



NEW BOOK: by Ligita Ryliškytė

Why the Cross: Divine Friendship and the Power of Justice

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Barbara Linen, SHCJ calls our attention to a new book written by Ligita Ryliškytė, SJE, who is a systematic theologian, a member of the Lithuanian Catholic community, Sisters of the Eucharistic Jesus, and a native of Lithuania. She earned her doctorate with distinction from Boston College.

Her book, *Why the Cross: Divine Friendship and the Power of Justice* was published by Cambridge University Press in 2023 as part of the series *Current Issues in Theology*. In it she probes the justice of the suffering and death of Christ. An e-book is forthcoming soon.

In the on-line article, “The Justice that Rolls Down Like Waters, Sr. Ryliškytė explains her book in terms of her country’s history and culture, her own personal experience, and insights from the theology of Bernard Lonergan.

To read the whole article, click on the link:

<http://www.cambridgeblog.org/2022/12/the-justice-that-rolls-down-like-waters/>

Here are some excerpts from the article.

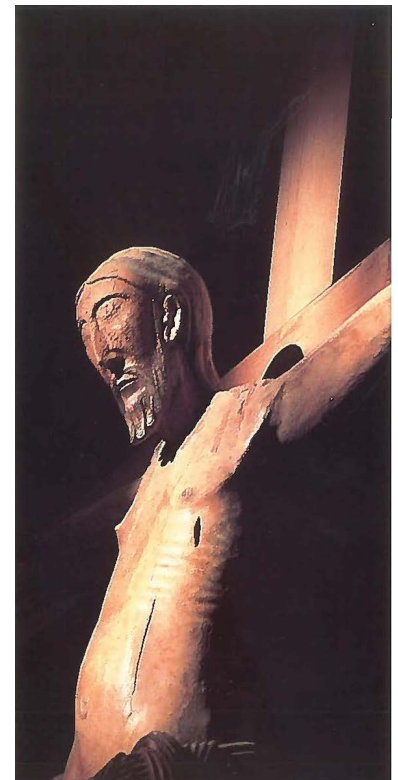
“Do we not still ask: Why did God, in God’s infinite wisdom and goodness, choose to allow Jesus to face the blinding darkness of Golgotha? And why does God save us, not from death, but through death, as Richard Bauckham once poignantly put it? In other words, Why the cross? What was fitting or “just” about God’s choice to save us in this way? Is there a value to the twilight that precedes the dawn?

These are the questions that animated my research and intellectual struggle while writing *Why the Cross? Divine Friendship and the Power of Justice*. **In a nutshell, the book reconsiders the very notion of the justice of the cross. How is the justice of the cross just?”**

“Hence, in a sense, this book can be seen as a fruit of a conscious, even if indirect, **attempt to own my cultural heritage**. Furthermore, it also has roots in my personal experience. It was an experience of growing up in an occupied country torn by Communist repressions.”

“However, I have also seen another kind of justice, a redemptive justice or the justice of the cross, as Lonergan calls it. This justice was **about absorbing evil and transforming it into good**. About persevering in love, gratitude, and wonder, no matter what. About choosing a difficult good. This kind of justice was operative when people rose to non-violently resist the Communist regime in the so-called Singing Revolution of the Baltic countries. We stood together and sang, even against the Russian tanks on January 13th, 1991.”

““These words, written when I began my project a few years ago, now cannot be read without reminding me of a **deep sorrow for the current plight of the Ukrainian people**. Their predicament reinforces the need to carefully discern between the abuse of power in the name of justice and the power of transformative justice, and to take responsibility for one’s actions in history.”



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see “Images of Faith & Suffering” in FEASTS & SEASONS