

# THE ECUMENICAL MARY & JESUS ROSARY



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*A 2-Way Beaded Bridge to Pray in and for Christian Unity.*

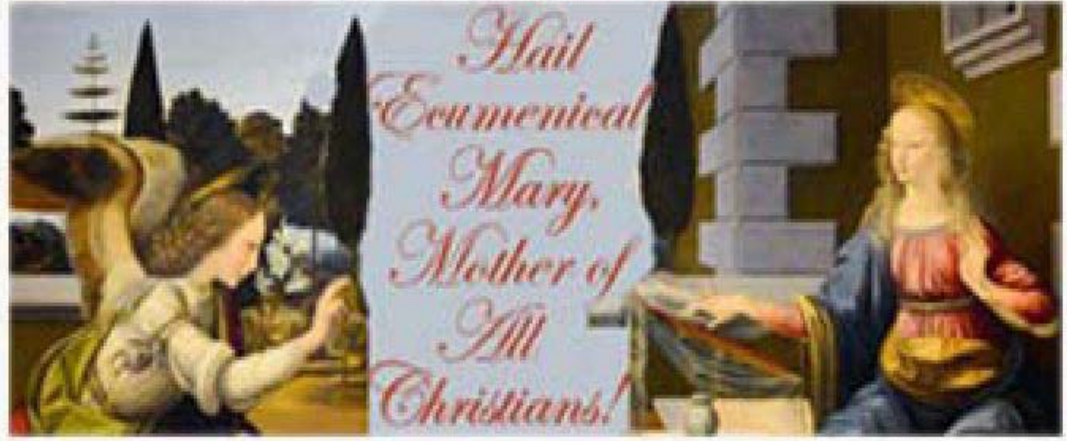


**Our  group's mission: to advance the study and appreciation of her role in Ecumenism as the Mother of All Christians and as New Eve in Redemptive relation to all humanity.**

**An Initiative Sponsored by the Facebook Group:**

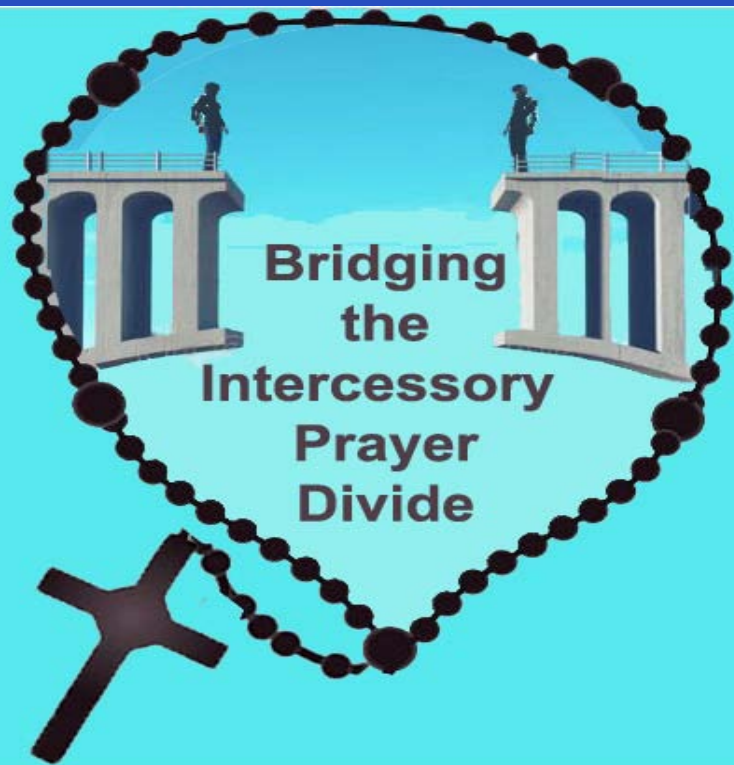


The Rosary's prayers



The Rosary's Meditations/ Mysteries

# WHAT IS THIS ROSARY?



It's a mix of Roman (Latin) and Byzantine rite prayers and meditation-mysteries offered as a two-way beaded bridge to bring together diverse Christians to worship our Divine Redeemer, venerate (honor) His Blessed Mother (and ours in faith), while striving to fulfill Christ's prayer that His followers may be "as one."



From scripture, Protestants know that the Redeemer's dedicated Mother warrants our prayerful recognition. Many would otherwise welcome the opportunity to join

# WHY WAS THIS ROSARY ARRANGED?



in such intra-faith expression of appreciation, if they could do so without violating their conscientious objection to intercessory prayer, a stricture taught in childhood. This Rosary offers two ways of doing that without participants violating conscience.

The 1st way uses the *Hail, O Virgin Theotokos*, from the Byzantine rite which did not add the “*pray for us sinners, now and at the hour of our death*” verse



which the Roman rite inserted in the *Hail Mary* during 13<sup>th</sup> Century plagues.

The 2nd way uses that Roman version. Christians for whom its intercessory verse presents a problem of conscience would refrain from that verse. Those for whom the verse poses no problem would recite it.

HOW DOES THIS  
ROSARY SPAN  
'INTERCESSORY'  
DIVIDE?

# FOR WHOM HAS THIS ROSARY BEEN DESIGNED?

For those Christians who, because of

- its focus on Jesus' Redemptive mission,

- its Marian appreciation, and

- its Ecumenical spirit,

would be open to joining intra-faith

prayer events (virtual during the pandemic) using this Rosary

because it does not conflict with conscientiously - held

differences on intercessory prayer. Christian couples with

different denominational backgrounds could use it at home

where its prayer selection might encourage one partner

to join the other in the Rosary. Existing intra-faith

prayer groups could add it to

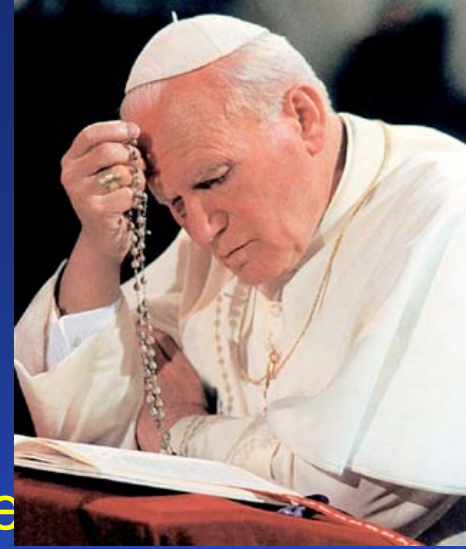
their devotions list.



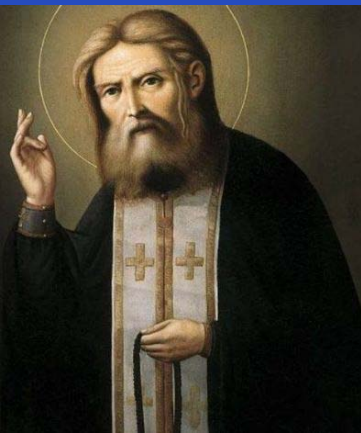


# ITS MEDITATIONS /MYSTERIES HELP MAKE THE ROSARY A CHRIST- CENTERED CONTEMPLATIVE PRAYER

The Rosary is “among the finest and most praiseworthy traditions of Christian contemplation. . . it is a typically meditative prayer, corresponding in some way to the ‘prayer of the heart’ or ‘Jesus prayer.’”



*Saint John Paul II*



*Saint Seraphim of Sarov*

Mystic, monk, ascetic and priest Seraphim of Sarov, recognized in 1903 by the Russian Orthodox Church as saint and called such by John Paul II, had revived interest in the *Prayer Rule of the Theotokos*, saying

in “keeping this rule, it is possible, to reach Christian perfection.” His disciple, St. Seraphim Zvezdinsky added to the Rule the meditative Remembrances..



Saint  
Seraphim  
Zvezdinsky.  
Martyred  
by Soviets

# THE ECUMENICAL MARY & JESUS ROSARY'S SESSION PREPARATION



- In advance, intra-faith Rosary session organizers work out the Meditation/Mysteries to be linked to the five prayer “decades” for the upcoming session. They need not follow the standard groupings tied to days of the week. They also choose a session leader to lead the opening and closing prayers, to make the choices involved, to announce the number of the decade to be prayed at that point in the session and its pre-selected Meditation/Mystery
- The organizers also work out in advance, with those planning to participate, who among them will lead particular decades, reading its relevant scriptural text and offering a suggested relevant meditation to ponder.



## OUR ROSARY'S PURPOSE:

### *TO WORSHIP GOD, HONOR MARY, ADVANCE UNITY*

The *Hail Ecumenical Mary, Mother of All Christians!* Facebook group, initiator of the **Ecumenical Mary & Jesus Rosary**, does not subscribe to conventional “wisdom” that Mary and Marian devotion are inherent obstacles to Christian unity.

The historical reality is that without Mary, there is no Christianity; without acknowledging the Blessed Virgin, ecumenism risks miscarrying; without including the Mother of our Redeemer in its prayer life, the universal church, however defined, is simply incomprehensible.

However titled, she remains a central figure in the life of Christ and His Church. So much so, that not having proper regard for her means not having a proper grasp Who and what Jesus was and is.

The Council of Ephesus, 431 AD, titled her *Theotokos* (God-bearer/Mother of God) to re-affirm that Jesus, her and God's son, was/is the God-man, the one Person capable of redeeming us all by His crucifixion. Mary is a key figure in the Incarnation and life of Christ, Mother to Him and, through Him, Mother to His Church and New Eve to all.

THUS, OURS IS NO MARY MINIMALIZED ROSARY;  
NOT A 'LESS MARY' OR MARY-LESS ROSARY.  
IT'S NOT A 'MARIAN-LITE' ROSARY !!!



It's decidedly Marian. Like the standard Rosary, it's also decidedly Christ-centered.

Its meditation-mysteries focus on Jesus and Mary's intertwined roles in scriptural accounts of His Redemption of all humankind, several scenes of which involved her or were heart-piercingly witnessed by her, including His crucifixion.

DON'T EQUATE OUR 'ECUMENICAL MARY & JESUS ROSARY'  
WITH THE 'ECUMENICAL MIRACLES ROSARY,'  
INITIATED IN 1999 BY AN EARNEST LUTHERAN LAYMAN SINCE ORDAINED.  
TO DO SO, WOULDN'T BE FAIR TO EITHER ROSARY

As he did more than 20 years ago when he launched his *Ecumenical Miracles Rosary*, the Rev. Dr. Dennis R. DiMauro forthrightly stresses that its purpose is to introduce Protestants to the power of the Rosary's methodology as a tool to deepen devotional prayer and to promote Christian unity .

Married to a Catholic and attending Rosary sessions with her, he became aware how handling beads while repeating sets of prayers aids meditation on specific New Testament events. He wanted to devise a beaded arrangement Protestants could share with Catholics and others who already pray Rosaries.

But DiMauro "remembered how I was specifically told not to pray to the saints. Since I feel that my Sunday school and confirmation training was typical in regards to such devotion, I became convinced that the rosary, as it has been traditionally prayed, would never be a prayer that Protestants would overwhelmingly adopt. So, in 1998, in praying about it, I considered creating an ecumenical variation of the rosary."

His goal: A beaded variation "Christians from any denomination can feel comfortable [in] reciting the prayers and meditating on the events of Christ's life. "






DON'T EQUATE OUR 'ECUMENICAL MARY & JESUS ROSARY'  
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TO DO SO, WOULDN'T BE FAIR TO EITHER ROSARY

Continued

To achieve its targeted “comfort” level, the Miracles Rosary eliminates all the *Hail Marys*, all “*Glory be*” Doxologies, the initial and closing *Trinity* sign prayer. Also eliminated: the Apostles Creed with its tenet about “the communion of saints.” Meditations on 15 Jesus’ healings, wondrous acts and appearance displace all but 2 of the standard 20 meditation-mysteries. The 2 kept are the Incarnation (Annunciation) and Cana water-into-wine.

In contrast, our ecumenical rosary not only keeps all 20 standard mediation-mysteries, it adds a 21<sup>st</sup>, the *Flight to Egypt*. We do so because the gospel scenes recalled point to Jesus’ main mission (Redemption and Salvation), many of which scenes were experienced or witnessed by his first and most dedicated disciple, His mother. Trinity signing is not only kept, a Byzantine Trinity prayer is added.

Likewise, we keep the Apostles Creed and cherish its “communion of saints” tenet because the intra-faith prayer sessions we seek with our rosary fit so well that saintly solidarity’s very essence: ecumenicalism between heaven and earth. Also, not only does our rosary retain the *Hail Mary*, it offers two recognized versions (Roman and Byzantine). Likewise, it offers not one, but three Doxology versions.

The two ecumenical rosaries’ difference arises from having different aims. The *Miracles Rosary* seeks to introduce Protestants to beaded prayer; the *Mary & Jesus Rosary* seeks to introduce them to Mary, mother of their, our and humanity’s Redeemer and Savior. 

DON'T EQUATE OUR 'ECUMENICAL MARY & JESUS ROSARY'  
WITH THE 'ECUMENICAL MIRACLES ROSARY,'  
TO DO SO, WOULDN'T BE FAIR TO EITHER ROSARY

Continued

Although our intra-faith Rosary arrangement deliberately didn't adopt the approach of the *Miracles Rosary*, the latter warrants positive recognition for being among the first, perhaps even being *the* very first to explicitly self-identify in name as an "Ecumenical Rosary." Its pioneering 20+ years of on-line accessibility has had impressive impact introducing beaded prayer to many Christians who otherwise not ever deign to touch a rosary.

To its credit, the *Miracles Rosary* disclaims having any special miraculous powers of its own. Its author: "I also want Catholics to understand that the *Ecumenical Miracle Rosary* is in no way meant to be a replacement for the Most Holy Rosary." He explains, "It is for that reason it includes different prayers and meditates specifically on Christ's miracles performed during his life on earth."

One has but to view his 1/1/2019 *Mary, Model of Humility* sermon as Warrenton, Va., Trinity Lutheran Church (NALC) pastor to recognize his admiration and appreciation of Mary in the life of Jesus, His Church and Salvation history. Pastor DiMauro's labors as a local and national Lutheran and Christian pro-life leader reflect his commitment to Christian ecumenism in action as well as in prayer. Likewise does his promotion of other rosary prayer sites.

# NOTES:

1 -- Most of our Ecumenical Rosary's Byzantine-sourced (B) meditation quotes are excerpted and compressed from *"We Fly to Thy Patronage: Praying the Rosary : an Ecumenical Guide for Catholics and Orthodox"* inspired by the Message of Fatima, first published in 1992 by Kirche in Not/Ostpriesterhilfe e.V. Republished in 1997 and distributed by Aid to the Church in Need. Most of our rosary's Byzantine-sourced prayers are from a devotional PDF in the adult education series at St. Mary's Byzantine Church, Hillsborough, NJ, and from other *Rule of the Theotokos*-based texts found on the web. Acknowledging these sources in no way implies their endorsement of this intra-faith Rosary.

2 -- For a print copy of a 4-page explanation of our Rosary's premise, purpose, and method, mail a self-addressed stamped business envelope folded inside a stamped business envelope addressed to **A.M. Travis-McCarthy, 338 Jericho Tpke. Box # 316, Syosset, N. Y. 11791**. Follow the same procedure for a 4-page print copy of the prayers and meditations.

3 -- Don't send money. But much appreciated would be your prayers, word-of-mouth promotion and electronic sharing of this initiative that seeks to honor Mary, to worship God's Son and hers, Jesus, humanity's Redeemer, and to advance Christian unity through intra-faith Rosary prayer and meditation.

4 – The ***Hail Ecumenical Mary, Mother of All Christians!*** Facebook group page announced the rosary project initiation during the Pontifical Council for Promoting Christian Unity and World Council of Churches' Week of Prayer for Christian Unity, in Jan., 2021.



5 -Redundancy Acknowledged: Those of us who pray the standard Roman Rosary see it as also an ***Ecumenical Mary and Jesus Rosary***, in that its Hail Mary “pray for us sinners” verse embraces all humanity, its meditation mysteries chiefly focus on Jesus. Its Lord’s Prayer, Apostles Creed, and “Glory Be” doxology also are variously inclusive. Acknowledged. But our Rosary arrangement’s title spotlights those aspects for fellow Christians not aware of them but who, through participating in this intra-faith Rosary to honor her and worship Him, will discover them.

6 – The *Hail Ecumenical Mary, Mother of All Christians!* group plans to ask Rev. Dennis DiMauro’s permission to post a link on the group’s Facebook page and on this Rosary’s website to his insightful 1/1/2019 *Mary, Model of Humility* sermon cited on Slide 37.

7 -- Yes, many issues divide Christians besides intercessory prayer. But if our Rosary can help ease concerns, even a little, on that issue, we hope the positive spirit engendered thereby may impact the other issues as well.

8 – Fostering diverse Christians to develop prayerful relationships with the Mother of Jesus and Her Divine Son through intra-faith rosary devotions, bridging the denominational divides, would seem desirable on its own merits in any era. It doesn’t need a crisis to justify undertaking to promote such ecumenical prayer. But the undeniable fact is that humankind appears poised at a pivot point, hovering in place before plunging ahead to self destruct civilization or proceeding more cautiously to preserve the good of the past and the present while striving for future good. Strengthening bonds among Christians through ecumenical prayers such as the intra-faith rosary now takes on special urgency.