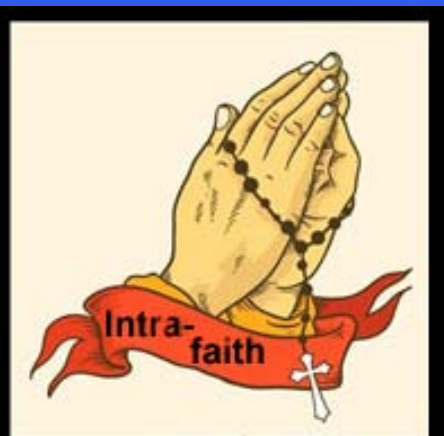





THE
ECUMENICAL
MARY & JESUS
ROSARY



THE ECUMENICAL MARY & JESUS ROSARY

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

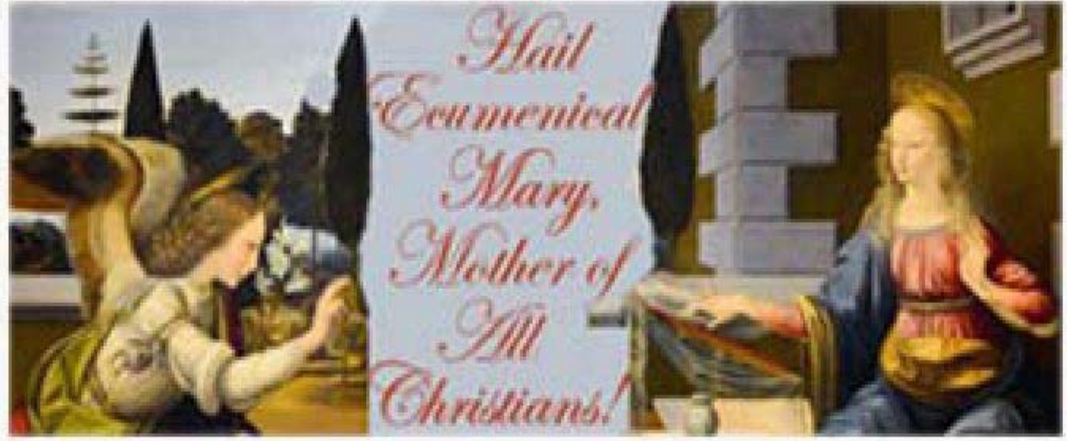


Our  group's mission: to advance the study and appreciation of her role in Ecumenism as the Mother of All Christians and as New Eve in Redemptive relation to all humanity.

An Initiative Sponsored by the Facebook Group:

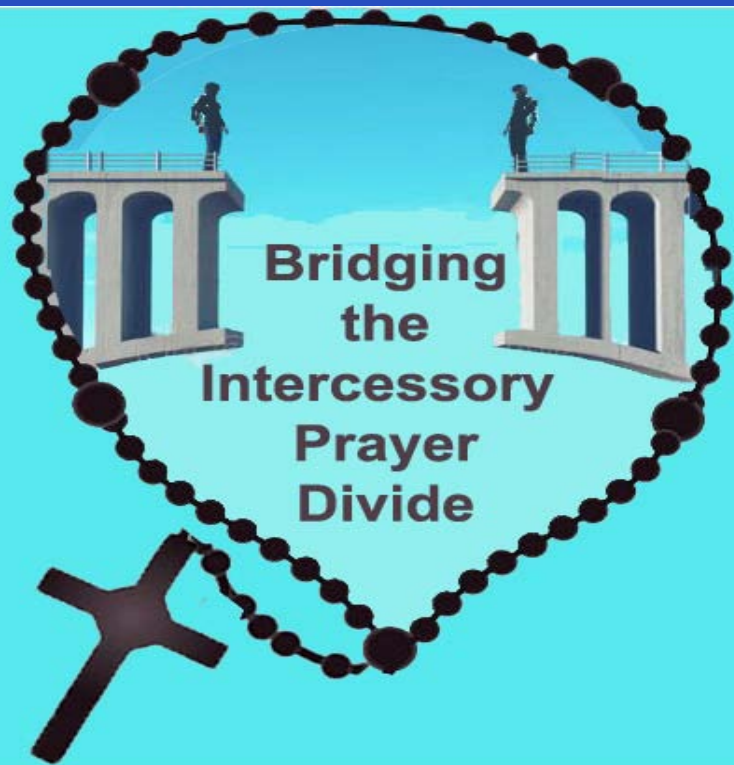


The Rosary's prayers



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 13th 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,

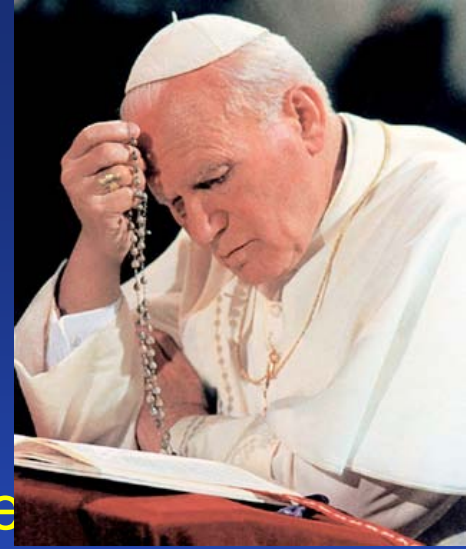
would be open to joining intra-faith prayer events (virtual during the pandemic) using this Rosary because it does not conflict with conscientiously - held differences on intercessory prayer. Christian couples with different denominational backgrounds could use it at home



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.

OF THIS CHRISTO-CENTRIC ECUMENICAL ROSARY'S 21 MEDITATION/MYSTRIES, 20 SCRIPTURALLY CONNECT TO JESUS

Gabriel announces
the Incarnation
-- Luke 1:26-38

Elizabeth calls Mary
"Mother of my Lord"
-- Luke 1:39 - 45

Nativity of Jesus
in Bethlehem
-- Luke 2:4 -18

Holy Family's
flight into Egypt
-- Matt. 2:1 – 18

Presentation of
Jesus in the Temple
-- Luke 2: 22-35

Finding Boy Jesus
in the Temple
-- Luke 2:41-50

The Baptism
of Jesus
-- Luke 1:9 - 11

Jesus changes
water into wine
-- John 2:3 -18

Jesus proclaims
Kingdom of God
-- Matt. 2:3 – 5

Transfiguration
of Jesus
-- Matt. 17:1 – 8

Jesus institutes
the Eucharist
- Luke 22: 19-20

Jesus' agony
in the garden
-- Luke 22:39-45

Jesus' scourging
at the pillar
-- Luke 1:9 - 11

Jesus crowned
with thorns
- Matt. 27: 27 - 31

Jesus carries
the cross
-- Matt. 2:3– 5

Jesus crucified
--*John* 19: 26-30

Resurrection
of Jesus
- *Mark* 16: 9-14

His Ascension
-- *Acts* 1:3-9

Advocate Jesus
promised, comes
- *Acts* 1:12, 2:1-4

Heavenly Queen,
Son Jesus seen
In *Revelation*
--11: 19; 12:1-17

THE MEDITATION/MYSTERY OF MARY'S ASSUMPTION

Belief in Mary's Assumption, body and soul into Heaven, rests primarily on Apostolic Tradition and early Christian awareness of Old Testament references and beliefs held by many in BCE Judaism that Enoch, Elijah, and Moses each experienced having been "taken up" or "knew not death." Paul's Epistle passages reflect those beliefs. Early, many saw such for her as fitting.

Given that background, the inclusion of this standard Rosary meditation/mystery in our Ecumenical arrangement provides participants planning these intra-faith events an opportunity to explore and earnestly share their faith understanding of Mary's status as they work out whether to pair that meditation/ mystery with an alternate; e.g. the Byzantine 'Holy Family Flight to Egypt.'

OUR ROSARY INCLUDES BYZANTINE *FLIGHT INTO EGYPT* 'REMEMBRANCE'



Eastern church tradition has the Mother of God teaching a Coptic monk in the 8th Century the Rule of the Theotokos (God bearer), very similar to the Rosary which

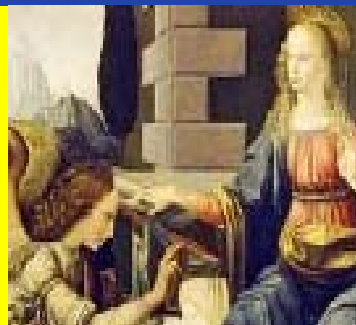
evolved in the Western church. Seraphim of Sarov, the renowned 18th/19th Century Orthodox saint, revived interest in the Rule (Rosary) among many Eastern Christians, including Byzantine rite adherents. Its Meditation/Mysteries, titled Remembrances, closely match the Rosary's, but one not on the latter's list is the *Flight to Egypt* (Matt., Ch. 2) which also recalls the magi's visit to the New King, presenting gold, myrrh and frankincense.



THE 21 MYSTERIES/MEDITATIONS OFFERED TO STIMULATE PARTICIPANTS' OWN CONTEMPLATIONS ACCOMPANYING RECITATIONS OF THE PRAYER DECADES

R = Roman (Western) quote source B = Byzantine (Eastern) quote source

Annunciation. “Today is the dawn of our Salvation ... We cry out with angel Gabriel to Mary, Hail, full of grace, the Lord is with Thee.” B



Nativity. “The Star of the Wise Men announces, and angels sing with the shepherds of your spotless Motherhood, O Highly Favored One.” B

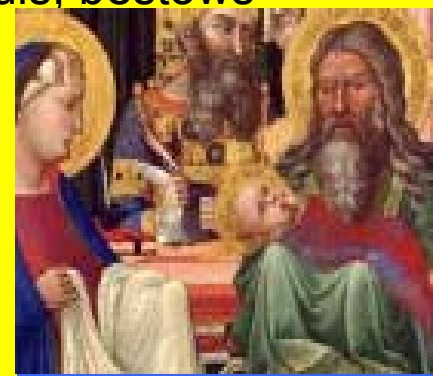


Visitation. “Elizabeth bears the herald of God’s Grace, Our Lady bears the Christ, the King of Glory. The mothers embrace and the child leaps for joy.” B

Presentation. “Rejoice, wise Simeon, for in your arms you have held the Lord who redeems our souls, bestows Resurrection.” B



Flight Into Egypt. “As we reflect on the Holy Family fleeing Herod, be alert. Who are holy families today in your midst fleeing from perils and needing help along the way? You may encounter them when you least expect it.” B



THE 21 MYSTERIES/MEDITATIONS OFFERED TO STIMULATE PARTICIPANTS' OWN CONTEMPLATIONS ACCOMPANYING RECITATIONS OF THE PRAYER DECADES

R = Roman (Western) quote source B = Byzantine (Eastern) quote source

Finding Boy Jesus in the Temple. “Imagine the distress the afflicted mother felt those 3 days searching for her beloved Son; had she failed Him?” R



Jesus Baptism. “To Jordan came our Lord, To do God’s pleasure willing, Was there by Saint John baptized, all righteousness fulfilling.” Lutheran Hymn



Jesus Proclaims Kingdom of God. St. Augustine views Christ’s “Sermon on the Mount’ as giving us a “perfect pattern for Christian life.’

Cana Water/Wine St. Augustine notes Providentially provided processes turning rain water into wine lose their wonder by their constant repetition.



Transfiguration. Saint Augustine notes Peter wanted to set up three tabernacles, one each for Moses, Elijah and Jesus. But a cloud instead made, as it were, “one tabernacle,” for only Jesus remains after the Law and the Prophecies.



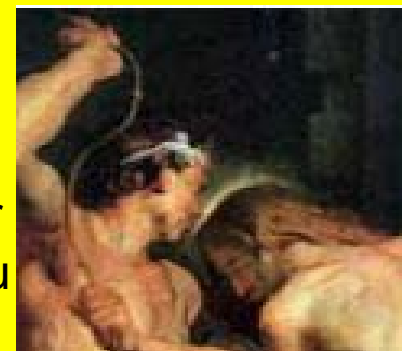
THE 21 MYSTERIES/MEDITATIONS OFFERED TO STIMULATE PARTICIPANTS' OWN CONTEMPLATIONS ACCOMPANYING RECITATIONS OF THE PRAYER DECADES

R = Roman (Western) quote source B = Byzantine (Eastern) quote source



Institutes the Eucharist. Augustine says “Recognize in the bread what hung on the cross, and in the cup what flowed from his side.”

Scourging. “You bore Your Passion in Your Own Body to free us from our passions, . . . out love for us” B



Crown of Thorns.

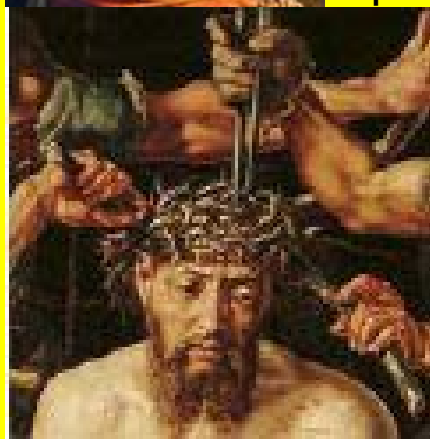
“The King of Angels is crowned with thorns. He who clothed the sky is mocked with a purple cloak.” B .



Garden Agony. “The hour has come when Christ will be seized, handed over to death. You will desert but I gather you up again to proclaim My love to all.” B .

Carrying the Cross.

“The Virgin Mary watched her Lamb led to slaughter. . . God, Your Son, spurned and broken, carried His cross to Golgotha.” B



THE 21 MYSTERIES/MEDITATIONS OFFERED TO STIMULATE PARTICIPANTS' OWN CONTEMPLATIONS WITH THE PRAYER DECADES

R = Roman (Western) quote source

B = Byzantine (Eastern) quote source

Crucifixion. “Born of the Virgin,
You have suffered for us death of
the Cross, and through Your Death
have conquered Death and shown
us Your Resurrection” B



Resurrection. “Descended to the
grave, O Immortal One, You
crushed the power of Hell and rose
triumphant, Christ our God.” B



THE 21 MYSTERIES/MEDITATIONS OFFERED TO STIMULATE PARTICIPANTS' OWN CONTEMPLATIONS WITH THE PRAYER DECADES

R = Roman (Western) quote source

B = Byzantine (Eastern) quote source

The Ascension. “You united us earthly creatures with the heavenly spirits, and were then taken up into glory without taking even one step away from us” B



Pentecost. “Once the Almighty descended to confound tongues and scatter nations. Now He sends tongues of fire to summon all to unity.” B



The Assumption . “He who once dwelt in her virginal womb has now taken her up to Eternal life, she who is the Mother of Life.” B



Queen of Heaven.

“Your womb became His (the God child’s) throne, which He has set high above the Heavens.” B



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



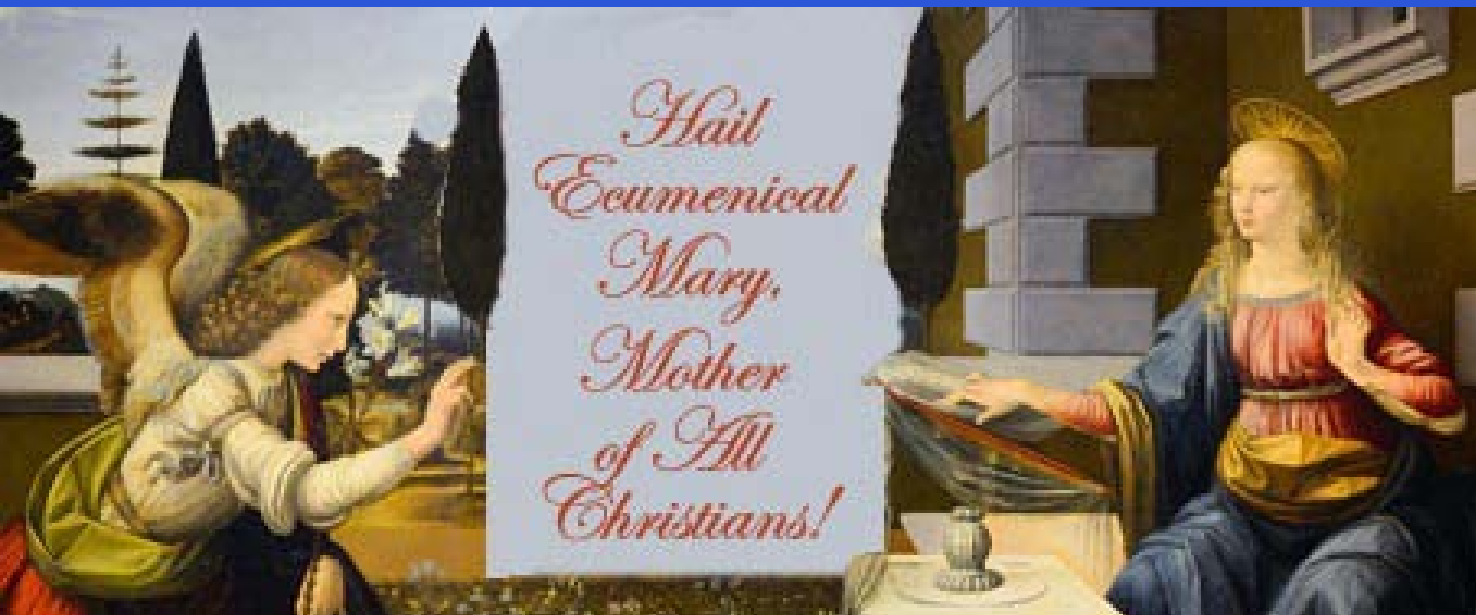
OPENING PRAYERS OF THIS ROSARY'S 1ST WAY:

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.”***

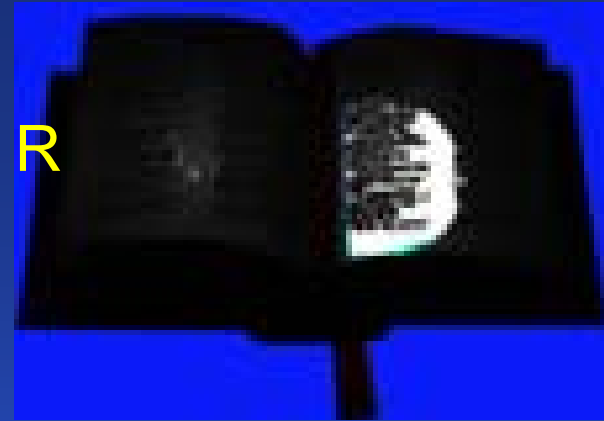
To continue Closing Prayers



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.



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'
WITH THE 'ECUMENICAL MIRACLES ROSARY,'
TO DO SO, WOULDN'T BE FAIR TO EITHER ROSARY

Continued

To achieve that stated objective, the Miracles Rosary does not include any *Hail Marys*. Another stated aim was to avoid any appearance of trying to rival the traditional Holy Rosary. So sets of entirely different prayers were substituted. Meditations on Jesus' healings, wonders and appearance replace all but two of the standard Rosary meditation-mysteries. The two kept are the Incarnation (Annunciation) and Cana water-into-wine.

In contrast, our ecumenical rosary not only keeps all the standard mediation-mysteries, it adds another, 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 kept and a Byzantine Trinity prayer added. (BTW, Di Mauro's church is Trinity Lutheran.)

Likewise, we keep the Apostles Creed. We 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! Facebook group appreciates Pastor Dennis DiMauro of Trinity Lutheran Church, Warrenton, Va., granting permission to post on our Facebook group's page the video of his "Mary, Model of Humility" sermon.

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.