

**Daughters of Mary,
Mother of Israel's Hope**
“Handmaids of the Family”



The Canticle of Simeon

*Now dismiss Thy servant, O Lord, in peace, according to Thy word:
For mine own eyes hath 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.*

Our Charism in Brief...



In a word: *Hope.*

Taking the Mother of our Savior as our model and guide we desire to echo Mary's "Yes" in offering our lives as *messengers of hope* to the world Christ came to save. As the Blessed Virgin gave birth to the Messiah, the Savior of the world, so we desire to bring the life-giving message of His forgiving, healing love to the streets, to the family, and to all who long for a sign of God's mercy, that the Christ of God may be born in every seeking heart.

“The Virgin Mary, Mother of Hope ... who incarnated the hope of Israel, who gave the world its Savior, and who remained at the foot of the Cross with steadfast hope, is our model and our support. Most of all, Mary intercedes for us and leads us through the darkness of our trials to the radiant dawn of an encounter with the Risen Christ.”

Pope Benedict XVI
24th World Youth Day, March 4, 2009

“Each one of us is called to respond, as Mary did, with a personal and sincere ‘yes,’ placing ourselves fully at the disposal of God and his mercy. How many times Jesus comes in our lives and how many times he sends us an angel. And how many times we don't realize it because we are very busy, submerged in our thoughts, in our activities ... and we don't realize the one who is passing by and knocking at the door of our hearts asking to be welcomed, asking for a ‘yes’ like that of Mary...”

Pope Francis
Angelus Reflection, December 21, 2014

***In imitation of our Blessed Mother, the Mother of our Messiah,
the Daughters of Mary, Mother of Israel's Hope,
handmaids of the Handmaid of the Lord,
have become, through her,
Handmaids of the Family.***

Following is our Charism in Full...

**ADDRESS OF HIS HOLINESS BENEDICT XVI
TO CONSECRATED MEN AND WOMEN**

Feast of the Presentation of the Lord
XI World Day of Consecrated Life
Friday, February 2, 2007
Vatican Basilica

Dear Brothers and Sisters,

I am glad to meet you at the end of the Eucharistic Celebration that has gathered you in this Basilica this year too, on an occasion so meaningful for you who belong to Congregations, Institutes, Societies of Apostolic Life and New Forms of Consecrated Life; you constitute a particularly important element of the Mystical Body of Christ.

Today's liturgy recalls the Presentation of the Lord in the Temple, the feast chosen by my venerable Predecessor, John Paul II, as the "Day of Consecrated Life".

With great pleasure I address my cordial greetings to each one of you present here, beginning with Cardinal Franc Rodé, Prefect of your Dicastery, to whom I am grateful for his kind words on your behalf. I then greet the Secretary and all the members of the Congregation which looks after a vital sector of the Church. Today's celebration is especially appropriate for asking the Lord for the gift of an ever more consistent and incisive presence of men and women religious and consecrated persons in the Church journeying along the roads of the world.

Dear brothers and sisters, the Feast day we are celebrating reminds us that your Gospel witness, to be truly effective, must stem from a response without reserve to the initiative of God who has consecrated you to him with a special act of love.

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.

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.

Is not this the radical evangelical fidelity to which every consecrated person is called in our time too? Let us give thanks to the Lord so that many Religious men and women in all the corners of the earth may continue to offer a supreme and faithful witness of love to God and to the brethren, a witness that is often marked by the blood of martyrdom. Let us also thank God so that these examples may continue to inspire in the souls of many young people the desire to follow Christ always in an intimate and total way.

Dear brothers and sisters, never forget that the consecrated life is a divine gift and that it is the Lord in the first place who ensures its success in accordance with his plans. This certainty that the Lord leads us to a successful conclusion despite our weakness; this certainty must be a comfort to you, protecting you from the temptation of discouragement in the face of the inevitable difficulties of life and the many challenges of the modern epoch. Indeed, in the difficult period in which we live many Institutes may feel a sense of dismay at the failings they discover within them and the many obstacles they encounter in carrying out their mission.

Today that Child Jesus who is presented at the Temple is alive among us and invisibly supports us so that we may cooperate faithfully with him in the work of salvation, and he does not abandon us.

Today's liturgy is particularly evocative because it is marked by the symbol of light. The solemn procession with candles which you made at the beginning of the celebration points to Christ, the true light of the world who shines in the night of history and illumines every seeker of the truth. Dear consecrated men and women, burn with this flame and make it radiant with your life so that a gleam of the brightness that shone from Jesus, the splendor of the truth, may shine everywhere.

By dedicating yourselves exclusively to him (cf. Vita Consecrata, n. 15), you witness to the fascination of the truth of Christ and the joy that derives from love for him. In contemplation and in activity, in solitude and in fraternity, in service to the poor and the lowly, in personal guidance and in the modern areopaghi, be ready to proclaim and to witness that God is Love and that to love him is sweet.

May Mary, the Tota Pulchra, teach you to transmit to men and women today this divine fascination that must transpire from your words and actions. As I express to you my grateful appreciation for the service you render to the Church, I assure you of my constant remembrance in prayer and I warmly bless you all.

Introduction

ONE VERY HOLY DAY, about 2,000 years ago, an Infant was brought to the Temple in Jerusalem, held by His Mother, Mary (her Jewish name was Miriam), who, together with her husband, Joseph (Yosef), 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 very consolation—the very hope—of Israel. Seeing Mary and Joseph with the Child—not any child—but the very One for whom Simeon 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 (2:29-32):

*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.*



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

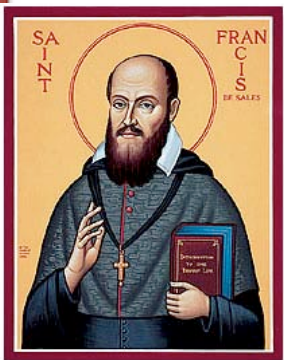
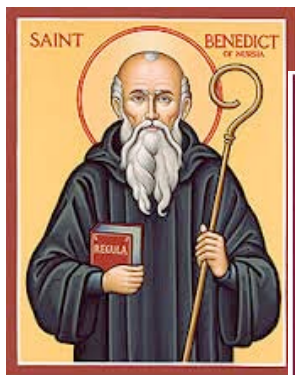
There is no more glorious feast day for the *Daughters of Mary, Mother of Israel's Hope* than this momentous occasion, the very *Presentation of our Lord in the Temple*, which our beloved Saint John Paul II fittingly chose as the "Day of Consecrated Life." What joy!

Under the mantle of Our Lady of Guadalupe, the very Mother of the Child in Simeon's arms, whom Saint John Paul II named "Mother of Hope and the Mother and Evangelizer of America," we are a new contemplative-active, teaching and evangelistic religious community of sisters with a desire to reach out to every soul – Jew and Gentile, young and old, rich and poor—with the love of God and the truths of His glorious Church.

On the Feast of the Blessed Virgin Mary, September 8, 2011, the *Daughters of Mary, Mother of Israel's Hope* was erected as a Public Association of the Faithful in the beautiful monastery of Our Lady of the Cenacle in Tulsa, Oklahoma, under the loving direction of His Excellency, Edward James Slattery, Bishop of the Diocese of Tulsa.

Our Blessed Lord, in His magnificent providence, arranged that Dom Mark Daniel Kirby, O.S.B., Founder and Prior of Our Lady of the Cenacle Monastery, would precede us to Tulsa and become the first Religious Assistant and Formator of the *Daughters of Mary, Mother of Israel's Hope*, leading us thereby to embrace the Rule of Saint Benedict.

In becoming Benedictines, we took Saint Benedict, of course, as our patron together with our *first* patron, Saint Francis de Sales, who led us to Saint Benedict and who himself was an admirer of the life and teachings of the "Father of Western Monasticism."



Below is Bishop Slattery's homily on the occasion of the Triennial Profession of Mother Miriam of the Lamb of God (previously Rosalind Moss), Foundress of the *Daughters of Mary, Mother of Israel's Hope*, and the text of Bishop Slattery's Decree of Erection of the community as a Public Association of the Faithful.

In the Heart of the Church: Your True Home

"My dear daughter, Miriam of the Lamb of God, the Holy Spirit speaks to us, instructs us, and consoles us principally through the Sacred Liturgy of the Church. It is no mere coincidence,

then, that today's Gospel is that of the Genealogy of Our Lord Jesus Christ.

"In a very real sense, as you listened to the ancient chant of the Genealogy, you were listening to your own story, the story of a people chosen by God, from among all the nations on earth, to be His own people. Out of this chosen people's flesh and blood, God brought forth an immaculate blossom, "our tainted nature's solitary boast," to become, by the overshadowing of the Holy Spirit, the Virgin Mother of the Messiah, the Light of the World.

"In His wonderful providence, the God of Abraham, of Isaac, and of Jacob, the God of Miriam, of Judith, and of Esther, the God of Mary, of Joseph, of Simeon, and of Anna, led you into the Church, One, Holy, Catholic, and Apostolic, and in the heart of that Church, the Bride of Christ and the Mother of All Nations, you have found your true home.

"As you came to know the Church, Bride of Christ and Mother, a longing rose up in your own heart. You desired to enflesh in your own life the mystery of the espousals of the Church with the Atoning Lamb. You desired to become like the Church and with the Church, like Mary and with Mary, a spouse of the Word, and a mother to all in search of light, hope, and beauty.



"From among the myriads of saints in paradise, the Holy Spirit sent you Saint Francis de Sales, the humble and gentle Doctor of Divine Love, to instruct you in the devout life and invite you to taste the sweetness of holy charity.

"The saints in heaven -- because they are humble, and because they are all ablaze with a single unifying flame of charity -- delight in collaborating one with another. In this way, from their places in heaven, they continue to guide and encourage souls on earth. And so it happened that, at the right hour, the hour of God's providence, Saint Francis de Sales introduced you to Saint Benedict.

"You are beginning to discover Saint Benedict's "little rule for beginners," in which, just as Saint Francis de Sales would want, there is "nothing that is harsh or burdensome." The soul of your missionary vocation and of all your apostolic activities will be safeguarded by the Rule of Saint Benedict, and by the vows that now, I invite you to pronounce for the glory of God, and the joy and upbuilding of the Church entrusted to my care."

In the Sight of Angels and of Men



Here then is the text of Bishop Slattery's Decree of Erection:

In every age and place, the Holy Spirit, Lord and Giver of Life, is at work in the Body of Christ to regenerate and extend the various forms of consecrated life by which the Church is enriched and made present in the world.

Beginning with the vocation of Saint Antony of Egypt, the Father of every form of consecrated life in East and West, and continuing through the charisms of Saint Pachomius, Saint Basil, Saint Augustine, and Saint Benedict, and of the myriads of holy founders and foundresses in every century the Church has never been without new and varied expressions of the call to follow the poor and virginal Christ, obedient unto death, even death on a Cross.

Moreover, from Apostolic times, unmarried women and widows have sought to imitate the Daughter of Sion, the Blessed Virgin Mary in her unconditional surrender to the will of the Father and the overshadowing of the Holy Spirit. Having said her "Yes" in response to the message of the Archangel Gabriel, the Virgin of Nazareth became blessed above all women, the Joy of Israel, and the Glory of Jerusalem.

Among the women who seek to imitate the Blessed Virgin Mary and aspire to share in her spiritual motherhood today, are the *Daughters of Mary, Mother of Israel's Hope*. The mystery of the Presentation of Jesus in the Temple is the luminous pattern of their ecclesial mission to all peoples: Jew and Gentile, young and old, rich and poor.

Contemplating that mystery, they rejoice that the Light of the World has come, and receive the Child Jesus, Israel's Hope and Consolation, from the arms of His Blessed Mother as did Simeon; their mission is to teach others to do likewise, and so find hope in this valley of tears.

They listen to Simeon's prophetic utterance and recognize in his arms the Promised One, who from the altar of the Cross will offer Himself to the Father as the Atoning Lamb. Thus are they compelled to undertake works of catechesis so that all peoples may find in the Holy Sacrifice of the Mass the wellspring of salvation, life, and resurrection.

They observe Anna, the Daughter of Phanuel, who gave thanks to the Lord and spoke of Him to all who were looking for the redemption of Israel; strengthened by holy Anna's courage and zeal, they will devote themselves to a missionary outreach to "those who dwell in darkness and in the shadow of death," to apostolic works of evangelization, to the consolidation of family life, and to the promotion of a Catholic culture of goodness, beauty, truth, and life.

New foundations of consecrated life are fragile undertakings; they must welcome the wisdom of past generations with humility and gratitude, learning from the teaching and example of the saints who never grow old. It is by a sure and praiseworthy instinct, then, that the *Daughters of Mary, Mother of Israel's Hope*, have chosen to graft their tender shoot onto the age-old tree of the Benedictine tradition. From the time of Saint Lioba, one of the evangelizers of Northern Europe in the eighth century, Benedictine missionary women have brought the love of learning and the desire for God to peoples in bondage to ignorance and idolatry. In the fifteenth century Saint Frances of Rome found in the Rule of Saint Benedict a powerful stimulus for her service of the poor, the sick, and the lonely. Since that time, a

number of flourishing missionary Institutes of Sisters, dedicated to the active works of the apostolate, have found in the Rule of Saint Benedict the strong support needed by those who would labor as humble servants in the vineyard of the Lord.

For this reason, it pleases me to confirm and approve the Rule of Saint Benedict as the fundamental pattern of the life of the *Daughters of Mary, Mother of Israel's Hope*. Their life will be further governed by the Constitutions here appended, which I hereby approve and promulgate.

Therefore, with these noble ends in mind, and for the greater joy of the Church of Tulsa that is entrusted to my care, by this Decree, I hereby erect and establish the *Daughters of Mary, Mother of Israel's Hope* as a Public Association of the Faithful in accordance with Canon 312, in view of being established later as a religious Institute of Diocesan Right.

In accord with the aforementioned Constitutions, I appoint Rosalind Moss, in religion, Mother Miriam of the Lamb of God, prioress of the Community, and authorize the opening of their residence in the Diocese of Tulsa as the Priory of Our Lady of Guadalupe.

Given in Tulsa, in the Year of Our Lord 2011, on this 8th day of September, the Feast of the Nativity of the Blessed Virgin Mary.

† † †

What joy! Taking then the full habit as our garment, we desire to reach out as *messengers of hope* in the midst of an increasingly needy world, with a special focus on the family – God’s primary design to build His Kingdom.

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

Who can enter?

What is required above all is a deep love for God and for the Catholic Church coupled with a desire to draw all the world to Him through a life of prayer and humble, active service in union with other women who, together, form one heart of love within the Sacred and Immaculate Hearts of our Blessed Lord and dearest Mother.

A woman seeking to enter must:

- ◆ be a single Catholic in a state of grace;¹
- ◆ *love* the Church and all her teachings (one cannot impart what she does not love);
- ◆ desire to be a *Handmaid of the Family*, to bring the love and presence of God into every situation,
- ◆ be suited by disposition for the living out of our particular charism in community;
- ◆ be 18 years of age or older;
- ◆ be in good health—physically, spiritually, mentally, and emotionally;
- ◆ 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.

¹ Includes widows and divorced women who have obtained a Decree of Nullity.

We desire to assist in restoring honor, respect, and godliness in all things, and especially in the family – to encourage modesty in dress and speech, the respect of the young for the old, and the courage of the elderly to be role models for the young, to protect the value and dignity of every life, to restore hope, and to help all to know the God who loved them and who gave Himself for them.

Our Process of Formation

Typical of many congregations, entrance into the *Daughters of Mary, Mother of Israel's Hope* begins with a 3-month Aspirancy followed by 9 months of Postulancy, a 2-year Novitiate, Triennial (Temporary) Vows which would be renewed for an additional 2-year term priory to Perpetual Vows.

Daily Schedule

Our schedule is dependent in measure upon the time of the Sacrifice of the Holy Mass at the local parish. The schedule to the right is our present weekday schedule at the Priory in Tulsa.

Our Single Heart's Desire

Our wholehearted desire is to live, and to help others to live, in full surrender to the Mother of God whose own surrender is our model and path to God.

We wish also to make our own the words of our beloved patron, St. Francis de Sales, to the sisters of the Visitation of Holy Mary:

5:00	Rise
5:30	<i>Lauds, Angelus</i>
6:00	Chapter
6:30	Leave for Mass
7:00	<i>Holy Mass</i>
7:45	Breakfast
8:30	Study & Work of the Apostolate
12:00	<i>Angelus & Rosary</i>
12:30	Lunch
1:30	Rest
2:30	Study & Work of the Apostolate
3:00	<i>Divine Mercy Prayer</i>
4:00	Holy Hour w/Lectio Divina
5:00	<i>Vespers</i>
6:00	Dinner
7:00	Recreation/Community Time
8:00	<i>Compline (followed by Grand Silence)</i>
10:00	Lights Out

“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 daughters, 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 admirable sweetness, for balm put in earthen vessels is as sweet as that in a crystal vial.

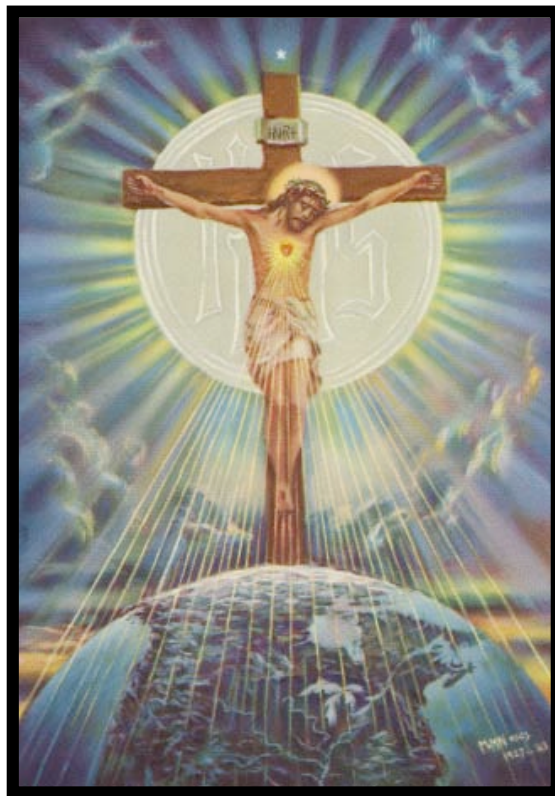
“How many marvelous examples of her obedience to God’s will has this divine Mother left us! Consider her marriage to St. Joseph, her flight into Egypt. O glorious Virgin, where are you going with this little darling? I am going to Egypt. What makes you go there? God’s will. Will it be for a long time? 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 . . .

“By your renewal of vows, my dear daughters, you are going to gain new strength and bind yourselves again to the service and good pleasure of Our Lord. For certainly as long as we live we shall have need of renewing ourselves and of beginning over. All the saints have acted thus, and this renovation was practiced even in the Old Law, inasmuch as our nature is so infirm that it easily grows cold and begins to fail . . . Make your renewal, then, with a great fervor of spirit, a profound humility, and an ardent charity. Send forth sighs and darts of love to our dear Savior. 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.”²

Though frail vessels indeed, we desire to imitate the virtues of our most Holy Mother, to model her acceptance of and love for God’s holy will in all things, to live lives of joy and self-sacrifice, and to give up all that we might gain Christ.

“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, like 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 *Handmaids - Handmaids of our Blessed Lord, of our Blessed Mother and of the Family.*



² 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