

NATIONAL TRANSITION STUDY GUIDE

PREPARATION FOR SENIOR MEMBERSHIP INTO
THE ORDER OF THE DAUGHTERS OF THE KING®

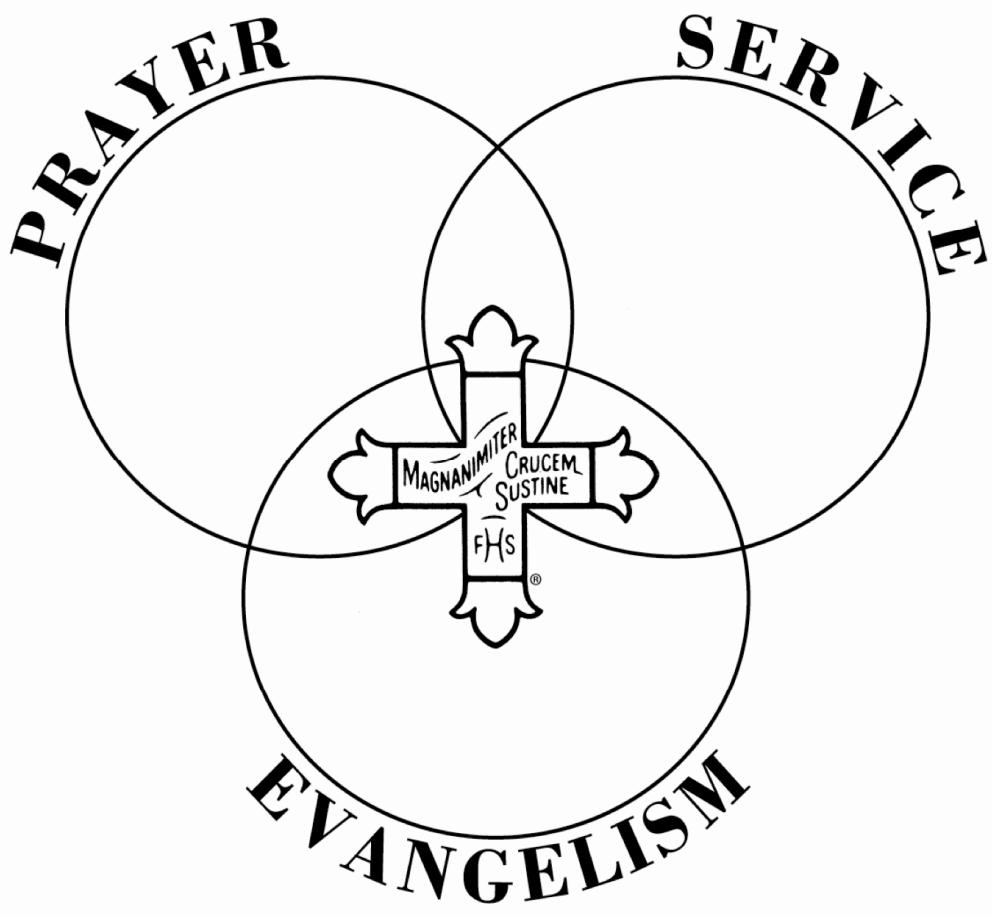


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INTRODUCTION

The material in this *National Study Guide* has been adopted by the National Council as the official course of preparation for those seeking admission into The Order of the Daughters of the King®. All materials contained in the *National Study Guide* belong to The Order. To use this material for any other purpose, please contact the national office for permission.

You are encouraged to use this study guide as presented and to complete the course of preparation within the recommended time. If you are the study guide leader, you should report any significant deviations from the content or substance of the study guide to the national office.

A companion publication to be used with this study guide is the *National Handbook of The Order of the Daughters of the King®*. It is an invaluable reference tool and the official source of information about The Order. It includes the vision statement, bylaws, service of admission, service of rededication, service for the installation of officers, the hymn of The Order, prayers and other official information.

The study guide offers insight into the basic philosophy and practices of The Order. It presents the history, fundamental principles and accomplishments of The Order. It is not a course in skills and techniques. Rather it is intended to prepare the prospective Daughter to come to the date of admission or seasoned Daughter to approach her rededication with an understanding of The Order, paraphrasing the *Book of Common Prayer*, “*not unadvisedly or lightly, but reverently, deliberately, and according to the purpose for which The Order was established.*”

The following abbreviations are used in the text:

<i>The Book of Common Prayer</i>	<i>BCP</i>
<i>National Study Guide</i>	<i>NSG</i>
<i>The National Handbook of The Order of the Daughters of the King®</i>	<i>National Handbook or NH</i>

THE PURPOSE OF THIS STUDY GUIDE

1. To serve as the official preparation guide for prospective members
2. To introduce prospective members to the Rule of The Order
3. To establish an understanding of The Order
4. To serve as a review for members of The Order
5. To be a source of information
6. To help a Junior member transition to a Senior member

A period of preparation for membership is required before admission into The Order. This study guide is designed to be completed in eight weekly sessions. Meeting weekly for study and prayer together offers the best opportunity for deepening spiritual growth, building community and preserving continuity in the study materials. Each session asks questions that will challenge participants and lead to an understanding of The Order. Daughters-in-preparation make meetings a priority in their lives. Why? Because they believe the Lord is calling them to deepen their spiritual lives and they respond to that call in their day-by-day lives and schedules.

A thorough study or review of The Order, its Rule, objectives and methods will provide a solid foundation for every Daughter and chapter to build upon. The woman who is well informed about The Order and her role as a member is in the best position to fulfill the commitment and responsibility involved in being a Daughter of the King.

Some suggestions for using the *National Study Guide*

- ✝ Begin your study preparations with prayer.
- ✝ Read each study through completely. Highlight material that seems important.
- ✝ Answer the questions in the space provided in the text.

The following books and pamphlets will be used throughout the study:

- 📖 *Holy Bible*, with a Concordance or a separate Concordance
- 📖 *Book of Common Prayer*
- 📖 *National Handbook of The Order of the Daughters of the King*®
- 📖 *The "Prayer Changes Me" and "Rule of Life" pamphlets*

Date study began: _____ Date study completed: _____

Study Guide Leader: _____ Phone: _____

Study Guide Leader: _____ Phone: _____

**THIS IS YOUR STUDY GUIDE.
KEEP IT FOR INFORMATION ABOUT THE ORDER.
God bless you as you begin your study.**

BEGINNINGS

COLLECT FOR GUIDANCE

Direct us, O Lord, in all our doings with your gracious favor, and further us with your continual help; that in all our works begun, continued, and ended in you, we may glorify your holy Name, and finally, by your mercy, obtain everlasting life; through Jesus Christ our Lord. Amen.

Book of Common Prayer, page 832

THE MOTTO OF THE ORDER

For His Sake...I am but one, but I am one.
I cannot do everything, but I can do something.
What I can do, I ought to do.
What I ought to do, by the grace of God I will do.
Lord, what will you have me do?

National Handbook, page 5

THE PRAYER OF THE ORDER

O Eternal Father, you have sent us your Son to teach us things pertaining to your heavenly Kingdom. Give your blessing to our Order wherever it may be throughout the world. Grant that we, your Daughters, ever may discern your truth and bear the cross through the battles of our earthly life. Give us strength to overcome temptation and the grace to work to spread your Kingdom and to gather your scattered sheep within your fold. Pour out upon us the sevenfold gift of the Holy Spirit that we may always remember it is your work we are called to do, that all we think, do or say may be pleasing in your sight. We ask it all For His Sake, our King and Savior, Jesus Christ. Amen.

National Handbook, page 5

PART ONE: DAUGHTERS ON A JOURNEY



STUDY ONE

WHAT IS A CHRISTIAN?

A Christian is a person on a journey with Jesus, a journey that begins with the gift of eternal life received at Baptism and lived out in a relationship of love and trust with Jesus, the Christ, who is acknowledged as one's personal Lord and Savior. Our creeds, the Apostles' Creed and the Nicene Creed, are basic affirmations of our Christian faith for this faith journey and state the truths of both individual and corporate Christian life.

All people are on a life journey of one sort or another, but Christians consciously travel theirs with Christ and with each other. No one is to be excluded from the invitation to travel along, for it is together as Christians, that we are God's people. We are an eclectic group embracing all strata of human existence. What a picture we make – all colors, shapes and sizes, young, old, married, single, career women, and home managers! No matter our worship style, our physical state, our emotional health, we come to know in our deepest heart that the love of Jesus Christ, invites and includes everyone.

We seek to follow Him on this journey, to live our daily lives as Jesus would. We ask, we listen, we follow, we depend first on Him and then on each other and in the events of our daily lives, we become aware that we are on an eternal journey of endless surprise and grace. The life journey to which He calls us to is more than assenting to certain truths or closely following a set of rules. It is a relationship with the Living God, incarnate in a real person, Jesus Christ, and we discover to our wonder and delight that in this journey of love, He is both the journey and the journey's end. Our journey is Jesus.

*You are our peace, O Lord.
From the thousand weariness's of our daily life,
From the disappointments,
From the nervous and senseless haste
We turn to you and are at peace.
The clamor dies.
We are alive in the sunshine of your presence.
Even so come, Lord Jesus, to this soul of mine.
Anonymous*

Questions for Study One

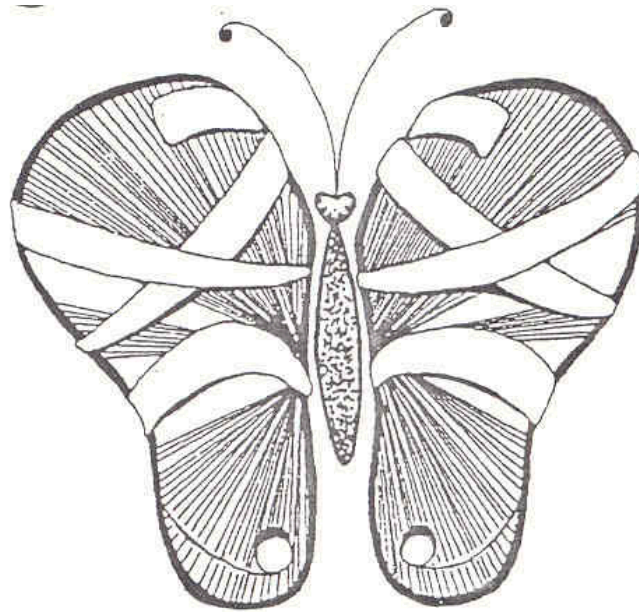
Now take some time to reflect on your journey with Jesus. The following questions may help in that process. There are no right or wrong answers. Speak only if you are comfortable sharing. Remember confidentiality is honored and all remarks respected and kept within the group.

1. How do you answer, “What is a Christian?” How does this compare with what you answered as a Junior Daughter? How old were you when you answered it? How has this definition changed since you were a Junior Daughter?
2. Where/when/how did you begin your journey with Jesus? Compare this with what you wrote as a Junior Daughter.
3. Along your journey, has there been a particularly significant person or event that showed love “as Christ” to you?
4. Who/what has encouraged or influenced you along your journey? Since the time you were a Junior, have there been other significant people that have encouraged you?
5. Who/what has recently renewed or enlightened your journey?
6. Name some of the stumbling blocks you have encountered on your journey. How have the stumbling blocks changed since you were a Junior? How have you dealt with them?
7. Is it hard to talk about your journey? Why is that?
8. What do you do when you are feeling “stuck, dry, and empty”?
9. Is there more to being a Christian than service, prayer, corporate worship and leading a moral life? If so, explain?

**PART TWO:
DAUGHTERS: WHO WE ARE**

Marthas and Marys

Not to be Served,



but to Serve

Matthew 20:28

STUDY TWO

WHAT IS THE ORDER OF THE DAUGHTERS OF THE KING®?

The Order of the Daughter of the King® is an international religious order for women who are communicants of the Episcopal Church, churches in communion with it and churches who are in the historic Episcopate. The Order's purpose is to bring others into a living, loving relationship with Jesus, our Lord and Savior and to help strengthen the spiritual life of our parishes and missions. The requirements for membership in The Order are that a woman be a communicant in the Episcopal Church, be willing to participate in the preparation period and vow to accept the Rule of Life. Chapters may be formed in churches having a Historic Episcopate but not in communion with the Episcopal Church, such as the Roman Catholic and Orthodox Churches. Such chapters must subscribe to The Order's Rule of Life.

At the Service of Admission, a Daughter reaffirms the promises she made at confirmation: She pledges herself to a lifelong program of prayer, service and personal evangelism; she dedicates herself to the spread of Christ's kingdom and she assists in strengthening the spiritual life of her parish (See *BCP*: Catechism, page 845, and Confirmation, page 413.) A Daughter vows to uphold the two parts of the Rule of Life of The Order: The Rule of Prayer and the Rule of Service. The Rule of Prayer is mentioned first since it should come first in every Daughter's daily life. Through the Rule of Prayer, daughters promise to pray daily for the spread of Christ's kingdom, for God's blessing on all members of The Order and for the spiritual growth of their parishes. Through the Rule of Service, Daughters regularly take part in the worship, study, and work of the church, undertake a personal program of evangelism in a conscientious effort to bring others into a personal relationship with Christ, and work with their clergy, as directed, for the spiritual upbuilding of the parish. A Daughter is also faithful in her personal devotional life through Bible or Christian spiritual studies, participation in quiet days, retreats, prayer groups and diocesan/provincial assemblies.

Margaret J. Franklin instituted The Order on Easter eve, 1885. The idea grew out of her senior Bible class for young women at the Church of the Holy Sepulcher, now Church of the Resurrection, in New York City. The first chapter was called Alpha Chapter. The formation of other groups and their desire to affiliate with the original Daughter of the King group quickly increased the number of chapters. The Rev. Ralph Wood Kenyon, rector of the Church of the Holy Sepulcher, was the first national chaplain for The Order. He was a man of vision and when the number of chapters reached fifty, he participated in drafting the first constitution. It was formally adopted during the first council meeting in 1891. Just two years later, on October 25, 1893, the first national convention was convened in Baltimore, Maryland. Nearly two hundred delegates attended this convention. They represented two hundred fifty chapters and a total membership of about eight thousand. The Order was originally incorporated in New York in 1917, under the official name, "The Order of the Daughters of the King, Inc." and in 1986, it was again incorporated under the laws of the State of Georgia, where the national office is now located.

Significant in the annals of our Order was the establishment of the Junior Division. In 1896, Mrs. Mary G. Davenport formed the Alpha Chapter of Junior Daughters with girls from the Sunday school class at her parish, Emmanuel Episcopal Church, Washington, D.C.

A Junior chapter is made up of three or more baptized girls and young women, aged seven to twenty-one. A Junior chapter is under the leadership of a senior Daughter and has the approval of the clergy. Junior members complete a period of preparation and make the same promises of prayer and service for the extension of Christ's kingdom as senior Daughters do.

As a constant reminder of our vows, we wear daily the emblem of The Order: a silver pin in the form of a modified Greek Fleury cross. This is worn over the heart or on a chain around the neck. The horizontal Latin inscription, "MAGNANIMETER CRUCEM SUSTINE", broadly translated means "with heart, mind and spirit uphold and bear the cross". The initials "FHS" at the base of the cross mean "FOR HIS SAKE". The emblem, never wavering from the original design, has been trademarked for the exclusive use of The Order. The emblem remains the property of The Order and if a member resigns, she must return her cross to the national office. When a Daughter dies, her cross may be buried with her or attached to a suitable marker; otherwise it is returned to The Order.

The website for the Order of the Daughters of the King® is www.doknational.com. The official publication of The Order is *The Royal Cross*, which serves as its primary form of communication. It provides news of activities, inspirational articles and general information and has been published since the first council meeting in 1891. Non-members may also subscribe. Most provinces and dioceses publish a newsletter about their activities. The colors of The Order are blue and white. The first hymn of The Order, "Lord, Speak to Me," was adopted in 1915, with lyrics by Frances Ridley Havergal. It was not included in the 1982 *Hymnal*, so the hymn "Life High the Cross" was adopted. All Saints' Day has been set aside as a day of corporate communion for The Order and every Daughter should regard it as her privilege and duty to attend.

Since Daughters of the King is an Order, dues are required. Members are not permitted to raise money in the name of The Order. The dues are divided among the diocesan, provincial and national levels. The work of The Order continues through voluntary contributions made annually to several funds. The Master's Fund is used to provide tuition grants for women seeking to prepare for church-related careers. The Endowment Fund depends on donations made in thanksgiving for blessings, to honor members, as memorials and bequests. The Self-Denial Fund provides support for missionary endeavors. The Alpha Fund is used to develop and support the Junior Daughters ministry. Non-members may contribute to these funds. The funds of The Order will be discussed more fully in Study Twelve.

The organization of The Order parallels that of the church. Chapters are formed in parishes, missions and other appropriate institutions by three or more interested women with the approval of their clergy. (See *NH*, page 32.) Where there are chapters in three or more dioceses within a province, a provincial assembly is formed. A representative from each province, along with 15 members elected by ballot, form the National Council of The Order. Elections are held at National Convention, which meets every three years in the year of General Convention. The Order cooperates with many other church agencies, such as the Anglican Fellowship of Prayer, the Bible Reading Fellowship, the Brotherhood of St. Andrew and other groups as determined by action of the National Council.

It is not necessary for a woman to be a member of The Order to pray and serve in the church. The Order is a spiritual community in a busy world where women with similar interests can pray, study, share together, affirm ministries and support each other. Members are present to each other in Christ's love.

Questions for Study Two

1. Who founded The Order? When and where?
2. What year was the first constitution drawn up? Where and in what year was it adopted?
3. When a Daughter takes her vows, she receives the emblem of The Order. What is that emblem?
4. When should a Daughter wear her cross?
5. What is the watchword on the cross and what does this inscription mean?
6. To whom does the cross belong? What should be done with the cross when a Daughter dies?
7. What is the motto of The Order? What initials represent the motto? Where have you seen that before?
8. How are funds obtained to continue the work of The Order? What are the four funds of the Order?
9. What is the Hymn of the Order? What is the Junior Daughter hymn?
10. What special day has The Order adopted for corporate communion?
11. What is the official publication of The Order? What is The Order's web address?
12. When was the Junior Division of The Order founded? What is a Junior chapter? What kinds of activities and projects did your chapter do?

FOR YOUR ENRICHMENT

A copy of the first Constitution as printed in *the Royal Cross*, Vol. 1, No. 4, January 1893 and adopted at the first National Council meeting at St. Bartholomew's Church in New York City on November 5th, 1891 appears below.

(FIRST) CONSTITUTION OF THE DAUGHTERS OF THE KING

ARTICLE I.

NAME AND OBJECT. The name of this association shall be the "Daughters of the King." Its sole object is the spread of Christ's kingdom among young women and the strengthening of parish life.

ARTICLE II.

ORGANIZATION. 1. Any association of women, in any parish or mission of the Protestant Episcopal Church, effected under the name "Daughters of the King;" with the approval of the Rector or Minister-in-charge of such a parish or mission; for the above object; and numbering not less than five; the members of which ratify this Constitution; pledge themselves to obey the rules of The Order; and agree to wear its badge; shall be entitled to become a Chapter.

2. Chapters thus formed shall send to the secretary of the Council their names, locations, dates of organization, list of officers and charter members, and certification that this constitution has been adopted, together with a registration fee of fifty cents per capita of the charter members. In return, they shall receive a charter and number, be enrolled among the Chapters of The Order, and receive for each charter member a copy of the publication, etc., to Advent next following and for one year thereafter.

3. On or before the first Sunday in Advent of each year after the first, each Chapter, through its proper office, shall report to the Secretary of the Council the number of members upon its rolls and shall receive for each of its members a copy of all publications for the ensuing year.

Article III.

PLEDGES. Every woman who becomes a Daughter of the King shall pledge herself to observe the two rules of The Order as long as she shall be a member. These are:

- a) To pray daily for the spread of Christ's kingdom among young women; for God's blessing upon all members of The Order; and for the prosperity of the parish to which her Chapter owes allegiance.
- b) To make an earnest effort each week to bring at least one young woman within hearing of the gospel of Christ as set forth in the services of the Protestant Episcopal Church; and to offer, at all times, such aid to the Rector or Minister-in-charge of the parish as he may deem necessary for the furtherance of the work of Christ.

Article IV.

BADGES AND COLORS. The badge of The Order shall be a Greek cross Fleury of silver, one inch square, charged on the horizontal with the words "Magnanimiter Crucem Sustine," and at the base of the perpendicular, with the initials of the motto of The Order – FHS – "For His Sake."

Article V.

COUNCIL. The council shall consist of a Grand Chaplain, who shall be elected by the Council and hold office for life; fifteen members of The Order, who shall be elected for one year by the present Council, and annually thereafter by the retiring Council; and the seven officers of the Alpha Chapter present at the first Council, who shall be *ex-officio* members, it being understood that a vacancy in any *ex-officio* membership is not hereafter to be filled. To this Council all legislation for The Order shall pertain.

Article VI.

This Constitution in any of its parts may be altered, amended or repealed at any meeting of the Council, after one month's notice to the various members, all members being entitled to vote.

All eight Provinces are assembled. Province IV and Province VII have the largest number of chapters. Total active membership is over 24,000 and almost 1,600 members are Daughter At large. There are Junior Daughters in all eight provinces.

STUDY THREE

WHO MAY BE CALLED A DAUGHTER OF THE KING?

Empowered by the Holy Spirit, our vision as Daughters of the King is to know Jesus Christ, to make Him known to others and to become reflections of God's love throughout the world.

The Order of the Daughters of the King® Vision Statement
(Revised 2006)

By virtue of baptism, all members of God's holy family are sons and daughters of our Father. Some women choose to follow a pattern of regular prayer, study and devotions, which forms their personal rule of life. They deepen their baptismal vows by becoming members of The Order. Through membership in The Order, women are given strength through prayer, challenged through study, provided fellowship with other Daughters, disciplined through following the rule of The Order and offered an opportunity for useful work through service for their clergy, congregation, diocese, and even beyond. Daughters have the desire to become more committed Christians who serve Christ in fellowship with other Christian women sharing the same desire. (Read Matthew 18:20)

The membership of The Order is made up of women communicants of the Episcopal Church, including women deacons and women priests. However, chapters may be established in churches that are in communion with the See of Canterbury (Anglican Communion) and in churches having the Historic Episcopate but not in communion with the Episcopal Church. (See *NH* page 1)

When a Daughter takes her vows at the time of her admission, she is voluntarily responding to The Order's fixed goal, "the spread of Christ's Kingdom." She makes four promises that, with God's help, she will keep for the rest of her life. These promises are stated in the Service of Admission. (See *NH* page 46-47)

- ✝ To obey the two Rules of The Order, the rule of Prayer and the Rule of Service.
- ✝ To offer at all times loyal aid to her clergy and parish to advance the cause of Christ.
- ✝ To wear habitually the cross of The Order.
- ✝ To work for its purposes as God may give you the opportunity.

Daughters seek to walk with God as their guide and try to draw those with whom they come in contact into the church. They are women who try to spread Christ's Kingdom here on earth. They can never forget that prayer is the foundation from which their service grows.

*"Prayer without work is empty words.
Service without prayer is labor lost."
Anonymous*

Questions for Study Three

1. How does a dictionary define the term “religious order”?
2. What is a rule of life? Read the Rule of Life Brochure
3. What are the two parts of the Rule of Life of The Order of the Daughters of the King®?
NOTE: Studies six, seven, and eight will more fully discuss the rule of The Order.
4. During the Service of Transition, found in both the Junior and Senior Handbook, what four promises does a Daughter faithfully vow?

REACHING DEEPER

List some Biblical references indicating that Christians can claim to be the children of God.

STUDY FOUR WHAT DOES CHRIST EXPECT OF HIS DAUGHTERS?

Christ expects Daughters to accept their duty, which is contained in five pledges made at the time of baptism:

- ✠ To follow Christ
- ✠ To worship God every Sunday in His church
- ✠ To work
- ✠ To pray
- ✠ To give for the spread of His Kingdom

In the *Book of Common Prayer* the Catechism asks, “What is required of us at Baptism?” The answer is, “It is required that we renounce Satan, repent of our sins and accept Jesus as our Lord and Savior.” (See page 858.) The vows that you will be taking to become a member of The Order are a reaffirmation of the commitment made in the Baptismal Covenant (pages 304, 305) and again at the time of Confirmation (pages 416, 417.)

The Baptismal Covenant

Bishop Do you believe in God the Father?
People I believe in God, the Father almighty, creator of heaven and earth.
Bishop Do you believe in Jesus Christ, the Son of God?
People *I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.*

Bishop Do you believe in God the Holy Spirit?
People *I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.*

Bishop Will you continue in the apostles’ teaching and fellowship, in the breaking of bread and in the prayers?
People *I will, with God’s help.*

Bishop Will you persevere in resisting evil and, whenever you fall into sin, repent and return to the Lord?
People *I will, with God’s help.*

Bishop Will you proclaim by word and example the Good News of God in Christ?
People *I will, with God’s help.*

Bishop Will you seek and serve Christ in all persons, loving your neighbor as yourself?
People *I will, with God’s help.*

Bishop Will you strive for justice and peace among all people and respect the dignity of every human being?
People *I will, with God’s help.*

Questions for Study Four

1. What is the duty of all Christians? See *BCP*, page 856.
2. What are the five pledges made at the time of baptism?
3. What does the phrase “personal commitment to Jesus Christ” mean to you?
4. Write your own personal commitment to Christ.
5. What does James 2:14-26 say to you as a daughter of our Lord?
6. As a Junior Daughter, how has undertaking the discipline of The Order helped to deepen your spiritual life and commitment to Jesus Christ? How do you expect this to change as a Senior Daughter?
7. Where can a list of the duties and responsibilities of a Daughter be found?
8. What does “Seeking to serve others For His Sake”, mean to you in your own Christian walk?

FOR YOUR ENRICHMENT

PRAYING THE BAPTISMAL COVENANT

Do you believe in God the Father, in Jesus Christ, the Son of God and in God the Holy Spirit?

Our Father,
It's one thing to say the creed
but another to put my trust in you.
Help me to live with the assurance
that you are my Father
and that nothing can separate
me from your love,
trusting in your forgiveness
expressed in Jesus
and looking to your Spirit
to make me your person.

Will you continue in the apostles' teaching and fellowship, in the breaking of bread and in the prayers?

Our Father,
I know I was not meant to go it alone
because you created the church
to be a supportive family for your children.
And I know the church is made up of people like me
– so it isn't perfect!
Help me to play my part in the church,
so I can learn from the teaching,
be encouraged by the fellowship,
be renewed in the Eucharist,
and find strength for living
each day through prayer.

Will you preserve in resisting evil and, whenever you fall into sin, repent and return to the Lord?

Our Father,
You understand that sometimes I do things
I never intended to do.
My sorrow does not put it right.
Neither can I use my weakness as an excuse.
Help me to begin anew,
to experience your forgiveness
and to walk again
in Jesus' way.

Will you proclaim by word and example the Good News of God in Christ?

Our Father,
Help me to live
the way Jesus called me to live.
May my actions speak louder
than my words
of your love and of new life in Jesus.
At the same time, help me rise above
my own stumbling speech
and give me the words to express what I believe.
Let me be a witness to the Truth.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

Our Father,
All too often I have looked at people
in a very superficial way.
Help me begin to see them with your eyes
knowing that every person is created in your
image, as your child.
If Jesus died for that person,
how can I despise them?
Give me a new love that reaches out to everyone
because Jesus died for all.

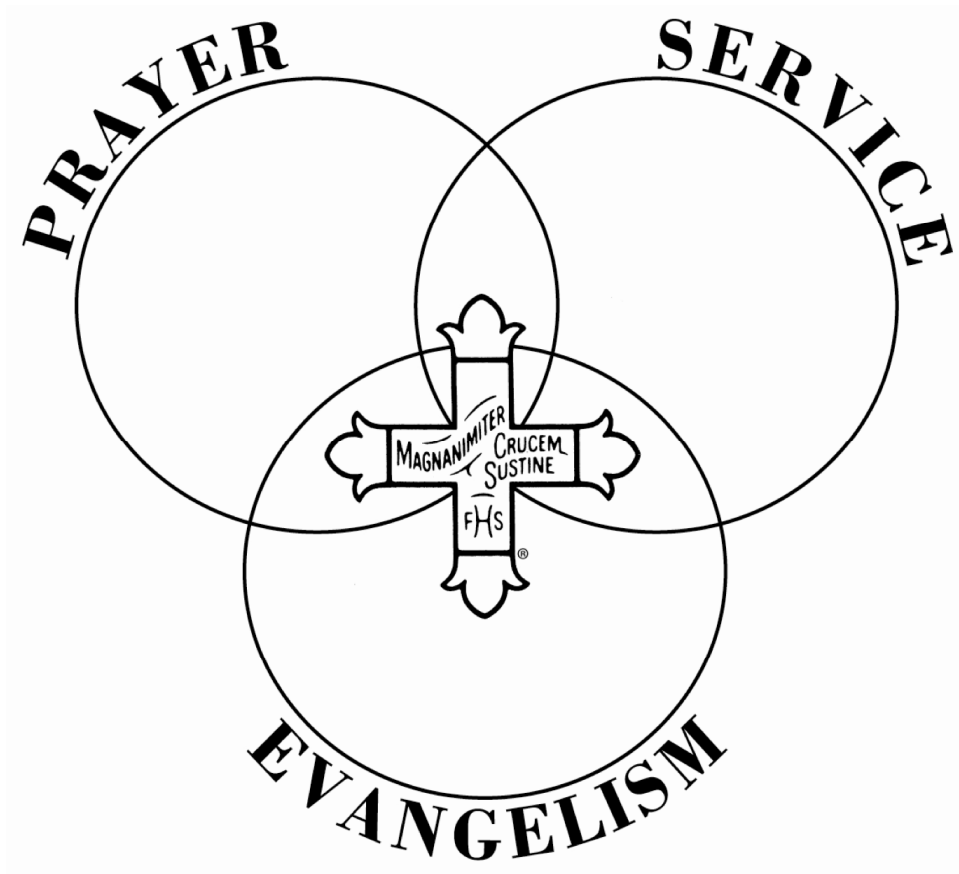
Will you strive for justice and peace among all people and respect the dignity of every human being?

Our Father,
I do not want my attitudes to be shaped
by the injustices that mar society,
by the discriminations, greed and lust
that spoil relationships
in Jesus
color does not count,
wealth carries no weight
and gender is not important.

Help me to live in Jesus,
to see people through His eyes,
and work for the harmony
that reflects your kingdom.

*Praying the Baptismal Covenant by Reginald Hollis
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Anglican Fellowship of Prayer.)*

PART THREE: DAUGHTERS: OUR COMMITMENT



STUDY FIVE

WHAT IS THE PRIMARY PURPOSE OF THE ORDER?

The answer to this question is one word, *evangelism*. What is this? The definition of evangelism adopted by the Episcopal Church at the General Convention held in Louisville, Kentucky, in 1973, states: “Evangelism is the presentation of Jesus Christ in the power of the Holy Spirit in such ways that persons may be led to believe in Him as Savior and follow Him as Lord within the fellowship of the church.” Evangelism comes from the Greek word meaning, “to proclaim the good news.” An evangelist is a bearer of good tidings. To be a Christian evangelist is to be a bearer of the best news this world has ever heard. It is a message of hope and joy in a world of cynicism and despair. It can be done at work, at parties, over the kitchen table or wherever two or three are gathered together. Evangelism is not just the work of a certain specialized group of people in the church or of the clergy. Evangelism is the work of the whole church and of every member. It is a duty we took on at our baptism and reaffirmed at our confirmation. To the question, “Will you proclaim by word and example the good news of God in Christ?” we respond, “I will, with God’s help.” That statement commits us to share in the church’s work of bearing good tidings to those who have not yet heard.

One thing needs to be kept in mind as you prepare for the basic Christian task of evangelism. You cannot give someone else what you do not have yourself. As you share the good news of God in Christ with others, you must share that which comes from your own experience of God’s grace as well as from your own knowledge of God’s word in Scripture. We all know the basic essential beliefs of Christianity. These beliefs are very well expressed in both the Apostles’ and Nicene creeds used in your worship. People will hear the good news only if they are made aware of how you have been personally affected. Your own life experience can be the best example of the Gospel. Sharing the Christian story is difficult for many, but sharing the good news as we have experienced it, quietly and humbly, is a way to reach out and tell others of God’s love. Often we hesitate to share with others because we fear rejection and failure. God calls us to be obedient and faithful in sharing His word. Success is in His hands. We may fail at times but failure has been a common experience in the lives of the saints throughout the ages. Our Lord encountered many whose hearts, minds, and ears were closed to the good news. We can expect no less. The experience of failure can be very stressful in our success-oriented society. We tend to judge and be judged by the quantifiable results of our work. We need to remember that the most important thing is not numbers. When just one person repents and enters the kingdom of God, all heaven rejoices. It may be helpful to re-read the parable of the sower in Matthew 13. The sower’s business is to scatter the seed as widely as possible. Some will sprout and some will not, according to the soil upon which it falls. The sower is not responsible for the results, only for sowing the seed. The growth is God’s (1 Corinthians 3:6), but He has committed the spreading of the good news to us. In places where we least expect it, there may be pockets of receptive soil.

Sharing the good news – evangelism – should become the prime focus for each of us in our daily lives. If we cannot love our neighbor whom we see every day, how can we love our neighbor who is far away? We must not forget that the call to be evangelists extends to every race, language, people and nation. For this reason it is important to be involved in the wider mission

of the church through our prayers for the Anglican Communion, the Episcopal Church, the missionary community, and especially the missionary endeavors sponsored by The Order. Perhaps you might become personally involved in one of the mission organizations of the Episcopal Church. Whatever the specific ministry you undertake, it is important to expend part of your energy and resources on a ministry beyond your own parish. Reaching out to others provides a way to live out the catholic and apostolic nature of the church in your own life.

To paraphrase Rosalind Rinker from her book, *Sharing God's Love*:

Our responsibility is to be guided by the Holy Spirit as we seek to share God's love.

God's responsibility is to strengthen us for His service.

Our responsibility is to believe that in Jesus Christ we have the answer all people seek.

God's responsibility is to lead the person to Jesus.

Our responsibility is to prepare ourselves to share God's love.

God's responsibility is to prepare the hearts of those with whom He leads us to share Jesus.

Our responsibility is to take the risk, to be willing to fail in trying to share God's love.

God's responsibility is to redeem our honest mistakes.

Questions for Study Five

1. What are some definitions of evangelism? Or what is evangelism and what is not evangelism? How do they compare with what you wrote as a Junior Daughter?
2. What would be a good example of evangelism? What would not be a good example?
3. What does evangelism mean to you?
4. When you think about sharing the Good News of Jesus Christ, how do you feel? Excited, scared? Have your feelings changed over the years?
5. Have you in word or action ever shared the Gospel with others? How did it go?
6. Jesus' illustration of the parable of the sower is a biblical lesson in several aspects of evangelism. Read Matthew 9:37, Mark 16:15, Galatians 6:9 and 1 Peter 3:15-17. Look up some additional scripture on evangelism.
7. Has being a Junior Daughter helped you to share your faith more easily with others? Why or why not?
8. Do you think being a Senior Daughter will help you share your faith more easily? If so, why?



 **FOR YOUR ENRICHMENT**

EVANGELISM

“Each Daughter promises to make a conscientious and constant effort to live out the definition [of evangelism as defined by the Episcopal Church] in her life, doing all she can through her words and deeds to bring others, especially women and girls, into a relationship with Jesus Christ and into the fellowship of the church.”

National Handbook, page 3

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

Grant Us, Lord God, the vision of your Kingdom,
Forgiveness and new life,
And the stirring of your Spirit
So that we may share your vision,
Proclaim your love and
Change the world.
In the Name of Christ

Amen

Jesus Christ, Son of God,
Make yourself known through me.
Jesus Christ, Son of the living God,
Speak through me to others.

Amen

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

ME WITNESS?

If Christ’s love has warmed your home, tell someone.
If in worship you have come close to God, declare it.
If prayer has shown you the power of God, say so.
If through Christ you have found forgiveness and the power to forgive, let someone know.
If the church has given you a chance to serve the God you love, tell someone.
If God has worked a miracle in your life, say so.
Say so...in your business, to your friends, in your home, as you travel and while you play, through your church, with your lips, by your life.
Whenever and wherever God gives you the chance, say so!
No one else can be as effective a good news teller, an evangelist, to your friends as you can.
With a genuine Christian you cannot tell where religion stops and living begins or where living stops and religion begins.

Anonymous

STUDY SIX WHAT IS A RULE OF LIFE?

A Rule of Life is: a self-imposed discipline that is practiced daily by an individual in spiritual matters; a pattern of regular and seasonal devotions, both private and public; a commitment intelligently and prayerfully considered. This rule leads to a pattern of Christian fellowship personally, in chapter groups, and in corporate worship. It sets apart an Order from other church organizations. Living under a rule of life brings us into a strong sense of companionship with Christ. You should begin to think about formulating a rule of life that is particularly suited to you. The rule should be flexible and adaptable to accommodate changing circumstances and growth in your life. Start simply. Do not be overzealous. Pray and ask for God's guidance. As you begin to implement a rule of life, remember to guard your thoughts and curb your tongue from boasting about your good works. (Read James 3.)

"...the Rule of Life is a balanced approach to life, designed to make room for worship, reflection and caring: the real ultimates of our lives.

Living the rule begins with the decision to take time for what is most important. At the beginning or during periodic crisis times, the time we take may not be enough to fit in all the observations and details of the Rule. So be it. But the priority must remain: to take the time to attend to God, to the meaning of my life, and to what God wants my life to mean. The center of the Rule is not the exact observance of the Rule's prescriptions – it is to take time.

The decisions involved in balancing the obligations of your life and the obligations of a Rule are not easy. Each of us come regularly to the point where we feel that, for the sake of those who depend on us, for the sake of the richness of our life, for the sake of our family, for the sake of our job, there is just no time to pray. This regularly recurring crisis is what the Rule is for – to remind us of the difficult and painful truth – those who take time, have time."

Excerpted from notes of Fr. Bede Thomas Mudge,
OHC, Mundi Medicini, Spring 1991 issue.

Your personal rule of life should incorporate the two parts of the Rule of The Order as outlined in the *National Handbook*, page 2.

Part of the Rule of Prayer is to pray daily:

- ✠ For the unity of Christ's Church.
- ✠ For the spread of Christ's Kingdom, especially among women and girls.
- ✠ For God's blessing upon the members of The Order.
- ✠ For the spiritual growth of the parish and for the clergy of the parish to which the chapter owes allegiance.
- ✠ For the grace to follow our Rule and for our own needs.

Part of the Rule of Service is:

- ✠ To be Christ's faithful servant in the extension of His Kingdom.
- ✠ To regularly take a part in the worship, study and work of the church.
- ✠ To render at all times aid to the clergy as deemed necessary for the spiritual upbuilding of the parish.

Questions for Study Six

1. What two parts of the Rule of The Order are stated in the *National Handbook*?
2. What are your thoughts about a personal rule of life – your covenant with God? It will help you formulate your personal rule if you define it in writing and review it periodically. Write your personal rule of life.
3. How does your rule of life help you in fulfilling your Christian duty? (See *BCP*, page 856.)
4. What insight did you receive when you read James 3? Please be prepared to share your insight with the class.

STUDY SEVEN

WHAT IS THE RULE OF PRAYER?

Daughters commit to the discipline of a rule of Prayer and are obedient to it, even when they do not feel like praying. A Daughter has vowed to pray daily and makes prayer a top priority. Daughters should always be growing in their prayer lives. By reading and/or attending prayer seminars, retreats and quiet days, our prayer lives are nurtured and grow.

A Daughter who is preparing her rule of prayer should start with the definition of prayer found in the Catechism of the *Book of Common Prayer*, page 856, which states that “prayer is responding to God, by thought and by deeds, with or without words.” True prayer requires two things: (1) opening minds and hearts to God from whom the initiative in prayer comes and (2) responding in thought, word and deed to what we hear.

The Virgin Mary is a good example for Daughters. She was obedient, listened and responded to God. Reread the various stories of Martha and Mary of Bethany and other women of the Bible and their responses to prayer. God encourages Daughters to grow in communion through dialog with Him “to whom our needs are known before we ask and help us to ask only what accords with Your will.” (See *BCP*, page 394.)

Read the pamphlet entitled “Prayer Changes Me” which delves into prayer more fully.

Prayer

Prayer is so simple.
It is like quietly opening a door
and slipping into
the very presence of God.
There in the stillness,
we can listen to His voice, or even petition.
What we have to say...matters not...
just to be there...in His presence...is prayer.
National Handbook, page 36

Questions for Study Seven

Discussing the questions and answers outlined below will help you understand more fully the subject of prayer.

1. Why do Daughters have a Rule of Prayer?
Our service must be the fruit of prayer – read John 15:4,5. We are called to be the followers of Christ. Prayer helps us to know where He is leading us and opens us to His Spirit, allowing His power to work through us – read John 7:37-39. Faithfulness in daily prayer demands commitment of time and energy. Time with God should have priority.
2. What should be included in the Rule of Prayer?
The rule of Prayer may include a commitment to regular attendance at the Holy Eucharist, group prayer within the chapter and/or with other groups, a prayer partner, a yearly retreat, a quiet day and regular devotional reading of the Bible.
3. What was your prayer life like as a Junior Daughter? What kinds of things did you pray for? How do you expect your prayer life to change as a Senior Daughter?

WRITE YOUR OWN RULE OF PRAYER

4. How do chapters pray together? How did your Junior chapter pray together?
They open each meeting with the Prayer for The Order and close with a prayer circle. They maintain a chapter prayer list. Every Daughter and clergy member should have a copy of the list. It is not a “news sheet”. **DO NOT DISCUSS THE PRAYER LIST. IT IS CONSIDERED CONFIDENTIAL INFORMATION.** Speak to your clergy or another Daughter if you need guidance about a certain situation. Your chapter may devise its own format for the prayer list. A good method is to begin “new” each month. This keeps the list current. An organized prayer chain is an effective way to communicate prayer needs between meetings. See the resources section: Guidelines for Intercessory Prayer.
5. Should the Senior chapter serve as a parish prayer group?
No, not necessarily. Some people have a special vocation in prayer. Therefore your parish may already have an active prayer group. If so consider your parish blessed. Under this circumstance, the Daughter’s prayer group could be an effective instrument in the hands of the clergy for the spiritual upbuilding of the parish, for spreading Christ’s kingdom into the community and for crisis prayer needs.
6. Why should a chapter pray as a community of faith?
In the Gospel of Matthew, 18:19-20, our Lord says, “Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them.” (NIV Bible.) Corporate prayer makes us aware of Jesus in our midst. To pray together strengthens us in our commitment.

FOR YOUR ENRICHMENT

AN ORDER FOR DAILY PRAYER

You can begin your commitment to a Rule of Prayer now, joining in prayer with Daughters everywhere. Open with the Motto and the Prayer of the Order, and then use the prayers on page 2 of *The National Handbook* as a guideline.

Part of the Rule of Prayer is to pray daily:

- † For the unity of Christ's Church
- † For the spread of Christ's Kingdom, especially among women and girls
- † For God's blessings upon the members of the Order
- † For the spiritual growth of the parish and for the clergy of the parish to which the chapter owes allegiance
- † For the grace to follow our Rule and for our own needs.

As you develop your personal Rule of Prayer, you may also be led to pray more specifically and by name:

- † For all churches that have Daughters chapters in the United States and other countries
- † For all bishops and ministers and DOK chaplains`
- † For missionaries, seminarians, and for all who serve God in His Church
- † For Daughters in your chapter
- † For all Daughters of the King throughout the world, including Junior Daughters, DAL's, and Daughters in preparation for admission
- † For all DOK leaders: our National President and National Council; provincial, diocesan and chapter officers; Jr. Directresses; the National Office staff
- † For parishes seeking to establish chapters
- † For the intercession list of your parish
- † For your DOK chapter prayer list

STUDY EIGHT

WHAT IS MEANT BY THE RULE OF SERVICE?

For His Sake...
I am but one, but I am one.
I cannot do everything, but I can do something.
What I can do, I ought to do.
What I ought to do, by the grace of God, I will do.
Lord, what will you have me do?

The Motto of The Order

The ultimate objective of a chapter must be individual and group service for Christ. Through prayer, Daughters can find what work God has in mind for us. Daughters know that no job is more important than bringing others closer to Jesus Christ.

Daughters renew their baptismal covenant every time a new member joins the body of Christ in the church, both as a recommitment and as a reminder of who we are and what we are called to be as Christian women. As we renew our promises of faith, we do so with awareness of our need for God's help. "I will, with God's help," acknowledges that we need more than just our own strength to carry out our ministry as Christians. If we serve others in the world without being in relationship with God and being fed by His love, we burn out and can help no one.

In our baptismal vow, we promise to serve Christ by seeing Him in everyone we meet. This is often hard to do. Yet we are commanded to love and serve everyone, just as Christ loves everyone in different ways. We may offer our presence, our resources, and our prayers on their behalf, our ability to listen, our compassion, or our time. The discovery of need is the first step in Christian service. Through the Rule of Service, a Daughter seeks daily to do the will of God where she is, remembering Jesus' words: "Inasmuch as you have done it unto the least of these my children, you have done it unto me." Any word or act, said or done, with the sincere purpose of bringing a soul nearer to Christ is an earnest effort and this makes the rule simple and practical. It means the dedication of a woman's common sense, sympathy, and influence to spread Christ's kingdom. The rule of service is the application of one's baptismal vow, reaffirmed at confirmation, to be Christ's faithful servant in the extension of His kingdom.

In selecting service to be done by the chapter, it is important to discuss with your clergy the following:

- † Will this service help in a real way to bring others to Christ?
- † Is it a project being done by another parish group?
- † Does it fit into the overall parish program?
- † Is it something the chapter as a whole wants to do?
- † Does the chapter have the potential means to do it successfully?

Another important aspect of chapter service is the degree to which members are already engaged in other service activities. These members should be encouraged to continue their activities while remaining members of the chapter. Their spiritual support is important and needed. The

discipline of the Rule of The Order has been instrumental in helping a Daughter to gain the confidence needed to begin assuming active and important roles in her church and community.

Let us think again about personal commitment. Although we have been discussing the work of the chapter as a group, it is ultimately done through the ministry of the individual. It is also a fact that even in The Order some are more conscientious than others in carrying out the work they have all agreed upon. While this may be discouraging, committed Christians dig deeper into their faith and find the strength to persist.

“Will you seek and serve Christ in all persons, loving your neighbor as yourself?”
Book of Common Prayer, page 305

Collect

O God, you made us in your own image and redeemed us through Jesus your son;

Look with compassion on the whole human family;

Take away the arrogance and hatred which infect our hearts;

Break down the walls that separate us;

Unite us in bonds of love.

And work through our struggle and confusion

to accomplish your purposes on earth;

That, in your good time, all nations and races

May serve you in harmony around your heavenly throne;

through Jesus Christ our Lord.”

Amen.

Book of Common Prayer, page 815

Book of Common Prayer Page 816

Questions for Study Eight

1. What should be every chapter's corporate Rule of Service?
2. What kinds of Service projects did your Junior chapter do?
3. Describe the similarities and differences in the service opportunities for Juniors and Seniors.
4. What process should a chapter follow before undertaking any service project?
5. How can participation in church groups such as Altar Guild, Choir, Bible Study groups, LEM or LEV, contribute to your spiritual growth?
6. List areas of activity in which you are involved that could become a part of your personal Rule of Service. Think about areas of service in which the chapter could become involved.

WRITE YOUR OWN RULE OF SERVICE

7. Review your personal commitment to Christ, Rule of Life and Rule of Prayer

Reaching Deeper

8. In what area of my life do I show forth my faith in action toward others?
9. In what areas of my life do I need to improve in spreading the good news in example as well as word?
10. Do I remember to pray as I serve and serve as I pray?

STUDY NINE WHAT IS THE NEXT STEP?

The emphasis of the Study Guide so far has been focused on the history of The Order, its aim and purpose, and what makes Daughters special and unique. We hope you have begun to understand the depth of the Rule of The Order and the vows you will be taking at the Service of Admission. We will now look at the mechanics of becoming a member of The Order. The study guide leader will coordinate with the group, the chapter president, the DOK diocesan president, and the clergy to determine a date for the Service of Admission/Transition and/or Service of Institution. She will forward the completed forms, along with the registration fee and any postal fee, to the chapter president or diocesan president. This must be done before the preparation class is completed because of turnaround time, usually four to six weeks, needed by the national office.

If you are becoming a Senior member at a parish with an established chapter:

- ✠ You must complete the *National Transition Study Guide* or other suitable form of study.
- ✠ You must complete a Transition form
- ✠ You must order your new cross using the National Office Order form and pay dues if necessary.

If you are becoming a Senior member and Daughter-at-Large:

- ✠ You must complete the *National Transition Study Guide* or other suitable form of study.
- ✠ You must complete a Transition Form and Transitioning Junior Update Form
- ✠ You must order your new cross using the National Office Order form and pay dues if necessary.
- ✠ You must contact the National Daughter-at-Large Chair

The *National Handbook* is the guide to being well informed and a constant source of information for all members and officers. Below is an abbreviated outline of its contents:

The Order of the Daughters of the King® National Handbook

ORDER, MISSION, VISION, EMBLEM, RULE, DUTIES	1-6
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SERVICES.....	44-58
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Transition Form

Margaret J. Franklin Center
The Order of the Daughters of the King
101 Weatherstone Drive, Suite 870
Woodstock, GA 30188



CHECK SPACES APPLICABLE

- Transitioning:
- From Jr to Sr Daughter
 - From Chapter to Chapter
 - To Daughter-at-Large

Name/ Address Change

- Reinstatement
****Requires clergy signature
And payment of current year's dues*

Member's Resignation
Cross Returned? Yes / No

Member's Death
Date of Death _____

Buried with Cross? Yes / No
OR Cross Returned Yes / No

OLD INFORMATION

Member # _____

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Province: _____ Diocese: _____ Charter # _____

Parish: _____ Chapter: _____

NEW INFORMATION

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: (____) _____ E-mail: _____

Province: _____ Diocese: _____ Charter # _____

Parish: _____ Chapter: _____

Chapter President Signature: _____

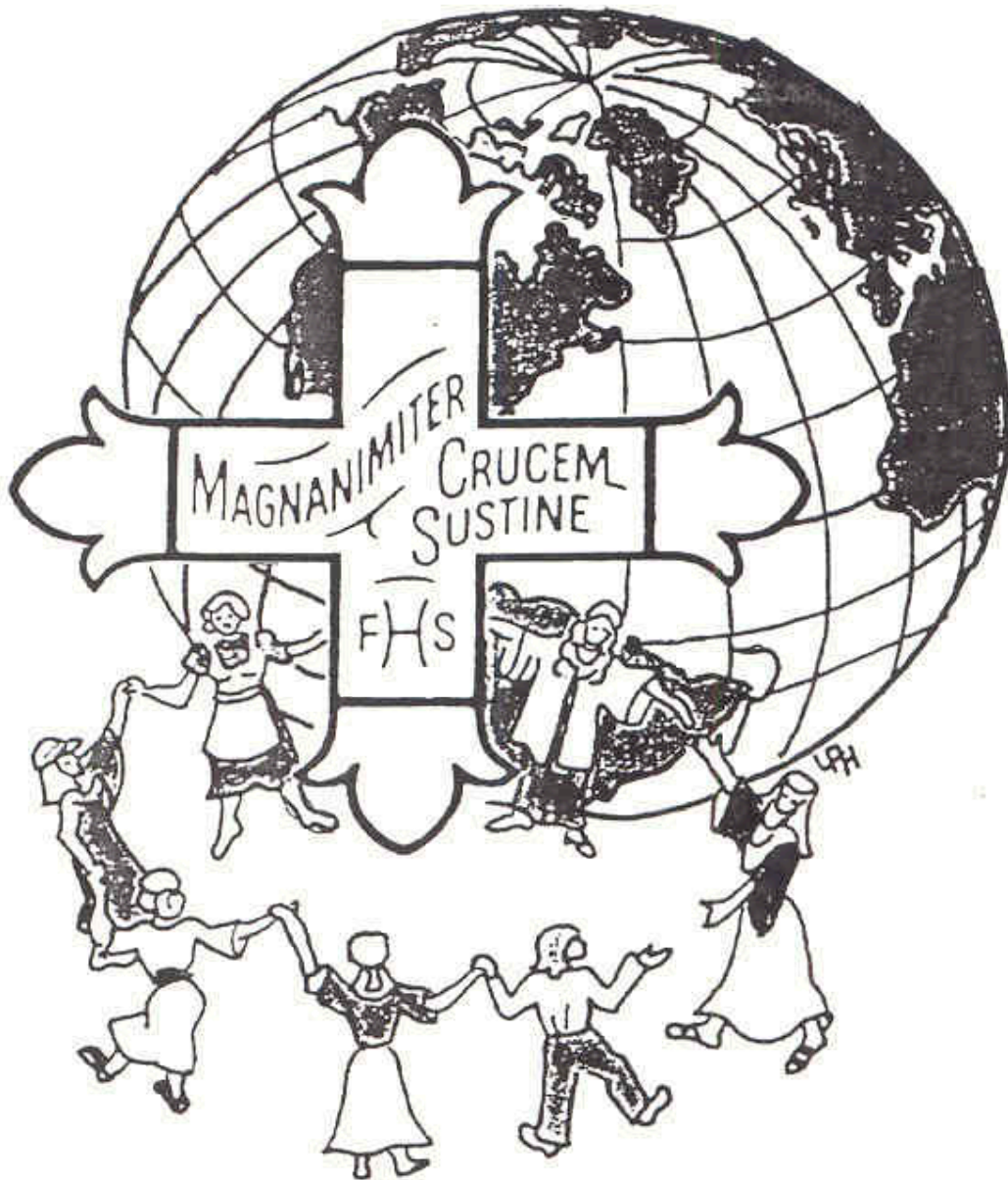
***Clergy's Signature: _____

➤ **Questions for Study Nine**

1. What is your chapter name and charter number; or as a new chapter, what name have you chosen?
2. Who are your chapter officers?
3. What must you do to apply for membership in The Order? How much is the admission/initiation fee?
4. Do you understand that you are obligating yourself to the prompt payment of dues – national, provincial, diocesan, chapter – as they may apply and to participate through offerings, as you are able, to support the work of the Funds of The Order?
5. Where do members send their annual dues? What is the fiscal year of The Order?
6. Daughters are forbidden by National Bylaws Article III, Section 7, from raising money in the name of The Order. How is the work of The Order supported financially?
7. During the Service of Installation of Officers, what pledge do members make to the officers?
8. Is there information on forming chapters in the *National Handbook*? If yes, on what page? How many women are required to form a chapter?
9. What is the Service of Rededication? When is it used? Where is the Service of rededication found in the *National Handbook*?
10. On what page in the *National Handbook* can you find:

the vision statement	_____	prayers	_____
history of The Order	_____	national bylaws	_____
rules of The Order	_____	duties of membership	_____

PART FOUR: DAUGHTERS: REACHING OUT TO SERVE



STUDY TEN

HOW ARE DAUGHTERS STRENGTHENED TO SERVE?

In the Prayer of The Order, Daughters pray that the sevenfold gift of the Holy Spirit will be poured out upon us. The sevenfold gift of the Holy Spirit as empowerment to each of us for special ministry is a concept present in the New Testament. However, the idea of the Holy Spirit being given is by no means alien to the Old Testament (Judges 3:10, Numbers 11:29 and Isaiah 11:2 summarized below.)

- ✦ THE GIFT OF TRUE GODLINESS makes us desire to seek first the Kingdom of God.
- ✦ THE GIFT OF WISDOM enables us to use our understanding of God for the benefit of others. Wisdom is understanding with love.
- ✦ THE GIFT OF UNDERSTANDING makes the meaning of what we learn about God clear to us so we understand what it means to put God first in our lives.
- ✦ THE GIFT OF COUNSEL puts us in a two-way communication with God so He can guide us in our daily lives.
- ✦ THE GIFT OF GODLY STRENGTH enables us to triumph over temptation and to persist.
- ✦ THE GIFT OF KNOWLEDGE enables us to see that an understanding of God is the most important knowledge there is.
- ✦ THE GIFT OF HOLY FEAR implants in us a reverence for God and His commandments. Holy fear is our awareness of God's presence in us and of His awareness of us, which makes us more likely to watch what we think, say and do.

The sevenfold Gift of the Holy Spirit is ours if we claim it. When we do, it will become a reality in our lives and we no longer will have to depend solely on our human wisdom and strength to carry out our commitments to our Father. God created each of us for a purpose and equips us to accomplish that purpose. The gifts and talents He has given us are perfectly adapted to the work He designs for us. The gifts of the Spirit vary from one believer to another (Romans 12:6, 1 Corinthians 12:4-11 and 1 Peter 4:10).

There are four separate listings of the gifts of the Spirit found in the New Testament. (Romans 12:6-8, 1 Corinthians 12:8-10; 12:28; 12:29-30). Since no two of the lists are identical, it seems clear that no one list is intended to be definitive. The various gifts may be grouped under three general headings:

The gifts of utterance include prophecy (Romans 12:6, 1 Corinthians 12:10, 28; 12:8; 14:6), with which the ability to distinguish between true and false prophecy is closely associated (1 Corinthians 12:10; 14:29, 1 Thessalonians 5:19-21); instruction (Romans 12:7; 1 Corinthians 12:28; 1 Corinthians 14:6); speaking in tongues (1 Corinthians 12:10, 28; 14:1-19); and the ability to interpret speaking in tongues (1 Corinthians 12:10, 30; 14:5, 13).

The gifts of practical ministry are caring for the needy (Romans 12:7-8); serving, encouraging, contributing, performing acts of mercy and perhaps giving aid and helping (1 Corinthians 12:28); and administration (1 Corinthians 12:28; perhaps giving aid in Romans 12:8).

The gifts of wonder-working faith are healing (1 Corinthians 12:9, 28) and performing miracles (1 Corinthians 12:10, 28).

All of us have gifts. Gifts from the Holy Spirit are activated and used for the up building of the faith. Are you ready to:

- ✠ Be open and tolerant to the possible ways God has gifted you?
- ✠ Be attentive to the signs He is using in you?
- ✠ Be diligent in building your gift(s) to their highest potential?
- ✠ Be faithful by regularly expressing your gift(s)?

The Holy Spirit unites us to the Son and the gifts of the Spirit empower and strengthen us to serve. It is important to leave ourselves open to Him each day. When we give our allegiance and open our hearts, He sets in motion all we need to fulfill His work in us.

Heavenly Father,

You have placed in my hands this precious gift.

Help me to use it confidently,

knowing that it is Your Spirit that empowers me.

Help me to use it humbly, knowing that I receive it purely by grace.

Help me to use it lovingly, knowing that how I use it

affects others and shapes their understanding of You.

Here – now I return Your gift, but in a different form.

My feet, my hands, my voice, my mind, my all, I offer back to You.

Your gift in me. My gift to You.

Amen

[Look at page 200 and 855 in the Book of Common Prayer]

Question for Study Ten

1. How are the gifts listed in Isaiah 11:2 reflected in the bishop's prayer for the newly baptized? See *Book of Common Prayer*, page 308.
2. How many lists of the gifts of the Spirit are in the New Testament and where can they be found?
3. What are the three categories of gifts of the Spirit? Give an example of service for each category.
4. What is the purpose of all gifts?
5. What gifts from the Holy Spirit have you received?
6. How do you use your gifts?

 **FOR YOUR ENRICHMENT**

Prayer for the Gifts of the Spirit

O God, Holy Spirit, Lord and Giver of Life,
Evermore live in us.
You who bestows sevenfold grace,
Evermore replenish us.

As the Blessed SPIRIT OF TRUE GODLINESS,
Claim our hearts and incline them to a true
Faith and a holy love toward you.

As the Blessed SPIRIT OF WISDOM,
Reveal to us the mysteries of heavenly things.

As the Blessed SPIRIT OF UNDERSTANDING,
Enlighten our minds.

As the Blessed SPIRIT OF COUNSEL,
Guide us in all our ways.

As the Blessed SPIRIT OF GODLY STRENGTH,
Strengthen our weaknesses.

As the Blessed SPIRIT OF KNOWLEDGE,
Help us to know the will of the Father.

As the Blessed SPIRIT OF HOLY FEAR,
Incline our hearts to keep your laws and empower
Us with a continuing sense of your Holy Presence.

Come Holy Comforter, abide with us always.
Convict us, convert us, consecrate us,
Until we are wholly yours, for your using,
Through Jesus Christ our Lord.

Amen

STUDY ELEVEN

HOW DO WE BECOME COMMUNITY?

The dictionary offers many definitions of the word *community*. It may be a social group that shares a common goal, a place where one lives, or an affiliation with others that share a common interest, affinity or need.

In terms of Christian community, a definition or explanation may go something like this: “a group of baptized people who meet together with Jesus as their head.” A Christian community exists to glorify God, to provide strength for each other along the Christian way and to serve others in the name of our Lord, Jesus Christ. Community was important to Jesus. Beginning with twelve, He established a well-organized community. Each was responsible to the other members and the group as a whole. They shared their lives and concerns. They submitted to one another in love and welcomed all who would do likewise. Christian community comes into being any time two or three gather regularly to journey with Jesus and put His teachings into action through prayer, study, service and evangelism.

Community happens when each participant shows a willingness to accept all members just as they are and come together to grow in faith. Two things help make community come about – *commonality* and *commitment*. Within Daughters, two evidences of *commonality* are reflected in the promise to wear our cross daily and in the vow of prayer and service that we willingly take. A Daughter’s *commitment* will vary according to her ability. The commitment of time and self will determine both the strength and the vitality of the community. The more we “are willing to learn to know others and allow others to know us,” the greater will be the depth of the community. Community does not happen immediately but over a period of time and requires openness to each other and love for each other. Growth comes when we keep ourselves focused on the Holy Spirit, so that we neither get bogged down by our differences nor become inflated with our own importance.

It is important that we not forget what we are all about – women who have made a commitment to pray and work and give for the spread of Christ’s kingdom. Through The Order we have many opportunities to form community as we share our talent, ability and gifts in service. While our participation at the chapter level is vital, participation at the diocesan and provincial levels enriches our view of community beyond our local chapter. Attending assemblies, conferences or retreats, or helping others to be able to do so, provides insight from the larger community. Participation beyond the parish nurtures a Daughter and her local chapter so that they can grow and flourish into all that God intended.

Give us true knowledge of others,
in their difference from us and in their likeness to us,
that we may deal with their real selves measuring their feelings by our own,
but patiently considering their varied lives and thoughts and circumstances...

Excerpt from *The Southwell Litany*

Questions for Study Eleven

1. What is a definition of community?
2. What personal commitment is required of you to become part of a community?
3. What is the commonality of The Order?
4. What is one way you can strengthen, enrich and nurture the community?
5. How does a Christian community differ from other communities?

STUDY TWELVE

HOW DO WE SERVE THROUGH COMMUNITY?

The ministries in which Daughters are involved are as varied as their personalities and spiritual gifts: healing, evangelism, teaching, outreach, hospitality, welcoming newcomers, comforting the bereaved, food banks, soup kitchens, hospice and visiting the elderly, the sick, shut-ins, and those imprisoned. Members help sponsor Junior chapters, study groups, workshops, quiet days, retreats, and intercessory prayer groups. Daughters serve the Church in many ways such as Deacons, Lay Readers, Lectors, Altar Guild members, and Vestry members. When Daughters hear the call of the Lord and are empowered by the Holy Spirit, they willingly do whatever is needed.

The *National Handbook* states that the fifth responsibility of every Daughter is “to participate in the offerings to the Funds of The Order.” Each Daughter has the opportunity and responsibility to further the ministry of The Order by supporting the funds. The individual contributions, used collectively, provide the financial resources needed by the community, “for the spread of Christ’s Kingdom.” It has been said that the reason why early Christians were such phenomenally successful evangelists was not because of their charisma and not because Christianity was such a palatable doctrine, but because they had discovered community and shared their lives, concerns, and resources through love in observable, visible actions. The Order has four funds: the Self-Denial Fund, the Master’s Fund, the Endowment Fund and the Alpha Fund. Each has its mission and its own story.

The Self-Denial Fund came about through a letter Lily Funsten Ward, a missionary in China and a Daughter from Christ Church Chapter, Winchester, Virginia, submitted to the fourth annual convention held at Philadelphia, Pennsylvania, in 1896. The letter requested prayers by The Order for the efforts of those in the mission field. As a result of her letter, a week of self-denial, the last week of the Epiphany season, was set aside. Members of The Order contributed the money that they would have spent on “self” to this “denial” fund. At the fifth annual convention, held at Washington D.C., in 1897, a resolution was passed to establish the “self-denial” week as an annual event. The funds collected during this week would be used to provide money for a member of The Order to be sent to China as a missionary who would fill Miss Ward’s place. Miss Ward died in the mission field in 1898 and Miss Charley Warnock, a member of St. Luke’s Chapter, Atlanta, Georgia, answered the call and was accepted. When missionaries were excluded from China, the fund was used for missionaries to Brazil. Over the years the fund has continued to support the work of missionaries. Missionary zeal was emphasized early in the life of The Order. It continues today as each Daughter accumulates coins all year long when they “deny self” for the support of missionary work. The ingathering of this fund is February 2, the day of the Presentation of Christ at the Temple. *The Royal Cross* reports on the current missionary work of The Order.

Prayer for the Self-Denial Fund

O, God, who makes the church the messenger of your Gospel, accept this gift of your Daughters to speed your message to the whole world and to enable your love to be the portion of all, through Jesus Christ, our Lord and King. Amen

The Master's Fund was established at the 1922 national convention held at Portland, Oregon, as a thank offering to be given at Pentecost (Whitsuntide) in loving commemoration of the coming of the Holy Spirit. The yearly in gathering of this fund was originally to be used to send Daughters or other women, who could not otherwise afford training, to a deaconess' school. With each grant, we continue the pattern set by Jesus, to teach others and send them out into the world to teach and evangelize. Currently the Master's Fund awards three types of grants: (1) Master's Fund Scholarships and (2) Continuing Education Grants and (3) Provincial Grants. Master's Fund Scholarships are granted to members of The Order and Episcopal women attending accredited courses leading to a degree or certificate, which will prepare them for a church related career. Continuing Education Grants are given to members of The Order to attend continuing education courses, which will enhance their ability to serve God. Provincial Grants are given to Presidents of Provinces to be used for development of leadership skills.

Prayer for the Master's Fund

O heavenly Father, Lord of the harvest, we pray you to send forth laborers into your fields.
Fit and prepare them, by your grace for their work in your church.
Give them the spirit of power and of love, and a sound mind, and grant that both
by their life and doctrine, they may show forth your glory and advance the salvation of all.
For His sake, our Lord and Master.

Amen.

For a grant application form, please contact the Master's Fund Chair or the national office.

The Endowment Fund was established at the 1928 triennial convention held at Washington D.C. It received further support with a resolution presented at the meeting of the national council in April 1929. The resolution read as follows:

“That a Cumulative Endowment Fund be inaugurated by the National Council at this session, each member present contributing, such fund to be a permanent trust fund. It shall be increased by bequests, thank offerings, memorials and other special gifts from persons believing in and desiring to forward the objectives of the Daughters of the King.”

As the *National Handbook* reminds us, the Endowment Fund was established to further the work of The Order in the extension of Christ's kingdom. All Saints day, November 1, has been set-aside for the ingathering of the Endowment Fund. Only the earnings can be used, except in an emergency by vote of the executive committee and if so used, must be replaced.

Gifts of at least \$10 are accepted as thank offerings for “healing, birthday, wedding, birth of a child or grandchild or for any reason.” The name of the honoree and the reason for the honor should accompany each gift so it can be recorded in the *Book of Remembrance* or the *Book of Honor and Thanksgiving*. Both the books are displayed at General Conventions.

Prayer for The Endowment Fund

Almighty God, giver of all gifts, we thank you for all the generous gifts given to the Endowment Fund in thanksgiving, honor and remembrance by members and friends of the Order. Guide us in the wise use of these funds that our work will be to the honor and glory of your Son, our Savior Jesus Christ. Amen
Amen

The Alpha Fund was established at the 2009 Triennial Convention, The Alpha Fund is used to develop and support the Junior Daughter ministry. It provides financial support to Junior Directresses in their efforts to extend Christ’s Kingdom among young women and girls. Named in honor of the first Junior Chapter, the Alpha Fund is used to begin new Junior chapters, strengthen existing ones and provide assistance for retreat, service projects, and activities. The ingathering day for the Alpha Fund is relevant to the Junior ministry, which is often tied to the beginning and end of the school year. The ingathering day for donations is September 5 in honor of the day Mother Theresa passed away. Junior Daughters are encouraged to study her life and work.

Prayer for the Alpha Fund

O Lord Jesus, you said that when we welcome your children we welcome you; assist us in our work of guiding your children. Touch the hearts of your people so they will equip us with the gifts that we need to further your love with our Juniors. Enable us to work in Your service and for Your sake. Amen.

As each chapter has the ingathering of the various funds, the offerings are blessed at the parish. The funds are then forwarded to the Margaret J. Franklin Center, National Office for The Order of the Daughters of the King®, 101 Weatherstone Drive, Suite 870, Woodstock GA 30188, and copied to the Diocesan and Province Presidents.

A Contribution Form, which may be used to make contributions to any of the funds or for other gifts at any time during the year, can be found in the *National Handbook*. For additional information, please contact the Master’s Fund Chair, Endowment Fund Chair, Self-Denial Fund Chair, listed in *The Royal Cross*, or the national office.

Questions for Study Twelve

1. What is the “work of The Order”?
2. How do the Funds fit into the work of the Order?
3. How can I spread Christ’s kingdom personally? through the funds?
4. How many funds does The Order support?
5. What is the name of each fund? What is the purpose of each fund?

Review and Bonus Questions

1. Review your personal commitment to Christ, your Rule of Life, Rule of Prayer and Rule of Service.
2. How do you plan to live in to your Rule of Prayer and Service in the coming months and years?
3. What is the value of retreats for Junior Daughters versus Senior Daughters?
4. What has the transition experience been like for you?



For His Sake, you have
completed the study designed to
prepare you for becoming a Senior Daughter.

In His Name – Welcome.

LIST OF RESOURCES

This list of sources for publications and audio-visual materials will be useful to individuals or chapters. Please contact the source directly to request a copy of their current publications, listings, or catalog. (Last update: December 2008)

Anglican Digest
805 CR 102
Eureka Springs, AR 72632-9705
Phone: 479-253-9701
Email: anlicandigest@att.net
Website: <http://anglicandigest.org>

Anglican Fellowship of Prayer
POB 31
Orlando, FL 32802-0031
Phone: 407-438-3166
Website: www.afp.org

Bible Reading Fellowship
POB 380
Winter Park, FL 32790-0380
Phone: 800-749-4331
Email: brf@biblereading.org
Website: www.biblereading.org

Forward Movement Publications
300 West Fourth Street
Cincinnati, OH 45202-2666
Phone: 513-721-6659
Email: orders@forwarddaybyday.com
Website: ww.forwardmovement.org

Morehouse Publishing
POB 1321
Harrisburg, PA 17105
Phone: 800-242-1918
Website: www.morehousepublishing.org

The Order of the Daughters of the King®
National Office (official DOK materials)
101 Weatherstone Drive, Suite 870
Woodstock, GA 30188
Phone: 770-517-8552
Fax: 770-517-8066
email: DOK1885@dok-national.org
See *The Royal Cross* or our website
(www.doknational.com) for an order form

Upper Room Publications
POB 340004
Nashville, TN 37203-0004
Phone: 615-340-7200
Website: www.upperroom.org

Balm of Gilead
Joan Dalrymple
POB 770981
Steamboat Springs, CO 80477-0981
Email: joandok@steamboatwireless.com

FREQUENTLY ASKED QUESTIONS AND GENERAL INFORMATION

Below are some questions that Daughters are frequently asked, together with some suggested responses. This information is useful in publicizing The Order.

1. What is The Order of the Daughters of the King®?

The Daughters is a spiritual, praying Order for women in the Episcopal Church and churches with the Historic Episcopate.

2. What is the Purpose of The Order?

The purpose of The Order is evangelism. We desire, through a disciplined rule of prayer and service, to encourage in others and ourselves a deeper relationship to our Lord Christ Jesus. Whether you know it or not, you cannot be at peace with yourself without an interior spiritual life: "...whom I created for my glory, whom I formed and made..." A Daughter continually renews her interior spiritual life as she lives out her baptismal vows to follow Jesus as her Savior and Lord, to work, to pray, to witness, and to give for the spread of His kingdom.

3. What do Daughters do?

Daughters are not called to do but to be. Daughters are not required to participate in any project undertaken by the chapter. However, most Daughters do wish to give some tangible service, according to their talents, toward the spread of Christ's kingdom.

4. Am I good enough to be a Daughter of the King?

Daughters are not members of a spiritual elite, but rather women who feel a need to conform their lives more closely to God's will. The Order will help you strengthen your present religious life as you accept and follow the disciplines of a rule of life.

5. How will being in The Order help to deepen my life as a woman?

The Order can help by pointing the way to a stable grounding in Christ our King. Through prayer, study and service, with like-minded women, Daughters find their minds and hearts turning from self to God.

6. Must I become a Daughter of the King?

Of course not. Thousands of saints never heard of Daughters, but those of us who are Daughters find it a source of strength and solace in the modern world.

7. How does The Order differ from other church organizations?

Many church organizations have their emphasis on service and socializing. But Daughters share a common rule of life and they become aware of growing toward Christ, together with their sisters in Christ. The sign of our discipline is the emblem of The Order (our cross) that we wear daily as a visible witness of a life committed to showing forth the love of Christ to all people. It reminds us that we bear Christ's name and sign and have a responsibility to bring Him into our daily lives through thought and action. The disciplines of The Order pervade your entire life as a woman.

8. I belong to the Episcopal Church Women, is that not enough?

As a Daughter, you are not expected to change the way you participate in general parish life. You will not be asked to do anything more than you are already doing, but you will find your service will have more purpose and meaning. Anything you do in Jesus' name is Daughters' work, whether done at church or away.

9. What happens if I move to a church that does not have a chapter?

Notify the National Office of your new status and request a list of nearby chapters. If there is no chapter at your new parish, talk to your clergy about forming one. You are considered a Daughter-at-Large until you can affiliate with a local chapter. You will continue to pay your annual dues directly to the national office. In this way you stay in touch with The Order, can continue to wear the cross as a sign of your commitment, and will receive *The Royal Cross*. Many dioceses form a bishop's chapter for their Daughters-at-Large. Contact the Daughter-at-Large representative on the National Council for ways you may continue to serve.

10. How are the ministry and administration of The Order funded?

The ministry of The Order is supported through voluntary contributions made to the funds of The Order: The Master's Fund – which makes grants to women entering church service; the Endowment Fund – which supports ongoing projects; the Self-Denial Fund – which supports missionary efforts. Annual dues paid to the national office are divided among national, provincial, and diocesan levels to fund the administration of The Order.

11. What types of membership does The Order have?

Active Member – a senior member whose dues are current. She receives *The Royal Cross*, has voice and vote at meetings and assemblies and is eligible to be an officer of the chapter, diocese, province or a national council member.

Life Member – a senior member who makes a contribution paid in a lump sum as stated in a current handbook. This is deposited into the Endowment Fund. The life member contribution covers all future national, provincial, and diocesan dues. She receives *The Royal Cross* and has privilege of voice and vote.

Member-at-Large – referred to as a Daughter-at-Large, attends a church that does not have a chapter. She keeps her vows, obeys our rule of life, wears her cross, pays her dues and supports the funds. She keeps The Order informed of any changes in her status by direct contact with the national office. She receives *The Royal Cross* and has privilege of voice and vote. She should consult her clergy about forming a chapter.

Member Not In Good Standing – A Senior member, who has not paid her dues nor resigned or returned her cross. She is “not in good standing.” She may not hold office and does not have voice or vote until her dues are current. If her dues remain unpaid for three years, she will be removed from membership. She may be reinstated to active status by following the procedures listed in the Bylaws.

12. Is there a similar program for girls?

Yes, there is a Junior Division for girls and young women between seven and twenty-one years of age. They can become junior members of The Order. Junior Daughters are a part of The Order. Through their promise of daily prayer and service, they have a special opportunity to grow in Christian faith and commitment. Junior members must be baptized but may belong to any church. Junior members wear a silver cross with the initials FHS, For His Sake. These girls pray, serve, and reach out in love to other girls.

GUIDELINES FOR CHAPTER MEETINGS

1. Begin each meeting with one of the following:
Holy Eucharist or appropriate Daily Office.
Pray together the Prayer of The Order and say the Motto.
Read a selected scripture/collect for the day and selected prayers from the *Book of Common Prayer* or *National Handbook*.
2. Clergy participation:
Invite parish clergy to all meetings and activities. Give them a regular and specific time to speak during the meeting.
Provide an opportunity for clergy to update the prayer list.
Discuss anticipated chapter projects before undertaking the activity.
Do not expect the clergy to do things that chapter members can and should be doing.
3. Selecting a chapter study:
Provide rationale for the study material or speaker.
State the content of the study or program and get consensus from the chapter members.
Make sure study material or speaker is available.
Designate someone to lead the study or introduce the guest speaker, video, etc.

Note: The study presentation should provide a better understanding of Christ, explore His teaching and challenge the spiritual growth of the members. Experience has shown that study presentations must be interesting and accomplish something worthwhile if participation at the chapter level is to remain active.
4. Discussion:
Old/new business
Sharing time
Prayer list update
5. Close each meeting with:
Daughters prayer or corporate prayer and/or the Lord's Prayer.

God gave us free will and throughout our lives we must make choices, establish our priorities and assume responsibility for our decisions. Remember that the commitment we make as a Daughter of the King is second only to the commitment we have made to the King. There are ways I can help my chapter have successful meetings. I can:

Be there – Be on time
Be attentive – Be open
Be active – Be kind
Be considerate – Be vulnerable
Be loving – Be affirmative!

GUIDELINES FOR PRAYER GROUPS

An established prayer chain or group is an effective way to quickly communicate prayer requests so timely prayers can be offered. Usually the first person calls the second person and so on until all the members of the chain or group have been reached. If the person after you on the list cannot be reached, leave a message, if there is an answer machine, then call the next person on the list so as many people as possible can be contacted. You will have to call those you could not reach at a later time.

Remember the five C's...

- Commitment* – Remember that you have agreed to be part of this community and you have a responsibility to your chapter and to your parish.
- Compassion* – With and for the person who has made the request. It may not sound important to you but it is to the person making the request.
- Charity* – To those you cannot reach. It is frustrating when you cannot get the next, or the next person, but how did they know you were going to call?
- Courtesy* – So you missed three people. Be sweet, if you could not leave a message, give them a call later so they can be informed too. It is not fair to be left out.
- Consideration* – Are you going to be out of town for a few days or longer? Call the person who calls you and the person you call and let them know.

Prayer Request Form

The “Request for Prayer” form could be made available in the sanctuary, a DOK prayer table, or anywhere accessible.

Request for Prayer	
Date:	_____
I ask you to pray during the coming month for:	
Name:	_____
Need:	_____

Requested by (optional)	_____

Please place this card in the offering plate. For a month's time, your requested prayer will be offered at the altar of this church and included in the intercessory prayers of the Daughters of the King. Requests may be renewed by card or telephone. Emergency requests may be phoned to the Church office or to any Daughter of the King. All prayer requests are confidential.

GUIDELINES FOR PRAYER LISTS

Prayer lists do not need to monopolize time at meetings. The prayer list can simple be passed around during the meeting so each member has an opportunity to add her requests. A copy of the completed list should be distributed to each Daughter. The Lord knows each need and we should not talk among ourselves about the prayer list unless information is pertinent to our prayers. However, sharing thanksgivings and answered prayer is welcomed. It is a privilege to pray for others. Prayer ministry is always treated with confidentiality and is not to be taken lightly. Below are several sample forms for prayer lists.

- A. Category List - Names are entered under the suitable category when the list is passed around. This form sometimes makes it difficult to maintain anonymity.

The Order of the Daughters of the King® Intercessions List				
Date: _____				
Thanksgiving's	Guidance	Those who Mourn	Shut-ins/Healing	Travelers
DOK Members	Members Absent	Those who are ill	Special Concerns/ Projects	Parish Members

- B. General List - Names can be added to additional pages as prayer chain calls are received and then a new list made at the next meeting.

The Order of the Daughters of the King® Corporate Prayer List		
Month/Year: _____		
Day	Name	Request (optional)
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

GUIDELINES FOR CLERGY WHOSE PARISH HAS A CHAPTER OF THE ORDER OF THE DAUGHTERS OF THE KING®

For Daughters

The ideal relationship between a Daughter or chapter and the clergy is God's love in Jesus. This love makes the church's mission possible. The following suggestions assist in building and keeping the relationship between clergy and chapter strong so the work of The Order is accomplished.

- † Keep them informed. Establish a line of communication. The Chapter President usually does this.
- † Consult them for advice and guidance about prospective members, projects, and study programs.
- † Invite them to chapter meetings, as well as diocesan and deanery assemblies, but let them know you understand they have busy schedules.
- † Invite them to speak to the chapter periodically.
- † Provide them with a subscription to *The Royal Cross*.
- † Let them know that they and their families are prayed for daily.

For Clergy

For a chapter to be all that it should be, it is vital that the clergy at the parish support The Order. Your guidance will help Daughters remain clear and focused on Christ as the center of their life and in their vocation of prayer and service. May God richly bless your parish and your work with the Daughters.

- † Be available to celebrate Holy Communion whenever the chapter requests it. If they would like to have Communion at every monthly meeting, please try to accommodate them.
- † Work with the chapter president. She will need your support as an advisor and for spiritual guidance.
- † Remember that Daughters vow to serve the church and the clergy – work closely with them and give direction in their ministry.
- † Give direction and encouragement to Daughters as they seek to discover their rule of life. Be available for confession as part of their spiritual direction.
- † Try to attend chapter meetings, diocesan and deanery assemblies. Encourage Daughters to do likewise.
- † Make contact, at least annually, with your diocesan president and diocesan chaplain. They are willing and able to assist in many ways and appreciate contact with other parish clergy who have chapters of The Order.

GUIDELINES FOR QUIET DAYS

Under the rule of service, the *National Handbook* suggests, “A Daughter will lead or participate in quiet days...” A quiet day is refreshment to the body, soul and spirit. Daughters need to give and participate in quiet days. Nothing we have to say is ever as important as what God has to say to us. He constantly invites us to “come to Him.” Daughters who provide the time and space for such an experience for themselves and others are providing a way of coming into His presence and setting apart a time to take away all obstacles and just be with Him. Think of it as “hospitality for God.” A quiet day may be held at any time and take any form the leader chooses. It will evoke different emotions and meanings in each person who attends. There are various publications available from the sources listed in the bibliography to help plan a quiet day. The following are simply suggestions.

Quite thoughts on Quiet days

Reflect on the words of Jesus to His apostles when they told Him all they had done and taught and how Jesus responded, “Come with me by yourselves to a quiet place and get some rest.” (Mark 6:31). Should not we do likewise?

A quiet day may be simple or elaborate. Regardless, make sure a comfortable setting is provided. It may be a gathering of a few Daughters, who set aside several hours to silently meditate on a given Scripture or theme, or it may be a highly structured day led by clergy or a speaker who will request complete silence as everyone partakes in reflective meditation. Silence is usually observed during a quiet day. It may be kept the whole time, a few hours, or only briefly. The intended duration of silence should be announced and clearly understood by all attending. Remember this is a day of quietness, a day to refresh, a day to be set apart...”to get some rest.”

A suggested schedule for a Quiet Day

9:30 – 10:00 Morning Prayer

10:00 – 11:00 First Meditation (5 to 10 minutes) Maintain silence until the next meditation

11:00 – 12:00 Second Meditation (5 to 10 minutes) Maintain silence until the next meditation

12:00 Noontday Prayers and Lunch
Silence may be kept or broken as the group desires or a suitable reading selection shared.

1:00 – 1:30 Third Meditation (5 to 10 minutes) Maintain silence until the next meditation

1:30 – 2:00 Continue in silence or use this time for sharing

2:00 – 3:00 Holy Eucharist

GUIDELINES FOR VISITATION

Visitation is a ministry that your chapter may choose to do. Literally weeks could be spent delving into various techniques used in calling on the sick and shut-ins, lapsed members, newcomers and visits made for a specific task or an evangelistic opportunity. You are encouraged to consult your clergy for guidance, to draw on their experience and to use them as a valuable resource in this important ministry. There are no pat answers or routines. Instead of going into specifics, a list of general guidelines is listed below.

1. Pray – ask God for guidance, strength and discernment during the visit.
2. Go as a team – two Daughters may go together or a Daughter may accompany a member of the clergy. A team makes conversation easier and offers security.
3. Before you make the visit, determine the purpose for the visit and something about the person – their family, activities, etc. – so that you will be prepared.
4. When you arrive, cheerfully identify yourselves: “We are from the _____ church and Father _____ asked if we would drop by and say “Hello.”
 - a. Do talk about activities, anything you have been doing, what the world is doing, the weather, the elections, parish activities, etc.
 - b. Do enter into a relationship. If you wish, you may offer a copy of the parish bulleting, the parish directory, a pamphlet, article or book that you have read. Say, “Hear is something I enjoyed.” You might be prepared with a devotional or scripture reading, if they seem receptive.
 - c. Short visits, frequently made, are best. When time to go, simply stand up and say, “I enjoyed being with you.” or “We will visit again soon.” or “May we pray together before we leave?” Then LEAVE.
 - d. Do not say, “How are you?” or discuss their physical or mental problems.
 - e. Do not mention your own illnesses or those of your friends or family.
 - f. Do not sit on the bed, if they are bedridden, it may make them uncomfortable.
 - g. Do not make judgments, we are about God’s work, not our own and we do not know all the circumstances.
5. Maintaining a record of all visits to avoid duplication. Records should list the date of visit, the names of the visiting team, to whom the visit was made, and any special notations needed for future reference.
6. Pray – thank God for the opportunity to serve In His Name and For His Sake.

Sample Guidelines For Chapter Bylaws

Article I - Name

This body shall be known as _____ Chapter of the Order of the Daughters of the King®.

Article II – Object

The object of this chapter shall be the extension of Christ’s Kingdom through Prayer, Service and Evangelism.

Article III – Members

- Section 1. All members must be women communicants of the Episcopal Church, or of other Churches in communion with it, or of Churches with the Historic Episcopate but not in communion with it.
- Section 2. Dues and Donations.
 - a. Chapter contributions are recorded and deposited by the chapter treasurer.
 - b. Membership dues are paid to the chapter treasurer or president; a dues check made out to the Order of the Daughters of the King® with the chapter membership form should be mailed to the National Office before September 1 of each year.
 - c. The chapter’s donations to the Funds of the Order should be sent to the National Office within two weeks of each annual ingathering.
- Section 3. [If the chapter belongs to a diocesan assembly,] the members shall endeavor to participate in diocesan assemblies and retreats and report on their chapter’s activities.
- Section 4. New members may be trained by Daughters in the chapter or received by transfer.

Article IV – Officers

- Section 1. The elected officers shall be a president, a vice president, a secretary, and a treasurer. [Two offices may be combined or renamed in smaller chapters.]
- Section 2. Officers shall be elected by majority vote of the members at a meeting prior to Triennial. When possible, an officer will attend Triennial as a delegate from the chapter.
- Section 3. The term may be three years, starting at the beginning of the fiscal year.
- Section 4. Duties of Officers [list minimum duties and responsibilities of the elected officers, including, if applicable, communication with officers of the Diocesan Assembly].

Article V – Meetings & Activities

- Section 1. Regular meetings will be held at least monthly, and special meetings as needed.
- Section 2. In consultation with the chaplain or rector, the chapter will regularly intercede for the clergy, members and ministries of the church that holds its charter.
- Section 3. Members of the chapter will support one another in serving within the congregation and community, especially in ways that draw others closer to Christ.

Article VI – Chaplain

Chapter officers may ask the rector or other clergy in the parish to serve as chapter chaplain.

Article VII – Business Procedures

- Section 1. Use Robert’s Rules, newly revised, or agree to make decisions by consensus.
- Section 2. Provisions of these bylaws may be amended by a two thirds vote of all members, provided written notice has been given prior to the date of the meeting.

**EVALUATION OF THE NATIONAL STUDY GUIDE:
DAUGHTER-IN-PREPARATION FORM**

Please take a few minutes and fill out this evaluation form. Your feedback will help determine how effective the preparation class has been. You do not need to sign your name.

PARISH _____ CHAPTER NAME _____

Leader(s) Name _____

Leader(s) Name _____

Date Study Program began: _____ Date completed _____

-
1. How would you evaluate the NATIONAL STUDY GUIDE book? (Please circle one.)
Excellent Good Fair Poor

 2. Did you find it user friendly? Yes _____ No _____
If not, please explain _____

 3. Did you find it informative? Yes _____ No _____
If not, please explain _____

 4. How would you evaluate the supplemental materials?
Excellent Good Fair Poor

 5. Were the supplemental materials useful? Yes _____ No _____
If not, please explain _____

 6. Do you feel your time was well spent? Yes _____ No _____
If not, please explain _____

 7. How would you rate the class overall?
Excellent Good Fair Poor

 8. Do you have any other comments or suggestions? (Please use the back of this sheet if additional space is needed.)

Your name (optional) _____

THANK YOU FOR YOUR ASSISTANCE