

# ROSARY FOR A SYNODAL CHURCH

Tuesdays in October at 12 pm ET/9 am PT/6 pm Rome



Opening Song: *Stone by Stone* by Claire Hitchins  
<https://catholicartistconnection.com/art-synodality/stone-by-stone>



# Ad.surnv.s Sancte Spi rifu.s

We stand before You, Holy Spirit,  
as we gather together in Your name.

With You alone to guide us,  
make Yourself at home in our hearts;

Teach us the way we must go  
,and how we are to pursue it.

We ,are weak and sinful;  
do not let us promote disorder.

Do not let i,gnorance  
lead us down the wrong path  
nor partiality influence our actions.

Let us find in You our unity  
so that we may journey together  
to eternal life  
and not stray from the way of truth  
and what is right.

All this we ask of You,  
who are at work in every place and time,  
in the communion of the Father and the Son,  
forever and ever.

Amen.



# Fifth Mystery for a Synodal Church: God's Spirit Challenges and Unites Peter and Cornelius

Acts 10: 1-48

Now in Caesarea there was a man named Cornelius, a centurion of the Cohort called the Italica, devout and God-fearing along with his whole household, who used to give alms generously to the Jewish people and pray to God constantly. One afternoon about three o'clock, he saw plainly in a vision an angel of God come in to him and say to him, "Cornelius." He looked intently at him and, seized with fear, said, "What is it, sir?" He said to him, "Your prayers and almsgiving have ascended as a memorial offering before God. Now send some men to Joppa and summon one Simon who is called Peter. He is staying with another Simon, a tanner, who has a house by the sea." When the angel who spoke to him had left, he called two of his servants and a devout soldier from his staff, explained everything to them, and sent them to Joppa.

The next day, while they were on their way and nearing the city, Peter went up to the roof terrace to pray at about noontime. He was hungry and wished to eat, and while they were making preparations he fell into a trance. He saw heaven opened and something resembling a large sheet coming down, lowered to the ground by its four corners. In it were all the earth's four-legged animals and reptiles and the birds of the sky. A voice said to him, "Get up, Peter. Slaughter and eat." But Peter said, "Certainly not, sir. For never have I eaten anything profane and unclean." The voice spoke to him again, a second time, "What God has made clean, you are not to call profane."





This happened three times, and then the object was taken up into the sky.

While Peter was in doubt about the meaning of the vision he had seen, the men sent by Cornelius asked for Simon's house and arrived at the entrance. They called out inquiring whether Simon, who is called Peter, was staying there. As Peter was pondering the vision, the Spirit said [to him], "There are three men here looking for you. So get up, go downstairs, and accompany them without hesitation, because I have sent them."

Then Peter went down to the men and said, "I am the one you are looking for. What is the reason for your being here?" They answered, "Cornelius, a centurion, an upright and God-fearing man, respected by the whole Jewish nation, was directed by a holy angel to summon you to his house and to hear what you have to say."

[When Peter met with Cornelius], the holy Spirit fell upon all who were listening to the word. The circumcised believers who had accompanied Peter were astounded that the gift of the holy Spirit should have been poured out on the Gentiles also, for they could hear them speaking in tongues and glorifying God. Then Peter responded, "Can anyone withhold the water for baptizing these people, who have received the holy Spirit even as we have?" He ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for a few days.





**Reflection:** .(From the PREPARATORY Document!).

## **A Double Dynamic of Conversion: Peter and Cornelius**

22. The episode narrates, first of all, the conversion of Cornelius, who even receives a sort of annunciation. Cornelius is a pagan, presumably Roman, a centurion (a low-ranking officer) in the army of occupation, who practices a profession based on violence and abuse. Yet, he is dedicated to prayer and almsgiving, that is, he cultivates a relationship with God and cares for his neighbor. It is precisely in his home that the angel surprisingly enters, calls him by name, and exhorts him to send-the verb of mission! -his servants to Jaffa to call-the verb of vocation! -Peter. The narrative then becomes that of the conversion of the latter, who, on that same day, received a vision in which a voice ordered him to kill and eat animals, some of which were unclean. His response is decisive: "By no means, Lord" (Acts 10:14). He recognizes that it is the Lord who is speaking to him, but he emphatically refuses, because that order demolishes precepts of the Torah that are inalienable for his religious identity, and which express a way of understanding election as a difference that entails separation and exclusion from other peoples.

23. The apostle remains deeply disturbed and, while he is wondering about the meaning of what has happened, men sent by Cornelius arrive and the Spirit indicates to him that they are his envoys. Peter responds to them with words that recall those of Jesus in the Garden: "I am the one you are looking for" (Acts 10:21). This is a true and proper conversion, the painful and immensely fruitful passage of leaving one's own cultural and religious categories: Peter accepts to eat with pagans the food he had always considered forbidden, recognizing it as an instrument of life and communion with God and with others.



## **Reflection:** (continued)

It is in the encounter with people, welcoming them, journeying with them, and entering their homes, that he realizes the meaning of his vision: no human being is unworthy in the eyes of God, and the difference established by election does not imply exclusive preference but service and witnessing of a universal breadth.

24. Both Cornelius and Peter involve other people in their journey of conversion, making them companions in their journey. The apostolic action accomplishes God's will by creating community, breaking down barriers, and promoting encounters. The word plays a central role in the encounter between the two protagonists. Cornelius begins by sharing his experience. Peter listens to him and then speaks, reporting in turn what has happened to him and testifying to the closeness of the Lord, who goes out to meet people individually to free them from what makes them prisoners of evil and mortifies humanity (cf. Acts 10:38). This form of communicating is similar to the one Peter will adopt in Jerusalem when the circumcised believers criticize him, accusing him of having broken the traditional norms, on which all their attention seems to be focused, while disregarding the outpouring of the Spirit: "You entered the house of uncircumcised men and ate with them!" (Acts 11:3). At that moment of conflict, Peter reports what happened to him and his reactions of bewilderment, incomprehension, and resistance. Precisely this will help his interlocutors, initially aggressive and refractory, to listen and accept what has happened. Scripture will help to interpret the meaning, just as it also will at the "Council" of Jerusalem, in a process of discernment that consists of listening together to the Spirit.





*The Key*, Kathy Schuth





# The Key

By Kathy Schuth

In this image, we see Mary's Guadalupe mantle of stars indicate a shelter without sides, a hen gathering her chicks, a lowered sheet of a heavenly vision that says, "Do not call unclean what I have called clean", and with it – hints at what the key can do – to loose and bind, to enlarge the tests, to release those bound unjustly. And below this shelter and vision, we climb over our altars, turned stones, overturned

money tables, and other human formed ideas of what is foundational. Ultimately, when we are able to be gathered together, all come different and differently, and meet at the same eye level, the same tent, loosed and open-sided.

**Read the artist's full commentary at <https://catholicartistconnection.com/art-synodality/the-key>**



Our Father who art in heaven,  
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.

*Our Lady of the Rosary* by Alisha Monnin







Hail Mary, full of grace,  
the Lord is with thee.  
Blessed art thou amongst 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.

(x10)

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



# LITANY

Holy Mary Mother of God  
**Walk with us on our synodal journey**

Mother of the Church  
**Walk with us and pray for us**

Mother of the disciples of Jesus  
**Walk with us and pray for us**

Mother of the lost and the lonely  
**Walk with us and pray for us**

Mother of the confused and hesitant  
**Walk with us and pray for us**

Mother of those who are searching and questioning  
**Walk with us and pray for us**

Mother of those who are on the margins  
**Walk with us and pray for us**

Mother who gives us direction and points the way ahead  
**Walk with us and pray for us**

This litany was developed by the Knock Shrine in Ireland, in response to Pope Francis' call for us to consecrate the synodal path to Mary,



*Santa Maria del Camino* by Rev. Fernando Aritzti, SJ  
In which Mary clears the path of rocks to make a way for migrants seeking refuge

Woman of silence and reflection  
**Help, us to listen to the Spirit**

Woman of service and action  
**Help, us to listen to the Spirit**

Woman who sets out in mission  
**Help, us to listen to the Spirit**

Woman who directs us towards your Son  
**Help, us to listen to the Spirit**

You Journeyed from Nazareth to Bethlehem  
**Be with us on our pilgrim way**

You Journeyed on the refugee road into Egypt  
**Be with us on our pilgrim way**

You journeyed as a pilgrim to Jerusalem  
**Be with us on our pilgrim way**

You accompanied your Son Jesus on the road to Calvary  
**Be with us on our pilgrim way**

You walked with the disciples as they shared the Good News  
**Be with us on our pilgrim way**

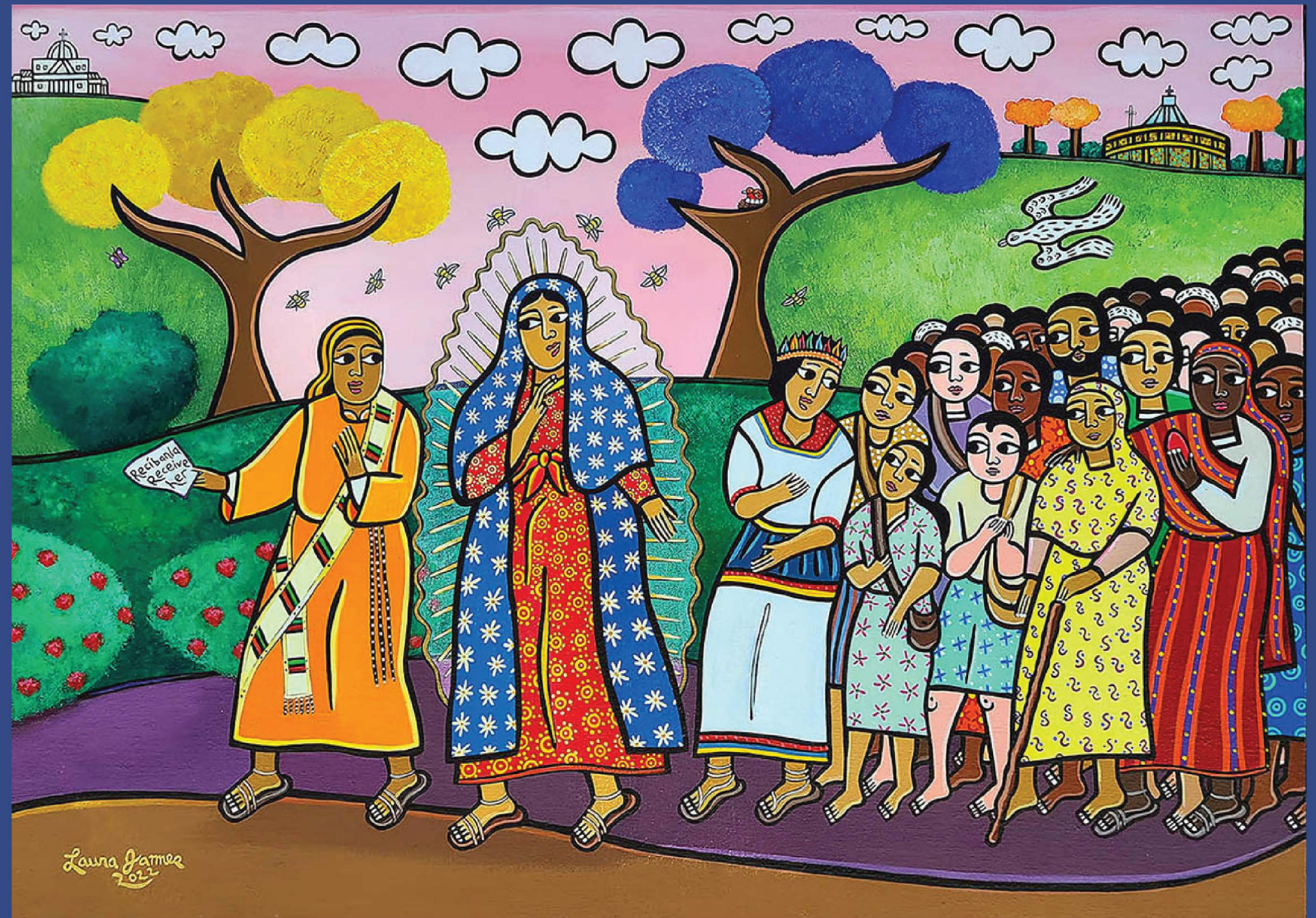


Holy Mary,  
Mother of God  
and Mother of the Church.  
Guide our steps along the right path.  
Direct us, towards your Son and  
help us to follow Him faithfully.

Our Lady of the Way  
Pray for us

Our Lady of the Way  
Stay with us

Our Lady of the Way  
Walk with us





Mientras recorres la vida  
Tu nunca solo estás  
Contigo por el camino  
Santa Maria, va

**Ven con nosotros al caminar  
Santa Maria, ven  
Ven con nosotros al caminar  
Santa Maria, ven**

Aunque te digan algunos  
Que nada puede cambiar  
Lucha por un mundo nuevo  
Lucha por la verdad

Si por el mundo los hombres  
Sin conocerse van  
No niegues nunca tu mano  
Al quien contigo estás

Aunque parezcan tus pasos  
Inútil caminar  
Tu vas haciendo caminos  
Otros los seguirán

# Santa Maria del Camino

song by Juan A. Espinosa

Suggested recording by Veronica Sanfilippo  
<https://youtu.be/1XvGo6viUdE?feature=shared>



Santa Maria del Camino, painting by Fr. Fernando Aritzti, SJ, 1988  
original painting at Dolores Mission Church, Los Angeles

As you go through life  
You are never alone  
With you along the way  
Santa Maria goes

**Come with us as we walk  
Santa Maria, come  
Come with us as we walk  
Santa Maria, come**

Even if some tell you  
That nothing can change  
Struggle for a new world  
Fight for the truth

If in the world people  
walk without knowing one  
another  
Never hold back your hand  
From the person who is with you

Even though your steps  
may seem useless  
If you make the way  
Others will follow



