

**Chapter 1 : Joseph Bernardin (April 2, 1928–November 20, 1996), American priest | Prabook**

*Cardinal Bernardin's Stations of the Cross* By Eugene Kennedy St. Martin's Press. p \$ (hardcover) For Eugene Kennedy, Cardinal Joseph Bernardin of Chicago () is an exemplar of the.

From Aaron to Zionism, it consists of entries on theological, historical and cultural topics – including events, institutions, movements, people, places, publications and theology – contributed by more than a hundred scholars worldwide. As we explain in the Preface see page xiii, the selection and treatment of every entry has been rigorously tested against the criterion of its significance to the Jewish–Christian encounter. However, while we have tried to ensure that the length of each entry corresponds broadly to the importance to the encounter of the subject of that entry, the very interconnectedness of the entries has led us to remain flexible in our judgement of the internal balance. There can be no doubting, for example, the epoch-making significance of the Second Vatican Council in the history of Jewish–Christian relations. However, the Vatican II entry is connected at so many points to the subjects of other individual entries that we have sought to avoid undue repetition by allowing cross-references to do some of its work for it. Much the same applies, for example, to the entry on Germany, where there would have been little point rehearsing the significance to the encounter of Hitler, Nazism and the Holocaust, all of which form the subject of individual entries and are thus cross-referred to from the Germany entry. Indeed, it is an index of the interconnectedness of the field of Jewish–Christian relations itself that every entry in the Dictionary includes cross-references to other entries. Such cross-references are printed in bold in the text. As with any book of this kind, there is a fine editorial line to be walked between, on the one hand, providing helpful routes of access for the reader from each entry to the body of the work as a whole and, on the other, giving the impression that the truth always lies elsewhere. We hope we have trodden that line as surefootedly as possible. We have aimed to include cross-references only where they may provide readers with additional information to inform their understanding of the subject in hand. We have not, for example, cross-referenced every mention of God or the Bible, even though both are the subject of individual entries. Again, wherever possible without artificiality we have tried to ensure that cross-references fall within the body of the text of an entry and that they take the same form as the heading of the entry to which they cross-refer. We have also permitted some inexact cross-references where it would have been artificial to do otherwise and where following up the inexact cross-reference will anyway take the reader to the same point in the book as would an exact cross-reference: We have included what seem to us a minimum of cross-reference headings e. Christian Zionists see Zionists, Christian; Election see Chosen People, and an even smaller minimum of cross-references to cross-reference headings. Again, the watchword has been the avoidance of artificiality: The mode we and the contributors have tried to achieve in each entry is perhaps best characterised as resonant economy, and the cross-referencing is intended as an important part of the resonance. The Dictionary includes numerous biographical entries, for people as various as Church Fathers and musicians, artists and popes, rabbis and medieval kings. In selecting whom to include we have again been guided by the relationship of the parts to the whole. We have not, for example, included entries for a wide range of modern scholars whose work has had an impact on Jewish–Christian relations, since there exists an overarching entry on modern scholarship in Jewish–Christian relations which deals thematically with the work of many of these scholars. Similarly, we have not included entries for composers or writers whose relevance is already deduced in the entry on music or the various entries on national literatures, unless the work of that composer or writer is of sufficient significance to the encounter to warrant a dedicated entry: Bach, Wagner, Shakespeare and Bialik are examples of individuals who escape the gravitational pull of their generic entries to secure an individual place in the sun. Since it would have been artificial to include cross-reference headings for all those people who are mentioned in other entries but do not have a dedicated entry, we have provided an index of people to enable the reader to find all references to individuals wherever they may fall in the book; where the individual in question has a dedicated entry the page reference for that entry is given in bold in the index. It is an important part of the intention of the Dictionary to act as a springboard for further exploration of the field

of Jewish-Christian relations, and a detailed bibliography is crucial to that purpose. Here too we had a choice to make. Many dictionaries of this kind sensibly include short bibliographies at the end of individual entries. In the present dictionary, however, we have again taken into account the interconnectedness of the subject and, rather than court a prohibitive degree of repetition between bibliographical entries, we have included a single bibliography at the end of the whole work, subdivided by the broader theological and historical categories into which the individual entries fall. No bibliography of this kind can be comprehensive, but we hope that it will serve both to support references in the entries and as a helpful source of further reading. A Dictionary of Jewish-Christian Relations embodies the latest scholarly thinking in the field of Jewish-Christian relations and in the many other disciplines on which it draws. We and the contributors have been at pains to ensure, however, that it remains accessible not only to scholars, but also to anyone interested in the historical and continuing encounter between Judaism and Christianity. We hope the decisions we have made about the structure of the book will have gone some way towards achieving that aim, but we would always be interested to hear suggestions from readers as to how its accessibility might be enhanced in future editions.

His priestly role is the dominant feature shared by Judaism and Christianity, but in the latter this role is appropriated in order to highlight the superiority of the priesthood of Jesus. Thereafter, because the Jewish tradition continued to stress his priestly status, he faded out of the Christian tradition. In the book of Exodus Aaron appears as the brother of Moses and Miriam, playing a subordinate but important role as spokesperson for Moses before the Pharaoh, although in the earliest literary strata of the Torah there is no evidence that he is a priest. His priestly role becomes clear only in the later so-called Priestly Document, in the description of the construction of the Tabernacle and the designation of himself and his sons as hereditary priests Exod. However, in later rabbinic tradition his image is entirely positive. He was praised because of his elevation to the high priesthood and he became the paradigm of the priesthood. Further, as spokesperson for Moses he was lauded as a lover of peace who could reconcile disputes Hillel in Avot 1. In the mystical tradition he became one of the seven invisible holy guests *ushpizin* whom observant Jews welcomed to their tabernacles on Sukkot. The priestly tradition and Chronicles established the principle that he was the necessary ancestor, through Eleazar and Ithamar, of all legitimate priests. The priestly genealogy of Aaron and the confusing narrative tradition, with its pejorative and laudatory elements, would have developed within the post-exilic priestly group rivalry in the late eighth century BCE between Aaronides and Zadokites. Aaron, as a point of contact between Jews and Christians, was acknowledged in the Letter to the Hebrews as the founder of the Jewish priesthood, who offered acceptable sacrifice to God. The anonymous author appropriated the still-developing Jewish tradition and contrasts the once-and-for-all priesthood of Jesus which was claimed to derive from the priesthood of Melchizedek with the inferior yet legitimate priesthood of Aaron. There is no polemic intent against Aaron in Hebrews. His self-sacrifice, analogous to the sacrifice of the High Priest on the Day of Atonement, is depicted as a covenant-inaugurating event, fulfilling the expectations of the new covenant in Jeremiah. In this way, the Levitical priesthood, as subsumed in Aaron, was claimed by Christians to be superseded, as was also the Torah, conceived in cultic terms; since the Levitical priesthood served the Torah, a new priesthood required a new Torah. Written in the diaspora, probably in Alexandria for a Roman congregation, Hebrews demonstrates the supersessionist direction of Christian thinking in the late first century CE. Controversial and influential, Abelard was a supreme dialectician, applying Aristotelian logic by rationally analysing contrasting authorities and emphasising intentions behind deeds. Abelard had personal contact with Jews, knew limited Hebrew derived from Jerome, and argued to Heloise, his former beloved, now an abbess that nuns should learn Hebrew. Although in *Dialogus inter philosophum, Judaeum et Christianum* his fictive Jew empathised with Jewish 1 Abner of Burgos oppression and envisaged a biblically promised blissful future, Abelard believed that the minutiae of Mosaic Law burdened Jews, distracting them from genuine love of God. Baptised aged 50 as Alfonso of Valladolid, in his writings Abner urged Jewish conversion and intensified existing anti-Jewish polemics, becoming a major source for later apostates and Spanish Christian anti-Judaism. Abner urged anti-Jewish measures, including conversionist preaching and segregation of Jews from Christians, influencing Alfonso XI of Castile r. Joseph ibn Pollegar Pulgar first half of the fourteenth century and Hasdai Crescas wrote texts refuting Abner. Both view the ideal society as one in

which women would see few, if any, abortions to be necessary. Catholicism, Evangelical Protestantism and Orthodox Judaism regard the unborn fetus as human. Roman Catholicism does not allow for this exception, except on the rare occasions when the principle of double effect applies. Like much of Protestant Christianity, on the other hand, Reform and much of Conservative Judaism regard the fetus as potential life, not, until the moment of birth, as an independent entity. While there is a variety of opinion among these Jewish and Protestant authorities, there is general agreement that the life and health of the mother take precedence over the potential life of the fetus. Both Jews and Christians, while divided on the application of moral principles, base them on biblical revelation. Reform Jews and many Protestants see the issue in the context of the right of individual conscience and pluralism itself. Liberal Protestants and progressive Jews, therefore, lobby politically together to ensure the legal right to abortion, while Catholics, Evangelical Christians and Orthodox Jews lobby for legislation to protect the rights of the unborn. Judaism, Christianity and Islam all trace their spiritual ancestry to Abraham, viewing him as a paradigm of the human-divine relationship and the consequences of the search to live in the presence of God. The biblical narrative, from Gen. This has become a key theme throughout the history of Jewish-Christian Abraham relations. The promise of the land covenant as part of the promise to Abraham, Isaac and Jacob is mentioned in Deut. The New Testament reveals both continuities and discontinuities with these images. Matthew and Luke affirm that Jesus descends from the seed of Abraham but the Gospels introduce a disjunction: The dichotomy between the followers of Jesus and those who reject him is reflected in the image of Abraham in the Gospel of John. In the letters to the Galatians and Romans, he puts Gen. Subsequent revelations to Abraham, such as the commandment of circumcision Gen. Philo of Alexandria, a contemporary of Paul, bequeathed an interpretation of Abraham that would find its way into both Christianity and Rabbinic Judaism. The Abraham narratives are an allegory for the journey of the soul towards spiritual and moral perfection. For the Rabbis, like Philo, every detail in the Abraham narratives constitutes a significant part of the divine promise to the Jewish people for all generations. However, the Rabbis, while endorsing the moral and spiritual dimensions of Philonic allegory, emphasise the concrete details in the life of Abraham. They claimed that the Torah was revealed for the sake of Abraham Gen. Abraham was greater than Noah because he walked with God rather than before him Gen. In an effort to demonstrate the universalism of Judaism, Abraham and Sarah are depicted as missionaries converting their pagan contemporaries to the God of Israel Gen. The binding of Isaac is concrete evidence that Abraham was obedient to God by his faith as well as actions. These rabbinic views, along with more systematic retelling of the Abraham narratives in midrash Pirke Rabbi Eliezer, reveal a response to Christian appropriations of Abraham. The Koran describes Abraham as the hanif, the God-seeker par excellence. Muslims revered Abraham as a holy figure, and traced their lineage back to his son Ishmael. Both Jews and Christians claim Abraham as their own spiritual mentor and guide. Paul associates those who believe in the covenant entered by circumcision with the children of Hagar or slavery, while those who enter through Christ are truly descendants of Isaac, children of the promise Gal. Narratives of the early Church, such as the Epistle of Barnabas most of their history, these traditions have been in contention about the propriety of the inheritance of the promises. These promises for Christians are grounded in the faith Abraham revealed in Gen. Jews have continued to look to the entire narrative of Abraham which will ultimately yield the blessings of continuity of the Jewish people and their peaceful dwelling in the land of Israel. This turn to biblical origins was part of a Catholic return to scriptural traditions in Vatican II. Yet Jewish claims to be the inheritors of the land of Israel through the promises of Abraham have been the source of controversy between Jews and Christians as well as with Muslims. However, some Jews, Christians and Muslims seek reconciliation of their differences by appealing to the fact that each tradition harks back to the biblical Abraham. The resolution of their theological and communal differences will depend upon how carefully they negotiate the virtues of Abraham that belong to all three traditions and appreciate the particular claims made by each of them. Abraham was appointed Senior Tutor at Jews College in and in became Reader in Rabbinics at Cambridge University, where he influenced a generation of students, both Jews and Christians. He succeeded in making Rabbinic Judaism better understood by Christian students and academics. In these traditions, the absolving words of the priest are the external sign sacrament of divine forgiveness. Both Jewish

and Christian traditions emphasise the reality of divine forgiveness as an experiential moment in the life of Israel and Church, and they both know words of divine absolution linked to rituals of repentance. Linked to the Day of Atonement, the promise to Israel in Lev. Judaism, permeated by a deep conviction that God forgives all who repent of their sins, does not understand its rituals in relation to divine mercy in the sacramental ways of the Catholic and Orthodox Churches. Judaism post CE retains a deep religious perception of the reality of divine mercy in relation to Israel: Jews do not regard the people of Israel as empowered to convey divine mercy in the way that Christians think that the Church does.

## Chapter 2 : Joseph Cardinal Bernardin Facts

*On the eve of a week that took him from Chicago to Mexico City to Cambridge, England, the cardinal discussed both the vision of his predecessor as Archbishop of the Windy City, Joseph Bernardin () and the dire needs of our contemporary age.*

Xavier requires all students to study various aspects of religion and theology each year. The school year is divided into two semesters for grading and course scheduling purposes, but exams are administered quarterly see Academic term. Xavier meets on a traditional, nine-period schedule, in which students attend each class daily, ordinarily from 8: Xavier students have been permitted to use personal laptops, tablets, and smartphones at school under a voluntary bring your own device policy. Xavier is phasing in a one to one computing policy in which students are required to own an iPad for use at school. Xavier students receive honors from standardized testing programs. From to , 1, students were named semifinalists or finalists in the National Merit Scholarship Program. Department of Education recognized the school itself as a Blue Ribbon School for the 84 year. On average, about six percent of students in a given class year leave St. Xavier published a directory of over 16, living alumni, listing " living graduates as medical doctors or dentists, as attorneys, and as engineers". Xavier shares many Jesuit traditions with other secondary institutions run by the order. For example, graduating students are expected to have acquired the five characteristics defined in the "Graduate at Graduation" profile: Xavier and Xavier University shown here originate from the seal that St. Xavier College adopted in Ignatian retreats are offered frequently at St. Besides class-wide programs held at the Jesuit Spiritual Center in Milford , optional retreats include Knightwatch for sophomores and Kairos , [97] which was introduced in February for seniors. Ignatius High School in Cleveland ; in , St. Xavier permission to adapt the song. Xavier modified the final two lines, which refer to the school name and colors. Years in passing cannot sever Ties of old days from the new. We are Xavier men forever As we hail the white and blue. Xavier was renovated in Xavier maintains 11 computer labs with over computers available for student use. Natatorium houses an Olympic-size swimming pool and seats Xavier competes with nearby Elder , La Salle , and Moeller high schools. Eventually, the teams came to be known as the Bombers. Xavier students who were residents of Kentucky, claiming that the rule violated the Privileges and Immunities Clause of the United States Constitution. Xavier Aquabombers and Cincinnati Marlins. The swimming team, known as the "Aquabombers", has won district, sectional and city-wide titles in every year since , capturing 31 Ohio state championships during this span. Hudepohl was also a member of the United States Olympic Swim Team in and and still holds several school, state and national records in swimming. The Bombers ended their season with a perfect record: For this occasion, the City of Cincinnati declared December 14, "St. Xavier High School Day". Ignatius High School in , within double-overtime. With the win, the Bombers became the first-ever Ohio high school football team to lose five games during the regular season, and later become state champions. Xavier won the state basketball championship in and finished as runners-up in the [] and [] state basketball tournament.

**Chapter 3 : St. Xavier High School (Cincinnati)**

*For Eugene Kennedy Cardinal Joseph Bernardin of Chicago is an exemplar of the paschal mystery. Joseph Bernardin's life tells us what happens when a man accepts the destiny that.*

Joseph Cardinal Bernardin became the symbol, even if unknowingly, of the U.S. A quiet, devout man, he rose in the ranks of the church in the 1960s to lead American Catholicism into a more progressive era. It was his ability to listen clearly as well as speak strongly that separated his vision and actions from other officials in the Catholic Church hierarchy. As he once said in an interview with Time magazine, "There is a real spiritual hunger on the part of the people. They are not reaching out to me. They are reaching out to the Lord. Perhaps there is a personal dimension, but I am just a symbol. These early experiences helped him acquire a great understanding and tolerance for other religions and opposite points of view. Initially intent on choosing a career in medicine, he attended the University of South Carolina for a year. Later, after deciding to enter the priesthood, he graduated with a degree in philosophy from St. Bernard's College in Washington, D.C. In 1975 he was named the archbishop of Cincinnati, Ohio, and was elected president of the NCCB in 1978, serving in that role until 1981. Bernardin brought to every position a strong confidence and a progressive agenda toward church policies. In 1981 Bernardin was named archbishop of Chicago, the largest archdiocese in the nation. This new foothold of power placed Bernardin in a prominent location to express his social activism. Bernardin succeeded the late John Cardinal Cody, who in his last days had been plagued by financial scandals and dissent by priests and followers who believed him to be uncaring and rigid. After much debate, discussion, and modifications, the pastoral letter was issued 3 May 1983. Once again Bernardin led the charge for the Catholic Church to take a moral stand, and the resulting pastoral letter, "Economic Justice for All," cited systematic flaws. Although seen as too much of an activist by some officials and church laity, Bernardin continued to work within the framework of the Catholic Church, always seeking biblical and Vatican confirmation for all maneuvers. In 1985 he witnessed the scourge of the AIDS virus sweeping the nation and felt it was time for the church to react officially. The issue of AIDS was complex for the Catholic Church, as it touched upon several issues—condoms, homosexuality, sexual activity—that the church preferred not to deal with publicly. Bernardin, acknowledging this, pushed for the Catholic Church to allow teaching the use of condoms as a prevention of future transmission of the disease. Opposition was severe as some bishops and cardinals felt any change in the official stance would appear as if the church were condoning sexual behavior outside of marriage. In the end the document was adopted and discussion of the use of condoms was permitted on a limited basis. His strong relationships with the laity and to John Paul II in the early 1980s before his elevation to pope served Bernardin well during difficult periods in his career. His open style created a level of comfort not known to many elder Catholics, as he symbolized the pinnacle of post-Vatican II Catholicism. Unafraid to challenge the status quo, he became a star of the American Catholic Church. In 1991 Bernardin was diagnosed with pancreatic cancer. After over a year of battling the illness, he died on November 14, 1996. Ostling, "Bishops and the Bomb," Time, 29 November 1996. Encyclopedia of World Biography. Copyright The Gale Group, Inc.

**Chapter 4 : Joseph Cardinal Bernardin: -**

*Bernardin () was pursued by Thomas Reese, SJ (National Catholic Reporter and America Magazine), David Gibson (Religion News Service), Kevin Ahern (Daily Theology),<sup>1</sup> and Nicholas Hahn (Wall Street Journal) are but a.*

It marks the great festival celebration of the central mysteries of our faith. We tend to look upon this week as a re-enactment of the final events in the human life and journey of Jesus Christ. We move from His triumphal entry into Jerusalem, through the Last Supper, the betrayal, the agony in the garden, the trial, the way of the cross, the crucifixion, to His burial and resurrection. But our Holy Week is so much more. They listen to the Word and celebrate ancient rituals in order to be renewed in their commitment to live and die as faithful disciples of Jesus. They pass slowly through the solemn days of this Holy Week praying to be cleansed, healed and transformed by the spirit of the Risen Christ. The very first Reading, immediately preceding the Entrance Procession recalls the triumphal entry of Jesus into Jerusalem. The crowds, and His close followers, all felt that something extraordinary was about to happen. His miracles and His message had a tremendous impact on so many. Now, here in the center of power, He was acclaimed as king and Messiah. Then, quite suddenly, the mood of the Liturgy shifts to the Passion. The "power people" did not acclaim Him. They had mistrusted Him for a long time, and realized that the time had come to get rid of Him. Conveniently Judas, one of His own, was willing to set up His capture, in the safety and solitude of the Garden Olives. So, on Thursday night, the trap is sprung. He is arrested and put through a rigged trial, then handed over to the Romans for the death of crucifixion. Friday morning, the residents of Jerusalem woke to the word of His arrest and condemnation. Many of them who had welcomed Him on Sunday with the palm branches of victory and cries of "Hosanna" now gather to see Him paraded before them by Pilate, bloodied, bruised and naked, apparently a total failure. It was so easy then to reject Him, to disown Him, to cry out: The triumph of the preceding Sunday had vanished, and they wanted no part of Him. And so, in a way, they condemned themselves to a death far worse than what awaited Him. Holy Week and the Sacred Triduum present each of us with the opportunity to re-examine our faith commitment to Jesus, and the Church. This holy time allows us to ask ourselves some pretty important questions: Do we see our association with Jesus and the Catholic Church as triumph or failure? Do we embrace the Gospel totally? Are we willing to share in the "apparent defeat" of Jesus represented by His Cross, by the inevitable pain and suffering of our lives, so that we can share in the total victory of His resurrection? Does our faith and trust persist even in the darkest moments? Jesus certainly understands our natural aversion to losing, to defeat of any sort. He begs us always to look beyond the surface of things, to see with the eyes of faith, and in that vision to see all that we do in the light of His Easter victory. There will always be moments of loss, of pain, of apparent death. But He invites us to be strong and courageous, assuring us that in the power of Easter and resurrection, there is no failure, only victory. Each year the Church invites us to bring the heart-aches of our lives, our own personal broken dreams and moments of sorrow and pain to the Risen Christ. We relive the final days of the Savior in order to reinforce our conviction that resurrection always follows death, that victory always crowns our failures. As we walk with Jesus through the incidents of Palm Sunday, Holy Thursday, Good Friday and Holy Saturday, we recoil again at the ugliness and horror of his rejection, betrayal, condemnation, passion and crucifixion. We understand His agonizing sense of abandonment. We feel His hurt at the treachery of His friends, and ultimately His trusting embrace of the Cross - and the shameful death it promised - knowing that the love and power of His Father would sustain Him and carry Him through to the triumph of Resurrection and New Life. We all need the experience of Passion Sunday, Holy Week, The Triduum and Easter to renew our faith and our hope, to reassure us that the love and power of our Father will not allow evil, sin and death to destroy us. We must not give in to despair; we cannot give up. The Risen Christ is our hope, and the guarantee of our ultimate victory. In many ways, the world is waiting and watching. The Christian way of life, from the first Easter Sunday until today, continues to offer renewed vision and hope to the human family. Those who do not share this faith know what it claims and what it promises. They hear the Gospel of peace, of social justice, of reconciliation, of compassion. They know that these values could and should dramatically change the quality of human life

all over the globe. But then they look around - and see so much hate and poverty and crime and suffering We can make the power of the Resurrection real. But we can only do this if we draw near to Jesus in a special way during this sacred time. We have to make time for prayer, for Liturgy, for the sacramental encounters that will allow these timeless mysteries to touch us, heal us, and renew us. These are days when the entire Community is called to be present - when we should make every effort to put other things aside to share in the Liturgical celebrations of these events. The experience of our Holy Week should be profound for each of us individually and for our community. We want, especially during these sacred days, to pour ourselves out, to be humble, obedient servants of God, so that we, like Jesus, will exalted, lifted up, and deserve the name "faithful Christian. We will come to be with Him on Holy Thursday, learn again the meaning of Christian service through His washing of His disciples feet, recognize Him in the breaking of the Bread, and proclaim: Jesus Christ Is Lord! And we will come to be with Him at the Easter Vigil or on Easter Sunday, see again the mystery of the Resurrection with the eyes of faith, and rise ourselves with Him to new holiness of life and love as we proclaim Jesus Christ Is Lord! Posted by Aylesford Priory.

**Chapter 5 : Recognizing one another as persons | Catholic Star Herald**

*[Cardinal Joseph Bernardin (1928-1996)] was the most influential Catholic prelate in America. He reigned from 1981 to 1991 as archbishop of Chicago, and in that time was credited as the guiding force behind some of the most politically activist statements from the U.S. Catholic Conference.*

For Lent we offer you 40 of them, finishing up the final 20 in Part II this month. A growing season Lent is not an event. It is not something that happens to us. It is at most a microcosm of what turns out to be a lifelong journey to the center of the self. It is not a "penitential season. It requires us to determine what is worth dying for in our own lives and what it may be necessary for us to become if we really want to live. National Catholic Reporter, Feb. A clash of wills How often have we prayed: It is not what we want. We have heard "and struggle to believe" that for those who love God all things work together unto good. But deep down in us something cries: It is not what I want. My will be done. But we sure do not like what he seems to be saying or doing or allowing to be done. And we do not want to say: Then we could fairly easily believe that for those who love God all things work together unto good. If only we had the humility to realize that the all-knowing Father of infinite love does always know what is best for us. God does not want bad things to happen, but God has given us freedom. God respects the freedom he has given us. Thus God does allow bad things to happen to good people. At the same time God knows that the power of divine love is far greater than any evil. The all-encompassing compassion of divine mercy is infinitely greater than any sin. At times we do really need to crawl to Gethsemane, to see, to hear, to enter into and let the Lord enter into our own struggle: A former abbot, he now resides at St. True conversion Many people think that to show their sorrow for sin they must do extraordinary things such as fasting, walking barefoot, and the like. The best penitence, however, is to turn away completely from all that is not God and not divine, whether it be in yourself or some other person, place, or thing. True repentance is approaching God in love and squarely facing up to what you have done. Choose your own way of doing this, and discover that the more you do it, the more real your repentance will become. The more you imitate it, the more your sins will fall away. Adapted by Richard Chilson, C. The value of suffering It is a normal, instinctive response to run from suffering. We try to avoid it for ourselves, and we make every effort to protect our loved ones from it. Suffering is perceived as a dire threat to our life and happiness. Our dread of suffering is so strong that we not only seek to shelter ourselves from it, but sometimes we shun others who suffer, even our friends and family, in our effort to escape its pleading voices. Those who have been divorced sometimes report that their friends and family no longer invite them to parties. At times, those who have been fired or laid off tell us that when they encounter their former colleagues, they are met with embarrassed silence. Cancer patients and others who suffer with serious illness notice that their former friends have difficulty looking at them, eye to eye. The pitch and volume of suffering reduces us to silence. Jesus tells us, however, that in that silence life begins! For every follower of Christ there comes a choice, when the path veers off toward the cross. The wisdom of the world raises an alarm: Turn back, beware, ahead lies our destruction! But in our hearts a softer, firmer voice invites us, "Come, follow me, and I will show you that path of life. Peace prayer Lord, make me an instrument of your peace. Where there is hatred, let me sow love. Where there is injury, pardon. Where there is doubt, faith. Where there is despair, hope. Where there is sadness, joy. Divine Master, grant that I may not so much seek to be consoled, as to console; To be understood, as to understand; To be loved, as to love; For it is in giving that we receive, It is in pardoning that we are pardoned. It is in dying that we are born to eternal life. Although the authorship of this prayer, first printed in the early 20th century, remains unclear, it has traditionally been attributed to St. I want you to fast from all that causes disrespect, disregard, dissension and despair, arrogance, derision, scorn, and a feeling of self-righteousness. The death of Jesus is the ultimate and extreme expression of the peace of passion spent totally. This is the foundation of other practices. This is the peace of Christ, pax Christi. This is what it means to be kin to Jesus, to be a disciple. We vow to live under no sign of power but the sign of the cross. So we vow "to practice forgiveness, amnesty, reconciliation, mercy, love of our enemies, to love one another as we have been loved by God in Jesus, to live "at-one-ment," to live free from fear and hate, and to do no violence

and to harm no one or the earth. This Lent we are summoned to "lower our standards," which originally meant to "put down our arms. Let us walk in this way, the way of the cross, the way of peace and nonviolence. And then comes Easter: We pray to live "in the name of the Father and of the Son, and of the Holy Spirit. Devote much more thought to the grandeur of his love for you than to your unworthiness toward him, to his strength than to your weakness. Vincent de Paul - was the founder of the Vincentians and cofounder of the Daughters of Charity. He is the patron saint of all charitable societies and works. Mourning our losses Perhaps the greatest spiritual and psychological challenge for us once we reach mid-life is to mourn our deaths and losses. Spiritually we see an illustration of this in the story of the older brother of the prodigal son. Consequently he is bitter, feels cheated, and lives joylessly. Thus we have a choice: We can spend the rest of our lives angry, trying to protect ourselves against something that has already happened to us, death and unfairness, or we can grieve our losses, abuses, and deaths and, through that, eventually attain the joy and delights that are in fact possible for us. The choice is really a paschal one. We face many deaths within our lives, and the choice is ours as to whether those deaths will be terminal snuffing out life and spirit or whether they will be paschal opening us to new life and new spirit. Grieving is the key to the latter. Good grieving, however, consists not just in letting the old go but also in letting it bless us. He lives in Canada. The vocation of love Yes, my beloved, this is how my life will be consumed. I have no other means of proving my love for you other than that of strewing flowers, that is, not allowing one little sacrifice to escape, not one look, one work, profiting by all the smallest things and doing them through love. I desire to suffer for love and even to rejoice through love; and in this way I shall strew flowers before your throne. I shall not come upon one without unpetalling it for you. While I am strewing my flowers, I shall sing, for could one cry while doing such a joyous action? I shall sing even when I must gather my flowers in the midst of thorns, and my song will be all the more melodious in proportion to the length and sharpness of the thorns. Essential Writings , Orbis St. Being present with quality is a decision we are invited to make each day. It is another way to become like God. Due to the reality of our terribly distracted, cluttered, and noisy existence, the decision for real presence is not easy. If we can make this decision and live it, it will be a kind of salvation for us. It can save us from many kinds of death: There is nothing so healing in all the world as real presence. Our real presence can feed the ache for God in others. A Tree Full of Angels: Scholastica Monastery in Fort Smith, Arkansas, a retreat master, and author. Pierre Teilhard de Chardin: Redemptive suffering What a vast ocean of human suffering spreads over the entire earth at every moment! Of what is this mass formed? Of blackness, gaps, and rejections. No, let me repeat, of potential energy. In suffering, the ascending force of the world is concealed in a very intense form. The whole question is how to liberate it and give it a consciousness of its significance and potentialities.

*This is not at all surprising, but it actually confirms the need that Bernardin () addressed in his consistent ethic of life, and more explicitly in the Catholic Common Ground Initiative. In a study, Ted G. Jelen noted that there are several reasons why adherence to the Chicago cardinal's consistent ethic of life was quite limited.*

His father died of cancer when Bernardin was six. He took responsibility for his younger sister, Elaine, while his widowed mother worked as a seamstress. He graduated with a Bachelor of Arts degree in Philosophy in , and subsequently enrolled in The Catholic University of America to complete his theological studies. This diocese covers the entire state of South Carolina. During his year tenure at the Diocese of Charleston , Father Bernardin served under four bishops in capacities including chancellor , vicar general , diocesan counselor, and, when the See was vacant, diocesan administrator. His episcopal consecration took place on April 26, at the hands of his mentor, the Archbishop of Atlanta, Paul Hallinan. Bernardin, only 38 years old, thus became the youngest bishop in America. Bernardin served the Metropolitan See of Cincinnati for nearly ten years. While there he appointed the first woman editor of the archdiocesan newspaper, The Catholic Telegraph. While Archbishop of Cincinnati, Bernardin was named to the Sacred Congregation of Bishops , elected to the permanent council of the Synod of Bishops , and was elected president of the National Conference of Catholic Bishops. He was appointed the twelfth Bishop and seventh Archbishop of Chicago on July 10, Bernardin found an archdiocese in disarray, its priests disheartened by years of arbitrary administration and charges of financial misconduct. Honorary degrees and awards[ edit ] In , Bernardin was awarded the F. Sadlier Dinger Award by educational publisher William H. The award is presented annually in recognition of an outstanding contribution to the ministry of religious education in America. In May , Bernardin received an honorary Doctor of Laws degree from the College of the Holy Cross and served as the commencement speaker. In , Bernardin was honored by the University of Notre Dame when he received their highest honor, the Laetare Medal , given in recognition of outstanding service to the Roman Catholic Church and society. The award is given to an American Catholic "whose genius has ennobled the arts and sciences, illustrated the ideals of the church, and enriched the heritage of humanity. Sexual abuse scandal in Chicago archdiocese Bernardin implemented a policy concerning priests accused of sexual misconduct with minors. He removed more than a score of priests and established a new review board, made up primarily of lay people. Former seminarian Stephen Cook claimed to have been abused by Bernardin and another priest in the s. However, Cook subsequently dropped Bernardin from his lawsuit, being no longer certain that his memories, which had emerged while he was under hypnosis, were accurate. The two later reconciled. On August 30, , Bernardin told his flock that the cancer had returned, was in his liver, and was inoperable. He turned over the day-to-day administration of the Archdiocese to his vicar general and auxiliary bishop, Most Rev. Bernardin then began to focus much of his ministry on the sick, and became the "unofficial chaplain" to Chicago cancer patients. It was on that trip that Bernardin made his funerary arrangements. Upon his return to Chicago, he arranged for the care for his mother, whom he visited daily at her nursing home, [7] and the distribution of his personal possessions. Two weeks before his death, he completed his best-selling book about the end of life and about his own approaching death in particular, called The Gift Of Peace, with the help of his friend and biographer Eugene Kennedy. He said goodbye to of the diocesan and religious clergy of the Archdiocese at Holy Name Cathedral weeks before his death. On October 7, Bernardin met with the Presbyterate, and by the end of October, he withdrew from his active ministry due to his deteriorating strength. On November 14, , Bernardin died from pancreatic cancer at the age of The funeral homily was given by his friend Reverend Monsignor Kenneth Velo. Views[ edit ] Seamless garment of Life[ edit ] In Bernardin developed the " Consistent Ethic of Life " or CLE ideology, which expressed his response to living in an age in which he believed modern technologies threatened the sanctity of human life. The seamless garment philosophy holds that issues such as abortion, capital punishment, militarism, euthanasia, social injustice, and economic injustice all demand a consistent application of moral principles that value the sacredness of human life as defined by the Catholic Church. In response to critiques from some pro-life activists, Bernardin pointed out that the ethic did not

describe all threats to life as equal but that all were related: A consistent ethic of life seeks to present a coherent linkage among a diverse set of issues. It can and should be used to test party platforms, public policies, and political candidates. Perhaps the most well known of these discussions on nuclear morality played out in the November 29, 1983, issue of Time Magazine, entitled "God and the Bomb", which featured Bernardin on its cover. Other social issues[ edit ] Bernardin became a mediator between the diverging parties in the changing Post-Conciliar Church. Church in a Time of Peril," released August 12, 1983, Bernardin is also noted for his interest in the concern of young adults, which was in part evidenced by his involvement in the nascent Theology on Tap lecture movement in the early 1980s. In 1983, he told attendees of a special Theology on Tap Mass, "If I had children of my own, they would be your age. You are very special to me and to this Archdiocese. Bernardin was also lauded for his anti-pornography work, his leadership of the U.S. One of his final works was writing a book about his own dying, an excerpt of which served as a Newsweek magazine cover story, and which admirers saw as a lesson in dying. While Archbishop of Cincinnati, Bernardin maintained dialogues with local congregations of Jews, Presbyterians, Episcopalians, and Lutherans. Subsequently, under his leadership, the Archdiocese of Chicago established official covenants with both the Episcopal Diocese of Chicago and the Evangelical Lutheran Metropolitan Synod. Bernardin also participated in the World Parliament of Religions in Chicago in 1989. During his interfaith pilgrimage to the Holy Land in 1990, he met with Israeli, Palestinian, ecumenical, and interfaith leaders, and urged peace and mutual respect between Israelis and Palestinians. Bernardin consistently spoke out against the increasing violence in Lebanon, Israel, Northern Ireland, and elsewhere. Two Catholic schools in the Archdiocese of Chicago were named after him: The city of Columbia also named a street for him, Bernardin Way, adjacent to the downtown campus of Providence Hospital which is operated by the Sisters of Charity.

**Chapter 7 : A Dictionary of Jewish-Christian Relations - PDF Free Download**

*A deeper look at the consistent ethic of life By Dawn M. Nothwehr In late October , the Catholic media was abuzz with the seeming "resurrection" of the late Cardinal Joseph Bernardin's.*

Istituto per la storia ecclesiastica padovana, San Gregorio Barbarigo ; 2. Letters published for the first time. A cura di Pierantonio Gios; con un saggio introduttivo di G. San Gregorio Barbarigo, fonti e ricerche ; 5. Lettere di Gregorio Barbarigo ai familiari, 7: Edited by Nicola Brunoro. San Gregorio Barbarigo, fonti e ricerche ; 4. Gregorio Barbarigo, Un vescovo eroica, Benoit-Marie de la Croix. Notice bio-bibliographique par Fernand Drujon. Fra centro e periferia: San Gregorio Barbarigo, fonti e ricerche ; 1. Istituto dei Paolini, Lives of the saints. Managing editor, Paul Burns. Liturgical Press; Tunbridge Wells: November revised by Sarah Fawcet Thomas; December revised by Kathleen Jones. Mariae ad Nives civitatis Brixiae. Responsio ad novissimas animadversiones R. Ex Typographia reverendae Camerae apostolicae, Vignette au titre et lettrines gr. Catalogo di opere scientifiche stampate nella Tipografia del seminario dal ad oggi. Prepared by an editorial staff at the Catholic University of America. New York, McGraw-Hill, , 13, Cheke, Marcus, The Cardinal de Bernis. Papacy and politics in eighteenth-century Rome: Pius VI and the arts. Cambridge, UK ; New York: Cambridge University Press, Pius VI was the last great papal patron of the arts in the Renaissance and Baroque tradition. This book presents the first synthetic study of his artistic patronage and policies in an effort to understand how he used the arts strategically, as a means of countering the growing hostility to the old order and the supremacy of the papacy. List of Illustrations ix; Abbreviations, p. Arsenal of Art, p. Politics and Possibilities, p. Images of Sovereignty, p. The Eternal City, p. Creating a Nation, p. No Small Glory, p. Istituto Nazionale Medico Farmacologico "Seron", Le concept de conjecture. Note sur la traduction. Les trois distinctions trines. De la connaissance de soi. Index des citations bibliques. I vescovi di Bergamo notizie storiche. Le Cardinal de Bernis: La partecipazione di benedettini cassinesi alla controversia di Crema Roman historique Harmattan Firm. Notice historique et bibliographique. Edited by Gregorio Palmieri. Il processo di canonizzazione del card. Italia sacra ; A cura di Liliana Billanovich, Pierantonio Gios.. San Gregorio Barbarigo, fonti e ricerche ; 3. Gios, Il giovane Barbarigo: Fra Venezia e Roma; G. Gullino, Con Marta e con Maria: Stella, Aspetti giurisdizionali al tempo di Gregorio Barbarigo; C. Menniti Ippolito, La curia romana al tempo di Gregorio Barbarigo. Baldini, Gregorio Barbarigo "matematico": Benetti Zen, Gregorio Barbarigo: Pedani Fabris, Intorno alla questione della traduzione del Corano. Barzon, Per lo studio del Seminario di Padova: Caffagni, Clero curato e benefici parrocchiali nella diocesi di Padova: Sebastiano De Grandis rettore del Seminario di Padova: Olivieri Secchi, Uno strumento educativo: Zirona, Il clero di Thiene attraverso le visite pastorali di Gregorio Barbarigo. Jacobson Schutte, Gregorio Barbarigo e le donne: Trolese, Il vescovo Barbarigo e gli ordini religiosi. Casi significativi di un rapporto travagliato; G. Greco, Vescovo e principe in Italia alla fine del Seicento: Benigni, Roncalli e il Barbarigo: Cassese, Gregorio Barbarigo e il rapporto con ebrei e non cattolici; I. Giovannucci, Prime acquisizioni intorno al processo di canonizzazione del card. Massaro, Di alcuni musicisti attivi nella cappella musicale del Santo e nella cattedrale di Padova nel periodo di Gregorio Barbarigo; T. Tavola Rotonda; Indice dei nomi di persona e di luogo. Protector of the faith: Cardinal Johannes de Turrecremata and the defense of the institutional church. Catholic University of America Press, Ultramontanismus und Staatskirchentum im theresianisch-josephinischen Staat: Franckenberg gegen den Wiener Professor d. Francisco de Solms Folch de Cardona New York, McGraw-Hill, , 9, Porcelain, Chinese -- Ming-Qing dynasties, Catalog of an exhibition held Sept. Le Lapidi di San Carlo al Corso: Ambrogio e Carlo, Aurea Moguntia ; Bd. Mayr, Giovanni Simone ; Vaerini, Barnaba. Biografie di scrittori e artisti musicali bergamaschi nativi od oriundi. Edited by Antonio Alessandri. Sezione III ; n. Raccolte e pubblicate con note dal prof. Con aggiunta degli scrittori musicali bergamaschi del p. Il beato Innocenzo XI: Tipografia Poliglotta Vaticana, Manoscritto inedito ad altri cimeli innocenziani esistenti nelle raccolte dei musei civici di Como, Author:

**Chapter 8 : A Prayer in Stone: April**

*sÁbado, 7 de marzo de EL VALOR DEL SUFRIMIENTO.*

You who find, returning in the evening, Hot food and friendly faces: Consider if this is a man Who works in the mud Who does not know peace Who fights for a scrap of bread Who dies because of a yes or a no. Consider if this is a woman, Without hair and without name With no more strength to remember, Her eyes empty and her womb cold Like a frog in winter. Meditate that this came about: Carve them in your hearts At home, in the street, Going to bed, rising; Repeat them to your children, Or may your house fall apart, May illness impede you, May your children turn their faces from you. Can you forgive Me? Ultimately our hope is for forgiveness. Is there space for hope in the world given the structures of evil? But neither can we make hope easy. Am I able to drink from the cup from which Jesus drank? The Changing Faces of Hope Hope comes in many shapes and sizes. His hope is that it is not cancer. Hope remains but its face changes. A month ago our hope was for cure. When we hope, we can heal. We experience its changing faces. It was taboo until the s. We live a facade. Face to face with It, unable to do anything with It. Simply look at It and grow numb with horror. The dying man was still screaming desperately and flailing his arms. But it is social illness that is our concern here. Should we then counsel despair? For our world does have cancer. Would the face of hope begin to change? Again we could add extensively to the list. Where do we ourselves see hope then? The two, suffering and hope, live from each other. We must live by the love of what we will never see. This is the secret discipline. Hope is hoping against hope that there must be another way. There is no such thing as hope in itself. Just three years ago we were talking about a new millennium. There was no Protestantism. Science as we know it had not yet come into being. And likewise for us. We want what we want when we want it. Socartes, Plato, and Aristotle were born around 9: Christ died at noon on December Sometimes we let it imprison us. As Rubem Alves says, we must live by a love of what we will never see. Yet we must do today what we can do today. Following calculations done by Dr. For now I will call that contemplation. The contemplating is another story. Dominic, contemplation and mission are inextricably linked. These three must be held together as an integral whole. I believe in justice. It is an act of faith. I cannot not believe that. It shapes all our lives. In fact the two require each other. Rieux and Tarrou had done that day what they could do that day. Authentic contemplatio, as Eckhart knew, always overflows into traditio. There is simply no stopping it. Is it any surprise that war energizes people? It is rather the outgrowth of a studious life. Much of our doing is running away. I fled Him down the nights and down the days; I fled Him, down the arches of the years; I fled Him, down the labyrinthine ways Of my own mind; and in the mist of tears I hid from Him, and under running laughter. Hope is doing today what we can do today. It does not need globalization. This is neither the fullness of life nor a vale of tears. Perhaps the suffering and the poor do see something that we do not. Deliver us, Lord, from every evil, and grant us peace in our day. In the Communion Rite: In your mercy keep us free from sin and protect us from all anxiety as we wait in joyful hope for the coming of our Savior Jesus Christ. Harper and Row, Simon and Schuster, , unless otherwise indicated. Farrar, Straus and Giroux, Richard Eder, a book review of *The Double Bond*: Also see *Survival in Auschwitz*, , *Auschwitz I was the main camp*. *Auschwitz* had forty or fifty sub camps all together. Strange, how in some way one always has the impression of being fortunate, how some chance happening, perhaps infinitesimal, stops us crossing the threshold of despair and allows us to live. It is raining, but it is not windy. Or else, it is raining and it is also windy: Or it is raining, windy and you have the usual hunger, and then you think if you really had to, if you really felt nothing in your heart but suffering and tedium â€” as sometimes happens, when you really seem to lie on the bottom â€” well, even in that case, at any moment you want you could always go and touch the electric wire-fence, or throw yourself under the shunting trains, and then it would stop raining. Simon and Schuster, *New American Library*, Also see the review by R. See Ken Wilber, *Boomeritis* Boston: *Boomeritis* is a novel, but one containing many facts and critiques. O wondrous hope that you did give at the hour of death to those who mourned thee, when you promised to avail them even after death. Sarah Coakley, *Powers and Submissions: Spirituality, Philosophy and Gender* Oxford: Meister Eckhart, Preacher and Teacher, ed. *Boomeritis*, which

include further references. The expression comes from a poem by Ken Wilber. Columbia University Press, Albert Camus, *The Plague*, In the Communion Rite, the Eucharistic Liturgy.

## Chapter 9 : Globalization of Hope

*As the papacy of Francis unfolds the Church is experiencing a time of rebirth, grounded in our long tradition but with shifting emphases and fresh outlooks. Seminaries and other graduate schools.*