



# The Rosary

THE PRAYER RULE OF THE MOTHER OF GOD  
IN THE UKRAINIAN CATHOLIC CHURCH

# The Call to Prayer

**“But I cried to God, evening and morning and midday, I shall tell; I shall proclaim, and He will hear my voice.” (Psalm 55[54]:17)**

- Jews in the Old Testament observed *the custom* of praying three times a day:
  - **9:00 am** – (coincided with the morning sacrifice at the Temple)
  - **12 noon** – (thanksgiving for the main meal of the day)
  - **3:00 pm** – (coincided with the evening sacrifice)
- Example: “[Daniel] got down on his knees three times a day and prayed and gave thanks before his God, as he had done previously” (Daniel 6:10).

# The Call to Prayer

**“Seven times a day I praise You for Your righteous ordinances [laws]” (Psalm 118[119]:164)**

- “Seven” is a biblical number for “fullness” or “completeness.”
- The Church took it more literally, and created a daily cycle of **seven services** or **seven times of prayer**.
- The public prayer of the Church is called *The Divine Praises*, or *The Liturgy of the Hours*, or *The Divine Office*. “A well-spring of grace, spiritual nourishment, a treasury of precious pearls for day prayer and contemplation.” (Instruction)

## *The Divine Praises (Daily Cycle of Prayer)*

- 6:00 am - Matins and First Hour
- 9:00 am – Third Hour
- 12:00 noon – Sixth Hour
- 3:00 pm – Ninth Hour
- 6:00 pm – Vespers
- 9:00 pm – Compline
- 12:00 am – Midnight Prayer

*Full Cycle observed in monastic communities. Clergy obligated to pray part of the Divine Praises daily.*

# The Call to Prayer

**“And [Jesus] told them a parable, to the effect that they ought always to pray and not lose heart.” (Luke 18:1)**

**“Rejoice always, pray without ceasing (constantly), give thanks in all circumstances” (1 Thessalonians 5:17-18)**

- The Church understands this literally.
- To pray unceasingly, require **scheduled prayer** and **spontaneous prayer**.

## Scheduled Prayer - Essential

- **“It is impossible to get close to Jesus and stay close to him without developing an intimate daily conversation with Him.”** (Matthew Kelly, *Rediscover Jesus – An Invitation*)
- This conversation has two main parts: **scheduled prayer** and **spontaneous prayer**.
- **Scheduled Prayer** – time (times) set aside each day exclusively for prayer.
- **Spontaneous Prayer** – spontaneous turning to God during moments of the day.  
“This springs forth from the first.”



# The Psalter

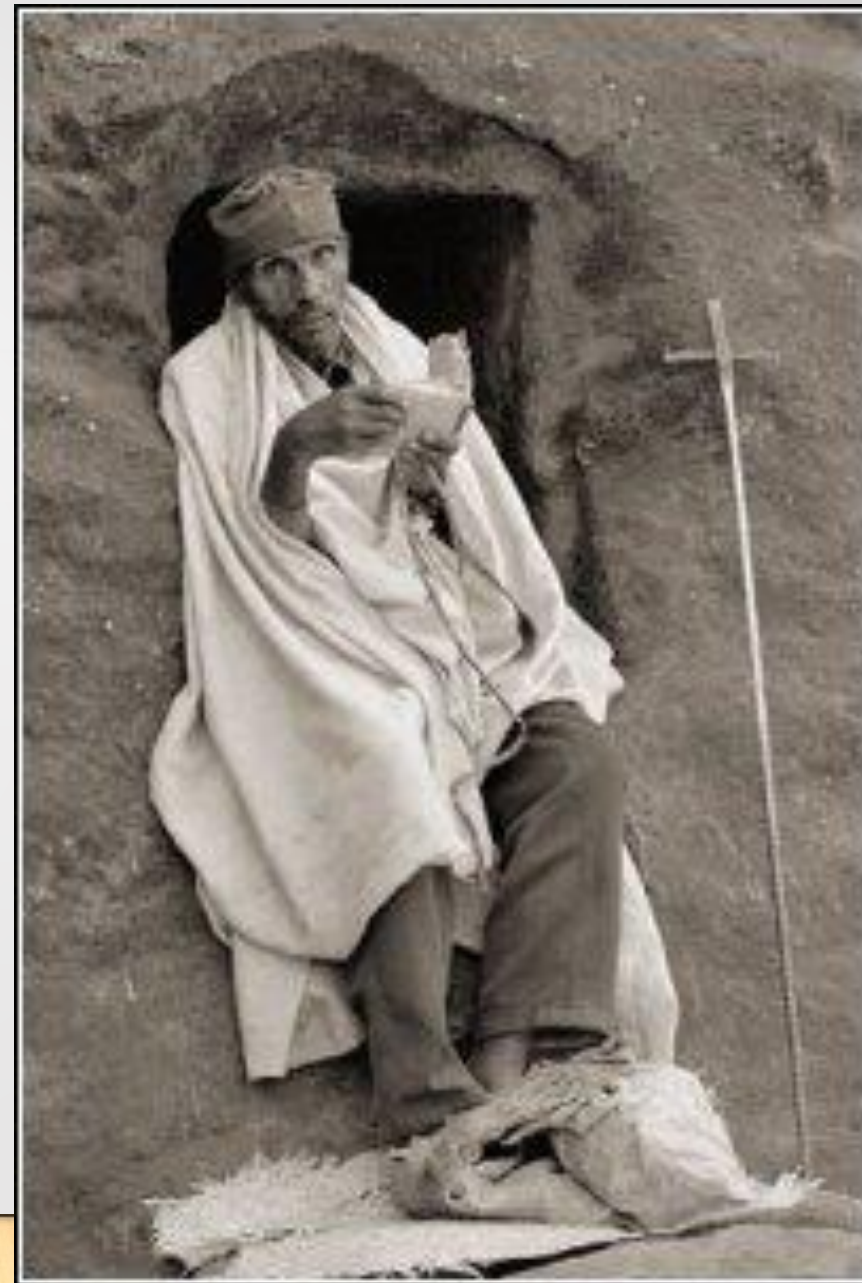
- *How do you connect with the Prayer of the Church if you are in the world, or living as a hermit?*
- One way of connecting was to recite the Psalter (150 Psalms). *Why?*
- Hermits in the deserts of Egypt (3<sup>rd</sup> century) prayed all 150 Psalms every day!
- Eventually, divided into 20 sections (kathismas) and prayed over the course of **one week**.
- Common practice for laity to pray the psalter.
- *How do you get a copy? What if you can't read?*





## The Prayer Rope

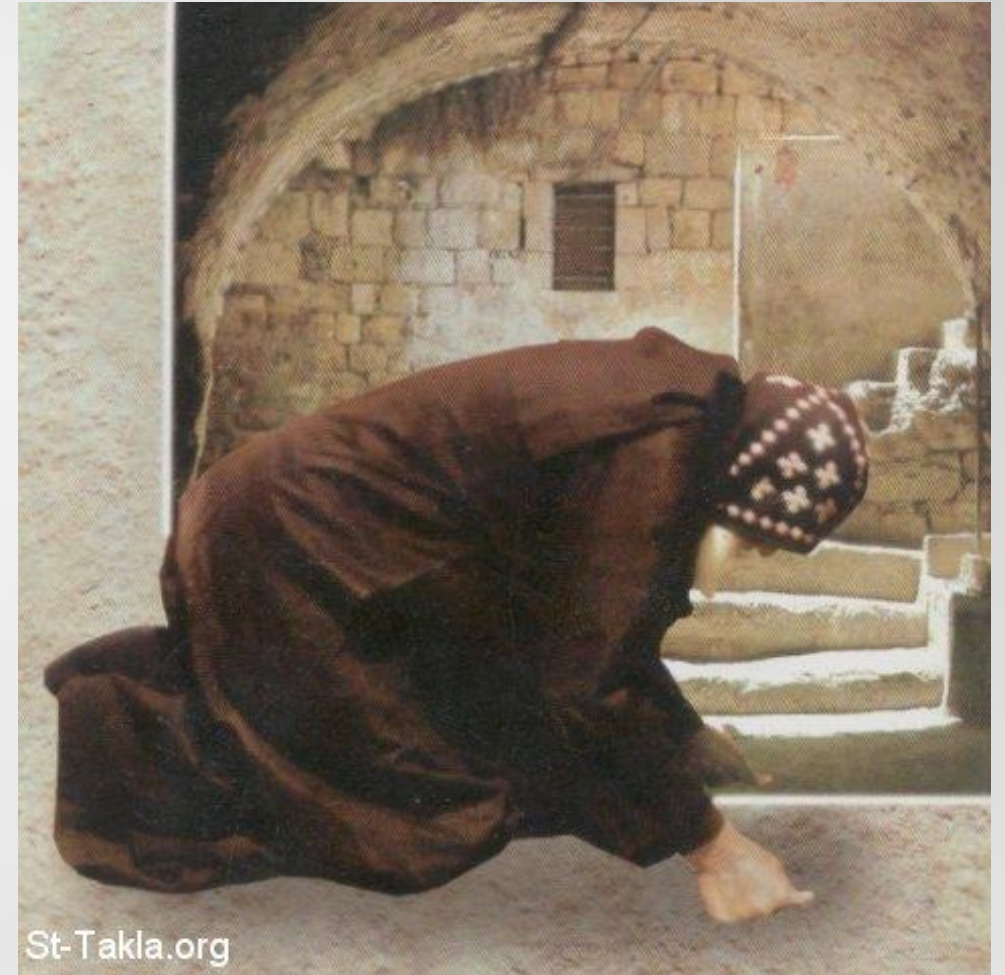
- Egyptian hermits who could not read repeated memorized prayers with prostrations (Scriptural verses); used pebbles to count
- **Prayer rope (with knots)** – attributed to St. Pachomius the Great (c. 292-346), a founder of community monastic life in Egypt
- 300 knots, 500 knots, 150 knots, 100 knots
- *Knots – divinely inspired/revealed?*





# Prayer Rules

- Over centuries, many different rules developed (i.e. specific prayer, number of repetitions, prostrations)
- In the East, most common prayer:  
**“Lord, Jesus Christ, Son of God, have mercy on me a sinner.”** Most common rule - *Rule of St. Pachomius*.
- In the West, well known rule was the repetition of “Our Father” (150 times)  
– *Pater Noster Rosary*



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# Marian Prayer Rule

- In the East, first Marian rule – believed to have been given by the Mother of God herself in the eighth century; repetition of the *Angelic Salutation (Bohorodytse Divo)* 150 times. Fell into disuse.
- Revived in the 18<sup>th</sup> century by St. Seraphim of Sarov (1754-1833)
- Eventually, Russian Church combined it with 15 events of the Life of Mary (one “Our Father” and ten “Rejoice, Mother of God” for each mystery, with a specific prayer intention (see page vi)





## *The Angelic Salutation* – in the East

- One of the oldest Marian prayers - developed from the 4<sup>th</sup> to the 6<sup>th</sup> century.
- In essence, *two Scriptural verses from the Gospel*: Luke 1:28 (Gabriel) and Luke 1:42 (Elizabeth)
- Earliest form appears in the 4<sup>th</sup> century (Greek Liturgy of St. James)
- At Council of Constantinople (381), “born of the Virgin Mary” – added to the Nicene Creed; at Council of Ephesus 431, Mary is proclaimed as *Virgin* and *Theotokos* (*God-bearer or Mother of God*)
- Final form was accepted in 6<sup>th</sup> century (early 500’s); introduced into liturgical use; recited at baptism
- By 12<sup>th</sup> century – a common daily prayer throughout the East.

- *Original Text: Rejoice Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of Your womb, for you have borne the Saviour of our souls.*
- *Final Form: Rejoice, Mother of God, Virgin Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of Your womb, for you have borne the Saviour of our souls (for you have borne Christ, the Saviour and Redeemer of our souls).*

## *The Angelic Salutation – in the West*

- Adopted from the East
- The earliest form was introduced into the Roman Liturgy of the Annunciation by Pope Gregory the Great (590-604) and end of the 6<sup>th</sup> century.
- The original ending “for you have born the Saviour of our souls” was replaced with the word “Jesus” by Pope Urban IV (1261-1264).
- The petition “*Holy Mary, Mother of God, pray for us sinners, now and at the hour our death*” was added in the 15<sup>th</sup> century.
- The final Latin form was approved and introduced into the Roman Office by Pope Pius V in 1568.

- *Earliest Form: Rejoice (Hail) Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of Your womb, for you have borne the Saviour of our souls.*
- *Second Form: Rejoice (Hail) Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of Your womb, Jesus.*
- *Final Form: Rejoice (Hail) Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of Your womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen.*



## The Marian Rosary (Prayer Rule, Marian Psalter)

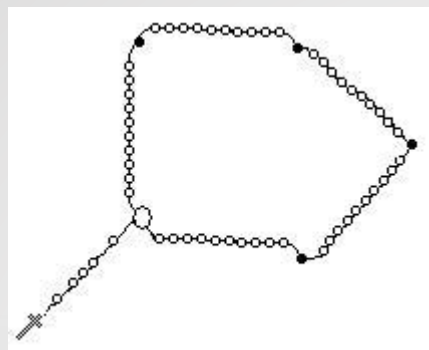
- Using a prayer rope/beads, recitation of the *Angelic Salutation* (150 times).
- Eventually, became more popular than the *Pater Noster* Rosary.
- In 14<sup>th</sup> century, Henry of Kalkar (Visitor for the Carthusian Order), grouped the 150 Angelic Salutations into decades, adding one “Our Father” before each decade.
- The addition of **meditations** on the life of Jesus and Mary was introduced in the 15<sup>th</sup> century by another Carthusian monk, **Dominic of Prussia** (1382-1460). He proposed **50 events** for meditations. (*Alan de Rupe* [1428-1475] proposed 150).
- By 16<sup>th</sup> century (1500's), the meditations were reduced and sorted into three sets of five: Joyful, Sorrowful, and Glorious Mysteries.
- One “Our Father” and ten “Hail Mary” for each mystery; a total of 150 Angelic Salutations, maintaining a numeric connection with the Psalter.
- In 2002, Pope John Paul added a new category of five events: The Luminous Mysteries.

# The Marian Rosary In the Ukrainian Greek Catholic Church

- Introduced in 18<sup>th</sup> century (1700's) and 19<sup>th</sup> century (1800's)?
- Still maintained older form, as practiced in **Lourdes** (Creed recited on first bead).
- For Greek Catholics, praying the Rosary (Eastern prayers/liturgical form) was approved by the Apostolic See on **April 29, 1930**.
- Has become part of our spiritual heritage (250 years).
- *UGCC Catechism*: **"The Rosary, or Psalter of the Most Pure Virgin Mary is a pious form of prayer to God, easy and accessible to all"** (Par. 695).







# Marian Feast Days

- **Conception of Mary** (Dec. 9) – *sixth or seventh century?* In East, devotion to Sts. Joachim and Anna begins in sixth century. Spreads through western Europe in 14<sup>th</sup> century.
- **Nativity of Mary** (Sept. 8) – *fourth/fifth century?* Officially instituted in the East at the end of sixth century (582-602). Introduced to Rome in seventh century, and later centuries in West.
- **Entrance of Mary into the Temple** (Nov. 21) – *begins in fifth century*; universally observed in the East by the eighth century. Takes root in the West not until the fourteenth century.
- **Annunciation to Mary** (Mar. 25) – begins in East at the end of the *fourth century* (300's/400's); introduced to the West at the end of the seventh century (660-680 A.D.)
- **Dormition of Mary** (Aug. 15) – begins in *fifth century* (Jerusalem), after Council of Ephesus (431); throughout the East by the sixth century (500's); appeared in West under the influence of the East, at a later date, at the end of the seventh century, under Pope Sergius 1 (687-701).
- **Holy Protection of Mary** (Oct. 1) – tenth century (Constantinople); becomes an important feast for the Church in Ukraine.

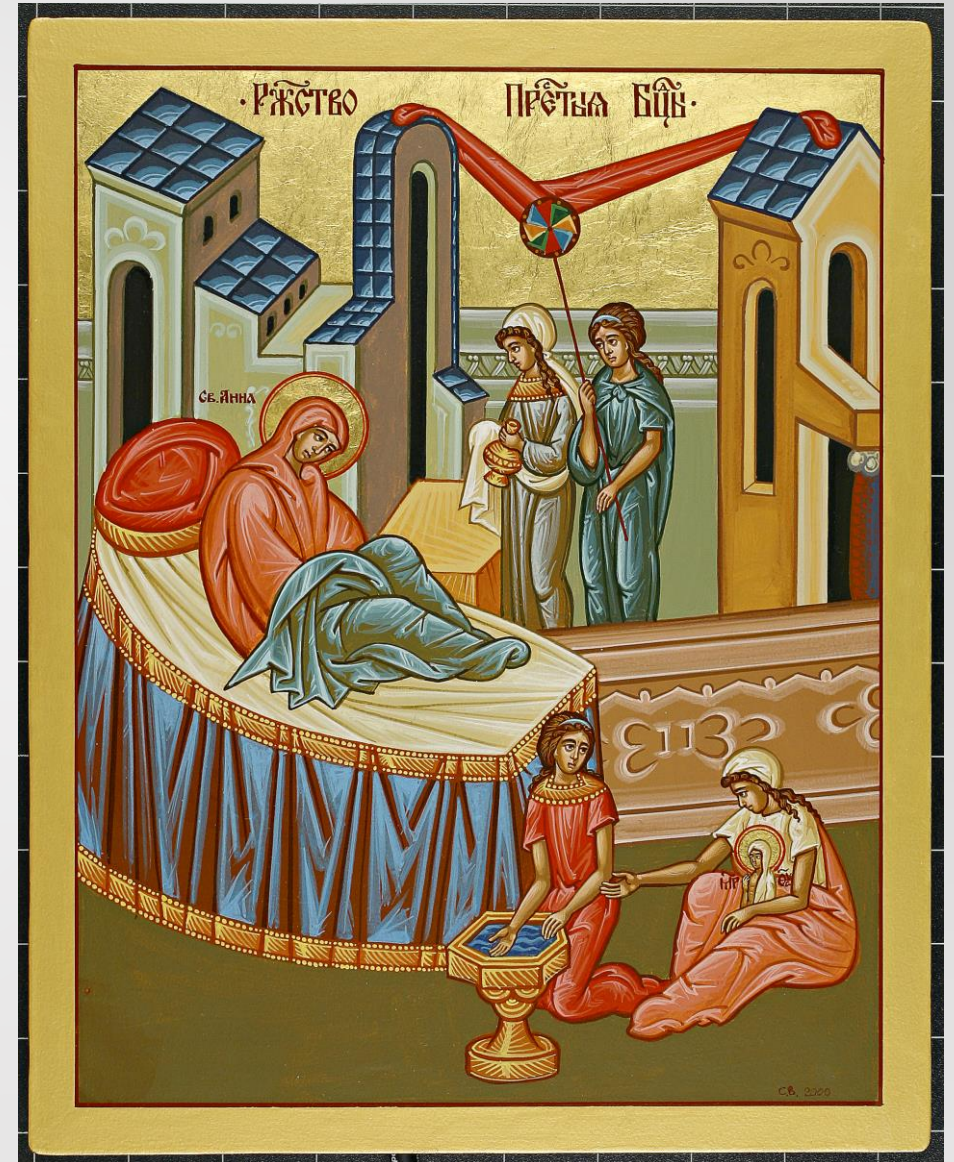


# Mysteries of Hope

OPTIONAL:

- **God Promises and Saviour** (Genesis 3:15)
- **Conception of Mary**
- **Nativity of Mary**
- **Entrance of Mary into the Temple**
- **Betrothal to Joseph**

Feast of Holy Protection – included in final mystery (Glorification of Mary)



# THE ROSARY – Newly Published

- Official Prayers of the UGCC
- Oldest form of the Angelic Salutation (Kyivan Tradition)
- Begins with the Standard Opening Prayers (Nachalo Obychne)
- Can use Rosary or Prayer Robe
- Icons for Meditation
- Scriptures Texts Provided
- Addition of “Mysteries of Hope”
- Ends with Standard UGCC Prayers

# Mary Requests the Rosary

- *13 June 1917*: "Say the Rosary every day, to bring peace to the world and the end of the war."
- *13 July 1917*: "Continue to pray the Rosary every day... in order to obtain peace for the world and the end of the war." "When you pray the Rosary, say after each mystery: 'O my Jesus, forgive us, save us from the fire of hell. Lead all souls to heaven, especially those who are most in need.'"
- *13 September 1917*: "Continue to pray the Rosary in order to obtain the end of the war."
- *13 October 1917*: "I want to tell you that a chapel is to be built here in my honour. I am the Lady of the Rosary. Continue always to pray the Rosary every day. The war is going to end, and the soldiers will soon return to their homes."



# A Powerful Prayer

*The Rosary combines several important forms of prayer:*

- Vocal Prayer (basic prayers of the Church, easily memorized)
- Meditation on Holy Scripture, Icons, and Basic Events of Salvation (Catechetical formation)
- Use of the Imagination (as if present during each event)
- Moments of Silence
- Petitions and Intercession
- Application to Daily Life (Focus on Virtues)
- Easy and Accessible to all

