

2022 Handbook

*The Order of the Daughters of
the Holy Cross
(DHC)*



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I. VISION

The vision 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.

II. OUR HISTORY AND PURPOSE

The Order of the Daughters of the Holy Cross was founded during a pivotal time in the history of Anglicanism. Below, read about our history, our stated purpose, our Creeds and our Faith Statement.

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 the disciplines of 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. Increasingly, she heard the Lord direct her to create a place where these Daughters could collectively continue to live out their vows. At their October meeting in Atlanta, the DOK Council voted to support Jacque's forming a committee to investigate the formation of an Anglican Order.

Jacque contacted Anglican bishops in the United States and Canada and other Anglican leaders and asked them to suggest women who might be interested in being on the Formation Committee. Throughout the Committee's work, the Common Cause council of Bishops* were invited to inform the Committee of any ways that the Committee's decisions might be in conflict with their jurisdictions.

By the end of December, eleven current or former members of The Order of the Daughters of the King (DOK) 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 (including the Diocese of Recife, Brazil), and from the Roman Catholic Church (RC). (Refer to the table for the names of the original Formation Committee members in the Appendix A on Page 21).

**The Common Cause Council of Bishops was a group of Bishops from various Anglican organizations that first met in September 2007 (refer to online site: virtueonline.org/common-cause-council-bishops-meet). Led by Bishop Robert Duncan, they were encouraged by leaders in the Global Anglican Communion to develop a conservative "Anglican Union". They anticipated that the union would be recognized by some Anglican Communion Primates and provinces. Their work led to the founding of ACNA (the Anglican Church in North America) in 2009. Bishop Robert Duncan became the first Archbishop of ACNA, and was succeeded by Archbishop Foley Beach.*

Initially, the work of the Formation Committee was conducted via email. The first time the Committee met face-to-face was over Memorial Day weekend in 2008 near Atlanta, Georgia. The 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, Committee members prayed and then spent time in silence, each 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. The following reasons were cited:

- There were three women at the foot of the cross when our Lord died. We hope to be at the foot of the cross and washed in His blood.
- Jesus commended a woman for anointing Him with oil before His death on the cross.
- Jesus first appeared to a woman when He rose from His death on the cross, and she first bore the news of His resurrection.
- Women relate to Mary as she saw her son die on the cross.

Some may wonder how we can be daughters of a cross. We are not daughters of *a cross* but of *The Holy Cross*. This unique cross is not just a material thing but represents the One Who was crucified upon it and all He came to accomplish by means of it. At the Cross, all are welcome, all are equal and equally loved, and all must bow in humility. Because of the power of the Holy Cross as a symbol, The Order of The Daughters of The Holy Cross became an all-encompassing name:

- Daughters of Jesus (our Lord and Savior, Who died on the Cross for our sins)
- Daughters of His limitless love (shown on the Cross)
- Daughters of His redeeming grace (extended from the Cross)
- Daughters of His atoning sacrifice (made on the Cross)
- Daughters of His continuing work (through the Cross)
- Daughters of New Life in Christ (beginning at the Cross)
- Daughters of the Kingdom (advancing under the Cross)

The Committee's 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 their next face-to-face meeting in Atlanta in January 2009, The Prayer of the Order was selected, the working Bylaws were drafted, and the cross of the Order was designed. David Stephens, a 14-year-old at All Saints, Tallahassee (Jacque's Crosby's Church), drafted the original design. 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.

At the final face-to-face meeting of the Formation Committee in Atlanta in June 2009, one new member from the International Province of Uganda joined the Committee. The Formation Committee displayed a prototype of the cross of the Order and then proceeded to work on editing and approving the Bylaws, the Handbook and the Candidate Study Manual (now renamed the Discernment Manual). The Committee set the Provincial annual dues and enrollment fee, and established the requirements to be a charter member (see page 14, Membership).

The Committee also defined our purpose: *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 our 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 fourfold Vow of Prayer, Service, Study, and Evangelism.*

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 (John 14.6). 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 Gospels, 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 (ecumenical) Creeds: the Apostles', the Nicene, and the Athanasian Creed.
4. We confess that the Holy Orders of Bishops, Priests and Deacons have been entrusted with safe-guarding the Church and the faith that was once for all entrusted to the saints.

THE THREE CREEDS - ACNA Prayer Book 2019

Note: What is an Ecumenical Creed?

“Ecumenical” means universal and a “creed” is a statement of beliefs. The Apostles' Creed, Nicene Creed, and Athanasian Creed confess the faith of the catholic Church: the doctrine of the Trinity, the divinity of Jesus Christ, and Christ's work of redeeming the human race. In this context, and as applied to all these Creeds, catholic refers not to the Roman Catholic Church but to the universal Church, the body of Christ.

The Apostles' Creed (ACNA)

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

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

Apostles Creed (REC)

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 Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, visible and invisible.

We believe in one Lord, Jesus Christ,
the only-begotten Son of God,
eternally begotten of the Father;
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.

For us and for our salvation he came down from heaven,
was incarnate from the Holy Spirit and the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;
He suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
And his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father [and the Son],†*
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

**This symbol refers to the Filioque clause which means “and from the Son”. At its core, the Filioque Clause teaches that the Holy Spirit eternally proceeds from both the Father and the Son.*

The Athanasian Creed

Whosoever will be saved, before all things it is necessary
that he hold the Catholic Faith.
Which Faith except everyone do keep whole and undefiled,
without doubt He shall perish everlastingly.
And the Catholic Faith is this:
That we worship one God in Trinity, and Trinity in Unity,
neither confounding the Persons, nor dividing the Substance.
For there is one Person of the Father, another of the Son,
and another of the Holy Ghost.
But the Godhead of the Father, of the Son,
and of the Holy Ghost, is all one,
the Glory equal, the Majesty co-eternal.
Such as the Father is, such is the Son,
and such is the Holy Ghost.
The Father uncreate, the Son uncreate,
and the Holy Ghost uncreate.
The Father incomprehensible, the Son incomprehensible,
and the Holy Ghost incomprehensible.
The Father eternal, the Son eternal, and the Holy Ghost eternal.
And yet they are not three eternals, but one eternal.
As also there are not three incomprehensibles,
nor three uncreated, but one uncreated,
and one incomprehensible.
So likewise the Father is Almighty, the Son Almighty,
and the Holy Ghost Almighty.
And yet they are not three Almighties, but one Almighty.
So the Father is God, the Son is God,

and the Holy Ghost is God.
 And yet they are not three Gods, but one God.
 So likewise the Father is Lord, the Son Lord,
 and the Holy Ghost Lord.
 And yet not three Lords, but one Lord.
 For like as we are compelled by the Christian verity
 to acknowledge every Person by himself
 to be both God and Lord,
 So are we forbidden by the Catholic Religion, say,
 There be three Gods, or three Lords.
 The Father is made of none, neither created, nor begotten.
 The Son is of the Father alone, not made, nor created,
 but begotten.
 The Holy Ghost is of the Father and of the Son,
 neither made, nor created, nor begotten, but proceeding.
 So there is one Father, not three Fathers;
 one Son, not three Sons;
 one Holy Ghost, not three Holy Ghosts.
 And in this Trinity none is afore, or after other
 none is greater, or less than another;
 But the whole three Persons are co-eternal together
 and co-equal.
 So that in all things, as is aforesaid, the Unity in Trinity
 and the Trinity in Unity is to be worshipped.
 He therefore that will be saved must thus think of the Trinity.
 Furthermore, it is necessary to everlasting salvation
 that he also believe rightly the Incarnation
 of our Lord Jesus Christ.
 For the right Faith is, that we believe and confess,
 that our Lord Jesus Christ, the Son of God, is God and Man;
 God, of the Substance of the Father, begotten before the worlds;
 and Man, of the Substance of his Mother, born in the world;
 Perfect God and perfect Man, of a reasonable soul
 and human flesh subsisting;
 Equal to the Father, as touching his Godhead;
 and inferior to the Father, as touching his Manhood.
 Who, although he be God and Man, yet he is not two,
 but one Christ;
 One, not by conversion of the Godhead into flesh,
 but by taking of the Manhood into God;
 One altogether; not by confusion of Substance,
 but by unity of Person.
 For as the reasonable soul and flesh is one man,
 so God and Man is one Christ;
 Who suffered for our salvation, descended into hell,
 rose again the third day from the dead.
 He ascended into heaven,
 He sitteth on the right hand of the Father, God Almighty,
 from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies
and shall give account for their own works.
And they that have done good shall go into life everlasting;
and they that have done evil into everlasting fire.
This is the Catholic Faith, which except a man believe faithfully,
he cannot be saved.

DHC IS MORE THAN AN ORGANIZATION

A religious Order is much more than an organization because joining an organization usually entails merely paying dues and enrolling, whereas joining an Order requires a period of discernment and the making of a life-long commitment.

From the beginning, being a part of the DHC Order must be Jesus' idea. He alone knows how He will mold and shape each member according to His plan and purpose for her life. With the blessing of her priest, a candidate will undergo a minimum of three months of discernment and study to test and confirm the call. Discernment comes as she takes the following steps:

- Pray
- Study the Bible, the DHC Discernment Manual and the Handbook
- Reflect with her mentor and study group members
- Seek counsel from their priest and others whose spiritual direction she trusts

When a candidate is sure of her calling, she vows to live by the Rule of Life of the Order as she participates in the *Service for Admitting Members* (www.daughtershc.org). The vow she takes is a *lifelong commitment*. When she is admitted to membership, she receives the Cross of the Order.

All who have been called into the Order have an important role to play. Some are called to be servant-leaders as modeled and taught by Jesus (Matt. 20: 25-28). Others are called to equally important roles according to their God-given gifts and talents. Regardless of one's role, participation is the privilege and responsibility of every member.

PRAYER OF THE ORDER

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 third line, "give us," was changed to "give thy Daughters."

COLORS OF THE ORDER

The colors of the Order are *white, gold and red*. *White* stands for the purity of Jesus' human life of perfect obedience. *Gold* alludes to His divinity and kingship. *Red* represents His precious blood shed on the cross for the forgiveness of our sins and for our eternal salvation.

SONG OF THE ORDER

In Christ Alone

In Christ alone my hope is found;
He is my light, my strength, my song;
This Cornerstone, this solid ground;
Firm through the fiercest drought and storm.
What heights of love, what depths of peace;
When fears are stilled, when strivings cease!
My comforter, my all in all
Here in the love of Christ I stand.

In Christ alone, who took on flesh,
Fullness of God in helpless Babe!
This gift of love and righteousness,
Scorned by the ones He came to save.
'Til on that cross as Jesus died,
The wrath of God was satisfied;
For ev'ry sin on Him was laid
Here in the death of Christ I live.

There in the ground His body lay,
Light of the world by darkness slain;
Then bursting forth in glorious day,
Up from the grave He rose again!
And as He stands in victory,
Sin's curse has lost its grip on me;
For I am His and He is mine
Bought with the precious blood of Christ.

No guilt in life no fear in death
This is the pow'r of Christ in me;
From life's first cry to final breath
Jesus commands my destiny.
No pow'r of hell no scheme of man,
Can ever pluck me from His hand;
'Til He returns or calls me home
Here in the pow'r of Christ I'll stand.

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In addition to being the title of the song, "In Christ Alone" captures the sense the Formation Committee had that Jesus Himself brought the Order into being and that His Cross and Victory give the Order all its meaning. The phrase has, therefore, become a standard close for correspondence between Daughters.

In Christ Alone (ICA) also is the title of the DHC Fund for supporting missionaries. For both the missionaries and the Daughters who support them, the work proceeds in Christ alone. In Christ alone, we find our message; in Christ alone, we are given our marching orders; and in Christ alone, we receive the strength and all other resources necessary to do the work He has given us to do.

IN CHRIST ALONE MISSION FUND

The *In Christ Alone (ICA) Mission Fund* came into being at the January 2010 meeting of the Provincial Council. It exists to give Daughters the opportunity to support missionaries. It also provides Daughters (and others) a way to make special offerings of thanksgiving, as well as memorials. Missionary support includes activities such as gaining special training for the work, as well as helping with travel and with living costs onsite. Mission endeavors may be local or global, short or long term.

Any Daughter may make a request for an *In Christ Alone Mission Fund* grant for her own mission work or for another woman missionary. She merely needs to send an application to the *In Christ Alone Mission Fund* chairperson. See forms in the Resources section of the DHC website (www.daughtershc.org).

The official **date** for the ingathering of the contributions to the *ICA Mission Fund* is September 14, Holy Cross Day. Daughters, however, may send their gifts at any time. Offerings may be sent by a Chapter or by individuals to the Treasurer of the Order. (See the Resources section of the DHC website (www.daughtershc.org) for the Treasurer's mailing address).

RULE OF LIFE OF THE ORDER

Perfecting Holiness: A Path Forward

God's desire is for every Daughter to become more Christ-like and live in a closer relationship to Him. A common Rule of Life is a structure of daily and weekly practices to transform our lives through the love of God and our neighbor. Our Rule of Life gives us a path forward to live a more consistent and fruitful Christian life, as well as to make us more available to receive what God in His mercy seeks to give us.

A rule of life is a list of spiritual practices that bring the various aspects of life into an increasingly intentional consideration of our Lord's will and direction. It is not a spiritual wish list but a realistic attainable minimum standard of what can be done without fail. Each Daughter's Rule reflects the realities of her own life. It should be carefully and prayerfully developed; it should also be reviewed and revised as she grows spiritually. By slowly adding disciplines, her Rule provides the path forward for perfecting holiness, as Scripture exhorts us to do (2 Cor. 7:1).

The Rule of Life of The Order of the Daughters of the Holy Cross

PRAYER

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

Included in her daily prayer are prayers for the spread of Christ's Kingdom, for God's blessing upon the members of the Order, for the clergy, and for the spiritual growth of the parish or mission to which she belongs.

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" (Matt. 25:40).

STUDY

A member of the Order consistently studies the Holy Bible in order to gain wisdom, understanding, discernment, and strength.

EVANGELISM

Daughters are chosen by Jesus Christ and called to be ministers by the gift of God's grace. In their words and actions, Daughters should be passionate about proclaiming the Good News of Jesus Christ and what He has done for all. Through the spiritual practice of evangelism, they seek, name and celebrate Jesus' loving presence in the lives of all whom they touch. We pray that our circle of influence for His Kingdom will expand so that all will come to know Jesus Christ as their Savior.

III. PROCEDURES

TAKING A VOW

DHC is a community of women who have vowed to live under the Order's Rule of Life. In the context of this community, God lovingly draws each Daughter closer to Himself through her commitment to prayer, service, study, and evangelism.

In human terms, a lifelong vow is impossible. How do we know what might happen? How can we manufacture the perseverance and strength it would require? That is why it is important to remember that becoming a member of the Order is God's idea. With God, all things are possible (Matt. 19:26). The things that He asks of us, He gives the power to do.

Our vow is an expression of trust in the One who has given the call rather than in the strength or faithfulness of the one who has responded. God Himself will hold on to us, forgive us when we fall short, and keep us in the Way.

MEMBERSHIP

The Order of the Daughters of the Holy Cross (DHC) welcomes those women whom the Lord has called into membership. Although DHC is a religious Society within the Anglican Church in North America (ACNA), membership in an ACNA member church is not a requirement for membership in the Order. The criteria that determine eligibility or membership are that the woman herself and the denomination to which she belongs both affirm and adhere to the Faith Statement of the Order.

If a Daughter moves to a church that does not adhere to the Faith Statement of the Order, she may retain her membership within the Order as a Daughter-at-Large (DAL) but she may not begin a chapter there. A Daughter-at-Large is an individual member of the Order who is not a member of a chapter. The Transition form to transition a Daughter-at-Large can be found in the Resources section on the DHC website (www.daughtershc.org).

Becoming a Member of The Order of the Daughters of the Holy Cross

Each woman considering membership is strongly encouraged to use the Service for Beginning the Three-Month Period of Discernment found in the Resources section of the DHC website (www.daughtershc.org).

1. A woman must be a member of an Anglican jurisdiction or a denomination that qualifies under the Faith Statement of the Order.
2. She must obtain the blessing of her priest to begin the discernment process.
3. Before being admitted to the Order, a candidate must undertake a minimum of three months of preparation through discernment and study under the guidance of a member of the Order. Guidance during this preparation period may be offered through a variety of media* if no member is nearby.
4. If the candidate is transitioning from being a member of the Daughters of the King (DOK), the discernment period will be four weeks. She will need to do the following:
 - Submit an Intent for Training Candidate form signed by her priest
 - Read the DHC Handbook
 - Complete the section of the Discernment Manual pertaining to study
 - Write her Rule of Life and discuss it with a member of her clergy
5. Within the context of a service of the church, a candidate must publicly vow to live by the Rule of Life of the Order, using the Service for Admitting Members found in the Resources section on the DHC website (www.daughtershc.org).
6. A candidate is admitted to the Order as a member of a chapter. An individual may, however, be admitted as a Daughter-at-Large if there is no chapter in her congregation.
7. Three women in a qualified congregation may form a chapter with the authorization of their priest. The priest in charge may serve as the chapter's chaplain or assign that responsibility to another member of the clergy.
8. If a candidate has joined as a Daughter-at-Large member, she is encouraged to seek other women in her congregation to form a chapter.
9. A member of the Order commits to pay her Provincial annual dues promptly. She also commits to support her chapter and the Order through prayer, service, gifts, and attendance at chapter meetings to the extent she is able.

*Media may include CDs, videos, interactive email, printed materials, phone calls, face-to-face meetings and through electronic means.

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.

A prayer that some Daughters use as they put on their cross is: *We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world.* Each Daughter may devise her own prayer based on Scripture, a favorite hymn, or the leading of the Holy Spirit.

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

The Cross of the Order is worn only by members of DHC. A Daughter's cross is a symbol to those she meets that she is a Christian. The beauty of its unique design is often an opening for evangelism as people she meets comment or ask about it. 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.

SYMBOLISM OF THE CROSS

The *arms* resemble Easter lilies, signifying the victory that transformed a means of torture and shameful death into our gateway to heaven.

The *circle* 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* signify the four-part Rule of Life of the Order:

Oratio, Prayer

Servitium, Service

Studium, Study

Evangelium, Gospel (Good News)

INACTIVE MEMBERSHIP

Inactive membership comes about in several ways. First, a Daughter may have relocated and the Provincial Council is unable to contact her. Second, her Provincial annual dues could have lapsed more than a calendar year. Finally, a Daughter may resign from the Order, but since she has taken a life-long vow, this should only be done after serious prayer. Procedures for resignation follow:

- The member should meet with her priest and if in a chapter, she should meet with her chapter President.
- The Chapter President will collect the Daughter's cross to return it to the Order's Membership Chair along with the completed Transition Form. A Daughter-at-Large is to complete the Transition form and return her cross to the Order's Membership Chair. Crosses and forms are to be sent to the address on the form, which can be found in the Resources section on the DHC website (www.daughtershc.org).

The procedure for an inactive Daughter to be reinstated is:

- Meet with her priest.
- Meet with the Chapter President provided she is not a Daughter-at-Large.

- Rewrite her rule of life and review it with the chapter chaplain.
- Pay current Provincial annual dues.

CHAPTERS: THE BACKBONE OF THE ORDER

The Order of the Daughters of the Holy Cross was founded to give women an opportunity to respond to the Lord’s call to grow in their faith through Prayer, Service, Study, and Evangelism. While it is possible to become a member of DHC as a Daughter-at-Large, individuals will find greater benefit from sharing our common Rule of Life in a chapter.

When Daughters meet and pray together, it provides them the maximum opportunity for support, encouragement, and accountability. Burdens are lighter, and blessings are magnified when shared. To echo the Psalmist, *How good it is when brethren dwell together in unity for there God commanded the blessing, even life forevermore (Ps. 133: 1 & 3b - KJV).*

It is essential that each member be dedicated to protecting and preserving the unity of the Order. Being in community gives many occasions whereby each one can deny herself and in humility consider others better than herself (Phil. 2:3). Daughters grow in Christ-likeness by serving and praying for one another. chapter meetings, therefore, are the glue that holds the Chapter 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 give up meeting together.”

Chapters must have a minimum of three members. Officers of the chapter can be elected or may volunteer for a specific position. If there is no Chapter President, a member can be designated to be the Acting President. She will temporarily fill the role of the Chapter’s President. If no member wishes to fill that role, then a member must be designated to be the email contact for the chapter in order to receive communications from the Provincial Council. The women forming a chapter may be Daughters-at-Large and/or women who are interested in doing the three-month period of discernment and study. They may be from one or several ACNA congregations in close proximity.

PROCEDURES FOR FORMING A CHAPTER

1. A DHC member or prospective member will obtain the blessing of the priest of her church to form a chapter.
2. Download and print the Intent to Create a Chapter form found in the Resources section on the DHC website (www.daughtershc.org).
3. Mail the form to the Provincial Membership Chair at the address on the bottom of the form.
4. If there are no active DHC members in the church, the prospective member may request that the Provincial Membership Chair designate a current DHC member from elsewhere as the study mentor for the group. The mentor/trainer will conduct the three-month period of discernment and study. The mentor/trainer will download the Training Attendance Record form found in the Resources section of the DHC website (www.daughtershc.org) to keep a record of each candidate’s attendance during training.

5. The mentor/trainer needs to complete and send the following forms to the Provincial Treasurer:
 - a. Application for a Chapter Charter
 - b. Application for Membership completed by each member
 - c. Training Attendance Record
 - d. Project Report (*not applicable for Daughters of the King*)
 - e. The appropriate amount of fees the candidates need to submit - preferably as one check, money order, cashier's check or electronically.

Please allow four weeks for the processing of the application materials and the mailing of the membership cards, crosses, and the Chapter Charter. Keep this in mind when setting a date for the Service for Admitting Members. All forms are available in the Resources section of the DHC website (www.daughtershc.org). Any incomplete forms will be returned for completion and could delay the chapter institution or a member's admission date.

Chapters may write bylaws that govern the operation of the chapter. No provision in the chapter bylaws shall conflict with provisions in the Provincial bylaws. When a change of officers occurs in a chapter, a Change of Officers form, found in the Resources section of the DHC website (www.daughtershc.org), is to be sent to the Provincial Membership Chair.

Each chapter has a chaplain - either a priest or deacon, from the congregation or one of the 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 details of their relationship, establishing precedents as to whether the chaplain attends meetings, how service projects are chosen and implemented, how parish prayer needs are communicated to the Daughters, the scheduling of retreats or quiet days, and any other aspects related to their mutual building up of the Body of Christ.

AREA GATHERINGS

While not required, groups of chapters and daughters-a-large within a given geographic area are encouraged to get together to promote community. This type of get-together is informal. They might consist of Quiet Days, Fun Days, Teaching Days, Special Speakers, Retreats, or a simple sharing of chapter studies or service projects. Chapters could take turns planning get-togethers, thinking of each one as service provided to their fellow sisters. The organizer/planner might ask her priest to celebrate Eucharist. A registration fee could be charged to cover the expenses.

INACTIVE CHAPTERS

If the church where a chapter is located closes, or some other unforeseen event happens that terminates the relationship between the church and the existing chapter, the members of the chapter may become daughters-at-large. When this happens, a chapter member must return the Chapter Charter to the Provincial Membership Chair as well as Transition report forms for each member. Forms are to be sent to the address on the form, which can be found in the Resources section on the DHC website (www.daughtershc.org).

If a chapter's membership falls below three, the Provincial President and Provincial Membership Chair will support the chapter as they work together to discern the Lord's plan for the chapter. The chapter

will be placed on provisional status for two years to give it time to acquire more members. If no new members have been admitted and no discernment and study period is currently being held, at the end of two years, the chapter will be listed as inactive. The members will be listed as daughters-at-large and will not have a vote at the Provincial Assembly.

The Chapter may be reactivated in the future by following these procedures.

1. Three members who are daughters-at-large and in good standing need only notify the Provincial Membership Chair.
2. For inactive members, or those not in good standing, please refer to Page 13 of this Handbook. Once the three members have been reinstated, the Provincial Membership Chair need to be notified by email or phone.

If there is a discernment period in progress, no action will be taken until the period ends. If the membership of the chapter is brought up to three or more, the provisional status will be removed. However, if there are only two new chapter members, the chapter will again be placed on provisional status for another two years.

VIRTUAL MEMBERS AND CHAPTERS

When a member of a chapter moves to an area where there are no chapters of The Daughters of the Holy Cross, she may maintain her membership in her former chapter as a virtual member until she is able to start a chapter in her new congregation. Any chapter may also “adopt” a daughter-at-large as a virtual member of the chapter until she is able to start a chapter in her congregation.

In either case, the chapter must send a Transition Report form to the Provincial Membership Chair to document the virtual member’s change in status. Forms are available online in the Resources section of the DHC website at (www.daughtershc.org).

Some ways virtual members can stay integrated with the chapter are the following:

- Maintain regular phone, mail and/or email contact
- Receive and contribute to the chapter Prayer List
- Send and receive birthday greetings
- Provide a devotional for the chapter meeting
- Send answers to discussion questions for studies done by the chapter
- Have virtual member’s picture displayed at all meetings

Virtual Chapters

Under the guidance of the Provincial Daughter-at-Large Chair, three or more daughters-at-large, may form a virtual chapter. These women may be from different cities and states and therefore will not hold face-to-face meetings. The virtual chapter chaplain will ideally be connected to one of the members of the chapter, but can be from a different geographical location. The virtual chapter will have either a President, an acting President or an email contact who will be the facilitator of the virtual meetings. Upon the Institution of the virtual chapter, the Provincial Membership Chair will issue a Charter and the members’ status will change from daughters-at-large to chapter members. The virtual chapter will have all the rights and privileges of other chapters of the Order.

IV. APPENDIX A

FORMATION COMMITTEE MEMBERS/FIRST PROVINCIAL COUNCIL

Member	A Member Of	Served*	First Officers
Kathy Aspden	<i>CANA</i>	12/07 – 9/09	
Charlotte Barrett	<i>Recife, Brazil Southern Cone</i>	12/07 – 9/09	Treasurer
Patricia Barnidge	<i>Uganda</i>	6/09 – 9/09	
Jacque Crosby	<i>Kenya</i>	12/07 – 9/09	President
TeriLyn Dillon	<i>San Joaquin Southern Cone</i>	12/07 – 9/09	Secretary
Marianne Freehling	<i>AMiA</i>	12/07 – 9/09	
Barbara Schaeppi Hildreth	<i>APA & AMiA</i>	12/07 – 9/09	
Jean Marani	<i>Kenya</i>	12/07 – 6/09	
Anne McCracken	<i>CANA</i>	12/07 – 5/08	
Carlene Riley	<i>CAN</i>	10/08 – 9/09	
Gail Wacker	<i>Uganda</i>	12/07 – 9/09	2 nd Vice President
Julianne Wahtola	<i>REC</i>	12/07 – 9/09	1 st Vice President
Jean Williams	<i>Kenya</i>	12/07 – 9/09	
Kathy Wohnoutka	<i>RC</i>	12/07 – 6/08	

The Bylaws of The Order of the Daughters of the Holy Cross

(Approved by 4th Provincial Assembly / May, 2022)

Article I. Name and Vision

Section 1. The name of this Order shall be “The Order of the Daughters of the Holy Cross, Inc.” (DHC).

Section 2. The vision of the Order 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.

Section 3. The Order of the Daughters of the Holy Cross is a religious society within the Anglican Church in North America (ACNA).

Article II. Membership

Section 1. 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 (4) 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. “Catholic Creeds” refers to the Creeds of the Universal Church.
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.

Section 2. Women who belong to a jurisdiction or denomination that qualifies under the Faith Statement and who personally support this Faith Statement, may become members of The Order of the Daughters of the Holy Cross.

Section 3. Each eligible 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 to start the discernment process.
- b. Complete a minimum of three (3) months of discernment through prayer and study 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 DHC Provincial annual dues promptly and support her Chapter and the Order through prayer, service, gifts, and offerings to the extent she is able.
- e. Pledge to habitually wear the cross of the Order. Upon the death of a Daughter of the Holy Cross, the cross is returned to the Provincial Council Membership Chairperson 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 enrollment fee set by the Provincial Council.
- g. Submit an Application for Membership signed by her priest and DHC Chapter President (if applicable).
- h. If a woman is a member of Daughters of the King, she may transition into the DHC. During a discernment period of four (4) weeks, the candidate must:
 1. Complete and submit the Letter of Intent, including the clergy signature
 2. Read the DHC Handbook
 3. Complete the section of the Discernment manual pertaining to Study
 4. Write her Rule of Life and discuss it with a member of her clergy

Section 4. A woman is admitted to the Order as a member of a Chapter. An individual may be admitted 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 DHC Provincial annual dues.

Section 6. If a member is doing acts that are damaging to The Order, the Chapter President will refer the matter to the chapter chaplain, who in turn may refer the matter to the Provincial Chaplain. In the case of a Daughter-at-Large being so involved, the matter should be referred to the Provincial Chaplain.

Section 7. A member may resign from The Order. Her cross is to be returned to the Provincial Council Membership Chairperson.

Section 8. The name of every Daughter shall be permanently maintained in the database. The status of Daughters who have died is "Deceased." The status of members in good standing is "Active." The status of those who have received a membership number, but who are not deceased or active, is "Inactive." Women who are inactive because of resignation or prolonged non-payment of DHC Provincial annual dues may become active again by following the current procedures in the DHC Handbook.

Article III. Organization of Chapters

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

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. Chapters may also have non-local, or virtual, members.

- a. A Daughter who moves may continue as a member of the Chapter from which she has moved by following the procedures in the DHC Handbook.
- b. A Daughter-at-Large may be “adopted” as a virtual member of a Chapter by following the procedures in the DHC Handbook.

Section 4. If a Chapter's membership falls below three (3) members in good standing, the DHC Membership Chairperson shall initiate the Provisional Status procedures given in the DHC Handbook. If the Chapter ultimately dissolves, the remaining Daughter(s) continue(s) to be (a) member(s) of the Order and become(s) (a) Daughter(s)-at-Large.

Section 5. 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.

Section 6. Three (3) or more Daughters-at-Large may form a Virtual 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 Provincial Council.

Section 3. Dues set by the Provincial Council 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 DHC Provincial annual dues shall be set by the Provincial Council.

Section 2. The one-time enrollment fee shall be set by the Provincial Council.

Section 3. Lifetime membership dues for those under 68 years of age and separate Lifetime membership dues for those 68 years of age or over shall be set by the Provincial Council.

Section 4. Chapters may establish local Chapter dues.

Section 5. 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 consisted of a Provincial Council, Chapters, and Daughters-at-Large.

Section 2. Groups of Chapters and Daughters-at-Large in a geographic area are encouraged to come together to promote community and unity and to support Daughters in keeping their Vow.

Article VII. Provincial Council

Section 1. All members of the Provincial Council will be members in good standing of The Order of the Daughters of the Holy Cross.

Section 2. All members of the Provincial Council shall sign the Conflict-of-Interest Statement required by the IRS.

Section 3. All members of the Provincial Council shall sign an Anti-discrimination and Harassment Policy insurance form.

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

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

- a. However, the term of office of members elected to Provincial Council at a postponed Assembly may be adjusted according to the date of the election.

Section 5. A member may serve two (2) consecutive terms on the Provincial Council. She must be off the Council for three (3) years before she is eligible to serve again.

Section 6. Election of Provincial Officers. The twelve- (12) member Provincial Council elects the Provincial Officers within that Council. Officers shall be President, Vice President, Secretary, and Treasurer.

- a. Voting shall be by ballot, separately and sequentially for each officer: President, Vice President, Secretary, and Treasurer. The person with the highest number of votes for each position will be elected.
- b. If only one (1) nominee is presented for an office, the election may be by acclamation.
- c. Nine (9) members of the Provincial Council must be present to elect the Provincial Officers.
- d. The Provincial Council will be installed during the Provincial Assembly where they are elected. They will officially take office on the following January 1.
- e. The Provincial Council will be installed during the Provincial Assembly where they are elected. They will officially take office on the following January
 1. If it is necessary to hold the Assembly in a month other than September, they will take office at the beginning of the following quarter.

Section 7. Duties of the Provincial Officers

- a. President:
 1. The President shall preside at all meetings of the Provincial Assembly, the Provincial Council, and the Executive Board.
 2. She shall appoint a Finance Chairperson and chairpersons for all other committees, subject to the approval of the Provincial Council.
 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 President.
 5. She shall have power to fill all vacancies in the Provincial Council with the consent of the Executive Board. Any officer or Council member so appointed shall serve for the

remainder of that term.

6. She may appoint an Advisor who has previously served on the Provincial Council of the Daughters of the Holy Cross. The Advisor shall have seat and voice but no vote.
 7. The President will establish standing committee(s) as needed.
- b. Vice President:
1. She shall perform all duties delegated by the President.
 2. In the absence of the President, the Vice President shall perform the duties of the resident.
 3. In case of the resignation or death of the President, the Vice President shall automatically become the President.
- c. Secretary:
1. The Secretary shall keep all minutes of the meetings of the Provincial Assembly, the Provincial Council and Executive Board.
 2. She shall distribute all minutes to the Provincial Council in a timely fashion.
 3. At each Provincial Assembly, she shall distribute minutes from the previous Assembly.
 4. She will prepare a summary of Council actions taken and communicate it to the membership in a timely fashion.
 5. She shall keep a permanent file of all original official documents pertaining to the Order.
- d. Treasurer:
1. The Treasurer shall oversee the finances of the Order.
 2. She shall maintain auditable records of all financial transactions.
 3. Copies of these records will be sent quarterly to the members of the Provincial Council.
 4. She shall present a comprehensive financial report to the Provincial Assembly.
 5. If no member of the Provincial Council 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 Provincial Council 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 Provincial Council.
- c. The Executive Board shall determine the policies of the Order, except as instructed or limited by vote of the Provincial Council or by provisions of the Bylaws.
- d. The Executive Board shall keep the Provincial Council informed in writing of any actions taken.

- e. All Executive Board members, as well as any other Council member with signing authority on The Order's accounts, shall be bonded.

Section 9. Concerning incapacity of a Provincial Council Member

- a. If three Provincial Council members have significant concerns regarding the physical or mental capacity of a Provincial Council member, they shall notify the Provincial President who will consult with the Provincial Chaplain to assist in addressing the concerns.
- b. If three Provincial Council members have significant concerns regarding the physical or mental capacity of the Provincial Council President, they shall consult with the Provincial Chaplain to assist in addressing the concerns.
- c. If three Provincial Council members have significant concerns regarding the physical or mental capacity of the Provincial Chaplain, they shall notify the Provincial President who may consult with the Archbishop/Primate to assist in addressing the concerns.

Section 10. Expenditures

- a. No Provincial Council member shall be paid for their volunteer services. Only approved expenses shall be reimbursed.

Article VIII. Meetings

Section 1. Provincial Assembly

- a. The Order of the Daughters of the Holy Cross shall hold a Provincial Assembly every three (3) years as close as possible to Holy Cross Day, September 14. The Provincial Assembly may be postponed at the recommendation of the Provincial Council with the approval of two-thirds (2/3) of the chapter presidents.
- b. The Provincial Assembly governs the Order: It shall be composed of one (1) delegate from each Chapter and the members of the Provincial Council. Delegates must be members in good standing of the DHC. To qualify to send a delegate, a Chapter must have a minimum of three (3) members in good standing. Chapters with Provincial Council member(s) are still entitled to a delegate from their chapter.
 - 1. Each delegate is entitled to one (1) vote. Each chapter that sends a delegate is entitled to only one vote. If a member of a Chapter is also a member of Provincial Council, she is not entitled to a vote, unless she serves as the Chapter's delegate.
 - 2. Each Chapter may have an alternate who serves in the delegate's absence
 - 3. Quorum: One-third (1/3) of the registered delegates shall constitute a quorum
 - 4. Nominations:
 - a. Nominations for the Provincial Council shall come through the Nominations Committee that is appointed by the President.
 - b. Nominations from the floor of the Provincial Assembly shall be accepted.
 - c. 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.

- d. Eligibility: To be eligible for election to the Provincial Council, a Daughter must be current in the payment of DHC Provincial annual dues, must have demonstrated leadership qualities in her Chapter or on a Council Committee and must have been a Daughter of the Holy Cross for at least three (3) years and must have the consent of her priest or Chaplain.

Section 2. Provincial Council

- a. The Provincial Council shall meet at least once (1) a year.
- b. The Provincial Council 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 Council.
- d. Six (6) members of the Provincial Council 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.

Article IX. Provincial Chaplain

Section 1. The Provincial President, after consultation with the Archbishop/Primate, shall nominate a Bishop in the Anglican Church in North America to be the Provincial Chaplain, with the approval of the Provincial Council.

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

Article X. Parliamentary Authority

Parliamentary Authority will be set by the Provincial Council prior to Provincial Assembly business.

Article XI. Amendment

These Bylaws, as a whole or in part, may be amended at any Provincial Assembly by a two-thirds (2/3) vote of all the registered delegates. The amendment(s) must have been submitted electronically or in writing to the Chapters at least four (4) months before the Provincial Assembly convenes. Approved amendments go into effect immediately following the end of the Provincial Assembly. No change may be made to these Bylaws except by the above procedure.