Daughters of Mary, 
Mother of Israel’s Hope

“The Canticle of Simeon

‘Messengers of Hope to all who are longing for a sign of God’s Mercy’

— His Eminence Raymond Leo Cardinal Burke

The Canticle of Simeon

Now dismiss Thy servant, O Lord, in peace, according to Thy word: for mine own eyes have seen Thy salvation, which Thou hast prepared in the sight of all the peoples, a light to reveal Thee to the nations and the glory of Thy people Israel.

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Our Charism in Brief . . .

In a word: Hope

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The Reason for Our Hope . . .
The Birth of the Messiah for the World!

ONE VERY HOLY DAY, about 2,000 years ago, an Infant was brought to the Temple in Jerusalem, held by His Mother, Mary, who, together with her husband, Joseph, had come, according to the Law of Moses, to offer Him to God. In the Temple that day was a righteous, devout Jew named Simeon. It had been revealed to Simeon by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah, the consolation—the hope—of Israel and our hope. Seeing Mary and Joseph with the Child, the very One for whom all Israel waited, Simeon took the Infant in his arms and praised God in these immortal words, recorded for all time in the Gospel of St. Luke:

Now dismiss Thy servant, O Lord, in peace, according to Thy word:
For mine own eyes have seen Thy salvation,
Which Thou hast prepared in the sight of all the peoples,
A light to reveal Thee to the nations
and the glory of Thy people Israel.
(St. Luke 2:29-32)

Simeon’s prayer has been recited and sung through the ages by millions of the faithful together with religious, priests, bishops and popes and has become the night prayer of the Church (Compline), known in Latin as the Nunc Dimittus, taken from the first two words of the canticle, “Now dismiss . . . “.

The Presentation of our Lord in the Temple, which our beloved Saint John Paul II fittingly chose as the “Day of Consecrated Life,” is a glorious feast day for the Daughters of Mary, Mother of Israel’s Hope.
Our Beginnings . . .

As a young Jewish woman of nineteen, our Foundress, Rosalind Moss, now Mother Miriam of the Lamb of God, was deeply and strangely affected by the news that nuns had permission to shorten their habits to knee length. The subject of nuns and their dress was foreign to this young New York business woman who had not identified with any faith apart from her own Jewish heritage. Yet that singular news item “ripped through (her) like an electric bolt” and more amazingly still, became her deep and immediate loss, a loss she never forgot.

Twenty-six years later, following an unimaginable journey which led Rosalind to discover the Jewish Messiah first through Evangelical Protestantism and ultimately in the fullness of the Catholic Church, she found in herself an intense longing to “restore the years the locusts had eaten with an order of sisters that would return the hemline to the floor and the habit to the world as the glorious sign to God that it is.”

In 2008, at the invitation of Cardinal Raymond Leo Burke, then Archbishop of St. Louis, Missouri, the Daughters of Mary, Mother of Israel’s Hope took root.

Following Archbishop Burke’s departure for Rome to head the Apostolic Signatura under Pope Benedict XVI, the community moved to Tulsa under the kindly patronage of His Excellency Bishop Edward James Slattery under whom, on the Feast of Our Lady’s Nativity, September 8, 2011, we were decreed a Public Association of the Faithful.

Our Charism: *Ora et Labora* (To Pray and To Work) . . .

(1) *Ora: Our Prayer Life*

In his most excellent commentary on the Rule of Saint Benedict, Dom Paul Delatte writes:

“*Religion is a moral virtue, the most noble of all the moral virtues, and is akin to justice. It disposes us to pay God the worship that is His due.*”

As a contemplative-active congregation of Benedictine Sisters, we are drawn by an intense love of God to live a life that is defined and animated by such worship. We recognize the importance of the interior life as the foundation and bulwark of our entire life. As such, it is our daily pursuit to nurture and develop

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1 The Rule of St. Benedict, by Rev. Dom Paul Delatte, Wipf and Stock Publishers, p. 132
the interior life both individually and collectively through vocal and mental prayer, meditation, spiritual reading (Lectio Divina), adoration, and, most importantly, liturgical prayer, that of the Divine Office, which St. Benedict calls the Opus Dei (the Work of God) to which nothing is to be preferred.

In our desire to “put our arms around the world,” one soul or family at a time, we walk and pray through neighborhood streets, parks and wherever Our Lord leads, reaching out as Messengers of Hope to individuals and families with the love, mercy and truths of our glorious Faith.

(2) Labora: Our Apostolate

The mystery of the Presentation of Jesus in the Temple is at the heart of our apostolic mission:

❖ As the Blessed Virgin Mary, accompanied by Saint Joseph, presents the Messiah, Jesus, to each soul, as she did to Simeon in the Temple, we too desire to receive the Child Jesus from the arms of His Blessed Mother, to help others to do the same, and so to find hope.

❖ Simeon’s proclamation of Jesus Christ, the Light of the Nations and the Glory of Israel, to the Eternal Father, prefigures the presentation of the Atoning Lamb from the altar of the Cross to that same Eternal Father, the very mystery renewed daily in the Holy Sacrifice of the Mass.

In communion with the Immaculate Heart of Mary, pierced by a sword of sorrow, we respond by offering ourselves to the Father together with the Atoning Lamb in the Holy Sacrifice of the Mass, and so help others to find at the altar the well-spring and the summit of the entire Christian life.

❖ And as Anna, the Daughter of Phanuel “gives thanks to the Lord; and speaks of Him to all who look for the redemption of Israel” (St. Luke 2:36), we seek to imitate Anna’s zeal through works of evangelization, catechesis and the vision of a Catholic culture of goodness, beauty, truth, and life.

In his address to Consecrated Men and Women on the Feast of the Presentation of the Lord, February 2, 2007, Pope Benedict XVI said,

“Just as the elderly Simeon and Anna longed to see the Messiah before they died and spoke of him “to all who were looking for the redemption of Jerusalem” (cf. Lk 2:26,38) so also in our time, especially among young people, there is a widespread need to encounter God.”

In that same address, Pope Benedict XVI wonderfully stated:

Those who are chosen by God for the consecrated life make this spiritual longing their own in a definitive way. In it, in fact, they have one expectation: the Kingdom of God: that God reign in our will, in our hearts, in the world. In them burns a unique thirst for love which can be quenched by the Eternal One alone.

By their example they proclaim to a world which is often bewildered but, in fact, increasingly in search of meaning, that
God is the Lord of life and that his “steadfast love is better than life” (Ps 63[62]: 4[3]).

By choosing obedience, poverty and chastity for the Kingdom of Heaven, they demonstrate that any attachment or love for people and things is incapable of definitively satisfying the heart; that earthly existence is a longer or shorter period of waiting for the “face-to-face” encounter with the divine Bridegroom, an expectation to be lived with an ever vigilant heart, to be ready to recognize and welcome Him when he comes.

Consecrated life, therefore, is by its nature a total and definitive, unconditional and passionate response to God (cf. Vita Consecrata, n. 17). And so, when one renounces everything to follow Christ, when one gives to him all that one holds most dear, braving every sacrifice as did the divine Teacher, the consecrated person who follows in Christ’s footsteps necessarily also becomes “a sign of contradiction,” because his/her way of thinking and living is often in opposition to the logic of the world, as it is almost always presented in the media.

Indeed, in choosing Christ we let ourselves be “conquered” by Him without reserve. How many people thirsting for the truth are struck by this courage and attracted by those who do not hesitate to give their life, their own life, for their belief?²

**Our Patron Saints . . .**

✠ **Our Lady of Guadalupe**

Our Blessed Lady, who appeared to Saint Juan Diego in 1531, was wonderfully named by Saint John Paul II, “Mother of Hope” and “Mother and Evangelizer of America.” She indeed has become our Protectress and Mother beyond all we could have asked or thought.

✠ **Saint Joseph**

How then, could we not also put ourselves under the blessed patronage of Glorious Saint Joseph, Spouse of the Blessed Virgin, Protector of the Holy Family, of the Universal Church, and of all religious!

² Ibid.
Saint Francis de Sales and Saint Benedict

Our very first patron was Saint Francis de Sales, Doctor and Bishop of the Church, who was born in 1567, just 36 years after Our Lady of Guadalupe appeared on the other side of the Atlantic. It was Our Lady who led us to Saint Francis de Sales, and he in turn who led us to Saint Benedict!

In embracing the Rule of Saint Benedict, we have taken the full Benedictine habit and delight in growing daily in the school of the Lord’s service.

Who may enter?

God has built into women in particular, an enormous desire and an ability to love, to nurture, to absorb the sufferings of others, and to unite their sufferings to those of the Divine Savior. We desire to assist women of all ages who are called to religious life, to become “mothers to the world,” leading all to the Mother of mothers who is our refuge and path to God.

A woman seeking to enter must:

- be 18 years of age or older;
- be a single Catholic in a state of grace;
- love the Church and all Her teachings (one cannot impart what she does not love);
- be able to participate heartily in the schedule and activities of the community;
- be free of financial debt and family responsibility;
- be flexible, self-sacrificing, not given to gossip or negative speech, able to come under instruction and correction, and to maintain a spirit of generosity and joy;
- have a disposition suited for the living out of our charism in community;
- be in good health—physically, spiritually, mentally, and emotionally;
- desire to be a Messenger of Hope bringing the love and presence of God into every situation and to every soul.

3 Includes widows and women who have obtained a Decree of Nullity.
“To know whether God will have a person become a religious it is not to be expected that God Himself should speak, or send an angel from heaven to signify His will. It is not necessary that ten or twelve confessors should examine whether the vocation is to be followed. But it is necessary to correspond with the first movement of the inspiration, and to cultivate it, and then not to grow weary if disgust or coldness should come on. If a person acts thus, God will not fail to make all succeed to His glory. Nor ought we to care much from what quarter the first movement comes. The Lord has many ways of calling His servants.” (St. Francis de Sales)

Process of Formation

Entrance into the Daughters of Mary, Mother of Israel’s Hope from Aspirancy through to Final Vows progresses as follows:

- Aspirancy: one month
- Postulancy: 11 months
- Novitiate: 2 years
- Triennial (Temporary) vows: 3 years
- Renewal of Temporary Vows: 2 years
- Perpetual (Permanent) Vows

As Daughters of Mary, our wholehearted desire is to live and to help others live in full surrender to the Mother of God whose Immaculate Heart, in her own words to the children at Fatima, is our refuge and the path that leads us to God.

Current Weekday Horarium

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
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</thead>
<tbody>
<tr>
<td>4:30</td>
<td>Rise</td>
</tr>
<tr>
<td>5:00</td>
<td>Matins, Lauds, Angelus/Regina Coeli</td>
</tr>
<tr>
<td>6:30</td>
<td>Chapter (Rule of Saint Benedict)</td>
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<tr>
<td>7:15</td>
<td>Prime</td>
</tr>
<tr>
<td>7:30</td>
<td>Holy Mass</td>
</tr>
<tr>
<td>8:45</td>
<td>Terce</td>
</tr>
<tr>
<td>9:00</td>
<td>Free/Breakfast now or before Chapter</td>
</tr>
<tr>
<td>9:30</td>
<td>Study</td>
</tr>
<tr>
<td>10:30</td>
<td>Work</td>
</tr>
<tr>
<td>12:00</td>
<td>Angelus, Sext</td>
</tr>
<tr>
<td>12:45</td>
<td>Dinner</td>
</tr>
<tr>
<td>2:00</td>
<td>Free – Rest Hour/Personal activities</td>
</tr>
<tr>
<td>3:00</td>
<td>None</td>
</tr>
<tr>
<td>3:15</td>
<td>Study or Class</td>
</tr>
<tr>
<td>4:00</td>
<td>Rosary + Holy Hour with Vespers</td>
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<tr>
<td>6:00</td>
<td>Supper</td>
</tr>
<tr>
<td>7:15</td>
<td>Community Time/Recreation</td>
</tr>
<tr>
<td>8:00</td>
<td>Lesson/Reading</td>
</tr>
<tr>
<td>8:15</td>
<td>Compline (followed by Grand Silence)</td>
</tr>
<tr>
<td>10:00</td>
<td>Lights Out</td>
</tr>
</tbody>
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We wish to make our own the words of our beloved patron, Saint Francis de Sales, to his daughters of the Visitation of Holy Mary:

“Oh, when we consider the course of this Lady’s most holy life, I assure you that our hearts are entirely filled with delight and sweetness! And when we look at the rare examples that she has left us we are overcome with admiration. If we wish to possess this sweetness and even impart it to the heart
of our neighbor, we must meditate well upon the life of our
divine Mistress.

“She must always be before your eyes, my very dear daugh-
ters, that you may form your life on hers and make all
your actions and affections correspond to hers. You are
her daughters. Thus you must follow and imitate her, and
make use of her example as of a mirror in which you look at
yourself without ceasing. Even though the fragrance which
you will receive by looking at and considering the life of Our
Lady will fall into a vessel of clay, it will not lack an admira-
ble sweetness, for balm put in earthen vessels is as sweet as
that in a crystal vial.

“How many marvelous examples of her obedience to God’s
will has this divine Mother left us! Consider her marriage
to St. Joseph, her flight into Egypt. O glorious Virgin, where
are you going with this little darling? I am going to Egypt.
What makes you go there? God’s will. Will it be for a long
time? As long as it shall please Him. And when will you
return? When God commands it. But will you not be more
joyful in returning than in going? Oh, certainly not. And
why not? Because I shall be doing God’s will equally in
going and remaining as well as in returning. But in coming
back you will return to your own country. O God, I have no
other country but that of accomplishing the divine will. Oh,
what an admirable example of obedience!

“Since I am on the subject of obedience I shall tell you the
two fundamental conditions of this virtue, which I shall
discuss briefly. The first is that to obey perfectly we must
love God who commands; the second is that we must love
the thing commanded. All the failings that we commit
against obedience ordinarily proceed from a lack of these
two conditions . . .

Accompany this glorious Virgin; place your hearts and your
vows between her hands and she will present them to her Son,
who will receive them and offer them to His Eternal Father,
who with Him and the Holy Spirit will bless you. Amen.”

4 The Sermons of St. Francis de Sales on Our Lady, Edited by Father Lewis S. Fiorelli, O.S.F.S., Tan Books and
Publishers, Inc., 1985, pp. 130-133
“If I be lifted up,” said our Lord, “I will draw all men to myself” (John 12:32). Indeed He was lifted up. May our Blessed Savior continue to be lifted up through our lives, and may we, in the words of St. Paul, be holy vessels, set apart for the Master’s use. May we be ready at every turn to complete that which is “lacking in the sufferings of Christ” (Colossians 1:24) that He may be pleased to continue to draw the whole world and every soul in it to Himself through joyful, self-abandoned Messengers of Hope reaching out to all who are longing for a sign of God’s mercy!