A Guide for Diocesan Assembly Chaplains
of The Order of the Daughters of the King®

This guide attempts to summarize what clergy can and perhaps should do when serving as chaplains for the Order at the diocesan assembly level. Much of the following is also relevant to the role of the chaplain for a province, who works with diocesan assembly leaders rather than with chapter leadership.

It has four sections: The Principle Functions of the Chaplain; A Draft Letter to Priests; A Mediation Procedure; and Personal Reflections of the current National Chaplain.

I. Principal Functions of the Chaplain

*Fundamental Principle:* The chaplain accepts an invitation to serve as chaplain from the diocesan assembly president. The chaplain, therefore, insofar as she or he functions as a chaplain, serves the assembly president and offers pastoral care as needed to her officers and board.

Since the chaplain serves at the invitation and pleasure of the diocesan assembly president, with the consent of her bishop, the chaplain generally assists the president in the following areas:

1. **The chaplain serves as confidential advisor to the president.** This role can be especially important if the president has difficulty with a particular chapter or a misunderstanding with a member of the clergy. Of course, other issues requiring confidential advice occur that do not involve a chapter or clergy, e.g., a problem member of the president’s board or a need for mediation when members are at odds.

2. **The chaplain serves as a non-voting member of the executive committee and board.** The chaplain might sometimes feel called to keep business meetings on track or provide advice concerning parliamentary procedure. The chaplain can sometimes be a gentle and necessary voice calling the participants back to the task at hand. The chaplain, as prayerful observer, may also prompt the participants to discern where God is leading them as they approach decisions.

3. **The chaplain provides spiritual and liturgical services as needed.** The chaplain generally wears the DOK chaplain’s cross at official DOK functions and the diocesan DOK vestments at official celebrations. Where the vestments are kept is a decision between the president and chaplain. The vestments are sometimes lent out to chapters or churches for special DOK celebrations, e.g., installation of new members or installation of a chapter. Or they may be borrowed from the national office.

4. **The chaplain is generally responsible for planning and carrying out Eucharistic services at assemblies.** However, the president is responsible for choosing the principal celebrant and the preacher, either of whom may, of course, be the chaplain. If the principal celebrant and/or
preacher is not the chaplain, the chaplain is still responsible for planning the service in coordination with the principal celebrant and/or preacher, as well as the host chapter. The host chapter generally provides the service pamphlet, lay ministers, and venue. In the case of a chaplain exercising his/her priesthood outside of his/her canonical diocese, he/she will need the permission of the host diocesan to officiate. Delicate situations can arise where the host rector or diocesan believes he/she is responsible for planning the service. The president not only chooses the principal celebrant and/or preacher, but must personally issue the invitation, making it clear at the same time that the chaplain is responsible for planning the service.

5. The chaplain should be willing to give quiet days, retreats, visit chapters, etc., as appropriate or invited to do so. The chaplain may also be asked to recommend qualified persons to lead such events.

6. The chaplain can serve as an interface between the Order and other clergy, including the bishop. This can be an extremely important function. First, members of the clergy are often more effective in communicating with other members of the clergy. Second, the chaplain can intervene in problem situations and deliver unpleasant messages without fire being drawn on the diocesan assembly president. Third, the chaplain is often a credible neutral party in arbitrating disputes between members, between members and their chapter, and between members and their clergy. (The National Council in 2011 recommended the attached mediation procedures to members of the Order.) The chaplain should always publicly support the president and the Order, even if privately suggesting to the president that her actions might have been counterproductive. If the chaplain can longer support the president, he/she should resign, but this is an extreme step that could prove extremely damaging to the president and the Order.

7. The chaplain may suggest projects, policies, etc., to the president. Likewise, the president can ask the chaplain to carry out responsibilities that she would find helpful. Again, the chaplain works for the president, but is also an important advisor and confidant of the other officers and the board.

8. The chaplain is expected to attend and participate in assemblies at the level of his/her chaplaincy. One experienced chaplain advises new diocesan assembly chaplains to attend at least one Provincial Retreat. (A Provincial chaplain should aim at attending a Triennial Retreat and Convention—at least for the closing service.)

9. If a chaplain faces a conflict of responsibilities: Usually the issue is one that has come up in another setting. If the chaplain and the assembly president do not see their way forward, they should bring the circumstances to the attention of the national chaplain and the national president for prayerful counsel.

What follows is a letter that could be sent jointly by the chaplain and president to all priests in charge of congregations in their diocese. The letter is self-explanatory, but it can modified in any way that those sending it deem appropriate. It would be appropriate to include one of the national brochures addressed to clergy (Daughters have four, for Episcopal, Anglican, Lutheran
and Roman Catholic clergy—including one in Spanish and one in French).

II. DRAFT LETTER

Dear ________________________:

Our records indicate that you have a chapter of the Daughters at your church. If this is not the case, please let the Diocesan Assembly President know so she can correct our records.

Whether or not you currently have an active chapter of the Order, we want you to know that the officers of the diocesan assembly and the diocesan chaplain, the Rev. _____ are available to answer any questions or concerns you may have, either about the Order in general, or the chapter at your church in particular.

The Order of the Daughters of the King, as you probably know, is a community of women who take vows to engage in prayer, service, and evangelism, particularly with women and girls. One of their primary functions is to offer prayer support for their local congregations and clergy. To this end, they maintain a prayer list of intentions for which each Daughter is to pray on a regular basis. We hope you and your chapter president regularly confer on how the chapter should pray for you and your congregation, and how their vows to serve and witness may best find expression through the church.

Again, please be assured that we and the other diocesan assembly officers are available to encourage you and your chapter. We particularly want to help your Daughters to grow spiritually and become an effective source of prayer and spiritual support for you and your congregation. At your request, a diocesan officer would be happy to visit your church in person to help this happen.

You can address your questions and a request for a visit by a diocesan assembly officer to ________________________ at _________________________.

Thank you for your support of the Daughters.

[Signed by both the Diocesan President and Chaplain and copied when applicable to the chapter president]
III. Personal Reflections

The Rt. Rev. Sylvestre D. Romero, National Chaplain
The Order of the Daughters of the King®

Serving as chaplain to the Daughters of the King is a ministry that I have enjoyed enormously for the past two years, but I must add that I have also grown spiritually in the process. As in other ministries, and even in seeking the will of God, we learn by doing. I have personally experienced a true saying: *It is in giving that we receive.* In this particular experience, caring has been a two way street.

Before accepting the position as National Chaplain to the Order of the Daughters of the King, I spent a few months praying about it. I wasn’t sure what it was that God wanted of me after my retirement. There were so many things I wanted to do, and I was sure that being a chaplain was not one of them. Yet God guided me to accept being the national chaplain for Daughters of the King. Since my appointment, I have realized that it is really a vocation and not a favor or just a ministry to occupy my free time. I really feel called to this ministry. So I strongly suggest that both the candidate and members of DOK pray about choosing a chaplain and that the chaplain accepts it as a call.

What I enjoy about this ministry is the fact that I don’t have to make any administrative decisions. There is no need to be the boss. In other words the National Chaplain does not have to exercise his or her authority as one in charge. I have learned to respect the inner authority, not only of the president, but of each member; the inner authority that comes from their life of prayer. To sit and listen as they make decisions and grow closer to God and each other is amazing as well as inspiring. They come to me when they need my guidance and wisdom. I don’t have to tell them what to do, but pray with them and allow them to take their time to make their own decisions. I spend time listening and praying for them during their meetings. I take opportunities to share who I am by telling my story.

The approach that some clergy and bishops take by exercising their authority, acting as the boss, often creates division and diminishes respect for their authority. The role of the chaplain is to assist the president as an advisor, to provide spiritual and liturgical services as needed, to be willing to lead retreats and quiet days, to serve as mediator between DOK and other clergy and bishops.

To be effective, a chaplain will accomplish these tasks through personal relationships with the members of the council and the staff. It is also important to learn how to be present for the members and how to listen.

I am very grateful that the national council has taken into consideration the participation of my wife as a guest at each meeting and other activities.
IV. The Order of the Daughters of the King® Mediation Procedure

This Mediation Procedure is designed as an orderly process for the resolution of differences with and between members in the Order of the Daughters of the King.

Prologue: I Peter 4: 7-9, 11 ... therefore, be of sound judgment and sober spirit for the purpose of prayer. Above all, keep fervent in your love for one another, because love covers a multitude of sins. Be hospitable to one another without complaint...Whoever speaks, is to do so as one who is speaking the utterances of God; whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

Ephesians 4: 15: Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ.

Ephesians 4: 30-32: Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

Level One

Matthew 18: 15: If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over.

Person to Person:

In accordance with our Rule of Prayer, the initiator(s) will seek God’s guidance, wisdom and peace prior to any action taken. Then the initiator(s) shall meet with the respondent(s) informally to resolve their difference.

Level Two

From this point on the Mediation process must be documented in writing, dated, and be within six months of the incident that occasioned it.
Matthew 18: 16  But if they will not listen, take one or two others along, so that "every matter may be established by the testimony of two or three witnesses."

Third party:

If the issue is not resolved at Level One, a facilitator, who may be the Chapter President, agreed upon by both parties, will meet with both parties. This meeting must be within 14 days of the receipt by the facilitator of the written request from the persons directly involved.

Level Three

Matthew 18: 17  If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector.

Chapter Chaplain:

The initiator and the respondent, each with her own advocate, will meet with the Chapter Chaplain. This meeting must be within 14 days of meeting with the third party facilitator. If the issue is still unresolved, then the written opinion of the Chapter Chaplain must be sent within seven days by the Chapter Chaplain to the Diocesan Assembly President.

Level Four

Proverbs 31: 9 Open your mouth, judge righteously, and defend the rights of the afflicted and needy.

Assembly Mediation Committee:

The Diocesan Assembly President will call a meeting of the Assembly Mediation Committee within 30 days of her receipt of the written opinion from the Chapter Chaplain. The initiator and the respondent will be notified of the location and time of the meeting and may choose to attend. The Mediation Committee will make a decision and submit it in writing to all parties concerned within 14 days of the meeting. A written appeal may be made to the Provincial President within 30 days of the decision.
Level Five

John 7:24  Do not judge according to appearance, but judge with righteous judgment.

The Provincial Mediation Committee:

The Provincial President will call a meeting of the Provincial Mediation Committee\(^d\) within 30 days of her receipt of the documented Mediation process and prior decision from the Diocesan Assembly Chaplain. The initiator and the defendant will be notified of the location and time of the meeting and may choose to attend. The Provincial Mediation Committee will make a decision and submit it in writing to all parties concerned within 14 of the meeting. A written appeal may be made to the National President within 30 days of the decision.

Level Six

Deuteronomy 1:16-17  Hear the disputes between your people and judge fairly…Do not show partiality in judging; hear both small and great alike. Do not be afraid of anyone, for judgment belongs to God.

The National Mediation Committee:

The National President will call a meeting of the National Mediation Committee\(^e\) within 30 days of her receipt of the written Mediation process and prior decisions from the Provincial Chaplain. The initiator and the respondent will be notified of the location and time of the meeting and may choose to attend. The Mediation Committee will make a decision and submit it in writing to all parties concerned within 14 days of the meeting. This decision shall be final and binding on all parties.

Epilogue: Zechariah 8:16  These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your gates.

1 Peter 1:22  Now that you have purified yourselves by obeying the truth so that you have sincere love for each other, love one another deeply, from the heart.

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\(^a\) The initiator is one who submits a complaint for resolution.

\(^b\) The respondent is one against whom the complaint is made.
The Assembly Mediation Committee shall be appointed by the Diocesan Assembly President and will be composed of the Diocesan Assembly President or her designee, the Diocesan Chaplain, and three others.

The Provincial Mediation Committee shall be appointed by the Provincial President and will be composed of the Provincial President or her designee, the Provincial Chaplain, and three others.

The National Mediation Committee shall be appointed by the National President and shall be composed of the National President or her designee, the National Chaplain, and three others.