

OPENING PRAYERS OF THIS ROSARY'S 1ST WAY:

Holding the beads' Crucifix or Cross, pray the words of the
Sign of the Cross. -- *R*

“In the Name of the Father, the Son and the Holy Spirit.”

All are invited to join together on the words, asking the Trinity to guide our drawing closer as brothers and sisters of faith in Jesus who on the Holy Cross gained for us our Redemption. (*Those unfamiliar with the signing gestures, or for whom the signing gestures would present problems of conscience, may omit them.) -- *R*



and/or

All-Holy Trinity – *B*

All-Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for thy name's sake.

Continue the Opening Prayers



OPENING PRAYERS OF THIS ROSARY'S 1ST WAY:

opening prayers continued

Apostles' Creed – R

“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 power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. 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.”

Continue



OPENING PRAYERS OF THIS ROSARY'S 1ST WAY:

opening prayers continued

The Lord's Prayer – R (“on” the first set-apart bead)

***“Our Father,
Hallowed be Thy Name.
Thy Kingdom come. Thy Will be done, On
earth as it is in Heaven.
Give us this day our daily bread.***



***And forgive us our
trespasses, As we forgive
those who trespass against
us. And lead us not into
temptation, but deliver us
from evil. Amen”***

Continue



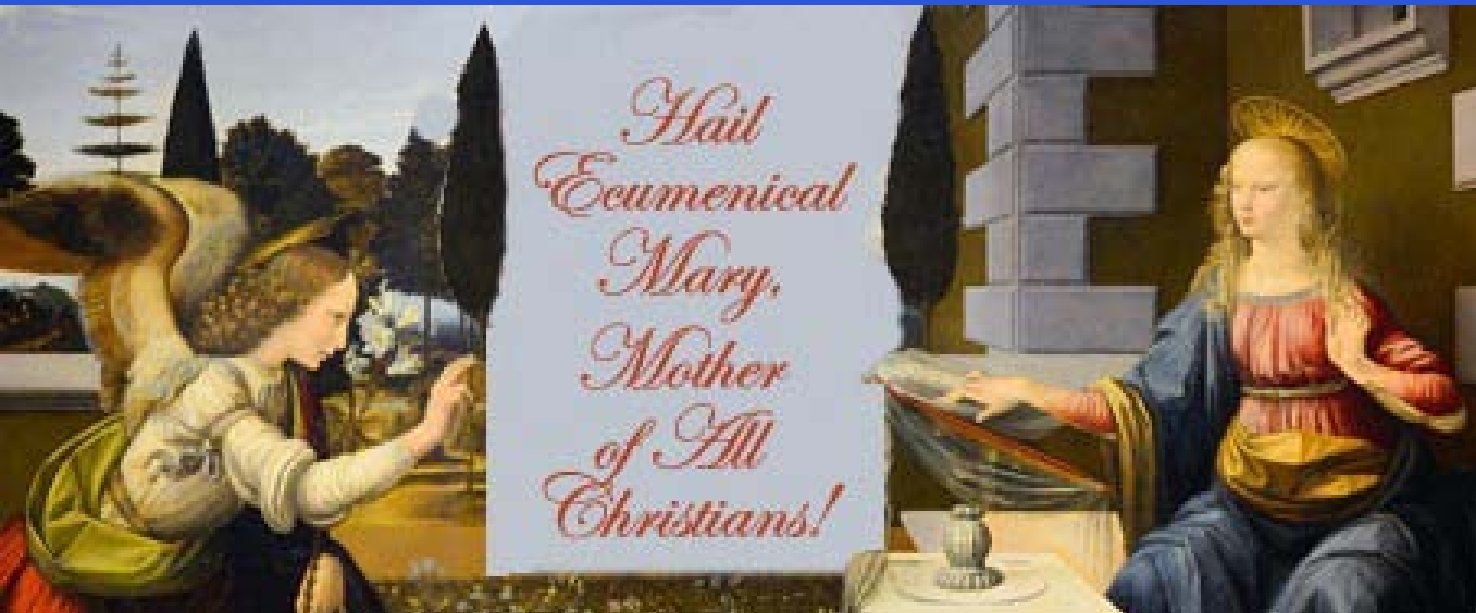
OPENING PRAYERS OF THIS ROSARY'S 1ST WAY:

opening prayers continued

Hail O Virgin Theotokos – B
(On each of the opening trio of beads)

***“Hail, O Virgin Theotokos, Mary, full of grace;
the Lord is with thee.***

***Blessed art thou among women,
and blessed is the fruit of thy womb,
for thou hast borne the Savior of our souls.”***



Continue



OPENING PRAYERS OF THIS ROSARY'S 1ST WAY:

Jesus Prayer and a Doxology – B

(concluding the Opening Section of this Rosary's Prayers.)

Jesus Prayer -- B

“Lord Jesus Christ, Son of God, have mercy on me, a sinner. Amen

Doxology: For the kingdom -- R

“For the kingdom, the power and the glory are yours, now and forever. Amen.”

or

Doxology: Glory to the Father -- B

“ Glory to the Father and to the Son and to the Holy Spirit: both now and ever, and unto the ages of ages. Amen.”

or

Doxology: Glory be -- R

“Glory be to the Father, to the Son and to the Holy Spirit. As it was in the beginning, is now and ever shall be, world without end. Amen.”



To Rosary's middle section



MIDDLE SECTION OF THIS ROSARY'S 1ST WAY; THE 5 'DECADES' – EACH DECADE'S PRAYERS:

The session leader calls upon its designated decade leader

- to read the relevant scripture verse,
- to offer a suggested Meditation to ponder,
- to make and announce the Doxology choice and
- to lead the decade prayers:

The Lord's Prayer – R

Hail O Virgin Theotokos – B [10 x times]

Jesus Prayer – B

Doxology : *For the Kingdom* – R

and/or *Glory to the Father* – B

and/or *Glory be* -- R

To Rosary's closing prayers



ROSARY'S 2ND WAY: MUTUAL ACCOMMODATIONS

Our ecumenical Rosary's 2nd WAY involves using the Roman Rite *Hail Mary*, including its intercessory verse.

“Hail Mary, full of grace. The Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.”

Christians for whom its intercessory phrase presents a problem of conscience would refrain from reciting that part. Catholics and other Christians for whom the intercessory phrase presents no such problem would voice it.

Christians for whom intercessory prayer doesn't present a problem of conscience would accept the silence on that *Hail Mary* verse by those for whom it does. Likewise, the latter Christians would accept the others voicing that verse.

The use of the Roman rite *Hail Mary* and these mutual accommodations regarding that verse constitute the only difference in the Ecumenical Mary & Jesus Rosary's 2nd Way from its 1st Way

OUR ROSARY'S CLOSING & ADDITIONAL PRAYERS FOR BOTH ITS 1ST & 2ND WAY

Our Rosary substitutes Mary's own non-intercessory prayer from Luke's Gospel (1:46 –55), the *Magnificat* (aka the *Canticle of Mary* and the *Ode of the Theotokos*), for the 12th Century intercessory *Salve Regina* text, the standard Rosary closer. Two slides following it feature prayers which also are standards, respectively in the Roman and the Byzantine rites.

In various areas and on various occasions, additional prayers conclude standard Rosary devotions. They may address Jesus and Mary Sacred Hearts, St. Joseph, Michael the Archangel, among others. Our Rosary adds the *Gracious Lady*, the *Make Me an Instrument of Your Peace*, the *Divine Mercy* prayer for “the whole world,” and the *Prayer for Christian Unity*.

To continue closing & additional prayers



OUR ROSARY'S CLOSING PRAYERS:

The Magnificat of Mary

(aka *Canticle of Mary* and *Ode of Theotokos*, from Luke, 1:46 – 55)

***“My soul doth magnify the Lord; and my spirit hath rejoiced in God my Savior. For he hath regarded the lowliness of his handmaiden. For behold, from henceforth, all generations shall call me blessed. For he that is mighty hath magnified me and holy is his Name. And his mercy is on them that fear him throughout all generations.*”**

“He hath shewed strength with his arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat; and hath exalted the humble and meek. He hath filled the hungry with good things, and the rich he hath sent empty away. He, remembering His mercy, hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed forever.”

To continue closing prayers



OUR ROSARY'S CLOSING PRAYERS:

Closing Prayers Continued

Hymn to the Theotokos -- B

“It is truly proper to glorify you, who have born God, the ever-blessed, immaculate, and the Mother of our God.



***More honorable than the Cherubim,
and beyond compare more glorious
than the Seraphim, you, a virgin,
gave birth to God, the Word.***

***You, truly the Mother of God,
we magnify.”***

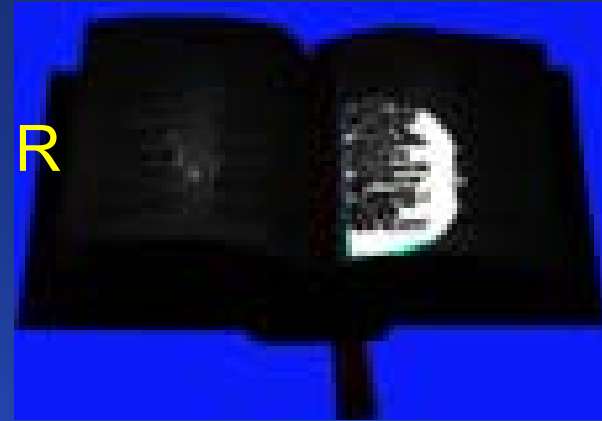
To continue Closing Prayers



OUR ROSARY'S CLOSING PRAYERS:

Closing Prayers Continued

Breviary Rosary Prayer – R



“Let us pray: O God, whose only begotten Son, by His life, death, and resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that by meditating on these mysteries of the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise, through the same Christ. Amen”



To Additional Prayers



OUR ROSARY'S ADDITIONAL PRAYERS:

Additional
Prayers

St. Augustine's Prayer – R

Gracious Lady, you are a mother and virgin; you are the mother of the body and soul of our Head and Redeemer; you are also truly mother of all the members of Christ's Mystical Body. For through your love, you have cooperated in the begetting of the faithful in the Church. Unique among women, you are mother and virgin; mother of Christ and virgin of Christ. You are the beauty and charm of earth, O Virgin. You are forever the image of the holy Church. Through a woman came death; through a woman came life, yes, through you, O Mother of God.

To continue Additional Prayers



OUR ROSARY'S ADDITIONAL PRAYERS:

Additional
Prayers

Lord, you are the Vindresser

(from *Pontifical Council and World Council of Churches,
2021 Week of Prayer for Christian Unity* excerpts)

“Lord, you are the vinedresser . . . You call on us to see the beauty of each branch united to the vine . . . yet, too often the differences in others make us afraid. We withdraw . . . Come and direct our hearts toward you once again . . . that we may be together and praise your name.”

To continue Additional Prayers



OUR ROSARY'S ADDITIONAL PRAYERS:

Additional
Prayers

Divine Mercy "The Whole World" Prayer -- R

“Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world. . . For the sake of His sorrowful Passion, have mercy on us and the whole world . . . Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and the whole world.”



To continue Additional Prayers



OUR ROSARY'S ADDITIONAL PRAYERS:

Additional
Prayers

PEACE PRAYER (credited to St. Francis)

*Lord, make me an instrument of your peace.
Where there is hatred, let me bring love.
Where there is offence, let me bring pardon.
Where there is discord, let me bring union.
Where there is error, let me bring truth.
Where there is doubt, let me bring faith.
Where there is despair, let me bring hope.
Where there is darkness, let me bring your light.
Where there is sadness, let me bring joy.
O Master, let me not seek as much to be consoled
as to console,
to be understood as to understand,
to be loved as to love,
for it is in giving that one receives,
it is in self-forgetting that one finds,
it is in pardoning that one is pardoned,
it is in dying that one is raised to eternal life. Amen*



TRY BOTH *ECUMENICAL MARY & JESUS ROSARY'S WAYS*,
THEN DECIDE TO ADOPT ONE OR TO ALTERNATE.

The *Hail Ecumenical Mary, Mother of All Christians!* Facebook page, this Rosary's arrangement initiator, recommends intra-faith prayer groups and intra-faith married couples try its two different ways and then decide whether to stay with one or alternate.

Both ways may involve occasional accommodations regarding which Meditation Mysteries to pick in advance of the intra-faith Rosary session and which Doxologies are preferred for rosary decades prayer.

Respectfully discussing the faith perspectives is part of ecumenism. In the context of arranging intra-faith prayers, such conversation can promote bonding if the discussion intent is to understand in order to make the arrangements, not debate faith views.

