NATIONAL STUDY GUIDE
Preparation for Admission Into
The Order of the Daughters of the King®

2016 Edition
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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 and Bylaws 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 our Vision and Mission Statements, Bylaws, The 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 her admission or the 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:

- The Book of Common Prayer: BCP
- The National Study Guide: NSG
- The National Handbook and Bylaws of The Order of the Daughters of the King®: National Handbook or NH
- Evangelical Lutheran Worship: ELW
THE PURPOSE OF THIS STUDY GUIDE

1. To serve as the official preparation for prospective members
2. To introduce prospective members to The Order’s Rule of Life
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

The National Study Guide, consisting of twelve sessions, will help you explore your faith and learn about The Order of the Daughters of the King®. Each session asks challenging questions and leads to an understanding of The Order. Meeting regularly for study and prayer offers the best opportunity for deepening spiritual growth and building community among current and future members.

A three-month period of preparation is required for membership in The Order. We encourage you to use this as a time of reflection and discernment. It can be an opportunity for growth in your commitment to our Lord Jesus Christ and an awareness of how important prayer and service is for the spread of His kingdom.

It is therefore very important that as you prepare for membership in The Order, to take the full three months to learn about: 1) who we are, 2) what we do, 3) what is expected of us as members of The Order of the Daughters of the King®, and 4) whether God is calling you to make this commitment.

A thorough study or review of The Order and its Rule of Life 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 thoroughly. Highlight material that seems important.
✧ Answer the questions in the space provided or use a separate notebook or journal.
✧ Be prepared to share your answers in class.

The following books will be used throughout the study, please bring them with you to each class:

📖 Holy Bible
📖 Book of Common Prayer (or Evangelical Lutheran Worship)
📖 National Handbook and Bylaws of The Order of the Daughters of the King®

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.

(BCP p. 832; ELW p. 86)

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?

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.
PART ONE: DAUGHTERS ON A JOURNEY

MATTHEW 22:37-39
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 wearinesses 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?”

2. Where/when/how did you begin your journey with Jesus?

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?

5. Who/what has recently renewed or enlightened your journey?

6. Name some of the stumbling blocks you have encountered on your journey.

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: 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 Daughters of the King® is an order for women who are communicants of the Episcopal Church, churches in communion with it, or churches in the historic episcopate but not in communion with it. Today our membership includes women in the Anglican, Episcopal, Lutheran (ELCA) and Roman Catholic churches. Our Anglican tradition includes episcopal oversight, recognizes that Holy Scripture contains all things necessary for salvation, acknowledges the gift of the Holy Spirit in Baptism, the real presence of our Lord in the Holy Eucharist, and worship according to The Book of Common Prayer. 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.

Members undertake a Rule of Life, incorporating the Rule of Prayer and the Rule of Service. By reaffirmation of the promises made at Baptism and Confirmation, a Daughter pledges herself to a life-long program of prayer, service and evangelism, dedicated to the spread of Christ’s Kingdom and the strengthening of the spiritual life of her parish (See BCP: Holy Baptism p.304-305 and Confirmation p. 413; ELW p.236). 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 Sepulchre, 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 Daughters of the King group quickly increased the number of chapters. The Rev. Ralph Wood Kenyon, rector of the Church of the Holy Sepulchre, 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 1892. Just one year 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.”. In 1986 it was incorporated again 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 C. Davenport formed the Alpha Chapter of Junior Daughters with girls from the Sunday school class at her parish, Emmanuel Episcopal Church, Washington, DC.

A Junior chapter is made up of three or more baptized girls and young women, aged seven to twenty-one. A Junior chapter must first be approved by the clergy, is under the leadership of a senior Daughter and has the support of the senior chapter. 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, every day we wear 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, “MAGNANIMITER 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 and cross itself remain 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 placed in the urn, otherwise it must be returned to the National Office. The Cross Policy of The Order can be found on the National DOK website.

The website for The Order of the Daughters of the King® is www.doknational.org. 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. A monthly online newsletter called Cross+Links is another form of communication available to the Daughters. Members can sign up to receive Cross+Links through the National DOK website. Most provincial and diocesan assemblies 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. However, it was not included in the 1982 Hymnal. The hymn “Lift High the Cross” was adopted as the official hymn of the Order in 1985. 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 receives donations made in thanksgiving for blessings, to honor members, and as memorials and bequests and is used to further the work of The Order. 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 Episcopal Church. Three or more interested women, with the approval of their clergy, form chapters in parishes, missions and other appropriate institutions (See NH, Bylaws Article IV). When three or more chapters are chartered in a Diocese they can form a diocesan assembly. And where there are chapters in three or more diocesan assemblies within a province, a provincial assembly is formed (See NH, Bylaws Article IV). A representative from each province, along with 15 members elected by ballot, form the National Council of The Order. Elections are held at the National Triennial Convention, which meets every three years in the year of the General Convention of the Episcopal Church. The Order cooperates with many other church-related 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? What year was the first constitution adopted?

2. When a Daughter takes her vows, she receives the emblem of The Order. Describe the emblem of the Order.

3. When should a Daughter wear her cross?

4. What is the inscription on the cross and what does it mean?

5. To whom does the cross belong? What should be done with the cross when a Daughter dies?

6. What is the motto of The Order? What initials represent the motto?

7. How are funds obtained to continue the work of The Order? What are the four funds of the Order?

8. What is the Hymn of The Order?

9. What special day has The Order adopted for corporate communion?

10. What is the official publication of The Order? What is The Order’s web address?

11. When was the Junior Division of The Order founded? What is a Junior chapter?

12. What distinguishes The Order of the Daughters of the King® from other Christian women’s organizations? What makes us different?

13. Why do you think The Order is as relevant now as it was in 1885?
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.
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

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 of the Daughters of the King®. Through membership in The Order, women are given strength through prayer, challenged through study, provided fellowship with other Daughters, disciplined through following The Order’s Rule of Life and offered an opportunity for useful work through service for their clergy, congregation, diocese, and 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 Order of the Daughters of the King® is an order for women who are communicants of the Episcopal Church, churches in communion with it, or churches in the historic episcopate but not in communion with it. Today our membership includes women in the Anglican, Episcopal, Lutheran (ELCA) and Roman Catholic churches.

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, Service of Admission).

✦ 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 “A Rule of Life” found in the Resources section.

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 Order’s Rule of Life.

4. During the Service of Admission, 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 p. 858; ELW p. 1165) 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 (pp. 304, 305; ELW pp. 228, 229) and again at the time of Confirmation (pp. 416, 417; ELW pp. 234-237)

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. How will undertaking the discipline of The Order help to deepen your spiritual life and commitment to Jesus Christ?

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
Copyright © 1993. (May be used with acknowledgement to the Anglican Fellowship of Prayer.)
PART THREE: 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, Lutheran, Roman Catholic and other churches, 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 your 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?

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. How do you see the correlation between Matthew 28:18-20 and the prime objective of The Order?
FOR YOUR ENRICHMENT

EVANGELISM

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

(NH, Evangelism)

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

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 Daughter’s Rule of Life, the Rule of Prayer and Rule of Service (See NH, The Daughter’s Rule of Life).

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 Order’s Rule of Life are stated in the National Handbook?

2. What are your thoughts about a personal rule of life – your covenant with God? In formulating your personal rule it is helpful to define it in writing. Write your personal rule of life and review it periodically.

3. How does your rule of life help you in fulfilling your Christian duty? (See BCP p. 856)

4. What insight did you receive when you read James 3? Please be prepared to share your insight with the class.
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 p. 394).

Read “Prayer Changes Me” in the Resources section 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.

(NH, Prayers and Meditations)
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. Remember prayers can be sung!

3. How do you feel about your present prayer rule or practice and how could you improve it so that it would better fit your present circumstances? Do you need to simplify your rule so that it is more helpful rather than guilt producing?

   WRITE YOUR OWN RULE OF PRAYER

4. How do chapters 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 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). 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 pray for the items listed in The National Handbook under the Rule of Prayer.

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, Daughters at Large and Daughters in preparation for admission
- For all DOK leaders: our National President and National Council; provincial, diocesan and chapter officers; Junior 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 Order’s Rule of Life has been instrumental in helping a Daughter 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?”

(BCP p. 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 that 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.

(BCP p. 815)
Questions for Study Eight

1. What should be every chapter’s corporate Rule of Service?

2. What process should a chapter follow before undertaking any service project?

3. How can participation in church groups such as Altar Guild, Choir, Bible Study groups, Lay Eucharistic Ministry, contribute to your spiritual growth?

4. 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

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

   Reaching Deeper

6. In what area of my life do I show forth my faith in action toward others?

7. In what areas of my life do I need to improve in spreading the good news in example as well as word?

8. Do I remember to pray as I serve and serve as I pray?
STUDY NINE
WHAT IS THE NEXT STEP?

The emphasis of the National 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 Order’s Rule of Life 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. At the conclusion of the Preparation period, the study guide leader will coordinate with the group, the chapter president, the diocesan assembly president, and the Clergy to determine a date for the Service of Admission and/or Service of Institution. She will then mail all the completed forms, along with the admission fees and any shipping fees, to the National Office.

If you are becoming a member at a parish with an established chapter:
- You must complete the National Study Guide
- You must complete the Application for Senior Membership
- You must pay for your new cross, admission fee, and any shipping fees using the National Order Form

If you are becoming a member at a parish that is forming a new chapter:
- You must complete the National Study Guide
- You must complete the Application for Senior Membership
- You must pay for your new cross, admission fee, and any shipping fees using the National Order Form
- The group must select a name for the chapter
- The group must select officers to begin serving when the chapter is instituted
- The group must submit a Charter Application

The chapter name may be the same as your church or it may be that of a saint or another inspirational model, traditional or contemporary; two examples are Julian of Norwich and Mother Teresa. A great deal of information on starting a chapter can be found in The Chapter Manual, available for purchase from the National Office or on the National DOK website.

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’S MISSION AND VISION | 1-2 |
| RULES, EVANGELISM | 3-5 |
| DUTIES, PRAYER, MOTTO | 6-9 |
| OUR CROSS | 10 |
| OUR HYMN | 12 |
| WEBSITE AND PUBLICATIONS | 15-16 |
| FINANCIAL SUPPORT | 17 |
| FUNDS OF THE ORDER | 17-22 |
| HOW TO START A CHAPTER | 26-27 |
| TIMELINE | 42-59 |
| PRAYERS AND MEDITATIONS | 60-70 |
| THE SERVICES | 71-94 |
| NATIONAL BYLAWS | 95-120 |
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 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. How do members pay their annual dues? What is the fiscal year of The Order?

6. According to our National Bylaws (Article III, Section 7) we may not raise money in the name of The Order. How then 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: REACHING OUT TO SERVE

At all Times, In all Things, In all Places.

WOMEN JOINED IN PRAYER FOR THE CHURCH AND THE WORLD
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 spiritual gifts He is manifesting 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

(See BCP p. 200 Collect “Of the Holy Spirit”)
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 the 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 serving and praying together strengthen community?

6. Why is it important for Daughters to: A) regularly attend chapter meetings; and B) attend assemblies and retreats at the Diocesan, Provincial or National level?
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 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 summons the church and her faithful to be the messenger of Your Gospel, receive the gifts of Your Daughters to hasten Your message of Love to the ends of the earth. Open our hearts and enable our service to reflect Your glory, awakening the light of Your presence in the lives of others. In Your name, our Lord and King, Jesus Christ, we offer ourselves and our petitions. 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 ingathering 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 two types of grants: (1) Master’s Fund Scholarships and (2) Continuing Education Grants. Master’s Fund Scholarships are granted to members of The Order and 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.

Prayer for the Master’s Fund

O heavenly Father, bless the prayers and the gifts we receive for the furtherance of Your kingdom. Give both the giver, and the receiver of the gift, wisdom and guidance to listen for Your will in their lives. By Your grace, empower and prepare Your servants for the work You give them to do. As they grow in the knowledge of You and Your Word, fill them with Your peace and love and joy and send them forth to meet the needs of a wanting world. May their work proclaim Your goodness, build Your kingdom, and be a blessing to all. For His Sake. Amen.

For a grant application form, please see the National DOK website or contact the Master’s Fund Chair.

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.
Prayer for The Endowment Fund

Almighty God, giver of all gifts, we thank You for the generous giving to the Endowment Fund in loving remembrance, honor, and thanksgiving by members and friends of The Order. Guide us in the wise use of these funds, calling us to be ever mindful of those who will follow after us that, in good stewardship of Your abundance, our work will glorify You and bless Your creation. In Jesus’ Name we pray. Amen.

The Alpha Fund was established at the 2009 Triennial Convention and 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 Teresa 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 and safeguarding Your children. May we learn from them the joy of being, the trust of what is real and purity of heart with which they see You. May we be strong companions for all Junior Daughters as they step into their truth and the future of The Order. For His Sake we pray together to prepare them for the journey. Amen.

The Order’s Book of Remembrance, Honor and Thanksgiving

Memorial and thanksgiving gifts may be given to any of the four funds in memory, honor or thanksgiving for a member of the Order, her family or friends. The name of the honoree and the reason for the honor should accompany each gift. This information is then recorded in The Order’s Book of Remembrance, Honor and Thanksgiving. This book is kept at the National Office and is displayed at the DOK Triennial Assemblies as well as the General Convention of the Episcopal Church. The list of donations made for DOK memorials and for thanksgiving is published in The Royal Cross each year.

As each chapter has the ingathering of the various funds, the offerings are blessed at the parish. The funds are then forwarded using a Contribution Form to the National Office. 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 on the National DOK website. For additional information please see the Support Our Mission section on the National DOK website, contact the respective fund chair listed in The Royal Cross or on the National DOK website, or contact 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 into your Rule of Prayer and Service in the coming months and years?

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

Anglican Digest
805 County Road 102
Eureka Springs, AR 72632-9705
Phone: 479-253-9701
Email: anglicandigest@att.net
http://anglicandigest.org

Anglican Fellowship of Prayer
1106 Mansfield Ave.
Indiana, PA 15701
Phone: 724-463-6436
www.afp.org

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

Forward Movement Publications
412 Sycamore St.
Cincinnati, OH 45202-24110
Phone: 800-543-1813
Email: orders@forwardmovement.org
www.forwardmovement.org

Augsburg Fortress Press
800-328-4648
Augsburgfortress.org

Morehouse Publishing
Phone: 800-672-1789
www.churchpublishing.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@doknational.org
See The Royal Cross or our website
(www.doknational.org)

Upper Room Publications
1908 Grand Ave.
PO Box 340004
Nashville, TN 37203-0004
Phone: 800-972-0433
www.upperroom.org

Mount Carmel Ministries
800 Mt. Carmel Dr. NE
PO Box 579
Alexandria, MN 56308
320-846-2744
www.mountcarmelministries.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 of the King is a spiritual, praying Order for women who are communicants of the Episcopal Church, churches in communion with it, or churches in the historic Episcopate but not in communion with it.

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. A Daughter continually renews her interior spiritual life as she lives out her baptismal vows to follow Jesus as her Savior and Lord, to pray, to work, 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 in a supportive community.

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?
Not at all. Thousands of saints never heard of The Order of the Daughters of the King®, 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 using the Transition Form found on the
   National DOK website 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 diocesan assemblies 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; and the Alpha Fund – which supports the Junior
    Daughters. 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, diocesan assembly, province or a national council member.
    Lifetime Member – a senior member who makes a one-time contribution that frees her
    for the rest of her life from the obligation to pay dues. The amount is established at the
    National Triennial Convention and is deposited into the Endowment Fund. The Lifetime
    member contribution covers all future national, provincial, and diocesan dues. She
    receives The Royal Cross and has the privilege of voice and vote.
    Dues Relieved Member – a senior member 85 years old or older whose chapter has
    requested that she be relieved from paying her annual dues due to health or financial
    circumstances. Unlike Lifetime members, Dues Relieved members do not receive The
    Royal Cross (unless she subscribes) and are not eligible to serve as officers or be
    delegates.
    Member at Large – referred to as a Daughter at Large, attends a church that does not have
    a chapter. She keeps her vows, follows 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 should consult her clergy about forming a
    chapter.
**Member Not In Good Standing** – A senior member, who has not paid her dues, resigned or returned her cross is considered “not in good standing.” A Daughter must be current in her dues in order to continue receiving The Royal Cross, serve as a delegate, or hold or stand for office. When a Daughter has not paid her dues for two fiscal years (the fiscal year runs from Sept 1 - Aug 31) she is dropped from the records at the National Office. She may be reinstated to active status by following the procedures listed in the Bylaws in the National Handbook.

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. They may transition to senior member at 16 years old with the permission of their Directress and parents These girls pray, serve, and reach out in love to all.
THE SERVICE OF PREPARATION FOR MEMBERSHIP

PRESENTER: It is my privilege to present these persons ___ as candidates for membership in The Order of the Daughters of the King®.

Addressing the candidates:
CLERGY: You have expressed an interest in becoming a member of the Order of the Daughters of the King®. You are asked to serve a three-month preparation period during which you will learn about and follow the two Rules of the Order: the Rule of Prayer and the Rule of Service. In addition you are asked to learn about the Order, including its Prayer and Motto, and participate in sessions using the National Study Guide, which will help you grow in your knowledge and love of God as you pray and serve him daily.

Do you promise to commit yourself to this time of preparation?

CANDIDATES: I do.

CLERGY: May Almighty God, who has given you the will to do these things, grant you the strength and power to perform them, so that He may accomplish the work He has begun in you, through Jesus Christ our Lord. Amen.

**

CANDIDATES: Almighty and Everlasting God, in whom we live and move and have our being, we here dedicate ourselves to you and your service, in faith and joy and love. In this preparation time we pray that you will confirm and strengthen us that we may grow in grace and in the knowledge of our King and Savior, Jesus Christ. Amen.

CLERGY: Direct us O Lord in all our doings with your most gracious favor, and give us your help, that all our work begun, continued and ended in you may glorify your holy Name, through Jesus Christ our Lord. Amen.

CLERGY: The blessing of God Almighty, Father, Son and Holy Spirit be upon you and remain with you always. Amen.

** An optional Candle Lighting Service, with the following prayers, may be inserted here.

The Clergy then blesses the candles.
CLERGY: Bless, O Lord, these candles and the ones who receive them, that they may be your faithful and willing servants, through Jesus Christ our Lord. Amen.
As the candle is lit and handed to each candidate the clergy says:

CLERGY: Receive this candle; let it remind you of the promise you have made, and that Jesus Christ is the Light of the world. May He enlighten your heart and mind as you prepare to become a Daughter of the King.

After receiving their candles, the candidates then pray:

CANDIDATES: Almighty and everlasting God, in whom we live and move and have our being, we here dedicate ourselves to you and your service in faith and joy and love. In this preparation time we pray that you will confirm and strengthen us that we may grow in grace and in the knowledge of our King, Jesus, our Lord and Savior. Amen.

CLERGY: Direct us O Lord in all our doings with your most gracious favor, and give us your help, that all our work begun, continued and ended in you may glorify your holy Name, through Jesus Christ our Lord. Amen.

CLERGY: The blessing of God Almighty, Father, Son and Holy Spirit be upon you and remain with you always. Amen.

* * *

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THE SERVICE OF ADMISSION

**PRESENTER:** It is my privilege to present __ as candidates for membership in The Order of the Daughters of the King®.

**CLERGY:** We are gathered here in the sight of God and before this congregation to admit these women into The Order of the Daughters of the King®. We commend them to your earnest prayers that they may have grace to fulfill the obligations of the Order and that their labors may be to the glory of God and to the welfare of all His people.

*Addressing the candidates:*

**CLERGY:** The Daughters of the King is an Order for women whose mission is the extension of Christ’s Kingdom, especially among women and girls, through prayer, service and evangelism. Do you desire to become a member of The Order of the Daughters of the King®?

**CANDIDATES:** I do.

**CLERGY:** Do you promise to obey faithfully the two Rules of the Order, the Rule of Prayer and the Rule of Service? To offer your support to the clergy for the good of the parish and the extension of Christ’s kingdom? To wear faithfully the cross of the Order? And to work for its purposes, as God may give you the opportunity?

**CANDIDATES:** I do with God’s help.

**CLERGY:** In the name of the Father and of the Son and of the Holy Spirit I receive and admit you as members of The Order of the Daughters of the King®.

*Addressing the congregation:*

**CLERGY:** Will you support these women in their ministry of prayer and service?

**CONGREGATION:** We will.

*The clergy blesses the crosses.*

**CLERGY:** Bless, O Lord, these crosses and grant to your servants now admitted into this Order such an abundance of your grace that they may wear this sacred symbol in the spirit of humility and with devotion to the service of the King of kings. Amen.

*Each new member is presented her cross with the following words:*

“Accept and wear faithfully the cross of the Order, remembering the words of our Lord Jesus Christ, “Take up your cross and follow me.”

**NEW MEMBERS:** Almighty God, help me to pray so faithfully that I may draw near to you and learn your will. Help me to serve so joyfully that others may be drawn to you. May your
Holy Spirit guide me each day, that all I think, do, or say may be pleasing in your sight. I ask it all for the sake of Him whose cross I wear, my King and Savior, Jesus Christ. Amen.

ALL DAUGHTERS OF THE KING: 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.

CLERGY: May your love, O Lord, help the Daughters live lives of love, and may your holiness lead them to be examples of virtue, that they, strengthened by your Holy Spirit, may pray and serve you all their days, through Jesus Christ our Lord. Amen.

CLERGY: The blessing of God Almighty, Father, Son, and Holy Spirit be upon you and remain with you always. Amen.

* * *

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The Gift of Prayer

The desire to pray is God’s gift to us. In longing to communicate with the Creator, the soul seeks the source of its being and worships the presence that knows each one of His creations as intimately as a mother knows her child. As we ponder the mystery of God, who talks to and listens to us, the believer realizes an inborn agility to take the leap of faith required to be in communion with God.

Communion with God is as simple as a silent moment in His Presence and as complex as the liturgy of the church. What prayer is and what prayer is not is a discussion one can have only with the bestower of the gift. The discussion itself is a prayer. Allowing the Lord to enter any activity makes that activity a prayer. David danced before the Lord; the shepherds knelt before the Christ Child; a man paces a hospital waiting room, his heart crying out for comfort; a mother cradles her infant in her arms and wordlessly worships the mystery of creation.

Private moments before the Lord are as unique as fingerprints. Although fifty people may be saying the same prayer at the same time, each person is having their own conversation with God. Each person brings a different shade of meaning to the words spoken in unison. To one, “Give us this day our daily bread,” may mean, literally, a loaf. To another, this petition may mean an extra ration of patience to deal with a difficult situation.

Our Christian heritage offers a wealth of prayer forms that we can call upon to bring us closer to God. These prayer forms have been given names and underlying each name is an action that will initiate communication with God.

**TALKING**

We can talk to God in our words or by praying specific written and/or remembered prayers such as the Lord’s Prayer, The Rosary, novenas, prayers from daily meditation books, and prayers for different occasions such as familiar table prayers.
**READING**

“Lectio Divina” is the formal word for the prayerful reading of the Word of God. When the Bible is read reverently, God speaks through His divine Word to the soul of the reader. Writings by saints, theologians, and other Christians can also speak to the seeking soul. The prayer becomes a conversation between the reader, the writer, and God.

**WORSHIPPING**

The Liturgy of the Hours; The Liturgy of the Church; and the sacramental prayers of Baptism, Eucharist, Reconciliation, Confirmation, Matrimony, Healing, and Holy Orders bring the Body of Christ together in one voice. Participation in the prayers of the Church makes the Christian one with the community and gives a firm foundation on which to build their faith.

**THINKING**

A focused “thinking about God” becomes a prayer of meditation. Meditations can be focused on a Scripture verse or Biblical story. A picture, a flower, a word, any natural or God-inspired scene can be used for a focus. Sounds, colors, and images that appear in the mind’s eye are all valid beginning places for God to reveal Himself through you, His creation.

**LISTENING**

Contemplation is the act of emptying the mind of all thoughts and images to reach the level of listening where we are in the presence of God. We seek nothing for ourselves, but are receptive to all He wishes to bestow upon us and all He plans to be through us.

**INTERCEDING**

As we grow in faith and our relationship with God deepens, we realize that we can— we must— bring the needs of others before Him. Intercessory prayer, praying for the needs of others, is public, private, or shared with the person in need, depending on the situation and the circumstances.

**EXPRESSING**

Prayer can be expressed in song, dance, painting, poetry, or in any action that is taken in His service or in His praise. Kneading dough for a loaf of bread can be a prayer; planting a garden can be a prayer. Teaching, nursing, cleaning, helping in any way can be a prayer when the heart turns to God as the mind and body begin a work of mercy, an act of sharing, or an expression of praise.
INTEGRATING
Communication with God affects and transforms each moment of our existence. As prayer becomes integrated into our lives, we experience the reality of the gift: the conversion of our hearts to God and the passing on of the gift of God’s love and fellowship in service to others.

The Practice of Prayer

TODAY
The desire to pray is within us all but the practice of beginning each day with prayer often becomes another item on the agenda, an item which becomes easier and easier to postpone as the duties of the day command our presence and attention.

Like all good habits, the practice of prayer requires a commitment. Will you commit the first ten minutes of tomorrow to be with God in prayer?

Begin right now by asking God to help you remember your desire to begin tomorrow with Him.

“Lord, I want to meet with You first thing in the morning for at least ten minutes. Tomorrow, when the alarm clock rings, I have an appointment with You.”

Remember the promise revealed through His Word: “His mercies are renewed each morning, so great is His faithfulness…Good is the Lord to one who waits for Him, to the soul who seeks Him.” Lamentations 3:22-25

TOMORROW
The next morning, take your Bible to a quiet place where you can be alone in the Presence of God who has promised to meet with you. Begin by preparing your heart for prayer:

“Lord, cleanse my heart so You can speak to me through the Scriptures. Open my heart. Fill my heart. Make my mind alert, my soul active, and my heart responsive. Lord, surround me with Your Presence. Amen.”

Open your Bible and read it for at least five minutes. The Book of John is a good place to begin. Read consecutively – verse after verse, chapter after chapter.

Don’t rush; don’t stop to do a study of a word, thought or theological problem that may present itself. Read for the joy of reading and allow God to speak. In the weeks to come, you may want to read another one of the Gospels, or you may wish to turn to the Psalms or to another Book. The Holy Spirit will faithfully guide you through the Scriptures.

After God has spoken to you through His Book, speak to Him in prayer. Four elements of prayer are Adoration, Confession, Thanksgiving, and Supplication. (Remember the word ACTS) From these elements, you can grow into a union with Christ that is uniquely your own.
Be what God enables you to be at this moment and pray as you can, using each of these elements, first in your own words and then by praying a verse of the Bible.

**ADORATION**
This is the purest element of prayer because it is all for God. There is nothing in it for you. You are in the presence of royalty. Begin with the proper salutation and express your words of worship. Tell the Lord that you love Him. Reflect on His greatness, His power, His majesty, and His sovereignty.

“Thine, O Lord, is the greatness, and the power, and the victory, and the majesty; for all that is in the heavens and in the earth is Thine; Thine is the kingdom, O Lord, and Thou are exalted as Head above all.” I Chronicles 29:11

**CONFESSION**
Having realized His love and His majesty, you now want to be sure every sin is cleansed and forsaken. Confession comes from a root word meaning “to agree together with.” Agree with God about your actions and decisions of the day before. In the light of God’s love was that “slight exaggeration” in fact, a lie? Were you really “too busy” to help your neighbor, or were you uncharitable? Ask God to reveal the true nature of your thoughts and deeds. Ask His forgiveness for the sins He has helped you name.

“If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness.” I John 1:8-9

**THANKSGIVING**
Express your gratitude to God. Think of several specific things you are thankful for in different areas of your life: your family, your work, your leisure activities. Thank Him for your hardships and sorrows too.

“In everything give thanks, for this is the will of God in Christ concerning you.” I Thessalonians 5:18

**SUPPLICATION**
This means to “ask for, earnestly and humbly.” Make your petitions known to Him. Be as specific as you are comfortably able to be. For example, can you expand “Lord, help me to be kind” to “Lord, help me to be kinder to ______________ whom I hurt yesterday”? Ask for yourself and ask for others. Ask God to help you form your petitions.

“Ask and it will be given you; seek and you will find; knock and it will be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.” Matthew 7:7-8
End your meeting with God with your own “amen”: a favorite Scripture, a song, the Lord’s Prayer, a moment of silence…

Go into this new morning of your life knowing “This is the day that the Lord has made. We will rejoice and be glad in it.” Psalm 118:24

AND ALWAYS
As prayer becomes a habit, you will grow into it and the prayers you express will become uniquely your own. You may realize a desire within you to explore and “try on” other forms and styles of prayer such as those discussed previously. No one form of prayer is “recommended for beginners only” or “available only to advanced Christians.” Many books are available from your library and church about prayer and the different forms of prayer. Much can be learned about prayer from Christians in your own community. But the highest authority and the only authority who is beside you at this moment and will be with you in every moment is the giver of the gift.

“The spirit too helps us in our weakness, for we do not know how to pray as we ought.” Romans 8:26

PRAYER… For His Sake
A RULE OF LIFE

A Discipline Of Christian Ideals For Individuals

A Rule of Life is a considered pattern of activities designed to embody and focus our relationship with God.

A Rule of Life may be thought of as:
- a covenant between God and me
- a way to provide “prime time” for God in my life
- the routine side of loving God
- that which I can use to focus my Christian walk

Observing a Rule of Life:
- gives a high priority to our religious dimension
- acknowledges that rhythm is the key to vigorous life
- provides assurance in periods of spiritual dryness
- develops inner strength and resources for times of supreme stress and testing
- facilitates gathering with other believers in order to celebrate our common life in Christ, expressing the social dimension of faith

A Rule of Life
A Discipline of Christian Ideals of Prayer, Study and Action

1. DAILY DISCIPLINE
Establish a regular time each day for quiet prayer and study. Let it be as essential to you as your pattern of eating. If we did not eat we would sicken and die. Spiritual nutrition is no less vital. Have your time with God whether you particularly feel like it or not. This kind of determination makes the difference! Though prayers are essential throughout the day and into the evening, it is good to begin each day with devotions. We invoke God into our daily pursuits as the day begins. It makes all the difference as we work, meet people, relate to our families, and encounter temptation.

2. QUIET
Spend the first part of your devotions in quiet, “Be Still and Know”. Too often we approach God in an attitude of impatience, with a form of spiritual activism. We need to practice the joy of simply being in His presence, seeking nothing except just to be with Him. Try to find a quiet place. Noise and confusion are obvious enemies of inner peace. There still may be noise within our spirit and we need to offer that up to the Lord. Do not begrudge time spent in quiet. It is productive, for God is beginning to arrange the disarray of your life as He comes into your being.
3. PRAYER

It is artificial to distinguish between quiet and prayer, but for the sake of progression in our devotions, we need to understand that God, whom we know as the compassionate Christ, is ready to hear us. He is the one who said, “Ask and you shall receive, seek and you will find, knock and it shall be opened to you.” Therefore, take time to speak to Him, even to cry out from the depths of some need. In a productive Rule of Life it is good to have a pattern of prayer that allows for breadth. One helpful pattern is that of using the word “ACTS”.

Adoration – Spend time simply telling the Triune God of your love for Him and your joy in being in His Presence.
Confession - Offer God your sin. Sin is not simply what we have done or left undone; it is our lapse of trust in God in the totality of our lives.
Thanksgiving - Consider the Lord’s gracious forgiveness. Ask for a spirit of gratitude so that all you do will be done not for duty’s sake but as a joyful act of thanksgiving.
Supplication – Our Lives are intertwined with others and in love we lift them up before Him. Pray for the members of your family. If you do not, who will? Pray for the needs of those whom Christ places before your vision who are your neighbors, whether near or far. Pray for you larger family, which is the Church; remember always your clergy. So often we leave these prayers to formal liturgical acts on Sunday. Bring your needs before Him. If it is worthy He will honor your prayer, if it is unworthy, He will deal with you in love and patient correction. Then remember that personal piety always leads us to corporate prayer.

4. STUDY AND MEDITATION

Spend time in prayerful study, preferably with the Holy Scriptures. St. Paul said, “Have this mind in you which is in Christ Jesus.” To have the mind of Christ is to come to know Him more and more intimately in the Gospel narratives. This is essential in coming to have more assurance about doing everything according to His will. We need to be able to ask ourselves in all that we think or do, “Is this the way of Christ?” Studying the Bible with openness to the illumination of the Holy Spirit, we will come more and more into an awareness of His loving and righteous response to all things. Read systematically, not sporadically. Progress slowly, meditatively, through portions of scripture on a day-to-day basis. Do not worry about passages you do not understand. Rather underline what you do understand. Let that shape your thinking and living. God has a way of making the more difficult passages clearer when we need to hear them. Use a daily devotional guide if you feel the need for a directed approach to your study.
5. ALL THROUGH THE DAY

“This is the day which the Lord has made; we will rejoice and be glad in it.” As we leave our devotions and launch into each day, we need to go forth with a strong sense of the companionship of Christ. We do not leave this to a chance encounter. We make a conscious recognition of Him throughout the day. There is nothing so great or trivial in your life that you cannot refer to Christ. In our Rule of Life, we are taking seriously the promise of Christ, “Lo, I am with you always.”

6. PRAYER GROUPS & STUDY GROUPS

Small groups offer fellowship. Groups who gather for prayer or study are important in a Rule of Life, especially those who have shared an experience of renewal in Christ. If there is not a prayer group or study group already active that you can join, form one of your own! Select a simple Bible study or prayer study guide for direction. It only takes two or three people to begin. Let Christ be the leader, if you want to grow in piety, study and action. “Where two or three are gathered in my name, there I am in the midst of them.”

7. WORSHIP

Remembering that the spiritual life of a Christian always leads into the whole experience of the Body of Christ, a Rule of Life always includes the corporate worship of the church. The person who practices a Rule of Life comes to the liturgical acts of Church with a fervor that makes them alive and ignites the faith of others. What a difference in the hymning, praying and communing of the daily Christ-bearer from those who come perfunctorily with no great expectation! Though it is almost unthinkable that weekly worship would become an effort, the same discipline applies here as in daily prayer, worship Him whether you feel like it or not. In our discipleship we are called to live above the level of feeling – on the level of responsive obedience. Holy Communion is a command: “Do this”, Christ said. Sacramental means of grace becomes power for action.

8. ACTION

Action is always a part of a Rule of Life. You are led from what could be sentimentality to a life of service. It obviously reaches into your stewardship. The tithe is a simple response to the Lord who has given you everything. Action has to do with your willingness to share what you have been given in both your time and talent. The church should be able to see a direct relationship between a new life in Christ and a life of offering. Remember that giving includes sharing with others what Christ means to you. Witnessing for Christ is, indeed, a reflection of what you are becoming as Christ walks with you daily. It includes the unaffected speaking forth to others concerning the goodness of God. Others hunger for Christ’s love and the life of assurance and serenity that He offers. Be willing to express your faith to those whom God puts in your path.
A SPIRITUAL CHECKLIST FOR MY RULE OF LIFE

PRAYER

“Without Me you can do nothing”

What spiritual helps brought me closer to Christ this week?

<table>
<thead>
<tr>
<th>Activity</th>
<th>Frequency</th>
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<tbody>
<tr>
<td>Morning Prayer</td>
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<tr>
<td>Meditation</td>
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<tr>
<td>Personal Devotions</td>
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<tr>
<td>Altar Visit</td>
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<td>Holy Communion</td>
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<td>Confession</td>
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<td>Act of Restitution</td>
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<td>Prayer Group</td>
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<td>Family Prayer</td>
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<tr>
<td>Evening Prayer</td>
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<tr>
<td>Spiritual Direction</td>
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<tr>
<td>Other</td>
<td></td>
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<tr>
<td>Examination of Conscience</td>
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</tbody>
</table>

STUDY

“If you knew the gift of God”

What have I studied this week in order to better know Christ and His Mystical Body?

<table>
<thead>
<tr>
<th>Activity</th>
<th>Frequency</th>
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<tbody>
<tr>
<td>Scripture Reading</td>
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<tr>
<td>Study Group</td>
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<td>Scriptural Books and Periodicals</td>
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<tr>
<td>Special meditations and prayers</td>
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<tr>
<td>Other studies</td>
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ACTION

“I will make you fishers of men”

What did the Lord accomplish through me this week?

With what disappointment did the Lord test my discipleship this week?

Do I have a plan of Christian witness?
Am I willing to share my faith story?
Am I willing to help someone regain or strengthen their faith?
Am I willing to help my church in its ministry?
EVALUATION OF THE NATIONAL STUDY GUIDE

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? (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. Do you feel your time was well spent?  Yes____  No____

   If not, please explain___________________________________________________________

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

6. 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!