity to one another.

You may consider a deanery, convocation or archdeaconry.

In a cluster of parishes willing to support a chapter-at-large

**How Do You Form One**

Determine who the lead contacts will be for communication purposes.

Obtain clergy support and participation.

Have Field Leadership involvement.

**Next**

Develop a plan with lead contacts, clergy and Field Leadership to set up a first meeting.

Determine location, refreshment choices and time.

Decide upon whether it will be an informational, promotional or a worship event.
Then

With the lead contacts now organized as a group, plan and prepare for the selected event, to include advertising, flyers and announcements at parishes to be targeted for this event.

Assign follow-up tasks.

Day of Event

Informational: Provide literature, brochures and answer questions.

Promotional: Plan for above, and show a more formal presentation, including a PowerPoint presentation, a DVD or video, led by a Field Leader, then followed by a question and answer period.

Worship: Begin event with a worship service, praise music, meditation if a retreat or any previously decided upon format with clergy and Brotherhood participation. Open and close with prayer.

Feedback

Obtain feedback through open discussions, or a request to complete a questionnaire.

It is important to know what works, and what needs to be changed, as the events outcome will be shared by others interested in adopting the same plan.

Follow-up for Event Leaders

Who will take this event to the next level?

Who will make the necessary follow-up calls, and send out reminders for the next meeting date, and who will lead the meeting when one is agreed upon?

Pray About This Ministry

Pray for your plan.

Pray for the men who agreed to be the lead contacts.

Pray for the parishes and men you are reaching out to.

Pray for the new ministry you are beginning.

Pray for the Brotherhood of St. Andrew and its leadership.
National Council of the Brotherhood of St. Andrew

Governing Body of Our National Organization
This section discusses the government of the Brotherhood and how the Brotherhood works, with excerpts from a former Constitution and Bylaws Chairman, W. Llewellyn Powell. The section highlights the role of a chapter and an assembly, as well as the purpose of the National Triennial Convention. It explains the function and responsibilities of what a governing body is tasked with and how it governs with the consensus of represented delegates. The section discusses what business is conducted at the annual meetings and the responsibilities of National Council Members.

The sole purpose and objective of the Brotherhood of St. Andrew is the "Spread of Christ's Kingdom among Men"--so stated in the Articles of Incorporation adopted in 1883, and confirmed in the Congressional Charter issued and signed by President Theodore Roosevelt in May, 1908. The sole means by which this objective can be achieved is through the efforts of individual Brothers, acting individually or collectively in fulfillment of our three rules of Prayer, Study, and Service. It is helpful for an individual Brother to be made fully aware of his Christian evangelistic responsibility, and have an avenue for its fulfillment, if there is a collective body to which he may belong, defined personal rules to which he may subscribe and by which he may be guided, and some measure of organizational structure and defined procedural rules by which the corporate body may function. Hence the Brotherhood of St. Andrew, it's Constitution and Bylaws, and its governmental procedures.

Our Constitution provides that The Brotherhood of St. Andrew is to function according to the principles of Republican government--not to be confused with terminology of our national secular political party system, with which there is no necessary correlation; both of the major political parties, in fact, function in a republican manner. Republican government is effected by select representation.

In a true democracy, every individual would be entitled to attend assemblages of the populace called for decision-making purposes, to voice his opinion and to cast his individual vote toward the final decision of the body. As the populace becomes large, and geographically dispersed, it becomes increasingly unfeasible for universal individual attendance at gatherings of the whole, and some compromise process is necessary. Whether it was the ancient Greeks, or even some earlier civilization, at some ancient time the concept of representative government was developed. It is according to this compromise concept that most democratic segments of society function, based on the premise that the individual is the supreme authority, and that government to which individuals agree to be subject should function according to majority consensus of individual opinion. In a republican process, that consensus is established by an assemblage of representative delegates, each selected by a segment of the populace of manageable size and locale, who speak for and act for those whom they represent. Another compromise process is usually followed by major corporations, which provide a system of voting by written
proxy ballot, each ballot weighted according to number of shares held by the individual shareholder, in lieu of individual attendance at voting assemblages.

Chapters and Assemblies: Government of the Brotherhood begins at the "grass-roots" level by the grouping of individual Brotherhood members in a Parish or other Church body into a Chapter, which meets regularly for corporate prayer, worship, study and mutual support in their Brotherhood activity. Where four (4) or more chapters exist in a Diocese of the Church, an Assembly of Chapters may be formed for broadened mutual interaction and support of individual Brotherhood effort. Brothers who do not belong to a Parish or other body where a Chapter exists are Members-at-Large. They are members of and participate in meetings of the Assembly, where one exists, or with the permission and under the direction of the Bishop, may form a Bishop's Chapter, having the same function and prerogatives as a parochial Chapter. Our Constitution provides that each Chapter shall select and designate one (1) delegate from its membership to represent the Chapter at a National Triennial Convention which is the legislative authority of the Brotherhood. Chapters having more than 25 members may select additional delegates, one for each 25 members or major portion thereof, but such larger Chapters are encouraged to subdivide into multiple smaller Chapters, each of which would be entitled to representation.

The National Triennial Convention meets every three years in addition to business sessions, there is traditionally an extensive agenda of social, educational and religious experience for the enjoyment and edification of those in attendance, including Brothers and their families. All Brothers are invited and urged to attend as a family, and all are privileged to be seated at business sessions, but without voice or vote unless otherwise qualified. At business sessions only qualified delegates, voicing one vote for each Chapter represented, are entitled to vote. National Council members, Honorary Members and Members of Advisory Committees or Boards have the right to be heard. Any Brother in attendance, of course, may request privilege of the floor, and, subject to time and agenda constraints, with permission of the Chair may address the Convention on any matter appropriate to the Convention agenda.

The delegates in attendance establish a quorum, with no prescribed minimum number. All active Brotherhood Chapters are eligible to attend, and depending on the current number, there would be at least that many delegates if 100% representation is achieved.

In business session the Convention, by resolution or simple motion of directive, may direct the administration of the Brotherhood in any action not inconsistent with Constitution requirements. The Convention has two (2) constitutionally directed responsibilities and prerogatives:

1) It approves (or rejects or modifies) proposed amendments to the Constitution, which must have been proposed and published in advance of the Convention, and

2) It elects a National Council, according to numerical and geographical distribution limitations prescribed in the Bylaws, and usually according to a recommended elective slate presented by the Nominating Committee.

The National Council presently is comprised of not more than one hundred (100) members elected by Convention, of which not more than six (6) may be from a single Diocese; plus one
(1) additional member from each Diocese who may be nominated by his Assembly for such election, and one (1) additional member who may be directly elected by each Assembly. Past National Chairmen and Presidents are ex-officio members of Council, not subject to numerical limitations.

The National Council is responsible for the administration of Brotherhood affairs during the 3-year interim between Conventions, subject to the Constitution and directions of the Convention. It meets annually for execution of its Constitutional duties; it may be called into session on 30-day notice by the Chairman, and must be so called on petition by ten (10) National Council members. Twenty (20) members constitute a quorum. Except for Bylaw revision, the National Council when not in session may delegate its responsibilities to its Executive Board for action in fulfillment of its general responsibility to "execute the provisions of (the) Constitution and the rules and orders of Convention." The National Council has four (4) constitutionally directed responsibilities and prerogatives:

1) To review and adopt a budget

2) To enact and amend Bylaws for the transaction of Brotherhood business. Only the National Council can amend the Bylaws. However, any Brother, Chapter or Assembly may propose Bylaw revision, by prescribed procedures, and Convention may direct revisions.

3) To fill vacancies in its membership caused by death, resignation or otherwise; (except that vacancies occurring among its members who were elected by Assemblies are referred to the appropriate assembly for filling).

4) To elect the National Officers of the Brotherhood. Only National Council members are eligible for election. The elected National Officers constitute the Executive Board.

National Council Meetings; Convention: The Constitution requires that the National Council meet annually to review and adopt a budget for the next fiscal year. In Triennial Convention years the Constitution provides that the annual Council meeting shall be coincidental with Convention for the purpose of electing the National Officers.

To summarize, how is the Brotherhood of St. Andrew governed:

The Brotherhood is governed by a Triennial Convention, at which time every chapter has the opportunity to be represented by one or more delegates, who participate in discussions and vote on all matters brought before it. The convention is the only body with the power to amend the Brotherhood’s Constitution.

The convention elects the members of the National Council, which acts in its behalf during the times it is not in session. The National Council meets annually to elect all national officers, pass a yearly operating budget, set the dues rate, make changes to the bylaws, set operating policy,
and elect members of the Executive Board. In a convention year, the National Council convenes just prior to the convention.

The Executive Board meets as needed between meetings of the National Council, and has authority to act in its behalf, reviewing and making recommendations on all changes to the Constitution or Bylaws. In convention years, the Executive Board meets to approve a budget for that year. The President, or in his absence or incapacitation, the Senior Vice President, is responsible for the operation of the Brotherhood and the Central Office.
The Constitution of the Brotherhood of St. Andrew, Inc.

(Amended by the Triennial Convention, Philadelphia, Pennsylvania, June 11, 2015)

Amendment to the Constitution approved by Executive Board March 1, 2018

Amendment to Constitution adopted at Triennial, July 5, 2018

[Image of a shield with the text 1883, Prayer Study Service, and a cross]
ARTICLE I
NAME, EMBLEM, OBJECTIVE, AND BASIS OF UNION

Section 1
The Business name of this fellowship shall be the Episcopal and Anglican Men’s Ministry/ Brotherhood of St. Andrew, Inc. (hereafter referred to as the Brotherhood). It is a ministry to and for men and youth of The Episcopal Church or any church in communion with it, or with churches that have a Historic Episcopate, within the fellowship of the Anglican Communion (hereafter referred to as “the Church”). The Brotherhood’s emblem shall be the CROSS OF ST. ANDREW.

Section 2
The Brotherhood acknowledges God: Father, Son and Holy Spirit; and accepts its responsibility for individual ministry to represent Jesus Christ and His Church; to bear witness to Him wherever we may be; and, according to the gifts given to us, to carry on Christ’s work of reconciliation in the world; and to take our place in the life, worship and governance of the Church.

The objective of the Brotherhood shall be as stated in Section 2 of the Act of the US Congress which, on May 30, 1908, incorporated the Brotherhood in the District of Columbia: “That the sole object of said corporation shall be the spread of Christ's Kingdom among men.” To this end, each member of the Brotherhood pledges himself to follow three Disciplines, which are: Prayer, Study, and Service.

The Discipline of Prayer is to pray daily for the spread of Christ's Kingdom, especially among men and youth, and for God's blessings on the work of the Brotherhood.

The Discipline of Study is to study the Holy Scriptures regularly and the teachings of the Church to attain a better understanding of how to follow Christ and bring others into His Kingdom.

The Discipline of Service is to make continuous efforts, week by week, to bring others nearer to Christ through His Church.

Section 3
Any group of men or youth in any parish or mission of the Church, institution, prison, military organization, or Veterans Administration facility, first having the approval of the rector, vicar, minister-in-charge or a Chaplain of the Church, is entitled to apply for a charter as a Chapter of the Brotherhood, and upon approval by the National Office, to representation at annual National Council Meetings of the Brotherhood. Withdrawal of clergy approval terminates the right to hold a charter; however, those individuals who elect may retain their membership status by becoming Members-at-Large. In any institution not of the Church or at any military or Veterans Administration facility not served by a Chaplain of the Church, a Chapter of the Brotherhood may be established only with the approval of the Bishop of the Diocese in which said institution is situated. Chapters so formed shall be under the supervision of the Bishop or of a deputy appointed by the bishop. In any Diocese where three or more Members-at-Large desire to coordinate their efforts in behalf of the Brotherhood, a Bishop's Chapter of the Brotherhood may be established with the approval of the Bishop. Chapters so formed shall be under the supervision of the Bishop or of a deputy appointed by him or her.

Only men and boys baptized in the Christian faith may be admitted to active membership in the Brotherhood and only communicants of the Church may hold elective office or be designated as
delegates to National Council Meetings. In the case of a Junior Chapter, or a Chapter chartered in a Military, Veterans Administration facility, or correctional facility, this requirement may be waived, but only with the approval of the rector, vicar, minister-in-charge or chaplain.

Membership in Junior Chapters shall be limited to young men. Only males may be members or officers of the Brotherhood. Women and girls may participate in Brotherhood activities as Associates, as provided in Article II, Section 2.

Section 4

In the event of the dissolution of the Brotherhood of St. Andrew, Inc., all assets and real estate of the Brotherhood shall go into an investment trust under the control of the Executive Council of the Domestic and Foreign Missionary Society of The Episcopal Church. Income from the trust, to be known as the St. Andrew's Trust, shall be used to support a program of evangelism among men and youth.

ARTICLE II

MEMBERSHIP AND ORGANIZATION

Section 1

There shall be three classes of membership: Active, Life and Honorary. An "Active Member" is one who has pledged to follow the Disciplines of Prayer, study, and service and an active member will also have made an annual pledge to support the work of the Brotherhood either individually or through his chapter. Active members who cannot practically become affiliated with an active Chapter shall be known as Members-at-Large.

A "Life Member" shall be any person otherwise eligible for membership, who having made a contribution of a special amount of $600 will receive a certificate of Life Membership and will receive no further billings. A portion, not exceeding 20 percent of such contribution, shall be allocated toward current operating expenses with the remainder being invested in the Brotherhood Foundation.

An "Honorary Member" is one who because of high eminence in the Church or outstanding leadership in men’s ministry at home or abroad, is deemed worthy of the highest honor the Brotherhood can bestow. A unanimous vote of the National Council, in meeting assembled, will alone create such membership. Honorary members may by their own decision remain or become active members by the payment of annual pledges. They will always be entitled to the floor at any Brotherhood meeting, but not to vote unless otherwise qualified for the particular type of meeting attended.

Section 2

Women may be invited to all Brotherhood meetings as “Associates.” Associates may attend Brotherhood meetings, and at Chapter and Assembly levels may participate in discussions and activities of the Chapter or Assembly; but Associates may not hold Chapter or Assembly office or have delegate status at national events and may not be recognized as “members” of the Brotherhood.
Section 3

The membership of the Brotherhood is organized into Chapters and Assemblies (of Chapters and Members-at-Large) with a National Office as the administrative agent of the President. In addition, the President, with the consent and advice of the National Council or its Executive Board, may create regional or Provincial subdivisions of the National Office in order to facilitate the transaction or supervision of Brotherhood affairs.

Chapters shall be Senior (including youth) or Junior (under 20 years of age), depending on the age limits of their members and meeting of other Constitutional and Bylaw requirements.

Cathedral Chapters may be formed to insure all Members at large have voice and vote at National Council Meetings. Each active Cathedral Chapter shall have one vote at National Council meetings.

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

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

Provincial Councils may be established in those Provinces with one or more Assemblies. The Provincial Council shall consist of the Provincial President, Diocesan Coordinators, Assistant Diocesan Coordinators, a representative of each chapter, and other National Council members in the Province, and Assembly Presidents. The Provincial Council shall meet at least once a year, prior to the annual National Council meeting to review progress versus goals in establishing new chapters and for plans to better support the operations of chapters within the Province.

"The National Office" of the Brotherhood shall consist of the President, Senior Vice President, Secretary, Treasurer, and such full time or part time administrative officers or employees as are necessary to transact Brotherhood business. No employee of the Brotherhood may be a member of the National Council but shall be entitled to be heard by it when matters within his cognizance are under discussion. The location of the National Office shall be prescribed by the National Council.

ARTICLE III

NATIONAL OFFICERS

Section 1

To be eligible for election to National Office in the Brotherhood an individual must be an active lay member of the Brotherhood. Failure to remain active or termination of National Council membership automatically terminates tenure of any officer, except that the Presiding Bishop of The Church shall be the Honorary President of the Brotherhood regardless of any other requirements.

Section 2
The national elective officers of the Brotherhood shall consist of a President, a National Council Chairman, a Senior Vice President, a Treasurer, a Secretary, a National Chaplain who shall be a Bishop of The Episcopal Church and Provincial Presidents as provided in section 4. The National Officers shall be elected by the National Council members. Elections shall occur every three years beginning with the National Council meeting in 2018.

Section 3

One or more Vice Presidents may be appointed triennially by the President or the Executive Board to assist with the administration of the Brotherhood for specific supportive duties, with National Officer status.

Section 4

Provincial Presidents, who shall have National Officer status shall be elected every three years by their Provincial Council if one exists. Where a Provincial Council does not exist, the Provincial Presidents shall be elected by the National Council. Elections of Provincial Presidents shall provide one (1) for every region or National Province of the Church; and may be so elected for overseas jurisdictions. The Provincial President shall administer and promote all Brotherhood affairs in his Province under the supervision or authority of the National President. A qualified member may be appointed a Provincial President to fill an unexpired term by the National President, where a Provincial Council does not exist, and then he shall be elected at the next annual National Council Meeting. A Provincial President may serve two three (3) year terms.

Section 5

The terms of office for elected officers shall be three (3) years as stated in the Bylaws for the particular office., and as otherwise provided in the Bylaws, no person shall serve more than three (3), three year terms. A two-thirds majority shall be required for election in the final three years in office. Any former officer, after a full term out of office, may be elected again to the office, which he previously held. Procedures for nomination, election, succession in office, including in special circumstances, and provisions for transitional support by retiring officers, are stated in the Bylaws.

Section 6

The National Officers listed in Section 2 above, and the Vice Presidents listed in Sections 3 and the Provincial Presidents listed in Section 4 shall be delegates to the National Council meetings and shall be on equal basis with Chapter and Assembly delegates.

Section 7

The National Council Chairman, or in his absence the President, shall preside over all meetings of the National Council. The President shall chair meetings of the Executive Board. Committee appointments (except the Nominating Committee, which is to be elected as provided in the Bylaws) shall be made by the President.

Section 8
The President, or in his absence or incapacitation, the Senior Vice President, shall be responsible for the operation of the Brotherhood. He shall be ex-officio a member of all committees except the Nominating Committee. The Senior Vice President shall be the chief consultant of the President and in case of inability of the President to perform his duties, shall immediately assume the duties, office and title of President, with the advice and consent of the National Council. Vice Presidents shall perform appropriate duties prescribed in the Bylaws and as assigned by the President. The Treasurer shall be the Chairman of the Finance Committee and shall supervise all matters of finance. The Secretary, with the assistance of the National Office employees of the Brotherhood, shall keep all corporate records and affix the corporate seal where required. The Chaplain shall advise the President and the National Council on spiritual and ecclesiastical matters.

**Section 9**

The Senior Vice President, under the direction of the President and the National Council, shall be the administrator of support work of the Brotherhood. He shall be responsible for supporting the National administrative organization of the Brotherhood, to include National Office operations, and as the National Council directs or as may be tasked by the President. The National administrative organization shall be defined by an organization chart prepared by the President and the Senior Vice President.

**Section 10**

All National Officers shall take office on the day of their election at the National Council meeting.

**Section 11**

If any national office except President becomes vacant due to resignation, death, incapacity, or for any other reason, the President shall appoint an interim replacement who shall serve until the next National Council Meeting. At the meeting, an election shall be held to fill the remainder of the term.

If both offices of President and Senior Vice President become vacant, the National Council Chairman shall serve as Interim President of the Brotherhood of St. Andrew, Inc. until the next National Council Meeting and at that meeting an election shall be held to fill the remainder of the unexpired term.

**ARTICLE IV**

**GOVERNMENT**

**Section 1**

Legislative and policymaking functions of the Brotherhood shall be vested in the National Council and Executive Board as provided in this Constitution and the Bylaws. The President and all other elected or employed administrative officials will conduct affairs of the Brotherhood in conformity with the Constitution and Bylaws.

**Section 2**

90
The National Council of the Brotherhood shall have the sole power to legislate for the Brother- 
hood; except that action to amend the Constitution or Bylaws shall be limited to ratification or 
rejection of amendments proposed by the Executive Board as provided in Article X. Elections 
shall be held at intervals of three years (Beginning in 2018) at times and places determined by 
the National Council, except that for special events such as founding celebrations, etc., they 
may be held at shorter intervals. Only national council members have the right to vote at Na- 
tional Council Meetings. However, all Brotherhood members, Honorary members and members 
of Advisory Committees or Boards have the right to be heard.

All members of the Brotherhood are encouraged to attend National Council meetings and will be 
seated without voice or vote at business sessions unless otherwise eligible or granted permis- 
sion to speak on a particular issue by the National Council Chairman. A simple majority of the 
delegates registered and in attendance shall determine the quorum required to conduct busi- 
ness at any National Council Meeting. The National Council Chairman or the President must 
Preside at any session at which a vote is taken.

Section 3

The “National Council at its annual meeting” shall administer the affairs of the Brotherhood sub- 
ject to this Constitution It shall have the power: (a) to execute the-provisions of this Constitu- 
tion and the rules and orders of the annual meetings.(b) to enact and amend Bylaws for the 
transaction of Brotherhood business; (c) to fill in its membership caused by death, resignation or 
otherwise, except that vacancies occurring among its members who were elected by Assem- 
blies/Provinces shall be referred to the appropriate Assembly/Province for filling; (d) to elect the 
national officers of the Brotherhood; (e) to consider review and adopt a budget for the ensuing 
fiscal year and (f) to elect 3 at large members (not members of chapters) to the National Coun- 
cil in accordance with the bylaws.

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

The National Council shall consist of all elected officers, all appointed Vice Presidents, Provin- 
cial Presidents, and one representative from each chapter, 3 at large members (not members of 
a chapter) and one representative from each assembly. The immediate past president, and the 
immediate past National Council Chairperson are also members of the National Council.

Only active members of the Brotherhood shall be eligible for membership on the National Coun- 
cil and evidence of lapse of active status, properly presented, serves to terminate membership. 
Limitations as to the number of members will be prescribed in the Bylaws. In addition to legisla- 
tive responsibilities, each member of the National Council has the individual responsibility of 
promoting the organization and effectiveness of Brotherhood Chapters in their respective areas 
and in assisting in raising funds for the support of National Office.

Section 4

“The Executive Board” shall exercise the powers of the National Council between sessions 
thereof. It shall screen all proposals for amendments to the Constitution & Bylaws and shall 
present recommended final revisions for ratification by the National Council as provided in Arti- 
cle X. It shall elect a Nominating Committee annually.

The Executive Board shall be composed of the President, Senior Vice President, National 
Council Chairperson, Treasurer, Secretary, all vice presidents, the National Chaplain, 9 Prov- 
ince Presidents, 6 chapter members, 3 members at large (not members of chapters), the imme-
diate past president, and immediate past National Council Chairperson. The chapter rep-resentatives and the at large members will be elected in accordance with the bylaws

The Executive Board shall meet on call of the President, at such times or places as he may set, and any meeting of the Executive Board must have a majority of the elected officers and 25% of the other elected Executive Board positions in attendance to transact any business. The business of the Executive Board may be conducted by correspondence, by telephone or other electronic communication means. Memoranda summarizing the matters discussed and decisions reached by the Executive Board shall be maintained in the National Office files; except that records of personnel matters may be retained in the President’s confidential files.

ARTICLE V
OTHER PERMISSIVE ADMINISTRATIVE
SUBDIVISIONS AND OFFICIALS

Section 1
Whenever the President, after consultation with the National Council or its Executive Board, de-cides that a regional or Provincial subdivision of the National Office will facilitate administration of the Brotherhood, he shall appoint one of the Provincial Presidents therein resident, as chief administrator of the subdivision and will provide the necessary means, including funds, to carry out responsibilities delegated to him. Before such subdivision is created, a specific Bylaw govern-ning its extent, operation and responsibilities must have been adopted by the National Council (with budgetary justification).

Section 2
A Diocesan Coordinator shall be appointed by the President or Senior Vice President upon the recommendation of the Provincial President. Duties and procedures for appointment or reappoint-ment are as provided in the Bylaws. The Diocesan Coordinator shall coordinate the work of the Brotherhood under the direction of the Provincial President or National President, and serve as a point of contact and resource to the Diocese and its bishop. A Diocesan Coordinator will encourage the formation of Assemblies in his diocese and the Assembly officers will also assist him in the work of the Brotherhood. They shall serve for a term of three years, and may serve for additional terms as renewed and approved by the Provincial President.

Section 3
An Executive Director and other such officers may be employed with the consent of the National Council or its Executive Board.

Section 4
A National Missioner may be appointed by the President.

ARTICLE VI
RELATIONSHIP TO THE CHURCH

Every effort will be made at all levels of the Brotherhood to maintain harmonious relations with the Church, clergy and church organizations. The guiding principle in such relations shall be that the Brotherhood is a part, rather than a competitor, of parish, diocesan, provincial or national programs of the Church.

ARTICLE VII
FINANCE

Section 1

All Members-at-Large and all Chapter members are asked to make an annual pledge to support the work and ministry of The Brotherhood of St. Andrew. Pledges are payable annually on or before January 1st for each calendar year ending the following December 31st. Pledges include contributions to the operational expenses of the Brotherhood’s National Office, the mission and ministry of the Brotherhood, and to the production cost of Brotherhood communications in electronic and print format. Pledge Cards will be sent out to members each November 1st for the new calendar year.

Section 2

The general finance policy of the Brotherhood shall be to prepare a realistic budget and operate within its limits. Should the National program require more funds than are available from pledges and income from endowments, the President, after having first obtained the consent of the Executive Board, may solicit the active membership or selected portions of it for gifts to satisfy a particular need. The amount requested for annual pledges will be evaluated at each annual meeting of the National Council, in comparison with the previous and future year’s budgets, and appropriate adjustments will be made at such meetings.

Section 3

On October 24, 1939, The James L. Houghteling Memorial Fund was established by the Brotherhood. Designated memorial contributions and a percentage of the life membership pledges as established by the bylaws shall become a part of and be retained in the corpus of the Fund. The Fund, as amended, is continuing and exists for the purpose of receiving, retaining, and investing funds, the income from which shall be used for the maintenance, benefit, and support of the Brotherhood. The official name of the Fund is “The Brotherhood of St. Andrew Foundation (James L. Houghteling Memorial Fund," also referred to as “The Brotherhood Foundation.” Management of the fund assets shall be vested in the Finance Committee. The President, Treasurer, and Chancellor of the Brotherhood shall be notified of all contributions to the Fund, at the time such contributions are made, and they shall confirm through the annual independent audit that the balance of the corpus of the Fund reflects the addition of all contributions made the previous year. The National Council shall have the power to amend the Fund Agreement from time to time. The names of all persons memorialized shall be inscribed in the Brotherhood Book of Remembrance and published in the Brotherhood’s St. Andrew’s Cross publication.

ARTICLE VIII
NATIONAL OUTREACH

An outreach program of an evangelistic nature shall be promoted by all Brotherhood chapters. The National Council will at its annual meeting establish suggested priorities based current data, however each chapter is encouraged to respond to the needs in their local communities.

ARTICLE IX

AWARDS

Section 1

The President may, with the advice and consent of the National Council, establish awards honoring and recognizing outstanding service by particular individuals, to be awarded from time to time (by the National Council upon nomination by the President or others) to other persons, who may or may not be members of the Brotherhood, for similar outstanding services. All awards and honors will be administered in conformity with the Constitution and Bylaws, and directives of the President and National Council.

There shall be an honorary body known as "The Brotherhood Legion" to which all categories of members may be elected by the Executive Board in recognition of distinguished service in the Brotherhood. A special emblem shall be provided for members of this body.

Section 2

Each such award shall be cited in a specific Bylaw briefly naming the person honored, reason for recognition and basis for selection of succeeding recipients. Further procedural details for nomination, selection, and award shall be maintained in the National Office, and made available to interested inquirers. The existence of each such award and identity of all current recipients shall be appropriately recorded and published in current Brotherhood directories.

ARTICLE X

AMENDMENTS

Section 1

Amendments to the Constitution will require 2/3 approval by the National Council to be adopted. Amendments to the bylaws will require a simple majority approval by the National Council to be adopted. Amendment action shall be limited to ratification or rejection of amendment proposals submitted by the Executive Board.

Section 2

Procedures for review, pre-approval and submittal of proposed Constitution or Bylaw amendments for action by National Council shall be as defined in the Bylaws. The object of such procedures shall be the presentation to the National Council of only those amendments that have been reviewed and submitted by the Executive Board prior to the National Council Meeting.

Section 3
The National Office shall notify the membership without delay of all changes made under the above procedures in either the Constitution or Bylaws.

**BYLAWS OF THE BROTHERHOOD OF ST. ANDREW**
(As amended by the National Council, Mesa, Arizona, April 7, 2016)
(approved amendment for National Council Meeting July 2017)
(approved amendment by Executive Board on March 1, 2018)
(Adopted by National Council, July 5 2018)

1. **CHAPTERS**

(a) Upon approval of an application for a Chapter Charter, a number will be assigned to the Chapter by the National Office, which number will remain with the Chapter in perpetuity, regardless of status.

(b) An active Chapter shall be one which (a) has forwarded to the National Office an annual report on a form provided by the National Office as of the past St. Andrew’s Day (November 30), or whose application for charter has been approved since October 1, immediately prior to the past St. Andrew's Day: (b) its members have paid their current annual pledges as hereafter prescribed: (c) meets regularly, preferable weekly, for prayer, study of the Holy Bible, plan for service and regular business: (d) holds regular corporate communions for its membership: and (e) endeavors to be represented at Assembly meetings (if there is one).

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

(d) Each active Chapter is entitled to one vote at National Council Meetings. Each chapter, including Cathedral Chapters, may vote at a National Council meeting by being present or by absentee ballot.

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

(f) Women may be invited to all Brotherhood meetings as “Associates.” Associates may attend Brotherhood meetings, and at Chapter and Assembly levels may participate in discussions and activities of the Chapter or Assembly; but Associates may not hold Chapter or Assembly office, or have delegate status at National events, and may not be recognized as “members” of the Brotherhood. Associates may contribute an annual amount of not less than $20.00, may make additional voluntary contributions, and on contribution of $300.00 or more may be recognized as a Life Associate. Associates may obtain from the National Office and are privileged to wear a suitable pin or emblem, similar to but distinguishable from that of an Active member. Life Associates, and Associates, who contribute $20.00 or more, will receive the St. Andrew’s Cross publication.

(g) Upon approval of an application from an affiliate congregation of the Episcopal /Anglican Congregation, an affiliate number will be assigned by the National Office, which number will remain with that congregation as long as they remain an active affiliate.
An active Affiliate Congregation shall be one which has (a) forwarded to the National Office an annual report on a form provided by the National Office prior to November 30, (b) Has asked each member to prayerfully consider making a ministry pledge to the Brotherhood of St. Andrew, (c) Has paid their affiliate registration fee of $75 to the Brotherhood of St. Andrew, (d) has provided the National Office with a current listing of names, addresses, email address, and phone number of all members, and (e) meets regularly for prayer, study of the Holy Bible, has a plan for service, and (f) holds regular corporate communion for its members. Members of Affiliate Congregations may individually subscribe to receive the printed copies of the St. Andrew’s Cross upon payment of the current annual fee determined by the National Council.

2. Annual Ministry Pledge

(a) Each member of the Brotherhood shall be asked to make an annual ministry pledge to cover the operation of the National Office and publication of the St. Andrew’s Cross. All annual ministry pledge’s shall become due on St. Andrew’s Day, November 30, and shall be paid before the following January 31st.

(b) Members and Members-at-Large will be reminded directly by the National Office for individual annual ministry pledge on or about November 1st of each year; such annual ministry pledges then become due and payable by each individual for the ensuing year beginning December 1. Each Chapter shall be responsible for ascertaining, and so noting on its annual chapter report the number of members pledging and the amount of total pledges received.

(c) Any person otherwise eligible for membership, making a contribution of a special amount of $600.00 will receive a certificate of Life Membership and will receive no further annual ministry pledge requests. A portion, not exceeding 20.0%, of such contribution shall be allocated toward current operating expenses with remainder being invested in the Brotherhood Foundation.

3. ASSEMBLIES

(a) Assemblies shall not be numbered but shall be named for the ecclesiastical or geographical area they represent. Each Assembly organized under the provisions of the Constitution Article II, Section 3, shall prepare Bylaws, which shall govern its activities. (Samples of such documents may be obtained from the National Office). As a minimum, provisions as to Assembly objectives, membership by both Chapters and Members-at-Large within the Assembly area, number of officers and their election, meetings and standing committees will be included. A copy of such Bylaws shall be forwarded to the National Office.

(b) Each Assembly shall submit an annual report to the National Office on a form provided.

(c) Each Assembly may elect one delegate to the National Council meeting and shall have one vote at National Council meetings.

4. NATIONAL OFFICE

(a) The President, having first justified the positions to the National Council and secured or budgeted salaries for the positions, may from time to time appoint and employ, on a full-time basis or a part-time basis, such paid administrative officers and other employees as are deemed to be necessary for the effective operation of the Brotherhood. Such officers and employees may include but are not limited to Executive Director, Office Manager and clerical help. Terms of office, duties and titles shall be determined by the personnel committee. Policies concerning employment, salaries, working conditions, employee benefits, termination of employment, and other personnel matters shall be prepared and kept current by-the Personnel Committee, and
shall be approved by the Executive Board. Up-to-date job descriptions shall be maintained for all employees. The President may authorize travel and other expenses for employees and other members of the Brotherhood or its Advisory Boards or Committees engaged in Brotherhood business.

(b) The President may appoint or authorize Provincial Presidents to appoint Diocesan Coordinators to administer and promote Brotherhood affairs within their Dioceses under direction of the Provincial President. The President may authorize travel and other expenses within budget limitations for Diocesan Coordinators or other Field Officers.

(c) The Diocesan Coordinators, Assistant Diocesan Coordinators, and/or Liaison Advisors have the responsibility to conduct an annual visit (in person or by other communication) with their Diocesan Bishop and/or Diocesan Communications Director to insure that all diocesan web sites carry a current link to The Brotherhood of St Andrew web site, and that each diocesan web site includes a page specifically focused on Men’s Ministry including the Brotherhood of St Andrew. Provincial Presidents are responsible to oversee this communication with the Diocesan Bishop or Communications Director, and, where there is no current Brotherhood leader in place in a diocese, it will fall on the Province President to make such contact.

5. INTERNATIONAL VICE PRESIDENTS

(a) International Vice Presidents may be appointed by the President, with the advice and consent of the Executive Board, to represent the Brotherhood for work outside the United States of America and to establish the Brotherhood in particular areas in which the President sees that opportunity exists, and where there is presently no functioning organization of Brotherhood activity.

(b) A clear written statement of the authority, duty and responsibility of each International Vice President, in the form of a position description, shall be prepared by the President, approved by the Executive Board and furnished to each respective International Vice President at the time of his election or appointment, or as soon thereafter as conveniently practicable. A file of these statements shall be maintained in the National Office, reviewed and updated by the President and re-approved by the Executive Board from time-to-time as appropriate and upon assumption of office by each new President.

(c) International Vice Presidents appointed for work outside the United States of America shall, while so functioning, be ex-officio members of the National Council, with full voice.

6. ELIGIBILITY FOR NATIONAL OFFICE

(a) All nominees for National Office shall meet requirements of Article III of the Constitution. Names, addresses, and a brief outline of their Brotherhood activities, together with title of position for which nominated and letter from nominee stating willingness to serve, shall be submitted to the Chairman of the Nominating Committee at least sixty (60) days prior to any National Council Meeting.

(b) National Officers must retain their National Council status per Article III, Section 1, of the Constitution.
(c) Any National Officer who, through unwillingness or inability, does not fulfill the duties of his office or appropriate duties assigned by the President, may, after written notice from the President, or the Senior Vice President in the absence or incapacitation of the President, be replaced by a vote of the National Council or its Executive Board. Temporary incapacitation does not apply.

7. NOMINATIONS

(a) A Nominating Committee of six (6) National Council Members, of which the President shall not be a member, shall be elected by the Executive Board to serve a three (3) year term. Two (2) members shall be elected each year and retiring members shall not be eligible for re-election to the Nominating Committee for a period of (1) year after expiration of their last term of membership. The Senior Vice President, whether a Committee Member or not, shall act as temporary Chairman and call for an organizational meeting to elect a Chairman.

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

The nominating committee shall receive all nominations for elected officers, Province Presidents, and at large representatives to the National Council and the Executive Board. The committee shall meet not less than 60 days prior to National Council meetings to prepare for the upcoming elections.

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

(d) The Nominating Committee shall screen all nominations submitted, initiate its own nominations if appropriate, and present for election a slate for each national office.

(e) Regardless of the number of nominees submitted by the Committee for consideration, the Committee shall include with its report a list of all nominees for whom nominations were duly received in accordance with the provisions of Bylaw 6(a), with identification of the nominator(s) for each. The Committee shall review every Nomination Questionnaire submitted to it, on behalf of a nominee, for completeness and accuracy, and shall make request to the nominator(s) for any additional information which it may need before beginning its selection of nominees. The Committee’s recommendations shall be published to the membership of the National Council, by direct mail or the cross or other appropriate means, not less than 30 days prior to the election date.

(i) All voting shall be by printed ballot turned in at the time of the election in person or received by mail not less than seven (7) days prior to the election.
(j) Election of National Officers shall be by written ballot with a simple majority determining the outcome of the election of each position.

(k) At least three months prior to the National Council Annual Meeting, the provisions governing election to the National Council shall be published by the National Office, and Chapters and Assemblies shall be advised of their right to nominate National Council Members.

8. FINANCES

(a) All personnel of the National Office involved in handling of funds shall be adequately bonded. The Financial Management Procedures and Controls shall be the governing document for all financial activity and the supervision thereof, to be adhered to by the National Office personnel, the Executive Board, the National Council and our Brotherhood membership.

(b) Checks issued for amounts exceeding $500.00 by the National Office will be signed by two individuals: an Office employee designated for this purpose and either the Treasurer or the President who are all bonded, or, in the absence of either one of these, the Senior Vice President, who is also bonded.

(c) The Fiscal Year shall be January 1 to December 31 beginning January 1 2019.

(d) The annual budget shall be submitted to the Executive Board by the Finance Committee for its review and possible modification and approval. The Executive Board shall submit the proposed budget to the National Council in writing as part of the Annual Report prepared and printed under the direction of the National Office. The National Council members at the annual meeting of the National Council shall make a reasonable amount of time available for discussion of the proposed budget. The National Council will vote up or down for the approval or disapproval of the submitted budget without making amendments to the individual line items. In the event the National Council disapproves the proposed budget submitted by the Executive Board, the Executive Board will take whatever steps are necessary to revise and resubmit the budget for a second vote later in the National Council meeting.

(e) The Treasurer shall keep correct account of all funds received and paid out by the Brotherhood. He shall keep Brotherhood funds, except for small amounts of petty cash, in banks approved by the Finance Committee. He shall prepare and distribute to the Executive Board periodical financial reports on a form prescribed by the President.

(f) The Finance Committee shall keep watch over the financial condition of the Brotherhood including capital assets, receipts, expenditures, and preparation of and adherence to an annual budget.

(g) There shall be an annual audit of the books of the Brotherhood Including the Brotherhood Foundation by an independent auditor selected by the Finance Committee. A similar audit shall be performed upon relief from employment of the Treasurer.

(h) The Treasurer shall establish rules and regulations governing all travel and expense vouchers and for other financial procedures subject to approval of the Executive Board.

(i) The income derived from special appeals and designated gifts shall be utilized in furtherance of the National Brotherhood Outreach Program conforming to Article VIII of the Constitution.

(j) NOTE: The paragraph describing the role of the Trustees of the Brotherhood Foundation has been eliminated from these bylaws.
(k) No bank account shall be created or continued in the name of The Brotherhood of St. Andrew without the approval of the President, Treasurer and Chairman of the Finance Committee. However, an independent account by a recognized Chapter or Assembly may be allowed if it is designated by the chapter number and parish name or the words "Assembly of" before the Diocese name, then followed by "of The Brotherhood of St. Andrew." Thus, i.e., chapter 0456-S, of The Brotherhood of St. Andrew at St. Luke’s Episcopal Church or Assembly of the Diocese of Western Massachusetts of The Brotherhood of St. Andrew.

9. RECORDS

(a) All records of the Brotherhood, both financial and administrative, will be kept under the control the National Office, except for such short periods of time that they may be required for official use elsewhere. The Senior Member of the Brotherhood staff in the National Office shall be the custodian of records and shall turn them over to the successor upon termination of employment or transfer of custody and obtain a receipt thereon. A copy of this receipt will become part of the official records.

(b) No files or records of the Brotherhood are to be removed from the National Office without authorization of the President. An inventory of all such files and records stored outside the National Office is to be kept in the National Office and available to National Officers upon request. No such files and records are to be destroyed without approval by the President and vote by the Executive Board.

10. COMMITTEES

(a) Committees, except the Nominating Committee, which is otherwise provided for, shall be appointed by the President in writing. The letter of appointment shall designate the Chairman and the term for which the Committee is to function. The President will also state clearly the duties and responsibilities of the Committee, its authority and the means available to it for the execution of its task. A list of Committee Chairmen and outline of Committee functions shall be furnished to the members of the Executive Board and Committee members. Each Standing Committee shall consist of at least three members including the Chairman. The President shall be a member ex-officio of all Committees except the Nominating Committee. Special Committees may be of any size commensurate with the task assigned.

(b) The Standing Committees assigned by the National President shall be Communications, Field Operations, Administration, Program, and Finance. Other committees may be assigned by the President as needed.

Standing Committee reports shall be submitted annually by each Chairman to the President and for inclusion in the Annual Report and for presentation, if requested, by the President at the annual Executive Board and National Council Meetings.

(c) The St. Andrew's Cross, the publication of the Brotherhood shall be published electronically monthly and printed quarterly, adhering to any budget constraints, and shall be mailed to the entire Active and Associate membership of the Brotherhood and to such other recipients as the Executive Board may direct. The President, with the advice of the Senior Vice President, shall appoint an editorial board which shall include the Editor and other Brothers having particular expertise in promoting the Brotherhood.

(d) The President of the Brotherhood may request the Presiding Bishop to appoint a Bishop’s Advisory Committee to serve for the succeeding year, and shall recommend that the Brotherhood Chaplain be included in the membership of the Bishop’s Advisory Committee along with
appointments by the Presiding Bishop. Be it further resolved that the members of the Bishop’s advisory committee are invited to attend all Brotherhood of St. Andrew meetings and shall have voice but shall have no vote unless otherwise eligible. The President of the Brotherhood may request The Archbishop of the Anglican Church in North America to appoint an Anglican Bishop’s Advisory Committee to serve for the succeeding year, and shall recommend that not less than three Bishops be included in the membership of The Advisory Committee. Be it further resolved that the members of the Anglican Bishop’s Advisory committee are invited to attend all Brotherhood of St Andrew meetings and shall have voice but shall have no vote unless otherwise eligible. And be it further resolved that the President of the Brotherhood of St Andrew contact The Archbishop and Primate of the Anglican Church in North America, and request his council on the establishment of the advisory council.

11. MEETINGS

(a) Business meetings of the National Council and Executive Board shall be conducted in conformity with Robert’s Rules of Order.

(b) Meetings of the National Council shall be open sessions and may be attended by any member or associate member of The Brotherhood of St Andrew.

(c) Committee reports are to be written and included in the Annual Report given to participants. Reports by Committee Chairmen are to be submitted by title unless otherwise instructed and there is a decision to be made by the National Council.

(d) Following the announcement by the President of the selection, location and time for the next Council meeting it shall be the National Council Chairman’s responsibility unless directed otherwise by the President, to make all necessary arrangements and accommodations for future National Council Annual Meeting and National Council meetings, with National Office support. This task shall include facilities planning, meeting agenda, and the Chair may form a committee to assist him in this function. The National Council Chairman may appoint a National Council Annual Meeting Chairman and may obtain local support for his committees. The meeting or convention chairman shall be a National Council member.

12. STUDY AND TRAINING AIDS

(a) The Field Operations Committee shall be charged with the responsibility for preparing Field Operations manuals and guides for the training of new members and officers, and for assisting both individuals and Chapters toward fulfillment of the Disciplines of Prayer, Study and Service.

(b) The Junior Brotherhood Committee shall be charged with the responsibility for preparing manuals and guides for the training of Junior Chapter sponsors, members and officers, and for assisting both individuals and chapters toward fulfillment of the Brotherhood mission of “Bringing Youth to Christ.”

13. BYLAW SUPPLEMENTS

Promptly following each National Council meeting at which action has been taken to change the annual ministry pledge amount(s) or payment schedule, or to amend these Bylaws, the National Office shall prepare a "Bylaws Supplement" which shall, be maintained at the National Office for distribution on request by Brotherhood members or others interested in the Brotherhood.
14. AMENDMENTS

(a) Any active chapter or Assembly may propose an amendment to the Constitution by forwarding a resolution embodying the exact wording of its proposal to the President of the Brotherhood not later than six (6) full months before the day on which a National Council Annual Meeting is to assemble.

(b) The Executive Board shall give full consideration to all proposed amendments to the Constitution at a meeting, by e-mail or by postal service mail if a meeting is not practicable, immediately following the President’s receipt thereof and shall record its recommendations as to adoption, rejection or change of language without delay.

(c) The Executive Board may propose an amendment or revision of the Constitution by tendering to the President a resolution embodying the exact wording of the proposal not later than the publication deadline for a Brotherhood publication sent three months prior to the date a National Council Annual Meeting will convene.

(d) Proposed Constitutional amendments or revisions shall be circulated to the Brotherhood membership by the National Office in an issue of the Brotherhood publication sent not less than three months prior to the day on which the National Council Annual Meeting will convene, with notice that it will be presented to the Convention for action. In the case of Chapter and Assembly proposals, the Executive Board recommendations thereon will immediately follow the text of the proposed amendment.

(e) Only proposed Constitutional changes or revisions thereof submitted according to the preceding sections shall be presented to the National Council Annual Meeting. Adoption shall require a two-thirds vote taken on written ballot of the accredited chapter delegates present or voting by absentee ballot received no less than 7 days prior to the session of the Convention formally designated for this purpose in the Convention program. The attention of all chapters shall be called to this provision in the same Brotherhood magazine that publishes the proposed amendment or revision.

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

(g) Amendments to Bylaws may be proposed by a Chapter or Assembly at any time by forwarding a resolution embodying the exact wording of the proposal to the President of the Brotherhood. Such proposals will be reviewed by the Executive Board and presented to the National Council at its next meeting together with any recommendations thereon. The Executive Board and any National Council member may propose amendments to the Bylaws at any meeting of the National Council. A two-thirds vote of the National Council members present or voting by absentee ballot at a properly called meeting is required for adoption of proposed amendments.

(h) The National Office shall notify the Brotherhood membership without delay of all amendments approved in either the Constitution or Bylaws, electronically or placed on the Brotherhood Web Site.
Annual Chapter Report
The report is mailed out annually to each chapter director to update our records for any newly elected officers, to add or delete members, and to answer important questions highlighting a chapter’s ministry outreach, their service projects, or if they are a member of an Assembly. Last, if a chapter may require assistance in any areas they indicate

This introduction is placed here to save space.
If you received this report form by e-mail, then please complete and return it by e-mail; cc to: your Diocesan Coordinator and Provincial President. This form is on the Brotherhood website: [www.brothersandrew.net](http://www.brothersandrew.net) or if you prefer, you may mail the completed report to the National Office.

The Brotherhood of St. Andrew, Inc.
620 South Third Street Suite 203 Louisville, KY 40202 | Tel: 502-450-5640 | E-mail address: brotherhoodofstandrew@brothersandrew.net

**Annual Report for Chapter ____**

Dear Chapter Director:
Each year we send out a printout listing a Chapter’s membership to each Chapter Director for the purpose of ensuring our records are accurate. Please review the chapter roster included and make any corrections or additions and complete the remainder of this annual Chapter report for the past year. If you have not received a chapter roster, please email Jessica at jess.shelton@brothersandrew.net

1. Chapter membership:

<table>
<thead>
<tr>
<th>First name</th>
<th>Last Name</th>
<th>New Yes/no</th>
<th>Pledge Amt</th>
<th>Mailing Address</th>
<th>City</th>
<th>State</th>
<th>Zip</th>
<th>Email address</th>
<th>Date of Birth Month/Year</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Current chapter officer information. Provide e-mail addresses, if available:

<table>
<thead>
<tr>
<th>POSITION</th>
<th>PHONE #</th>
<th>CELL PHONE #</th>
<th>E-MAIL ADDRESS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Director</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vice Director</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Secretary</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Treasurer</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rector</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
3. Church Telephone: (___) ___ ____  Church e-mail address: ________________________________

4. Frequency of meetings: Weekly ____ Semi-monthly ____ Monthly ____
   Percent of time your Chapter spends observing our Disciplines? Prayer____%  Study____%  Service____%

5. Briefly summarize the typical meeting activities of your chapter.

6. Is your chapter involved in prison ministry? Please describe your involvement; please include the facility.

7. Are there currently any areas of your ministry where you would like assistance from your Diocesan Coordinator or Provincial President? Yes ____ No ____

8. If you answered yes, please explain.

9. Please describe any chapter service projects you wish to share or are planning as part of your mission outreach.

10. Please share with us your vision for your chapter as a ministry to men.

Submitted by: ______________________________ Chapter Officer Title: ______________________ Date: __________