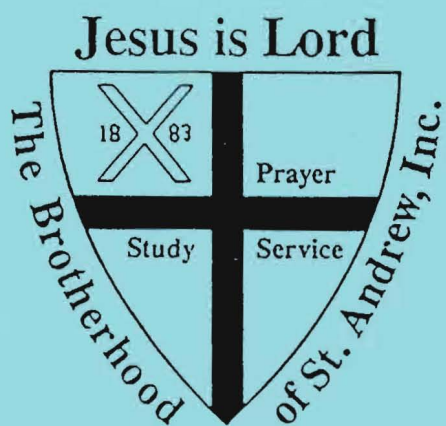


**A BRIEF HISTORY
OF THE
BROTHERHOOD OF ST. ANDREW**



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The following should begin with the Brotherhood Hymn Verses 1 and 2.

A BRIEF HISTORY OF THE BROTHERHOOD OF ST. ANDREW

Greetings to all Brothers Andrew, in the name of our Lord and Savior, Jesus Christ!

The following brief history of the Brotherhood of St. Andrew is designed to help a new chapter and individual brothers, to become familiar with the background and some of the outstanding accomplishments of this Episcopal/Anglican lay ministry-to-men.

The Brotherhood of St. Andrew began as a prayer and Bible study group of young men led by a layman, Mr. James L. Houghteling, at St. James Episcopal Church, Chicago. The Rector, the Rev. W. H. Vibbert, asked Mr. Houghteling to have his group of twelve men work with a drunken man who had appealed to him for help. At one of their meetings, this man suggested they call themselves a Brotherhood of St. Andrew since they, like St. Andrew, were trying to reach out to their brothers and bring them to Christ. Mr. Houghteling then asked permission of the Rector to form a lay Brotherhood of St. Andrew to minister to men living in rooming houses and hotels around the church. Permission was granted, and the first meeting of the Brotherhood of St. Andrew was held on St. Andrew's Day, 1883, in a basement meeting room (now St. Andrew's Chapel) at St. James Cathedral.

Let us now look at some of the accomplishments which have been made as a result of the foresight and calling of these few founding brothers.

In the first year, the Brothers Andrew ministered to hundreds of men who participated in the prayer and Bible study. They also worked with a group of 40 men who, after being taught the elements of faith, were brought to the bishop for Confirmation. Sunday morning worship services at St. James saw nearly two hundred men coming from rooming houses and hotels at the invitation of the Brothers Andrew who, before and between services, would go into the streets actively seeking out men and inviting them to church. The brotherhood began putting Bibles in rooming houses and hotels around the church, nearly 25 years before the Gideons began their work in hotels. As word of the tremendous success of this lay ministry spread other Brotherhood chapters were formed in Episcopal Churches in the area.

In 1886 the Brotherhood introduced a new program which was adopted by the Episcopal Church as the Lay Readers Program. This program was an evangelistic outreach designed to establish Episcopal Mission Churches in small developing communities around Chicago. Brotherhood lay Readers would conduct services of Morning and Evening Prayer. Between the two services they conducted Church School programs for children, and Bible studies for adults.

By 1886, when the General Convention of the Episcopal Church was held in Chicago, almost one hundred Brotherhood chapters had been formed in the USA and a few in Canada.

Coincidental with this convention, a call went out from the original Chicago Brotherhood of St. Andrew chapter to all the other Brotherhood chapters to come to Chicago for the General Convention of the Episcopal Church. This resulted in the first convention of the Brotherhood of St. Andrew. As a result, the first governing body was established, and all existing Brotherhoods became chapters of the central organization. Now with a central headquarters, the General Council and Presiding Officers, responsibility was established for extending the ministry of the Brotherhood throughout the Episcopal and Anglican Communion. Individual chapters would attend to their parish-wide ministries.

The missionary zeal and evangelical thrust of the Brotherhood of St. Andrew excited the entire Church, resulting in an increase of over 100% in church membership and an increase of over 50% in the number of churches and missions.

By 1900 the ministry was flourishing with a membership of over 15,000 in 1000 chapters in 17 countries. In 1908, an Act for the Incorporation of the Brotherhood of St. Andrew was passed and signed into law by President Theodore Roosevelt. Section 2 of this Act clearly states, "That the sole object of said corporation shall be the spread of Christ's Kingdom among men".

The official history of the Episcopal Church in the Philippines notes that it was begun by the Brotherhood of St. Andrew. The Church in Japan was also helped immeasurably over the years by the Brotherhood.

From 1883 through the 1930s, the Brotherhood of St. Andrew was considered the evangelistic arm of the Church, and it was heavily involved in every aspect of lay ministry. Brothers Andrew traveled the US and overseas, mostly at their own expense, spreading this ministry-to-men. Where the Brotherhood was established, they encouraged chapters to become involved in starting hundreds of new Mission Churches through the Lay Reader Program.

From the very beginning, the Brotherhood of St. Andrew had a sincere concern for the young men of the church, by establishing a Youth Department. Early St. Andrew's Cross magazines show reports from the Youth Department leaders indicating meetings of the Senior and Youth Brotherhoods on a national level together.

One of the most significant undertakings by the Brotherhood of St. Andrew occurred in 1917 when it organized the Brotherhood's Army and Navy Department to minister to Episcopal men in the US Armed Forces that did not have a chaplaincy Corps. The backbone of this outstanding ministry was eighty two Field Secretaries who served voluntarily at army and navy bases. Military and Field Secretary records show that 91,000 men were served in some way, and 10,000 copies of St. Andrew's Cross magazine were sent to servicemen each month.

During the 1920s, the Brotherhood established many training camps for young men across the USA. All offered supervised programs where aside from exercise and good food, young men were taught the elements of the Christian faith, theology of the Episcopal/Anglican Churches, our Anglican heritage, and to grow up with a commitment to serve Jesus Christ. The camps were operated by Assemblies or individual chapters of the Brotherhood.

During the 1920s and 30s the Brotherhood continued its work with training camps; the armed forces around the world; establishing new missions, and creating new chapters. It prepared and printed a series of "How To" booklets outlining training procedures for Lay Readers, Acolytes, Youth Groups, Bible Studies, and Evangelism group leaders. Both the Church and the Brotherhood grew as a result of these efforts.

With the declaration of WW II, the Brotherhood of St. Andrew began to grow, after a decline during the depression years, as great efforts were made to minister to servicemen.

Following the war, and for the next decade, membership stagnated and although there were sincere efforts to help it grow, these resulted in only a remnant maintaining this ministry-to-men. A hard-working and determined Brother Andrew, Lt. Col. Paul Rusch, returned to Japan following the war where with the support of the Brotherhood, the US Army and the Church, he organized the Kiyosato Educational Experiment project (KEEP) within sight of Mt. Fuji. This project includes St. Andrew's Church, a hospital, classroom building, dormitory, and a fully equipped farm, all on 120 acres of land. many business men in Japan today obtained their early education at KEEP, and with the help of the Brotherhood, came to the USA to complete their university education. The enthusiasm in learning of the ministry of the Brotherhood of St. Andrew in other parts of the world and Japan, plus his own commitment, drive, perseverance and leading of the Holy Spirit, led Paul Rusch to develop an educational ministry that has reached thousands of young Japanese men. It now has its own support base known as the American Committee For KEEP, Inc., in Evanston, Illinois, as well as a similar committee in Japan itself.

The Korean Conflict in the 1950s caused a surge of interest in the Brotherhood once again. A chapter of the Brotherhood was formed in Seoul, Korea in 1969 due to the interest of GIs. Brothers who were previously stationed there.

During the 1950s and 60s the youth chapters, referred to as junior chapters, began to fade out as TV became the center of interest to the whole family unit. Church membership stabilized, and its percentage of the general population dropped. Secular education successfully attempted to become the center of social activity, and all Christian denominations suffered a decline in church membership and attendance. The erosion of the Church hit bottom about the time the "God Is Dead" concept was offered as the reason for the apparent fall of the Church. The Brotherhood's membership and problems paralleled those of the Church. In North America it became, what some called, "the old men's club", and it died out completely in most countries overseas.

It was realized that the Episcopal Church was suffering the same lapse as the Brotherhood - it needed to be revitalized, so the Christian renewal program known as "FAITH ALIVE" was created by the Brotherhood of St. Andrew under the leadership of our past national president, Fred Gore, in February, 1970. The founding of this very significant ministry was the impetus that became the renewal movement in the Episcopal Church. It spread to at least seven other mainline denominations, including the Roman Catholic Church after the program separated

from the Brotherhood to enable it to reach out beyond the limited scope of the Brotherhood's Anglican ministry-to-men.

In 1972, with the efforts of a group of lay people, including members of the Brotherhood of St. Andrew, the program PEWSaction (an acronym for Prayer, Evangelism, Service in Action), was born. Its intent was and is, to have all renewal groups in the Church make a combined witness to the Church at General Convention by bringing their display booths into one area. This was effective and had a tremendous impact on the renewal movement.

Since 1979 there has been continual growth in numbers of members and chapters. The St. Andrew's Cross magazine is now one of the Church's outstanding periodicals. While it is committed to the "spread of Christ's Kingdom among men and youth", its articles dealing with the Brotherhood's disciplines of Prayer, Study and Service can be helpful to any person wanting to grow in the Christian faith.

The ministries of the Brotherhood are a blend of Christian work carried out locally, through the efforts of individual chapters, and in foreign countries, directed by the Brotherhood's National Office, in cooperation with Anglican bishops in dioceses around the world.

In 1981, it was decided to send \$1,200 to a publisher in Kenya toward the purchase of prayer books in native tongues for use in Uganda. As a fall-out of this project, a program in Baale, Uganda, was initiated by the Brotherhood. This program was designed to teach improved farming techniques and other trades, to enable people to build up an independent economy.

The success of the Baale Project is one example of how the work and mission of the Brotherhood is carried out overseas. There are other examples of the Brotherhood's work here in the US also. . . . as many examples as there are chapters.

Across the country Brothers Andrew maintain apartments for low income families, sponsor and work with Troops of Boy Scouts, visit teenagers and men serving time in prisons. At one Texas facility, inmates converted to Christ and organized a prison chapter of the Brotherhood for fellowship and Bible study. Other Brotherhood chapters organize visits to the elderly and shut-ins, help in programs to feed the hungry, run prayer groups, etc. In many other ways the Brotherhood members work in partnership with parish priests to extend Christ's invitation to become part of His Family.

As was mentioned at the beginning of this brief history of the Brotherhood of St. Andrew, it was designed to help new Brothers and Chapters become familiar with some of the outstanding accomplishments of this ministry-to-men in the Episcopal and Anglican Churches. By no means, does it cover all of the work of the Brotherhood, especially internationally, since now we have chapters in Uganda, Ghana, Chile, Ukraine, Philippines, Japan and Canada, nor that accomplished by the hundreds of thousands of individual Brothers Andrew who gave so tirelessly of their time, talent and money to make this ministry-to-men and youth possible.

Years after the founding of that first Brotherhood of St. Andrew Chapter, James Houghteling observed, "God stirred up the wills of the little company, that dozen insignificant folk, so that they started out to do something". . . . and didn't they though!

May the grace of God, Father, Son and Holy Spirit be with you all as you labor in His Vineyard for the "spread of Christ's Kingdom among men and youth". Amen.

Brotherhood Hymn verse 4