

**The Order
of the
Daughters
of the
Holy Cross**



**Candidate Study Manual
2009**

Prayer for the Order of the Daughters of the Holy Cross

O gracious and Holy Father,
that Thy Son may be glorified,
 give Thy Daughters
 wisdom to perceive Thee,
intelligence to understand Thee,
 diligence to seek Thee,
 patience to wait for Thee,
 eyes to behold Thee,
a heart to meditate upon Thee,
 and a life to proclaim Thee,
by the power of the Holy Spirit
through Jesus Christ our Lord and Savior.
 Amen.

The Prayer of the Order is based on an ancient prayer of St. Benedict. The second line and last line were added to specifically acknowledge and honor Jesus. To identify it as the Prayer of the Order, St. Benedict's original "give us" was changed to "give thy Daughters."

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This manual is for preparing candidates for membership in the Order.
November 2009 Edition

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Special thanks to Carlene Riley, a member of the Formation Committee from Monroe, LA. She graciously provided input to this manual from the study materials used in her church.

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INTRODUCTION

The Order of the Daughters of the Holy Cross (DHC) Candidate Study Manual is designed to prepare Anglican women for membership in the Order. The content parallels the Handbook and Bylaws of the Order, and complies with the policies and practices of the jurisdictions of the Anglican Church in North America.

This Manual is to be used as printed and within the appointed timelines. Additional copies of this Manual may be downloaded from the Order's website, or ordered for \$20 (shipping and handling) from the mailing address.

Website Address: [**daughtershc.org**](http://daughtershc.org)

Mailing Address: DHC Membership
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Tallahassee, FL 32318

The Candidate Study Manual's nine chapters provide the foundation for the full three month period of training and reflection. Chapters 1-8 provide information about the foundation, beliefs and operations of the Order. Chapter 9 ties the other chapters together in the development and completion of a short required project. The women who are new to the training are called "candidates." This term does not obligate them for membership- only for completion of the three-month study and reflection period. Throughout the three months, the candidates learn about the Order and reflect on whether God is calling them to the Order or has other plans for their lives.

The Order is open to all who qualify under The Order of the Daughters of the Holy Cross Faith Statement. Making this decision to take the lifetime Vow of the Order is a personal decision between each woman and God. Completing the training and reflection period will help each candidate make an informed and well thought out decision.

GENERAL INSTRUCTIONS FOR THE TRAINING

The *Candidate Study Manual* should be completed during the three-month period of study and reflection. Each chapter of this Manual (except Chapter 9) is designed to be completed in a 90-minute study session. The length of all sessions may be extended, or a chapter in the Manual may be covered in more than one session. Chapter 9 includes the project that will require extra time in addition to the 90-minute study session. The study sessions may be substituted for regular Chapter meetings or may be conducted separately.

Chapters of this Manual are organized into Information, Questions, Scripture and Journal Reflection. The Information, Questions and Scriptures should be covered in the study session. The Journal Reflection should be completed between sessions, keeping the content of the journal private. There will be no requirement for sharing of the journaling. In the final session, all will be asked to talk about the journaling process and will be invited to share at least one insight they developed as a result of journaling. Journaling is the only homework assigned. However, those attending the study sessions may want to review the assigned chapter prior to each study session.

The women in training are required to develop and implement a short project. A list of suggested projects can be found on page 38. If the study is conducted in a Chapter or a study group, all members of the Chapter or study group should be involved in the implementation of the project. This practice builds unity for the Chapter or study group. The project should be documented on the Project Report Form provided in the Appendix.

Study sessions may be offered using one of three approaches: (1) a Daughter-at-Large may complete the training with the assistance of her mentor; (1) a group of women who plan to form a chapter may study together, selecting one as a convener to be responsible for coordinating the training; or (3) a Chapter may complete the study with current members teaching the lessons. Each of these approaches is appropriate. The chart on the next few pages shows suggested assignments of responsibilities for each approach. (Modifications may be made as needed.)

Training Tasks and Suggested Assignment of Responsibilities			
TRAINING TASKS	Approach 1: Daughter-at-Large with Mentor	Approach 2: Study Group with Convener	Approach 3: Chapter/ Member(s) as Teacher(s)
PRIOR TO THE TRAINING			
1. Obtain a copy of the <i>Candidate Study Manual</i> for each person enrolled the training.	Mentor	Convener	Teacher(s)
2. Make one copy of the Attendance Form and record attendance of the candidates (See Manual Appendix, p. A-10).	Mentor	Convener	Teacher(s)
3. Instruct each person to bring a blank journal (or writing paper or laptop) and a Bible* to each training session.	Mentor	Convener	Teacher(s)
DURING EACH SESSION			
1. Start with prayer.	Mentor	Convener	Teacher(s)
2. Record attendance on the Attendance Form.	Mentor	Convener	Teacher(s)
3. Start the discussion of the chapter being studied.	Mentor	Convener	Teacher(s)
4. Encourage everyone to participate.	Mentor	Convener	Teacher(s)
5. Participate fully in the discussion.	Candidate and Mentor	Entire Study Group	Candidate(s) and Teacher
6. Make sure the questions in the chapter are discussed.	Mentor	Convener	Teacher(s)
7. Remind the women in the training that they are to complete the Journal Reflection between sessions.** <i>[At the end of Chapter 7, remind candidates that they are to discuss their completed Rules of Life with clergy, if they plan to take the Vow and become Daughters of the Holy Cross.]</i>	Mentor	Convener	Teacher(s)
8. End the session with prayer.	Mentor	Convener	Teacher(s)
9. Complete the Journal Reflection.	Candidate	Entire Study Group	Candidate(s)
FOR CHAPTER 9 ONLY			
1. Read Chapter 9 ahead of time.	Mentor	Convener	Teacher(s)
2. Begin the session with prayer.	Mentor	Convener	Teacher(s)
3. Record attendance on the Attendance Form.	Mentor	Convener	Teacher(s)
4. Start the discussion of the chapter being studied.	Mentor	Convener	Teacher(s)

FOR CHAPTER 9 ONLY (continued)			
5. Encourage everyone to participate.	Mentor	Convener	Teacher(s)
6. Participate fully in the discussion.	Candidate and Mentor	Entire Study Group	Candidate(s) and Teacher
7. Determine and plan the project to complete.	Candidate and Mentor	Entire Study Group	Candidate(s) and Teacher
8. Make sure the candidates know they are to complete the Journal Reflection.	Mentor	Convener	Teacher(s)
9. End the session with prayer.	Mentor	Convener	Teacher(s)
10. Complete the project.	Candidate	Entire Study Group	Candidate(s) and Teacher(s)
11. Complete the Project Report Form (See Manual Appendix, p. A-11) with input from the candidates.	Mentor (with Candidate input)	Convener (with input of the study group)	Teacher(s) (with input from the Candidate(s))
AFTER THE TRAINING SESSIONS ARE COMPLETED			
1. Complete the Membership Application Form for each member or the Chapter Application Form	Mentor	Convener	Teacher(s)
2. Submit to the National Office (P.O. Box 180268 Tallahassee, FL 32318): <ul style="list-style-type: none"> • The Project Completion Form. • The completed Membership Application Form for each candidate or the Chapter Application Form. • Membership enrollment fee for each candidate. • Current National Dues for each candidate. 	Candidate or Mentor	President Elect or person delegated by President Elect	President or person delegated by President

NOTES: * (1) *Suggested Study Bibles or Study Bible software: New International Version (NIV), Today's New International Version (TNIV), English Standard Version (ESV) or New American Standard Bible (NASB)*

** (2) *Mentors and Teachers may journal, if desired.*

(3) *Mentors/Conveners/Teachers may delegate tasks to others but are still responsible to ensuring that the tasks are performed.*

I. Underpinning Scriptures of the Vision

It is true that the operation of The Order of the Daughters of the Holy Cross is guided by our Bylaws. More importantly, we are guided by the Holy Scriptures. In this chapter of the *Candidate Study Manual*, you will study the Vision of the Order, reviewing and reflecting on Scriptures that support it.

VISION OF THE ORDER

The vision of The Order of the Daughters of the Holy Cross is to gather Anglican women and girls into a nurturing and empowering community called to be servants of Jesus as He unites and builds up His Body, the Church.

We are at different stages in our Christian walk. For some of us the primary need is to develop knowledge; for others learning how to practice what we know is key; still others primarily need to develop a closer relationship with our Lord. Another group will need a place of relationship to practice what we know and what we experience with Christ in a community of like-minded people. For each aspect of the Vision above, read aloud the scriptures and the narrative and answer the accompanying questions.


1. NURTURING

Our Vision	Supporting Scriptures
Nurturing	John 13:34; John 17:20-26; Acts 11:25-26; Gal. 5:13; 2 Tim. 3:10-17

When we nurture others, we help them to grow and develop. Other words for nurture include tender care, education and training. Christian nurturing is both developmental and relational. We may help others to develop in their Christian walk in a variety of ways. If knowledge is the need, we can help others to learn about our Lord via study-both in group settings and through individual exploration. Be open to using a variety of approaches. Ask yourself how people learn in the secular setting and use many of the same tools to help others learn the information that will lead them to living a life for Christ.

You probably know that babies that do not receive relational nurturing often die even though their nutritional needs are addressed. We too need a relationship both with God and with fellow Christians. These relationships develop from love. God first loved us and this enables us to love and trust Him (1 Jn. 4:7-9) When we love God, we want more and more of Him- more time, more love and more guidance- more of everything God has to offer. God created us to be in community with others. When we do not have a loving community, we feel great loss. When we know we are loved, we are happier, more at peace and more able to function successfully and to pass on love to others.

I. Underpinning Scriptures of the Vision

	(1) What are some ways you can nurture your sisters and others? For development of their faith? For relationships with God? For relationships with others?
	(2) How is loving and nurturing others a part of living a liberating life?
	(3) Why might God be displeased when you tell everyone about what you do for others?


2. EMPOWERING

Our Vision	Supporting Scriptures
Empowering	Isa. 6:8; Matt. 10:1; Acts 1:8; Eph. 6:10-18; Phil. 4:13; I Cor. 12:27-28

“Empower” is a much overused word; however, its 17th Century definition, “to invest with authority”, is pertinent here. “Equip” is also a good synonym. God has given His Church (us) directions and gifts and has invested the authority to exercise His gifts in us (Matt. 10:1, 8; Luke 9:1; Acts 1:8; I Cor. 12:28). The “power to be empowered” comes from God and is constantly replenished by the Holy Spirit within us. The power of the Holy Spirit will equip us to spread the “Good News” of Jesus Christ by word and example. We tap into God’s power by keeping the lines of communication with Him open in our continuing prayer life and by living as vessels He would choose to inhabit. In other words, get in touch with the source of your empowerment.

God works His perfect will through us if we allow Him. He offers empowerment to us, but we can choose whether or not to accept it (Isa. 6:8). Too often we cheat ourselves and fall short of God’s calling when we refuse to take the authority He has given us.

God’s divine empowerment of our lives enables us to stand firm for Him. The Holy Scriptures remind us 35 times that we are to “stand firm.” In our own strength, we cannot persevere; but through the power of God, we can confess the Name of God, hold to His teachings and help others to become empowered. Jesus promises us that if we stand firm for Him, we will be saved (Matt. 10:22; Matt. 24:13; Mark 13:13; Luke 21:17-18) and Paul adds that our labor will not be in vain (I Cor. 15:58).

	(1) How does the biblical view of empowerment differ from a worldly view of empowerment?
	(2) Are there areas where you do not feel empowered by God? What steps can you take to become more spiritually empowered?
	(3) Describe your vision of your DHC Chapter as an “empowered community.” OR
	(4) As a Daughter-at-Large, how can you find the Order to be an empowering community for you?

I. Underpinning Scriptures of the Vision

3. SERVING

Our Vision	Supporting Scriptures
Serving	Josh. 24:15, Matt. 22:36-39, Matt. 25:31-46, Mark 12:33, John 13:34, Rom. 12:1-2, Gal. 6:2,

Serving God is a choice (Deut. 30:19-20). God chooses us and we can decide to obey or reject Him (Jn. 15:16). When we choose to serve God we provide something that He greatly desires (Psa. 119:1-5). We are admonished to worship God and serve Him only (Matt. 4:10), and to use His gifts to administer God’s grace to others (I Peter 4:10). We develop a vertical relationship with God and a horizontal relationship with others.

In our vertical relationship to God, we serve Him, loving Him totally (Matt. 22:37) and faithfully obeying His commands (Deut. 11:13). It is not enough to worship Him by word only. We must repent of our sins, live a holy life and love one another. God wants us to present our bodies as a living sacrifice to Him (Rom. 12:11).

As we serve God, we are to be just, love mercy and walk in humility (Micah 6:8). When we serve Him, His love is made complete in us (Jn. 14:15-24).

In our horizontal relationship to others, we use the gifts God gives us to serve others (Matt 22:39). We are to use Christ as the example, loving others as He loved us (Jn. 13:34) thereby, serving others out of our love for them.

No matter how much we love God, we cannot serve Him faithfully under our own power. It is by grace that we are saved through faith (Eph. 2:9). It is the blood of Christ that cleanses our conscience and the Holy Spirit that enables us to stay faithful (Heb. 9:14). When we err in our service to Him, God will pardon and forgive our transgressions if we ask Him (Micah 7:18, I Jn. 1:9).

?	(1) How can your DHC Chapter encourage a vertical relationship with God? OR
	(2) As a Daughter-at-Large, how can you encourage a vertical relationship with God?
	(3) How can you and/or your Chapter serve Jesus by serving others?
	(4) What gifts do you have that you can use to further God’s kingdom on earth?

4. UNITING AND BUILDING UP THE CHURCH

Our Vision	Supporting Scriptures
Helping to unite and build up the Church	John 17: 20-23; Rom. 12:5-8,10-11; Rom. 15:5-6; I Cor. 1:10; I Cor. 12:4-11; Eph. 4:16,25-32

We, as Christians, are the Body of Christ- His temple of faith (I Cor. 3:16-17). As we come together, He calls us to be in unity- of one accord. Christ prayed for our unity (John 17:20-23). This unity is not just friendliness or togetherness, but the perfect Oneness of God- one body in Christ (Rom. 12:5-8). We are admonished to put aside

I. Underpinning Scriptures of the Vision

petty controversies and resolve divisions that separate us from the Truth of God (I Cor. 1:10).

Our pure love should overcome our grievances, showing the world that we are one in Christ. Love covers a multitude of sins (I Peter 4:8). This type of love is otherwise referred to as “koinonia”, a Greek word meaning “fellowship, sharing in common and communion (Yancey, 2001).” Members of the early Church, described in Acts 2, practiced koinonia as they devoted themselves to the Apostles’ teaching, to the fellowship, to the breaking of bread and to prayer. All of these actions brought unity in their Christian community, and God added to their number daily.

Unity around Christ requires that we know that there is one Lord, one faith, one baptism (Eph. 4:5) and that Jesus is the Way, Truth and the Light (John 14:6). We are called to have no divisions but the same mind in Christ (I Cor. 1:10). God has given each of us different gifts, but they are all for the benefit of the body (Rom. 12:4-8), to uplift the body and bring it closer to Him.

All of us have fallen short of being who Christ calls us to be. To be in unity with each other, it is vital that we are kind one to another, tenderhearted and forgiving (Eph. 4:32). We must live in mutual love and respect (Phil. 2:1-4).

?	(1) The early Church was called “The Way.” Using John 14:6, Acts 9:2 and Acts 19:9,23, describe the unique characteristics of “The Way” and discuss how those characteristics relate to the Church today.
	(2) Describe the Gifts of the Spirit (Rom. 12, I Cor. 12) and discuss how these gifts contribute to the unity of the Church.
	(3) Discuss ways that you, as a Daughter-at-Large or in your DHC Chapter, can help members and others to follow the instruction given in Ephesians 4:29-32.



Personal Reflection: In your journal, write your thoughts on the following question:

How do you think what you have learned about the Vision of the Order will impact your life in the next month?

II. Who and Why We Are

Read silently the following history and answer the questions at the end of the passage.

THE FOUNDING OF THE ORDER

The Order of the Daughters of the Holy Cross was instituted September 12, 2009, at Holy Cross Anglican Church in Loganville, Georgia. It was established to provide Anglican women a way to support and encourage each other in living out a lifelong vow to follow our Lord and further His work in the world by focusing on prayer, service, study and evangelism.

The impetus for the Order began in the fall of 2007. Jacque Crosby was the only Anglican on the National Council of The Order of the Daughters of the King (DOK). As Membership Co-chair, she was aware that many Daughters who left The Episcopal Church were resigning from the Order, either as a matter of their own conscience or because they were instructed to do so by their priest or bishop. Increasingly, she heard the Lord direct her to create a place where these Daughters could collectively continue to live out their vows.

She shared this conviction with the rest of the DOK Council at their October meeting in Atlanta. With the approval and encouragement of the National Chaplain, this Council voted to support Jacque's forming a committee to investigate the formation of an Anglican Order. She contacted Anglican bishops in the United States and Canada and other U.S. Anglican leaders, informed them of her intent, and asked them to suggest women who might be interested in being on a Formation Committee.

By the end of December, eleven current or former members of The Order of the Daughters of the King accepted her invitation. The original Formation Committee members came from parishes in the Anglican jurisdictions of the Convocation of Anglicans in North America (CANA), The Anglican Mission in the Americas (AMiA), The Anglican Province of America (APA); The Reformed Episcopal Church (REC), the international Provinces of Uganda, Kenya, and The Southern Cone and from the Roman Catholic Church (RC).

Initially, the work of the Formation Committee was conducted via email. Each statement and major decision was shared with all of the Common Cause lead bishops to ensure that the Committee functioned under authority and spiritual cover. The bishops were invited to inform the group of any way that the products and decisions may be in conflict with their jurisdictions.

The first time the Committee met face-to-face was over Memorial Day weekend 2008 near Atlanta, Georgia. Rev. Steven Saul of the New Life in Christ Anglican Church (AMiA) celebrated a Holy Eucharist service to begin their time together. At each of the subsequent meetings he continued to provide godly guidance, encouragement and exhortation. Two major decisions were reached at that first meeting:

- 1- The Order would be completely separate from The Order of the Daughters of the King.
- 2- The name of the new Order would be The Order of the Daughters of the Holy Cross.

Before choosing the name, the Formation Committee prayed and then spent time in silence, each member searching the Scriptures for ideas. About 30 names were suggested. In successive votes, the field was narrowed to two. The overwhelming choice was for The Order of the Daughters of the Holy Cross.

II. Who and Why We Are

Work continued by email. Two members resigned and a new member from an Anglican Communion Network parish in The Episcopal Church joined the Committee. At the next face-to-face Committee meeting in Atlanta in January 2009, The Prayer of the Order was selected and the working Bylaws were drafted. After suggesting the weekend nearest Holy Cross Day (September 14) as the date for instituting the Order, time was taken to confirm the date by silent prayer. Jacque gave the Committee's decisions about the design of the new Cross of the Order to David Stephens, a 14-year-old in her church, who drafted the design for the silversmith who ordered the dye cast.

At the final face-to-face meeting of the Formation Committee in Atlanta in June, 2009, one more member was added. Also, the prototype of the Cross was displayed. The Committee approved the first *Daughters of the Holy Cross Handbook* and the first *Candidate Study Manual* and edited the *Bylaws*. Additionally, the group finalized plans for the Celebration of the Institution, established the dues and enrollment fee and the definition of a charter member. Following the Sunday worship service at New Life in Christ Anglican Church, the first National Officers were selected. Following the election, a National Chaplain was chosen who will provide spiritual covering for the Order.




- (1) Why was the Order of the Daughter of the Holy Cross established?
- (2) Why do you think it is important to be under the authority and covering of our Savior, the Order and the Church?

WHO WE ARE

*We are women
who have committed our lives to
the work and service of our Lord Jesus Christ.
We pray daily for our Church, its clergy,
the Order and others in need.
Under the guidance of the Holy Spirit
and equipped with the powerful Sword of Truth
as contained in the Holy Bible,
we reach out to those who do not know Jesus
to share His message of salvation through word and deed.
We wear the cross as a symbol of Jesus' sacrifice
and our need for Him to be Lord of our lives.
In community with our sisters,
we are strengthened and encouraged to
keep our four-fold Vow of Prayer, Service, Study and Evangelism.*


II. Who and Why We Are

	(1) The Who We Are statement on the previous page explains the Order's mission. Read it silently, highlighting any words that have special meaning for you. Discuss why those words were special.
	(2) Explain how the following commitments may be manifested in your life as a member of DHC: <ul style="list-style-type: none">• Studying God's Word• Life of work and service• Prayers for those in need• Reaching out to those who do not know Jesus• Sharing the message of salvation• Strengthening and encouraging others

OUR RELATIONSHIP TO THE HOLY CROSS

The name, *The Order of the Daughters of the Holy Cross*, exemplifies our committed closeness to the cross of our Lord and all it represents for humankind.

- *There were three women at the foot of the cross when our Lord died (Matt. 27:55-56). The Order will stay at the foot of the cross and be continually washed by His blood.*
- *Jesus commended a woman for anointing Him with perfume before His death on the cross (Luke 7:37-38, 46-50). The Order will be there to connect others to our Lord in preparation for whatever lies ahead for them.*
- *Women relate to Mary as she saw her Son die on the cross (John 19:25-27). The Order is committed to be as nurturing and compassionate as Mary was.*
- *Jesus first appeared to a woman when He rose after His death on the cross (John 20:10-15). We pray that He will continue to appear to us in our daily lives.*

	(1) Describe ways that Daughters can “stay and the foot of the cross.”
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II. Who and Why We Are

WHAT IS MEANT BY BEING PART OF AN ORDER

Persons who belong to a Christian religious order:


- *Publicly vow to imitate Jesus more closely.*
- *Live a common life following a religious Rule.*
- *Profess to obey certain guidelines for living.*
- *Live set apart (at least spiritually) from society in accordance with their specific religious devotion.*

ACTIONS WE TAKE TO BECOME PART OF OUR ORDER

Members of The Order of the Daughters of the Holy Cross are called into the Order by the Lord Jesus, whose cross they wear. To discern whether our Lord is calling them to membership in the Order, interested women commit to spend an assigned three-month period in the following actions:

- *Praying for direction.*
- *Participating in a three-month training of the Order.*
- *Studying the Bible.*
- *Reflecting with a mentor, a study group or a Chapter.*
- *Seeking counsel from their priest and others whose spiritual direction they trust.*

When a woman is sure of her calling, she vows to live by the Rule of Life of the Order and is admitted to membership. From the beginning, being a part of the Order is Jesus' idea. He alone knows how He means to mold and shape each member according to His plan and purpose for her life. The vow she takes is a lifelong commitment.

	1. How is being part of an Order different from being part of a church organization like Altar Guild or Choir or Outreach Committee?
	2. Write one statement to show how you will meet at least two of the following commitments: <ul style="list-style-type: none">• Praying for direction.• Participating in a three-month training of the Order.• Studying the Bible.• Reflecting with an assigned mentor and study group members.• Seeking counsel from YOUR priest and others whose spiritual direction YOU trust.

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CHAPTERS, THE BACKBONE OF THE ORDER

In meeting and praying together as a community, Daughters provide the maximum opportunity for support, encouragement and accountability. Burdens become lighter and blessings are magnified when shared. To echo the Psalmist, How good it is when sisters live together in unity...there God pronounces the blessing, life forevermore.

It is essential that each member be dedicated to protecting and preserving the unity of her Christian community. If she is in a Chapter or a study group, it can be a Christian community for her. If she is a Daughter-at-Large, it is still important for her to find other Christians with whom she can be in community.

Protecting and preserving unity in her community, Chapter or otherwise, is achieved, in part, by praying for one another and for each one's ministry. Being in community gives many occasions where each one can deny herself and, in humility, consider the other better than herself (Phil 2:3) and thereby grow in Christ-likeness.

Chapter meetings provide the glue that holds the Chapter community together. Every member shares in the responsibility of making these face-to-face times harmonious, meaningful and valuable, taking to heart the counsel given in Hebrews 10:25, "Let us not forsake (give up) meeting together."

Chapters may be formed by three or more Daughters of the Holy Cross. They may be Daughters-at-Large or women who have met the qualifications and are prepared to be admitted to the Order. The Daughters may be within one congregation or in several congregations within close proximity. Where there is a Chapter within reasonable driving distance, a woman is admitted to the Order as a member of that Chapter, not as a Daughter-at-Large.

Each Chapter has a chaplain from among the clergy, priest or deacon of the congregation or congregations to which the members belong. The relationship between the Chaplain and Chapter is one of mutual support and requires regular, open and honest communication. Together they work out the details of their relationship, establishing such precedent as whether the Chaplain attends meetings—all or in part; how service projects are chosen and implemented; how parish prayer needs are communicated; scheduling of retreats or quiet days; and any other aspects related to their mutual building up of the Body of Christ.

WEARING THE CROSS OF THE ORDER



The Cross of the Order is to be worn habitually. Each time a Daughter prayerfully puts on her cross, she reminds herself of the work Jesus completed on the cross, taking away her sins and the sins of the whole world. An example of a prayer that may be used as a Daughter puts on her cross is: We adore You, O Christ, and we bless You, because by Your holy cross You have redeemed the world.

Out of her gratitude for Jesus' sacrifice and redeeming love, she renews her commitment to live by the four-fold Rule of Life of the Order. Putting on the cross is her way of saying,

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“This day, Lord Jesus, guide my prayers; how do You want me to serve; what do You want me to learn; who needs to hear about Your love?”

Her cross is also a symbol to those she meets that she is a Christian. The beauty of its unique design can be an opening for evangelism as people she meets comment or ask about it.

- † *The arms of the Cross resemble Easter lilies, signifying the victory that transformed a means of torture and shameful death into our gateway to heaven.*
- † *The circle of the Cross symbolizes God’s eternal nature, without beginning or end. It reminds us that Jesus is unchanging—the same yesterday, today and forever. The circle also represents the unending relationship between Jesus and his Daughters.*
- † *The Latin words on the Cross signify the four-fold Rule of Life of the Order:*

*Oratio, prayer
Servitium, service
Studium, study
Evangelium, Gospel (Good News)*

The Cross of the Order is worn only by members of The Order of the Daughters of the Holy Cross. It remains the property of the Order. Upon the death of a Daughter, the cross is buried with her, attached permanently to her memorial or returned to the Order.



Personal Reflection: In your journal, write your thoughts on the following:

Journal about how the mission statement, Who We Are, will impact your life in the next month?

Then, copy in the same two statements you wrote on page 9, #2 that address two of the following commitments:

- Praying for direction.
 - Participating in a three-month training of the Order.
 - Studying the Bible.
 - Reflecting with an assigned mentor and study group members.
- Seeking counsel from YOUR priest and others whose spiritual direction YOU trust.

III. Our Faith Statement and the Creeds

Read silently the following information and answer the questions at the end of the section.

FAITH STATEMENT OF THE ORDER

We believe and confess Jesus Christ to be the Way, the Truth, and the Life; no one comes to the Father but by Him. Therefore, The Order of the Daughters of the Holy Cross identifies the following four elements as essential for membership.

1. We confess the canonical books of the Old and New Testaments to be the inspired Word of God, containing all things necessary for salvation, and to be the final authority and unchangeable standard for Christian faith.
2. We confess Baptism and the Holy Eucharist to be Sacraments ordained by Christ Himself in the Gospel, and thus to be ministered with unfailing use of His words of institution and of the elements ordained by Him.
3. We confess as proved by most certain warrants of Holy Scripture the historic faith of the undivided Church as declared in the three Catholic Creeds: the Apostles', the Nicene and the Athanasian.
4. We confess that the Holy Orders of Bishops, Priests and Deacons have been entrusted with safeguarding the Church and the faith that was once for all entrusted to the saints.

The above faith statement ties the Order to the Bible, God's Holy Word. It also shows the Order's commitment to the Sacraments, to the holy orders of the Church and to the historic faith of the Church as declared in the Apostles', Nicene and Athanasian ecumenical creeds.

THE CREEDS

What is an Ecumenical Creed?

In short, "ecumenical" means universal and a "creed" is a statement of beliefs. The Apostles' Creed, Nicene Creed, and Athanasian Creed confess the faith of the ecumenical (universal) Church: the doctrine of the Trinity, the divinity of Jesus Christ, and Christ's work of redeeming the human race.

(SOURCE: http://www.livinghopelc.net/Athanasian_Creed.htm)

III. Our Faith Statement and the Creeds

The Nicene Creed (As found in the 1662 Prayer Book)

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

The NICENE CREED is the symbol of belief for Christians worldwide and most denominations. The Nicene Creed is also called the Niceno-Constantinopolitan Creed, because the complete present form of the Creed was defined by bishops in both Nicaea (AD 325) and Constantinople (AD 381). It was written in AD 325 and completed in its present form in AD 381. Over 300 Church leaders from all over the world gathered to write the Creed, in response to a heresy called Arianism that denied Jesus was fully God. The Nicene Creed is ultimately about the Trinity, but it also affirms historical realities of Jesus' life. The Creed is based on concepts and truths found in the Scriptures. Catholic, Orthodox, and many Protestant Christians accept the Nicene Creed.

The Nicene Creed, besides being rooted in scriptural concepts, is a product of Christian worship and prayer. For example, even before the Nicene Creed was written, Christians regularly baptized converts into the name of the Trinity, and prayed to the Father in the Name of the Son, through the Holy Spirit. Being born from prayer and experience, the Creed tries not to define God's nature exactly and precisely like a science textbook. God's exact nature, such as His three-ness and His one-ness, is something that we are able to begin to grasp, but never fully comprehend. Just as the mind cannot fully comprehend love or joy, neither can the mind fully comprehend God, whose nature and ways are ultimately beyond our comprehension. As such,

III. Our Faith Statement and the Creeds

while the Creed is an authoritative framework, it is rooted in mystery. Since the Nicene Creed is rooted in Scripture, worship and prayer, besides being believed, it is to be lived out.

(SOURCE: <http://www.ancient-future.net/nicene.html>)

Scriptures That Support the Nicene Creed

Following are a few of the scriptures that are referred to in the Nicene Creed.

Mark 15:25; I Pet. 4:1	Crucified for Us
Luke 21:27	Coming again in glory
Ephesians 4:5	One baptism for the remission of sins

[Note: The above and additional Nicene Creed scripture references may be found at <http://www.serfes.org/orthodox/holyscripturereferencestothe Creed.htm>]

?	(1) Why was the Nicene Creed written?
	(2) Read aloud each of the above Scriptures. As you read each Scripture, underline the place where it appears in the Nicene Creed.

The Apostles' Creed (As found in the 1662 Prayer Book)

I BELIEVE in God the Father Almighty, Maker of heaven and earth:
 And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.
 I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body, And the Life everlasting. Amen.

The APOSTLES' CREED was developed between the second and ninth centuries. It is the most popular Creed used in worship by Western Christians. Its central doctrines are those of the Trinity and God the Creator. In the early Church, reading the Creed orally, along with other documents of religious belief, was an effective means of informing an illiterate population of the faith.

Legend reports that the Apostles wrote this Creed on the tenth day after Christ's ascension into heaven. That is not the case, though the name stuck. However, each of the doctrines found

III. Our Faith Statement and the Creeds

in the Creed can be traced to statements current in the apostolic period. The earliest written version of the Creed is perhaps the Interrogatory Creed of Hippolytus (ca. A.D. 215). The current form is first found in the writings of Caesarius of Arles (A.D. 542).

The Apostles' Creed was apparently used as a summary of Christian doctrine for baptismal candidates in the churches of Rome. Hence it is also known as The Roman Symbol. As in Hippolytus' version it was given in question and answer format with the baptismal candidates answering in the affirmative that they believed each statement.

(SOURCE: <http://64.33.81.65/ancient/apostles.htm>)

Scriptures That Support the Apostles' Creed

Following are a few of the scriptures that are referred to in the Apostles' Creed.

John 16:13

Hebrews 10:25

Luke 7:48; Matt. 9:6

Believe in the Spirit of Truth (Holy Spirit)

The Communion of Saints

The Forgiveness of Sins

[Note: The above and additional Apostles' Creed scripture references may be found at <http://www.godonthenet.com/evidence/apostle.htm>]



- (1) List the beliefs to which you agree when you recite the Apostles' Creed?
- (2) Read aloud each of the above Scriptures. As you read each Scripture, underline the place where it appears in the Nicene Creed.

The Athanasian Creed

Whosoever will be saved, before all things it is necessary that He hold the catholic Faith.
2. Which Faith except every one do keep whole and undefiled, without doubt He shall perish everlastingly.

3. And the catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity
4. Neither confounding the Persons, nor dividing the Substance.
5. For there is one Person of the Father, another of the Son, and another of the Holy Ghost.
6. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty co-eternal.
7. Such as the Father is, such is the Son, and such is the Holy Ghost.
8. The Father uncreated, the Son uncreated, and the Holy Ghost uncreated.
9. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

III. Our Faith Statement and the Creeds

10. The Father eternal, the Son eternal. And the Holy Ghost eternal;
11. And yet they are not three eternals, but one Eternal.
12. As also there are not three incomprehensibles, nor three uncreated, but one Uncreated and one Incomprehensible.
13. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty;
14. And yet they are not three almighties, but one Almighty.
15. So the Father is God, the Son is God, and the Holy Ghost is God;
16. And yet they are not three Gods, but one God.
17. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord;
18. And yet not three Lords, but one Lord.
19. For as we are compelled by the Christian truth to acknowledge every Person by himself to be God and Lord;
20. So are we forbidden by the catholic Faith to say there are three Gods, or three Lords.
21. The Father is made of none, neither created nor begotten.
22. The Son is of the Father alone, not made, nor created, but begotten.
23. The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.
24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost not three Holy Ghosts.
25. And in this Trinity none is before or after other; none is greater or less than another.
26. But the whole three Persons are co-eternal together and co-equal.
27. So that in all things, the Unity in Trinity and the Trinity in Unity is to be worshiped.
28. He therefore that will be saved must thus think of the Trinity.
29. Furthermore, it is necessary to everlasting salvation that He also believe rightly the Incarnation of our Lord Jesus Christ.
30. For the true Faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man;
31. God, of the Substance of the Father, begotten before the worlds; and Man, of the Substance of His Mother, born in the world;
32. Perfect God, and perfect Man, of a reasonable soul and human flesh subsisting;
33. Equal to the Father, as touching His Godhead; and inferior to the Father, as touching His Manhood.
34. Who although He is God and Man, yet He is not two, but one Christ;
35. One, not by conversion of the Godhead into flesh, but by taking of the Manhood unto God;
36. One altogether, not by confusion of Substance, but by unity of Person.
37. For as the reasonable soul and flesh is one man, so God and Man is one Christ.
38. Who suffered for our salvation, descended into hell, and rose again the third day from the dead;
39. He ascended into heaven; He sitteth on the right hand of the Father, God Almighty,
40. From whence He shall come to judge the quick and the dead.
41. At whose coming all men shall rise again with their bodies,
42. And shall give account for their own works.
43. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.
44. This is the catholic Faith, which except a man believe faithfully, He cannot be saved.

III. Our Faith Statement and the Creeds

The ATHANASIAN CREED was the last of the three Ecumenical Creeds to be written. It has 44 verses in two sections, one dealing with the Trinity and the other with the Incarnation. The actual origin of the Athanasian Creed is much more difficult to trace than the origin of the Nicene Creed. While the Creed is named after Athanasius, it is nearly certain that Athanasius was not the author. The Creed was most likely written sometime after A.D. 450 and before A.D. 670. Many authors have been suggested, but no definite conclusions have been reached as to the actual author or authors and the time of writing.

It is not hard to determine the reason for the writing of the Creed. Unlike the other creeds, it deals almost exclusively with the fundamental truths of the Trinity and the Incarnation, which it states and restates to bring out unmistakably the Trinity of the Persons of God, and the twofold nature in the one Divine Person of Jesus Christ.

The Athanasian Creed is similar to the Nicene Creed in its defense of the Triune God and the teaching that Jesus was True God co-equal with God the Father. The chief difference between the Nicene Creed and the Athanasian Creed is one of emphasis. The Nicene Creed emphasized the full deity of the Son and of the Holy Ghost and only implies rather than explicitly explains the Oneness of God. The Athanasian Creed, leaving nothing to be assumed, brings in the idea of the inviolate one-ness of God (there is only one God, not three) as a sort of triumphant refrain repeated throughout the entire Creed.

(SOURCES: http://www.livinghopelc.net/Athanasian_Creed.htm;
<http://www.newadvent.org/cathen/02033b.htm> and Hook, W.F. (1838).
On the Use of the Athanasian Creed. In University of Illinois Archives.
London: Society for Promoting Christian Knowledge.)

Scriptures That Support the Athanasian Creed

Following are a few of the scriptures that are referred to in the Athanasian Creed. The second column shows the line to which the scripture relates.

Scripture	Creed Line
Galatians 1:6-10	2
Revelation 22:13	10
Ephesians 4:4-6	24
Acts 7:56	39
I Cor. 3:11-15	42

III. Our Faith Statement and the Creeds



- (1) Read the Athanasian Creed aloud. Then, discuss how the above Scriptures relate to the indicated lines of the Creed.
- (2) To what two fundamental truths does this Creed relate?



Personal Reflection: In your journal, write your thoughts on the following question:

Journal about any aspect of the Faith Statement that had special meaning to you. Also write about any of your reactions to one of the three Creeds given.

IV. Rule of Life: Prayer

Read silently the following information and answer the questions at the end of the section.

THE RULE OF LIFE OF THE ORDER

Members of The Order of the Daughters of the Holy Cross vow to live under a common Rule of Life. A Rule of Life is a guide for daily living which brings all aspects of life into an increasingly intentional consideration of our Lord's will and direction. It gives concrete expression to how each one of us can love God with all our heart and soul and mind and strength and specific ways that we can love our neighbor as ourselves.

A Rule of Life is a tool to help us become the person God would have us be- not a chain to bind us and make us feel guilty. For each part of the Vow, candidates write their own personal additions to explain how they will live out the Rule of Life. These additions should be carefully and prayerfully developed and reviewed periodically.

We are called to live radically different from the world. Our lives must be transformed as we strive toward the mindset of Jesus Christ, our perfect example. We become self-giving, self-sacrificing, servants of our Lord and Savior. Here are some guidelines for writing your personalized Rule of Life:

- *Be realistic.*
- *Allow time and room to grow.*
- *Realize that your life will not change completely overnight.*
- *Know that we must have God's help to follow our Rule faithfully.*

The Rule that guides our Order's transformed lives has four parts: Prayer, Service, Study and Evangelism. This chapter and the next three will look at the Rule in depth. Prayer is the focus of this chapter.

IV. Rule of Life: Prayer

THE RULE OF PRAYER

PRAYER

A member of the Order must have a Rule of daily prayer. Communication with God via prayer is a path to deeper relationship with the Father, through the Son, and in the power of the Holy Spirit.

Part of her daily prayer must be for the spread of Christ's Kingdom; for God's blessing upon members of the Order; for the clergy and for the spiritual growth of the parish or mission to which she belongs.

The first question is "What is Prayer?" According to the 1979 Book of Common Prayer, ". . . prayer is responding to God, by thought and by deeds, with or without words" and Christian prayer is defined as ". . . response to God the Father, through Jesus Christ, in the power of the Holy Spirit."

There are seven principal types of prayer and here is how they are described in the Book of Common Prayer (1979):

- **Adoration**- *Lifting up the heart and mind to God, asking nothing but to enjoy God's presence.*
- **Praise**- *Not to obtain anything, but because God's Being draws praise from us.*
- **Thanksgiving**- *Offered to God for all the blessings of this life, for our redemption, and for whatever draws us closer to God.*
- **Penitence**- *Confessing our sins and making restitution where possible, with the intention to amend our lives.*
- **Oblation**- *Offering of ourselves, our lives and labors, in union with Christ, for the purposes of God.*
- **Intercession**- *Bringing before God the needs of others.*
- **Petition**- *Presenting our own needs, that God's will may be done.*

The Rule of Prayer can include all of these types. It is essential that every member have a commitment to daily prayer and the commitment is more important than the amount of time

IV. Rule of Life: Prayer

committed. Daily prayer is more likely to occur if you set aside a specific prayer time. In that time, you can practice all of the types of prayer. Begin with focusing on God, asking nothing but just enjoying His presence. Then, praise and thank Him. The fact that you are giving yourself totally to God is more important than the words you think or utter. However, many beautiful prayers are available to you. There are prayers for every occasion in each edition of the Book of Common Prayer. Several books of prayers have been written. The internet contains hundreds of suitable ones. The prayer of The Order of the Daughters of the Holy Cross would be included in your daily prayers. Many pray the Scriptures using the Lectio Devina method.

God has made many promises to us in His Word. It is good to know His specific promise that relates to your prayer situation, especially if the situation is ongoing. You may want to write down the Scriptures that relate to your prayers and read them aloud before you pray. Here is a summary of seven promises of God:

- 1. He has promised to supply every need we have. Phillipians 4:19.*
- 2. God has promised that His grace is sufficient for us. (II Corinthians 12:9, Ephesians 2:8, Romans 5:2).*
- 3. God has promised that His children will not be overtaken with temptation. Instead, He assures us that a way of escape will be provided. (I Corinthians 10:13, Jude v.24,)*
- 4. God has promised us victory over death. (I Corinthians 15:3,4,57).*
- 5. God has promised that all things work together for good to those who love and serve Him faithfully (Romans 8:28).*
- 6. God has promised that those who believe in Jesus and are baptized for the forgiveness of sins will be saved. (Read Mark 16:16, Acts 2:38).*
- 7. God has promised His people eternal life (John 10:27,28).*

(SOURCE:: <http://www.bible.ca/d-7promises-god.htm>)

Other sites list up to 1,000 promises that God has made to His people. Each day, include prayer for at least the following:

- The spread of Christ's Kingdom on the earth*
- Daughters everywhere*
- Candidates in preparation for admission*
- Daughters in your Chapter*
- The parishes that are seeking to establish Chapters*
- The National Council of DHC and the National Chaplain*
- Your parish or mission and its clergy*
- The Church at Large*
- God's guidance for any specific issues or persons you should include*

IV. Rule of Life: Prayer

It is good to keep an ongoing or long-term list of circumstances for which you wish to pray. The prayer list of your Chapter and the prayer list of your parish may be included here. Some people keep a prayer journal and subsequently record answered prayers. The journal serves as a tangible reminder that God answers prayers.

In addition to your private prayer time, a time of family prayer is recommended. You have probably heard the old adage, “The family that prays together, stays together.” God intends for families to have Him as the head of the family. Families that pray together build strong spiritual foundations. When they put God in His proper place, lean on Him and trust Him, He provides whatever they need to succeed as a family unit. Family prayer can extend beyond meals and bedtime, but that is a start. Here is a guide for establishing family prayer as a priority each day.

- *Talk about whatever is bothering you, no matter how small.*
- *Invite God to reveal His purposes, plans, and desires for your life.*
- *Make God the head of your home.*
- *Expect God to respond as you humble yourselves before Him.*

(Source: <http://www.allaboutprayer.org/family-prayer.htm>)

Prayer is not limited to the “closet” prayer that occurs when you are alone and quiet or even the prayers said in your home. If you learn to live a life of prayer, you will find yourself praying little prayers throughout the day. There are several ways that you can live in prayer all day. As you prepare to start your day, offer yourself for His purposes (oblation) that day. Beholding and glorifying God (adoration) on the morning commute will help your day much more than becoming depressed by the latest horror news story on the car radio. During the day, when God comes to mind, adore and praise Him. If you exercise on your lunch hour, playing Christian recordings on your iPod can help you refocus on God. If you spend most of your time at home, turn up the volume and have your own private service of prayer and praise. Offer God thanksgiving for everything that goes right during the day and petition His help for everything that does not. As you encounter others who need help, offer intercession for them. If the Holy Spirit makes you aware of the error of your ways, immediately go to God as a penitent sinner, asking for forgiveness (penitence).

In addition to prayer in your everyday life, you are called to practice it in corporate settings. Jesus said: “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 (Matt. 18:19-20).” Some common settings for corporate

IV. Rule of Life: Prayer

prayer include: the Holy Eucharist, Chapter meetings, meetings of other groups, assemblies, conferences, retreats and quiet days.

The Chapter is not automatically the prayer group for the parish. Everyone needs to pray and some have a special calling for prayer. The DHC Chapter can be very helpful to the priest in building up the prayer life of the parish.

?	<p>1. Read aloud the following Scriptures and discuss how each one relates to one of the types of prayer:</p> <p>Habakkuk 2:20 Psalm 113:1 James 5:16 1 Samuel 12:23 II Chron. 7:14 Isa 6:8</p> <p><i>[Note: The above and additional Scriptures references related to the types of prayer may be found at http://www.tapestrylostcoin.org/piety.shtml]</i></p>
?	<p>2. Review the information on the Rule of Prayer (pp. 20-22), underlining or highlighting any areas where you would like to expand your prayer life. Discuss at least one of those areas with your study mentor or group, asking for ideas for ways you can grow.</p>



Personal Reflection: In your journal, complete the following:

Write Your Rule of Prayer

As you write your Rule of Prayer, pray and reflect to determine how God is calling you to pray for each of the following:

- The spread of God’s Kingdom in the world
- The work of The Order of the Daughters of the Holy Cross in your Chapter and at the National level
- Your parish and clergy
- Your own needs and needs of others (include Church and Chapter prayer lists)

Write your Rule of Prayer. When all four parts of your **Rule of Life** are completed, discuss it with your clergy.

V. Rule of Life: Service

Read silently the following and answer the questions at the end of the section.

SERVICE

A member of the Order 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."

Service is one way we respond to God for His goodness to us. It is a way we show our love for one another. It is a way we present the face of our Lord and Savior to others. In our Baptismal Vow, we were asked "Will you seek and serve Christ in all persons, loving your neighbor as yourself?" And we responded, "I will with God's help." This covenant was again affirmed at our Confirmation and at various times in our Christian life.

Our ultimate goal is to live into the words of Jesus when He said: "Whatever you did for one of the least of these . . . you did for Me (Matt. 25:40)." Any sincere act that brings others closer to being what God intended for His people is an act of service. The DHC Chapter is not a social service agency and cannot be all things to all people. However, it is hands, feet and a voice of God on earth. Service should always be guided by God and we are to depend on Him for the strength to accomplish His call. Without God's help, we will fail.

Service may take many forms, and individual and group service may change over time. Service may be within the Church, working with the clergy for the uplifting of the parish. Your service may include addressing various needs of the members of the parish. Ways that you help build up your chapter and the Order may all be service. When you address spiritual, emotional, social and natural needs of those within and outside of your parish, you are providing service. You serve God as you serve others as God has led. In your church, you may be helping with various programs or ministries or, in other ways, helping the clergy to strengthen the parish. Your service may be as simple as being present or as active as teaching or leading, depending on the will of God. You may be helping members of the parish to meet their individual needs. Your calling may be to the wider community, meeting spiritual and emotional needs. Maybe you are led to address social justice or needs of the poor.

To know what we are called to be and do in service, we can pray for spiritual discernment. To be effective in God's service, we must set our minds on things of the spirit rather than things of the flesh (Col. 3:2); we must let go of our "me-first", self-absorbed attitude. God has

V. Rule of Life: Service

given each of us talents and we are called to use them in His service. Our Church and the world are full of needs, and we are called to meet some of them as God directs and equips us.

?	1. Read the following Scriptures relating to service and discuss what you learn about service (and your role in service) from each one:
?	Romans 8:5-8 I Corinthians 3:5-9 Philippians 2:1-11 Col. 3:23-25
?	2. As a Daughter-at-Large, a study group or DHC Chapter, have you discerned ways that God is calling it to service? If so, discuss them with your mentor, study members or Chapter members. If not, stop and pray the following Scripture:
?	Ephesians 1:17-19 (with personal emphasis)
?	[I pray] that the God of our Lord Jesus Christ, the glorious Father, would give ME (US) a spirit of wisdom and revelation in the knowledge of Him. [I pray] that the eyes of MY (OUR) heart(s) may be enlightened so I (WE) may know what is the hope of His calling FOR ME (US) , what are the glorious riches of His inheritance among the saints, and what is the immeasurable greatness of His power to us who believe, according to the working of His vast strength.
?	Then, discuss any insights about service received by those in attendance at this session. Be patient; listen for God's voice. God will speak!



Personal Reflection: In your journal, complete the following:

Write your Rule of Service. Before writing, ask yourself these questions:

- In what area am I already providing service in response to God's calling on my life?
- In what areas of my life am I being called to provide additional or different service for my Savior?

When all four parts of your **Rule of Life** are completed, discuss it with your clergy.

VI. Rule of Life: Study

Read silently the following information and answer the questions at the end of the section.

STUDY

A member of the Order takes part in the study of God’s Word in order to gain wisdom, understanding, discernment and strength.

“He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him . . . (Luke 4:16-17).”

From the above Scripture, we see that our Savior read the Word. In fact, the Bible contains 71 Scriptures regarding the importance of reading and several refer to the reading of the Scriptures. Reading is only part of study. Additionally, we must understand. In fact, the Scriptures contain 186 references to understanding. Studying incorporates both reading and understanding. Jesus mentions understanding in several New Testament Scriptures, for instance:

Reference	Scripture
Matthew 13:15	“For this people’s heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.”
Matthew 13:19-23	“When people hear the message about the kingdom and do not understand it, the evil one comes and snatches away what was sown in their hearts But the seed falling on good soil refers to people who hear the word and understand it”
Mark 7:14	“. . . Listen to Me, everyone, and understand this.”
Luke 24:45	“Then He opened their minds so they could understand the Scriptures.”
John 10:38	“. . . even though you do not believe Me, believe the works that you may know and understand that the Father is in Me, and I in the Father.”
John 13:12	“When He had finished washing their feet, He put on his clothes and returned to his place. ‘Do you understand what I have done for you?’ He asked them.”

Why Study the Bible?

II Timothy 3:16-17

“Every Scripture is God-breathed (given by His inspiration) and profitable for instruction, for reproof and conviction of sin, for correction of error and discipline in

VI. Rule of Life: Study

obedience, [and] for training in righteousness (in holy living, in conformity to God's will in thought, purpose, and action), So that the man of God may be complete and proficient, well fitted and thoroughly equipped for every good work.”


James 1:25

“. . . truly happy people are those who carefully study God's perfect law that makes people free. . . They do not forget what they hear, but they obey what God's teaching says . . .”

The Holy Scriptures are the Word of God. We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible (Book of Common Prayer, 1979). Second Timothy gives many reasons for becoming intimate with God's Holy Word. II Tim. 3:17 describes a person whose life has been transformed. So, we see that an ultimate goal for internalizing the Scriptures is to open ourselves to God's transforming grace. As our minds and hearts are transformed, our lives will be modified to be more in line with His perfect will and we will become more like our Savior. The Book of James shows the added benefit of true happiness that we can have for studying God's Word, and obeying His teaching.

How Can Learning and Understanding the Scriptures Help Us?

- **The Bible gives us a guide for maneuvering through life.**
- **It teaches us what God expects of us.**
- **It teaches us how to live in relationship with others.**
- **The Bible is a collection of wonderful stories with meaning and morals.**
- **God's promises to us are comforting, healing and directing in troubling times.**
- **The Scriptures give us insights into God's mind so our minds can be transformed in agreement with His mind.**
- **The Bible explains what is essential for our salvation.**

	1. Discuss ways that studying the Scriptures have made a difference (or could make a difference) in your life.
	2. Read Rom. 12:1-2 and discuss how studying the Scriptures can lead to personal transformation.

VI. Rule of Life: Study

How to Study

First of all, obtain a good study Bible or Bible software. Some suggested Bibles are the New International Version (NIV), Today's New International Version (TNIV), English Standard Version (ESV) or New American Standard Bible (NASB). Be sure to get the study Bible version. Then add some useful resources such as a Bible dictionary, a Bible handbook, a Bible atlas and a complete concordance for the translation you use. All of these references are available from your local Christian bookstore or online at sites for ordering Christian books. If you do not know which ones to buy, ask your pastor to help you decide.

To avoid being overwhelmed, select a short passage to study but really work to thoroughly understand the passage. Your Bible atlas will help you to understand the location where the action took place. A good Bible handbook will tell you about the times and the culture of the passage as well as give you a short explanation of content. If you encounter a word you do not know, look it up in a Bible dictionary. The internet offers many free resources for Bible study.

Set aside about 15-30 minutes each day to study the Scriptures. Many daily Bible study books are available for this purpose. These studies usually assign a passage of Scripture and provide a short commentary to explain some aspect of the text. Also, they encourage the reader to reflect on what is learned and often to put it in practice. Dedicate a time and place for your study. Keep all of your resources nearby. Always pray before you start to study a passage. Offer God your openness to hear and inwardly digest His Word and ask that the Holy Spirit will help you to understand the Scripture and its meaning for your life.

Some families study together; some people study with a close friend. In addition to studying at home, you might want to join a Bible study group or a class that incorporates Bible study. For review, you might want to take a tour of some main passages that, together, present the "big picture" of the Bible. The Appendix of this Manual includes a list of 50 passages for that purpose. Also, other resources useful for Bible study are listed in the Appendix.

Here are questions you might answer as you study:

- 1. What does the passage actually say (as opposed to what you may have heard previously)?*
- 2. What doesn't it say?*
- 3. Who are the major players?*

VI. Rule of Life: Study

4. *What happened?*
5. *What do you know about the context?*
6. *What meaning do you get from the passage?*
7. *What do you learn about God/Jesus from the passage?*
8. *Of what use is this passage for your daily life?*



1. What are some suggested resources to have in your Bible study library?
2. Read Acts 2:42-47 and answer the six questions above (What does the passage actually say . . .)

Personal Reflection: In your journal, complete the following:



Write your Rule of Study. Before writing, reflect on what areas of study will be very helpful in maturing you as a Christian.

When all four parts of your **Rule of Life** are completed, discuss it with your clergy.

VII. Rule of Life: Evangelism

Read silently the following information and answer the questions at the end of the section.

EVANGELISM

A member of the Order must make a conscientious and constant effort to bring others into a relationship with Christ. Words and deeds can be instruments of the Holy Spirit when they are spoken and done for His sake.

Here are a few of the Scriptures that admonish us to bring others into relationship with Christ:

“Jesus came and said to them, Therefore go and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit’ (Matt. 28:19).” “Again Jesus said, ‘Peace be with you! As the Father has sent me, I am sending you’ (John 20:21).” “For what we preach is not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus’ sake (II Cor. 4:5).”

In our Baptismal Covenant, when asked “Will you proclaim by word and example the Good News of God in Christ?” we promise God, “I will, with God’s help.”

The term, evangelism, stems from the Greek word “euaggelion” that means, good news. The Good News we are to communicate is that God loves you; Christ died for you and you can choose to live for Him. This is a message that we can communicate by words and actions. In the 1945 Archbishops’ Commission on Evangelism report, evangelism was described as follows:

. . . the making known of the Gospel of the Lord Jesus Christ, especially to those who do not know it. It is a particular responsibility in the Church’s mission. We are charged to communicate that the life, death and resurrection of Jesus Christ is Good News from God. Evangelism usually involves the use of words, but not inevitably so. Identification and solidarity with people are indispensable and may themselves be forms of evangelism if they evoke a response which enables Jesus Christ to be named. . . It is essential that in evangelism the dignity of human beings is affirmed by giving them freedom to choose, without pressure. But of course there are many situations where it is right and proper for Christians to make known the Good News of Jesus Christ. Certainly it is the hope of evangelists that their hearers will be persuaded and come to faith.

[Source: Report. (1945). Towards the Conversion of England - Report of the Archbishops’ Commission on Evangelism. London: Press and Publications Board of the Church Assembly.]

VII. Rule of Life: Evangelism

The term “evangelism” is sometimes a dreaded word because of the various irritating and aggressive evangelism methods many of us have experienced. Let us take a more rational look at what evangelism really is and the role of Daughters in bringing the world to Christ.

If we do not spread the Good News, others will not know our Lord. As St. Teresa of Avila noted, "We are the hands and feet of Jesus." When Jesus called to Simon and Andrew, the fishermen, to be His disciples, He said “Come with Me, and I will make you fishers of men. (Mark 1:17).” That message extends to us today.

Many of us fear evangelism because we envision that we must be theological scholars, able to immediately answer any religious question we may be asked. If we realize that the message of Jesus is a simple one, we can let go of that fear. Even theological scholars do not know all the answers because God is a mystery. When we share the main message of the Good News of Christ along with our story of how He has affected our lives, we follow the charge of Christ. If we are asked questions we cannot answer, we can always either find the answer or refer the person to someone who knows the answer. We trust the Holy Spirit to lead us in our witness and settle the issues in the other person’s heart. We plant the seed and nurture it but God is responsible for bringing people to Him; we are not.

Here are some guidelines that will be helpful in determining how you will practice evangelism.


- 1. Pray for the lost. Pray for your friends and family who are not Christians. People will not respond positively to the Gospel unless God opens their hearts, and so we pray that the Holy Spirit will prepare persons to understand and receive Jesus Christ as Lord and Savior.*
- 2. Pray for Your church. Ask God to make the preaching and teaching clear and powerful, and to make your congregation one whose members clearly live under the power of the Gospel. Pray that newcomers will be welcomed with the love of Christ.*
- 3. Pray for yourself. Ask for grace, so that your lifestyle will not discredit the Gospel, but will be a consistent testimony to Gospel truths. Pray that God will give you a clearer vision of the eternal destinies at stake for humanity—heaven and hell. When gripped by these two realities, the love of Christ compels us to share our Savior.*
- 4. Don’t go at it alone. Much of the guilt associated with personal evangelism comes from the misguided notion that all Christians must be eloquent in Gospel proclamation. In reality, God has made each person differently. Some find it more difficult to speak up than others. This fact should lead neither to a false guilt over the lack of natural ability or spiritual gifts, nor to a shirking of*

VII. Rule of Life: Evangelism

responsibility for the souls of men and women. God's people should be encouraged to work together.

5. *Cultivate the habit of talking about your spiritual life without embarrassment. Talk with friends about what is most important. If the Savior is precious, His Name and devotion to Him will come up naturally in conversations.*

[Source: http://www.opc.org/new_horizons]

	(1) The Samaritan woman was the first evangelist in the Scriptures. Read her story in John 4: 28-42 and discuss the following: <ul style="list-style-type: none">• What “Good News” did she share?• How did the Samaritans react to her message?• Discuss ways her marital issues may have influenced her witness to others.• What was the final benefit for the Samaritans who heard Jesus?
	(2) Read John 4:35b and discuss ways that you can evangelize by word and action?



Personal Reflection: In your journal, complete the following:

Write your Rule of Evangelism.

☞☞ If you think you might take the Vow to become a Daughter of the Holy Cross, discuss your completed Rule of Life with a member of your clergy and ask for suggestions for improvement. ☞☞

VIII. Exploring the Bylaws

The Bylaws of the Order of the Daughters of the Holy Cross, Inc. are located in the DHC Handbook and in the Appendix of this guide. Answer the following questions, by reading the noted Articles in the Bylaws.

Questions	Where Found in DHC Bylaws
1. What are the 6 requirements to become a member of DHC?	Article II. Membership
2. How many members are required for a Chapter to be formed?	Article III. Organization of Chapters
3. If members are from different churches, who can be the Chapter chaplain?	Article III. Organization of Chapters
4. Who provides guidance for Junior Daughter Chapters?	Article IV. Junior Daughters of the Holy Cross
5. Who establishes the annual DHC Dues? Can Chapters have local dues? Can DHC raise funds for DHC?	Article V. Dues and Fees
6. What is the initial structure of the Order?	Article VI. Structure
7. How many persons constitute the National Board? What are the officer positions?	Article VII. National Board
8. What is one of the duties of each National officer?	Article VII, Section 4. Duties of the National Officers
9. What positions constitute the Executive Board?	Article VII, Section 5. Executive Board
10. Describe the nominations process for the DHC National Board.	Article VIII, Section 1. National Assembly
11. How is the National Chaplain selected?	Article X. National Chaplain
12. What is the procedure for amending the National Bylaws?	Article XII. Amendment



Discuss what you have gained from the journaling process.



This chapter of the manual does not have a Personal Reflection assignment.

IX. Building Unity: Chapter Project

Read silently the following information. Then plan and implement your Chapter project.

[Note: A woman preparing to enter the Order as a Daughter-at-Large should discuss possible projects with her priest and study mentor. She may do the project alone or with others.]

“For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many (Mark 10:45).”

As each woman in a Chapter or study group lives, or prepares to take, a Vow of Service, it is essential for her Chapter or study group to function as a united front and reach out to the wider Church and to the world. Earlier sections of this Manual addressed praying together and worshipping together. This section focuses on working together. Daughters-at-Large also need to reach out in a unified effort to serve the Church and the world and may unite with others in her church to provide service. Faith without works is dead (James 2:26b).

In addition to building unity, we are also called to good works by God. In Paul’s letter to the church at Ephesus, he reminded them that they were “God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do (Eph. 2:10).” From this passage we learn that not only are we called to do works (good deeds), but God has pre-ordained the work for us. For that reason, this chapter on doing service is equally pertinent to Daughters-at-Large and to Daughters who will belong to a Chapter.

Spend time in prayer and discernment and let God guide you to the project(s) He has prepared in advance for you to do. The project you do may be very small and totally completed in a very short time, or it may be the early steps of a much larger project- maybe one that involves the entire parish. Your Chapter may already have an ongoing project that all women in the study sessions work on and report about.

Project Planning

Here are ten steps to in use in planning your project:

- 1. Spend time in individual and corporate prayer and discernment. Ask God to show the Chapter, study group or Daughter-at-Large the project it or she is to do. Continue to cover the project in prayer at each step.*
- 2. Question others in the church to determine what the needs are.*
- 3. Take a look at your community to see if there are needs in your area that might be met by the Chapter, study group or Daughter-at-Large.*
- 4. Determine what interest and talents exist within the Chapter or group involved in this study.*

IX. Building Unity: Chapter Project

5. *Once the Chapter, study group or Daughter-at-Large knows what the project will be, discuss all aspects of it, making sure that all involved understand it and are committed to helping.*
6. *Think about what you really want to do and what outcome(s) you expect.*
7. *Determine your plan of action, identifying the various tasks.*
8. *Develop a schedule for implementing the project.*
9. *Make assignments for the various tasks.*
10. *Determine how to evaluate the project to know if it accomplishes what was intended (or something much better). The Project Completion Form to use in reporting this project to the National Office includes an evaluation.*

“So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up (Eph. 4:11-12).”

Your project may benefit others in your church or it may reach the wider community. Here are a few suggestions, but what you choose to do may be very different from any of these project possibilities.

- *Outreach to those in the military*
- *Letters of encouragement to ministry leaders and others in the church*
- *Outreach to the unchurched, using creative talents such as music, drama or crafts*
- *Outreach to children*
- *Parent’s Night Out (babysitting for kids and supper/entertainment for parents)*
- *Christian economics sessions*
- *Christian book study/book club*
- *Bible study for abused women*
- *Bible study for other groups*
- *Prayer walking*
- *Holding Friday Night at the Movies to show wholesome films and share Christ*
- *Establishing and maintaining a Christian library for the church/ the neighborhood*
- *Reaching senior citizens*
- *Hospital visitation and prayer*
- *Nursing home praise and worship services*
- *Visits to sick and shut-ins of the church*
- *Neighborhood parties to invite the unchurched*

IX. Building Unity: Chapter Project

- *Neighborhood prayer services*
- *Neighborhood Bible study*
- *Neighborhood Christian book club*
- *Community counseling (using the Scriptures)*
- *Assistance to disadvantaged persons*
- *Making and delivering prayer shawls/prayer blankets/prayer quilts*

After completing the project, report about it on the Project Completion Form (see Appendix). Submit this form along with the Membership Application Form.



Personal Reflection: In your journal, complete the following:

Journal on the effect that this project has had on your Christian development.

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** Other DHC forms for your use are located at www.daughtershc.org. They may be completed online and then printed or may be printed in blank form.*

Appendix: Bylaws

BYLAWS

The Order of the Daughters of the Holy Cross

Article I. Name and Vision

The name of this Order shall be “The Order of the Daughters of the Holy Cross, Inc.”

The vision of the Order is to gather Anglican women and girls into a nurturing and empowering community to serve our Lord Jesus Christ as He unites and builds up His Body, the Church.

Article II. Membership

Section 1. The Order of the Daughters of the Holy Cross is a religious Order within the Anglican Church in North America. Women belonging to jurisdictions or denominations that qualify under the Faith Statement; that have bishops, priests and deacons; adhere to the Creeds of the Church; hold Baptism and Holy Communion with the elements of bread and wine as the Sacraments instituted by Jesus Christ; and support the Faith Statement; may become full members of the Order of Daughters of the Holy Cross in the ACNA with seat, voice and vote.

Section 2. A current or former member of The Order of the Daughters of the King who is in good standing in her parish/mission shall be able to transfer her vow to The Order of the Daughters of the Holy Cross and become a charter member. She shall:

- a. Commit to support the Faith Statement of the Order.
- b. Review her personal Rule of Life.
- c. Commit to support The Order of the Daughters of the Holy Cross financially by paying dues annually.
- d. Pay a one-time enrollment fee set by the National Board. A lifetime member will also pay the enrollment fee.
- e. Be accepted as a lifetime member of the Daughters of the Holy Cross if she is a lifetime member of Daughters of the King.
- f. Commit to read the Handbook of the Order and the Candidate Study Manual and certify that she has done so.

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- g. Commit to the four-fold Vow of Prayer, Service, Study, and Evangelism in The Order of the Daughters of the Holy Cross.
- h. Make application before December 31, 2009 and be admitted before February 28, 2010.

Section 3. Each woman who seeks to become a member of The Order of the Daughters of the Holy Cross shall:

- a. Obtain the blessing of her priest.
- b. Complete a minimum of three (3) months of preparation through prayer, study and discernment under the guidance of a member of the Order. Guidance during this preparation period may be offered through a variety of media, which may include CDs, videos, interactive email, printed materials, phone calls and webcam meetings, if no member is nearby.
- c. Within the context of a service of the Church, publicly vow to live by the Rule of Life of the Order.
- d. Pay her dues promptly and support her Chapter and the Order through prayer, service, gifts and offerings to the extent she is able.
- e. Pledge to wear habitually the cross of the Order. Upon the death of a Daughter of the Holy Cross, the cross is returned to the National Board or may be buried with her. The cross is not to be worn by a non-member or to be sold.
- f. Pay the one-time registration fee set by the National Board.

Section 4. Women usually join the Order as a member of a Chapter. An individual may join as a Daughter-at-Large, but only if there is no Chapter in her congregation or within a reasonable driving distance.

Section 5. A member in good standing must be current in her dues.

Section 6. A member may resign from the Order. Her cross is returned to the National Board, and her name removed from the membership roster.

Article III. Organization of Chapters

Section 1. Three (3) women in a congregation may form a Chapter with the blessing of their priest. The priest in charge may serve as the Chapter's chaplain or assign that responsibility to another member of the clergy.

Appendix: Bylaws

Section 2. Three (3) women from different churches in qualified denominations or Anglican Jurisdictions may form a Chapter. One of the priests from among the different congregations shall serve as the Chapter's chaplain.

Section 3. A Daughter-at-Large is encouraged to seek other women in her congregation or women in other qualified denominations or Anglican Jurisdictions to form a Chapter.

Article IV. Junior Daughters of the Holy Cross

Section 1. There shall be Junior Daughters of the Holy Cross only where a Senior Chapter of the Order exists.

Section 2. Each Junior Chapter shall be guided and supported by the Senior Chapter with oversight by the National Board.

Section 3. Dues set by the National Board shall be paid annually.

Section 4. The Directress of the Junior Chapter shall be a Senior Daughter.

Article V. Dues and Fees

Section 1. The annual dues shall be set by the National Board. Lifetime members of Daughters of the King shall be accepted as lifetime members of the Daughters of the Holy Cross.

Section 2. The one-time enrollment fee shall be set by the National Board. Former Lifetime members of the Order of the Daughters of the King shall pay the enrollment fee.

Section 3. Chapters may establish local Chapter dues.

Section 4. The Daughters of the Holy Cross do not raise money in the name of the Order. Freewill gifts or donations are acceptable.

Article VI. Structure

Section 1. The national geographic structure will evolve as the Order grows. The initial structure consists of a National Board, Chapters and Daughters-at-Large.

Section 2. Groups of chapters and Daughters-at-Large in a geographic area may form an Alliance by petitioning the National Board. The purpose of an Alliance is to promote community and unity and to support Daughters in keeping their vows.

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Article VII. National Board

Section 1. All members of the National Board will be members in good standing of the Order of Daughters of the Holy Cross.

Section 2. The 2009 initial Board shall be appointed by the Formation Committee and shall consist of members of the Formation Committee that are willing to serve and others as needed to complete a twelve (12) member Board. Six will serve six-year terms; six will serve three-year terms. A National Assembly will be held on the weekend nearest September 14, 2009, (Holy Cross Day) to celebrate the official opening of the Order.

Section 3. Beginning in 2012, the Order will elect a portion of the National Board at National Assembly. Six members will continue from the 2009 Board; three members will be elected to six-year terms; three members will be elected to three-year terms. In 2015 nine new members will be elected to three-year terms.

Section 4. Beginning in 2018 and thereafter, the National Board shall consist of twelve (12) members elected at National Assembly to serve a three (3) year term

Section 5. A member may serve two (2) consecutive terms on the National Board. She must be off the Board for three years before she is eligible to serve again.

Section 6. Election of National Officers. The twelve (12) member National Board elects the National Officers within that Board. Officers shall be President, 1st Vice President, 2nd Vice President, Secretary, and Treasurer.

- a. Voting shall be by ballot, separately and sequentially for each officer: President, 1st Vice President, 2nd Vice President, Secretary, and Treasurer. The person with the highest number of votes for each position will be elected.
- b. If only one nominee is presented for an office, the election may be by acclamation.
- c. Nine (9) members of the National Board must be present to elect the National Officers.

Section 7. Duties of the National Officers

- a. President:
 1. The President shall preside at all meetings of the National Assembly, the National Board and the Executive Board.

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2. She shall appoint a Finance Chairperson and chairpersons for all other committees, subject to the approval of the National Board.
 3. She shall be *ex-officio* member of all committees.
 4. She shall perform all duties pertaining to her office; some responsibilities may be delegated to the Vice Presidents.
 5. She shall have power to fill all vacancies in the National Board with the consent of the Executive Board. Any officer or Board member so appointed shall serve for the remainder of that term.
 6. She may appoint an advisor who has previously served on the National Board of the Daughters of the Holy Cross. The Advisor shall have seat and voice but no vote.
- b. Vice Presidents:**
1. They shall perform all duties delegated by the President.
 2. In the absence of the President, the 1st Vice President, or if she is absent, the 2nd Vice President shall perform the duties of the President.
 3. In case of the resignation or death of the President, the 1st Vice President shall automatically become the President.
- c. Secretary:**
1. The Secretary shall keep all minutes of the meetings of the National Assembly, the National Board and Executive Board.
 2. She shall distribute all minutes to the National Board in a timely fashion.
 3. At each National Assembly, she shall distribute minutes from the previous Assembly.
 4. She will prepare a summary of Board actions taken and communicate it to the membership in a timely fashion.
- d. Treasurer:**
1. The Treasurer shall be bonded.
 2. The Treasurer shall oversee the finances of the Order.

Appendix: Bylaws

3. She shall maintain auditable records of all financial transactions.
4. Copies of these records will be sent quarterly to the members of the National Board.
5. She shall present a comprehensive financial report to the National Assembly.
6. If no member of the National Board is qualified to perform the duties of the Treasurer, the President with the approval of the Executive Board will appoint a qualified member of the Daughters of the Holy Cross. The appointed Treasurer will have seat and voice but no vote.

Section 8. Executive Board

- a. The elected officers of the National Board and the Chairperson of the Finance Committee shall constitute the Executive Board.
- b. The Executive Board shall conduct the business of the Order between meetings of the National Board.
- c. The Executive Board shall determine the policies of the Order, except as instructed or limited by vote of the National Board or by provisions of the Bylaws.
- d. The Executive Board shall keep the National Board informed in writing of any actions taken.

Article VIII. Meetings

Section 1. National Assembly

- a. The Order of the Daughters of the Holy Cross shall hold a National Assembly every three (3) years.
- b. This National Assembly governs the Order: It shall be composed of one (1) delegate from each Chapter and the National Board. To qualify to send a delegate, a Chapter must have a minimum of three (3) members in good standing.
 1. Each delegate is entitled to one (1) vote.
 2. Each Chapter may have an alternate who serves in the delegate's absence.

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- c. Quorum: One-third (1/3) of the registered delegates shall constitute a quorum.
- d. Nominations:
 - 1. Nominations for the National Board shall come through the Nominations Committee that is appointed by the President.
 - 2. Nominations from the floor of the National Assembly shall be accepted.
 - 3. The written consent and a statement of qualifications of the proposed nominee from the floor must be submitted to the Nominations Committee twenty-four (24) hours before nominations are opened to the Assembly.
 - 4. Eligibility: To be eligible for election to the National Board, a Daughter must be current in the payment of dues, must have held a leadership position in her Chapter or Alliance and must have been a Daughter for at least three (3) years.
 - 5. During the first six (6) years of The Order of the Daughters of the Holy Cross, service as an officer in the Daughters of the King will meet the previous leadership requirement for a Daughter's nomination to the National Board.

Section 2. National Board

- a. The National Board shall meet at least once (1) between National Assemblies.
- b. The National Board shall be notified at least one (1) month prior to the scheduled meeting.
- c. Special meetings may be called by the President or at the written request of three (3) members of the Board.
- d. Six (6) members of the National Board constitute a quorum.

Section 3. Executive Board

- a. Four (4) members of the Executive Board constitute a quorum for face-to-face or electronic meetings.
- b. The Executive Board shall be notified at least two (2) weeks prior to a scheduled meeting.

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Article X. National Chaplain

Section 1. The National President shall nominate a Bishop in the Anglican Church of North America to be the National Chaplain, with the approval of the National Board.

Section 2. He shall have seat and voice, but no vote.

Article XI. Parliamentary Authority

The rules for directing the meetings at National Assembly will be established by the National Assembly.

Article XII. Amendment

These Bylaws, as a whole or in part, may be amended at any National Assembly by a two-thirds (2/3) vote of all the registered delegates. The amendment(s) must have been submitted in writing to the chapters at least four (4) months before the National Assembly convenes.

No changes may be made to these Bylaws except by the above procedure.

Appendix: Resources



THE ORDER OF THE DAUGHTERS OF THE HOLY CROSS

Project Report Form

Mentor, Convener or Teacher: Please see that this form is completed at the end of the project and submitted with the Membership Application form.

An online version may be found at the FORMS tab on daughtershc.org.

Chapter or Daughter-at-Large Name: _____

Name of Project: _____

Purpose of Project (what is was supposed to accomplish):

Intended Audience: _____

Was this project new to the Chapter? Yes No

Short Description of Project (what you or the group actually did)

Project Evaluation

Did the project reach the intended audience? Yes No

Did the project reach your intended goal(s)? Yes No Explain.

Will this project continue? Yes No

I certify that all persons being recommended for membership on the enclosed forms participated in the implementation of this project.

Chapter President's (or Mentor's) Signature

Date

Appendix: Resources

READINGS: THE BIG PICTURE OF THE BIBLE

1. Creation, Eden & Fall (Genesis 1-3)
2. Noah & the Ark (Genesis 6-8)
3. Abraham's call (Genesis 12:1-8)
4. Abraham Offers Isaac (Genesis 22)
5. Joseph & his brothers (Genesis 37-45)
6. Moses & the Burning Bush (Exodus 1-4)
7. The Plagues, Passover & Exodus from Egypt (Exodus 7-14)
8. The Ten Commandments (Exodus 19-20)
9. "Joshua fit the battle of Jericho" (Joshua 1-6)
10. The Misadventures of Samson (Judges 13-16)
11. A Love Story (Ruth 1-4)
12. The Lord Calls Samuel (1 Samuel 3:1 – 4:1)
13. Israel Asks for a King (1 Samuel 8)
14. David & Goliath (1 Samuel 16-17)
15. David's Sin (2 Samuel 11-12)
16. David's Confession (Psalm 51)
17. Job's Plight (Job 1-3)
18. God's Response (Job 38-42)
19. The Shepherd Psalm (Psalm 23)
20. Psalms of Worship (Psalms 93-100)
21. God's Intimate Love & Care (Psalm 139)
22. Psalms of Praise (Psalms 145-150)
23. Soaring Like Eagles (Isaiah 40)
24. The Messiah as God's Suffering Servant (Isaiah 52:13-53:12)
25. The New Covenant Promised (Jeremiah 31)
26. "Zim Bones, Dry Bones" (Ezekiel 37)
27. Four Men in an Oven (Daniel 3)
28. Daniel in the Lion's Den (Daniel 6)
29. Jonah the Reluctant Preacher (Jonah 1-4)
30. The Christmas Story: I (Matthew 1:18-2:23)
31. The Christmas Story: II (Luke 1-2)
32. The Meaning of Christmas (John 1:1-18)
33. The Sermon on the Mount (Matthew 5-7)
34. "Who do you say I am?" (Mark 8:1-9:13)
35. Jesus and Nicodemus (John 3)
36. Jesus and Two Women (John 4:1-42; John 7:53-8:11)
37. The Parable of the Good Samaritan (Luke 10)
38. Three Parables of God's Love for the Lost (Luke 15)
39. The End of the Age (Matthew 24)
40. Holy Week (Mark 11:1-14:31)
41. The Passion of Christ (Mark 14:32-15:47)
42. The Resurrection: I (John 20)

Appendix: Resources

43. The Resurrection: II (Luke 24)
44. “Clothed with power” (Acts 1-4)
45. From Persecutor to Apostle (Acts 9)
46. More Than Conquerors (Romans 8)
47. Love Like God’s Love (1 Corinthians 13)
48. Good and Bad Fruit (Galatians 5)
49. Love One Another (1 John 2:28-3:21)
50. God’s Future Home for Us (Revelation 21-22)

Appendix: Resources

RESOURCES FOR UNDERSTANDING THE SCRIPTURES

INTRODUCTION TO BIBLE STUDY

Fee, Gordon D. and Douglas Stuart. *How to Read the Bible for All It's Worth (3rd)*. Grand Rapids, MI: Zondervan, 2009

INTRODUCTION TO BIBLICAL THEOLOGY

Goldsworthy, Graeme. *According to Plan: The Unfolding Revelation of God in the Bible*. Downers Grove, IL: InterVarsity, 1991.

A BIBLE HANDBOOK

Alexander, Pat, and David Alexander, eds. *Zondervan Handbook of the Bible*. Downers Grove, IL: InterVarsity, 1999.

A SINGLE VOLUME BIBLE DICTIONARY

Marshall, I. Howard, A.R. Millard, J.I. Packard, and D.J. Wiseman, eds. *New Bible Dictionary (3rd ed.)*. Downers Grove, IL: InterVarsity, 1996.

A BIBLE ATLAS

May, Herbert G., ed. *Oxford Bible Atlas*, (3rd ed.). New York: Oxford, 1984.

Rasmussen, Carl G. *Zondervan NIV Atlas of the Bible*. Grand Rapids, MI: Zondervan, 1989.

CONCORDANCE

A Complete Concordance (or, better, An Exhaustive Concordance) for your preferred translation

COMMENTARIES (NON-TECHNICAL)

“*For Everyone*” New Testament commentaries by Tom Wright published by Westminster John Knox Press

Bible Speaks Today from InterVarsity Press has volumes for both Old and New Testament books.

Catholic Commentary on Sacred Scripture series from Baker Academic based on the New American Bible translation that aims to present the best biblical scholarship in an accessible and clear form.

Appendix: Resources

OTHER RESOURCES

The Story (Published by Zondervan; ISBN: 0310923719)

This book presents the “story about God and the remarkable lengths He goes to in order to rescue lost and hurting people” in 32 brief chapters. It tells the story using the Today’s New International Version of the Bible with summaries which connect the various sections of the Bible which are read.

The Student Bible (Published by Zondervan, ISBN-10: 0310926742; ISBN-13: 9780310926740)

Containing notes by Philip Yancey and Tim Stafford, this edition of the New International Version of the Bible has a tour of the Bible with 180 readings from Scripture, each with related notes giving background and suggesting ways the passage applies today.

The Essential Bible Guide by Whitney T. Kuniholm (Published by Shaw Books (ISBN-10: 0877880743, ISBN-13: 978-0877880745).

This guide provides 100 readings which forms the basis of Scripture Union’s “Essential 100” program. For each reading there is a short reflection on the passage to help you understand it and a question to help you apply it to your life.

Bible Gateway found at www.biblegateway.com

Bible Gateway is a free service for reading and researching Scripture online in the language or translation of your choice. You search the Bible by keywords or verse, as well as other tools to enhance your study of the Bible.

NOTE: Many colleges and universities post online Bible study tools. Search for the tool by type (i.e. concordance, atlas, commentary, etc.).

Appendix: Resources

WOMEN'S DAILY STUDY GUIDES

Hundreds of study guides exist in your bookstores and online; many cover the entire year. Some of the ones online are free. Here is a short list of study guides directly specifically toward women.

A Woman of Worship: Psalms, Dee Brestin Bible Study Series with Music CD

By: Dee Brestin
More in Dee Brestin Studies Series
NexGen / 2005 / Paperback

After God's Heart: A Woman's Study on Loving and Obeying God

By: Myrna Alexander
Discovery House Publishers / 2000 / Paperback

Beautiful in God's Eyes: The Treasures of the Proverbs 31 Woman Growth and Study Guide

By: Elizabeth George
Harvest House Publishers / 2005 / Paperback

Becoming a Woman God Can Use: A Study on Esther, Woman of Faith Bible Study

By: Judith Couchman
More in Women of Faith Series
Zondervan / 2002 / Paperback

Becoming A Woman of Faith

By: Cynthia Heald
More in Becoming a Woman of... Series
Thomas Nelson / 2000 / Paperback

Becoming a Woman Who Loves: A Bible Study

By: Cynthia Heald
More in Becoming a Woman of... Series
Thomas Nelson / 2002 / Paperback

Contagious Joy, Women of Faith Bible Studies

Thomas Nelson / 2006 / Paperback

Cultivating Contentment: Women of Faith Bible Studies

More in Women of Faith Series
Thomas Nelson / 2004 / Paperback

Daily Study Bible for Women NLT Softcover

Edited By: Jill Briscoe
Tyndale House / 1999 / Paperback

Esther: It's Tough Being a Woman

By: Beth Moore
Lifeway / 2008 / Paperback

Finding Freedom From a Broken Past, Women of Faith Bible Studies

More in Women of Faith Series
Thomas Nelson / 2008 / Hardcover

Growing in Prayer , Women of Faith Bible Study

Edited By: Traci Mullins
More in Women of Faith Series
Zondervan / 1998 / Paperback

Having a Mary Spirit: Allowing God to Change Us from the Inside Out

By: Joanna Weaver
Random House, Inc / 2006 / Paperback

Hope: The Anchor for Your Soul--Women of Faith

By: Women of Faith
More in Women of Faith Series
Thomas Nelson / 2004 / Paperback

Lies Women Believe, Book & Guide

By: Nancy Leigh DeMoss
Moody Publishers / Paperback

Appendix: Resources

Living a Life of Balance, Women of Faith Bible Studies

More in Women of Faith Series
Thomas Nelson / 2005 / Paperback

Living with Passion and Purpose: A Woman After God's Own Heart Series, Luke

By: Elizabeth George
More in Woman After God's Heart Series
Harvest House Publishers / 2004 / Paperback

The Gospel of Ruth: Loving God Enough to Break the Rules

By: Carolyn Custis James
Zondervan / 2008 / Hardcover

Women Gifted for Ministry: How to Discover and Practice Your Spiritual Gifts

By: Ruth Towns, Elmer L. Towns
Thomas Nelson / 2001 / Paperback

Women of the Bible: A One-Year Devotional Study of Women in Scripture

By: Ann Spangler, Jean E. Syswerda
Zondervan / 2007 / Hardcover

A FEW OTHER DAILY READERS

Encounter with God

Scripture Union/USA
P.O. Box 215
1485 Valley Forge Road
Valley Forge, PA 19481-0215
Both online and printed daily readings. Can have daily readings e-mailed to you.

God Calling

By A.J. Russell. Ed.
Publisher: Penguin Group (USA)
ISBN-13: 9780515090260
Both online and printed daily readings.

Jesus Calling: Seeking Peace in His Presence

By Sarah Young
Publisher: Thomas Nelson
ISBN-13: 9781591451884
Published in audio also by christianaudio.com