

# Consortio

International Theological Institute for Studies on Marriage and the Family • Summer 2004

## Living a Rich Liturgical Life in Gaming

The church bells ring in the morning and students tramp up a curving staircase of 47 steps to a little chapel for Mass. The church bells ring later in the day and students file to the Byzantine chapel for Divine Liturgy. Every day, those who attend the International Theological Institute face an interesting and rare question – shall I attend the Roman Rite Mass or the Eastern Rite Divine Liturgy?

Part of the task that Pope John Paul II gave to the International Theological Institute was to concentrate on the unity of the Church in the East and West, "...so that the Church can breathe again with both lungs...". To carry out this commission, the curriculum was formed so that our students could delve into and be enriched by the writings of the Church Fathers and Doctors from the Greek-Byzantine East and the Latin-Roman West. St. Thomas Aquinas, St. Augustine, and St. Ambrose speak to the students from the Western tradition, while St. Gregory of Nazianzen, St. Basil the Great, and St. John Chrysostom lend their voices from the East. But the heart of these teachings is unfolded here at the celebration of both the Roman and the Byzantine Rite Liturgies. Few have this blessing – to see the Greek and Latin traditions of the Church working side by side, enriching



each other. The rich liturgical life daily reflects the studies and helps us to understand the teachings of the Church.

Masses are offered in a variety of languages reflecting the universality of the Church: Latin, Old Slavonic, German, Romanian, and English. The Akathist, a Byzantine hymn to Mary, is sung and the Rosary is recited. There is perpetual adoration of the blessed Sacrament and Divine offices of the Church are chanted. On great feast days for the Eastern Rite, the Roman Rite priests are privileged to participate in the Divine Liturgy. The Eastern Rite priests in turn participate in the Mass on great feast days of the Roman Rite.

Since many seminarians come here to study, ITI decided it was important to have a structure of devotions following the office of the Church to encourage and help their vocations to grow. One of our students, seminarian Tomáš Labanič from Slovakia, was just ordained a deacon over Christmas and is carrying out his duties with a deep sense of their sacredness. This was a great confirmation to us at the Institute that the studies and life here become part of the seminarian's theological training. Since the Divine Liturgy presupposes the assistance of the deacon, Tomáš's ordination brings fullness to the celebration of the Eastern Liturgy.

What started as a formative liturgical schedule for the seminarians has become an added benefit and enrichment for the lives of all the students. Add to these blessings several students and professors who are priests that can celebrate the liturgies and you have a picture of the rich liturgical life that is blooming at the Kartause. News of the wealth of the liturgical life at ITI has spread and several local

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**Few have this blessing – to see the two traditions of the Church working side by side, enriching each other.**

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## From the President



Dr. Waldstein is ITI's President and Professor of New Testament. He received his Ph.D. in Philosophy from the University of Dallas, a Licentiate in Sacred Scripture from the Pontifical Biblical Institute in Rome, and a Th.D. in New Testament and Christian Origins from Harvard University. He and his wife Suzie Waldstein have eight children.

**I** am excited to share with you the great things that are happening at your Institute. This newsletter introduces some of the people and events that give life to ITI. On this page, our Grand Chancellor, Christoph Cardinal Schönborn, meditates with his hallmark simplicity, depth and joy about the Mass as a sacrifice of the Church. He brings to light the tremendous wealth that lies in the Mass.

As the opening article shows, this wealth is communicated in different ways in *Gaming*: every day we celebrate both the Greek Catholic and the Roman Catholic rite of the Mass, or as our Greek Catholic students and faculty prefer to say, of the Divine Liturgy.

The next couple of pages will give you an idea of the faces we see every day – and you will be introduced to our first Vice President for Development.

We are privileged to hear homilies during daily Mass from newly ordained Fr. John Saward – that privilege is shared with you on page 5. You might be familiar with his books, a number of which are published by Ignatius Press. If not, you have a treat waiting for you.

This newsletter gives you just a small peek at the opportunities our students enjoy every day. Come visit us in beautiful Austria for a few days, meet our students and professors, and enjoy the experience yourself!

Sincerely yours in Christ,

*Michael Waldstein*

Michael Waldstein  
President, ITI Gaming

## The Mass as a Sacrifice of the Church

**I**n the Third Eucharistic Prayer, the Church recalls the great deeds of God, especially those that have to do with Christ. “Father, calling to mind the death your Son endured for our salvation, his glorious resurrection and

ascension into heaven, and ready to greet him when he comes again”—and then the text continues, “we offer you in thanksgiving this holy and living sacrifice.” What is the liturgy talking about—this holy and living sacrifice? The liturgy says, we offer it. But have we not read in the New Testament that Christ offered the sacrifice once and for all?

A little later the prayer continues, “May he make us an everlasting gift to you . . .”—now we are supposed to become a sacrifice . . .

And then, almost like a summary, there are the tremendous words, “Lord, may this sacrifice, which has made our peace with you, advance the peace and salvation of all the world.” . . . I don’t know how it is with you, but when I say these words or hear them in the celebration of the Eucharist, I am astonished. Think about the tremendous grandeur the Eucharist has here when it brings peace and salvation to the whole world. Either this is a terrible exaggeration or it is a sacrifice of an inconceivable, tremendous power. What power must such a sacrifice, such an event, have that one can attribute to it such an effect? . . .

St. Augustine (†430) gave the classical definition of sacrifice,



which has been handed down to the whole Western Tradition, though unfortunately it has often been forgotten. . . . “A true sacrifice is any work that unites us to God in holy fellowship” (City of God, 10.6).

It is a rather surprising definition of sacrifice, very comprehensive. The core of sacrifice is to bring about communion. Sacrifice is what connects us with God—in the religious sense—in *sancta societate* [holy fellowship]. Praise is a sacrifice in this sense. This is why the Psalms speak about the sacrifice of praise (Psalm 50,23). Praise connects us with God. It creates communion between God and us. It is not surprising that in the Bible a meal can be called a sacrifice, because as a sacred meal it brings about communion with God and among human beings. Sacrifice can also be something in which one has to overcome oneself. Where there is an obstacle, I must offer a sacrifice of reconciliation, an offering of repentance. But this is not what is essential to sacrifice. The essential thing is that it brings about communion. If we look closely, what is overcoming oneself really, what is the daily small sacrifice of attentiveness, of friendliness, of a smile, of listening, of having time? It is what creates communion. . .

Let us go back to the Eucharist, to the Mass. In the Third Eucharistic Prayer it says, “that from east to west a perfect offering may be made.” What is this pure offering? We believe it is the Eucharist. . . . Can we offer bread



and wine changed into the body and blood of Christ as a sacrifice to God? . . . Isn't the sacrifice of Christ unique? Is it repeated now? Is the sacrifice of the mass a new sacrifice?

When one is perplexed, one looks it up in the Catechism. This is why one has it, so one can look things up in it. It says, yes, the Eucharist is a sacrifice. But now comes the surprising thing: the Eucharist is a sacrifice because it is a memorial of the sacrifice of Christ (CCC 1365-1366). Memorial and Sacrifice . . . Again I quote the Third Eucharistic Prayer, "Father, calling to mind the death your Son endured . . . we offer you in thanksgiving this holy and living sacrifice." . . . The father of the house among Sephardic Jews puts the unleavened bread on his shoulder and begins to walk away from the table in order to show that we who are celebrating the Seder are also going forth from Egypt. We are there too. We who call to mind the last supper of Jesus and remember his death are there too. This is why the Catechism says in the next number, "The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice"—then and today. . .

We are still left with the question, Is this also a sacrifice of the Church? Again the Catechism. It says, "The Church . . . participates in the offering of her Head. With him, she herself is offered whole and entire" (CCC 1368). The Church and Christ are one. When Christ gives himself for all human beings to the Father, then the Church also gives herself. To conclude, let me read to you a wonderful text from a sermon of St. Augustine, who finds words that are more beautiful than what I could say. "If you are the body of Christ and his members, your mystery is placed on the table of the Lord. You receive your mystery. To what you are, you respond, Amen. . . . For you hear, 'The body of Christ,' and you respond, Amen. Be a member of Christ so that your Amen may be true. . . Be what you see and receive what you are" (Sermon 272). I invite all of you to consider this when you receive the body of the Lord. Be what you see, the body of Christ! Receive what you are, the body of Christ. ✂

*Taken from a meditation by ITI's Grand Chancellor Christoph Cardinal Schönborn, February 1, 2004, St. Stephen's Cathedral, Vienna. Translated from the German by Dr. Waldstein.*

## Liturgical Life *continued*

Roman Rite parishes have invited our priests and students to come to present the beauty of the Eastern Liturgy to them.

Future plans that would help to carry out the Holy Father's commission include completing the Byzantine chapel so that there will be a proper liturgical space for the celebration of the Divine Liturgy. Two of our students, Ioan Goția and Tomaș Labanič, are trained iconographers who will paint the frescoes



*Father Juraj Terek,  
Byzantine Chaplain*

according to the ancient canons that are laid down for sacred spaces.

Because both rites are used daily, the students can truly get to know the liturgies of the East and West, and come to love them as their own. Throughout the year, the Church calendar is unfolded in both rites side by side. As the Holy Father wished, our students can truly come to a greater understanding and appreciation for the unity of the Church – East and West. ✂

## Christiaan Alting von Geusau Joins Administration

We are truly delighted to welcome our first Vice President for Development, Christiaan Alting von Geusau. Since the Institute relies solely on private donations, Christiaan is working to strengthen our European fundraising program. He is also developing plans to make ITI more well known



throughout Europe. In another way, Christiaan is a great asset to our international Institute because he speaks 5 languages: Dutch, English, German, French and Spanish. Christiaan is a Dutch-American national who graduated with a degree in Civil Law from the University of Leiden, in the Netherlands. He also holds a degree in European law from the University of Heidelberg, Germany. Until recently, he practiced as an attorney in Brussels, specializing in European Union law and advising government institutions. Von Geusau is founding director of the Phoenix Institute Europe Foundation, an academic organization seeking to promote the Western intellectual tradition. Through the Phoenix Institute he met his wife, Paola, from Mexico. They are happy to be able to live in Gaming with their two year-old son, Frederick, where they are surrounded by a thriving Catholic community. In fact, if you listen carefully at Mass, you can hear Frederick's little voice express this joy with, "¡Hola, Jesus!" ✂

# Meet Some of Our International Faculty



**Bernhard Dolna**  
*Assistant Professor of  
 Jewish Studies. Dr. theol.,  
 University of Freiburg,  
 1999; married, 4 children*



**Peter A. Kwasniewski**  
*Assistant Professor  
 of Philosophy. PhD,  
 Philosophy, The Catholic  
 University of America,  
 2002; married, 2 children*



**Andrei I. Goția**  
*Visiting Professor of Latin  
 and Greek. PhD, Classics,  
 Babeș-Bolyai University,  
 Cluj-Napoca, exp. 2005*



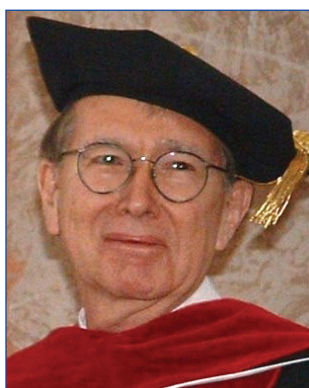
**Rev. Rupert Mayer, O.P.**  
*Assistant Professor of  
 Dogmatic Theology.  
 Dr. theol. University of  
 Fribourg, 2002; priest*



**Gundula Harand**  
*Assistant Professor of  
 Philosophy of Religion. Dr.  
 theol., Religious Studies,  
 University of Graz, Austria,  
 1998*



**Walter J. Thompson**  
*Director of Studies and  
 Assistant Professor of  
 Political Philosophy.  
 MA, Political Philosophy,  
 University of Notre Dame,  
 1990; married, 6 children*



**Rev. Larry Hogan**  
*Vice President and Prof.  
 of Old Testament. PhD,  
 Biblical Studies and  
 Hebrew Philology, Hebrew  
 University, Jerusalem,  
 1986; priest*



**Gintautas Vaitoska**  
*Assistant Professor of  
 Psychology. MD, Psychiatry,  
 Vilnius University, 1986;  
 MTS, John Paul II Institute,  
 Washington, DC, 1995;  
 married, 1 child*



# The Annunciation of the Ever-Virgin Mary

A homily preached by Father John Saward – 25 March, 2004 – at the Kartause Maria Thron Byzantine Liturgy

*“Be it done unto me  
according to thy word.”*

In the Churches of the Byzantine Rite, the “Annunciation of the Most Holy Mother of God and Ever-Virgin Mary” is a feast of tremendous privileges. In the Latin Church, whether in the old rite or the new rite, if the date of the feast falls during Holy Week, the celebration is postponed till after Easter Week. But there is no postponement in the Greek Church. Even if the Annunciation falls on Good Friday, its office is celebrated alongside the office of the Passion, and the Divine Liturgy is served, even though, normally speaking, the Church does not allow a celebration of the Eucharistic Sacrifice on the holy day of our Lord’s Passion and Death. On Mount Athos, where they do these things properly, I’m told that, when the Annunciation falls on Good Friday, it takes the poor monks in certain monasteries sixteen hours to get through the double celebration.

Why is the Annunciation privileged in this way? Because the Annunciation is the principal solemnity of the Incarnation of the eternal Son of the Father, and without the Incarnation there would be no Easter mystery, no Death on the Cross or Resurrection from the tomb. Yes, the Annunciation is the occasion of the Incarnation, the moment it takes place. As soon as our Lady has said, “Be it done unto me according to thy word”,

the Holy Spirit overshadows her and fashions a body for the Son of God from the Virgin’s pure blood, a rational soul is created and infused into the body, and, all in one and the same instant, the complete human nature is assumed by the eternal Word into the unity of His divine Person. As St. John Damascene says: “At one and the same time the flesh is the flesh of the divine Word and flesh animated by a rational, intellectual soul.” Again, at Great Compline in the Byzantine liturgy for this feast, the Church sings: “Accepting [the archangel’s] salutation with faith, [the pure Virgin] conceived thee, the pre-eternal God, who wast pleased to become man ineffably, for the salvation of our souls.” Notice the

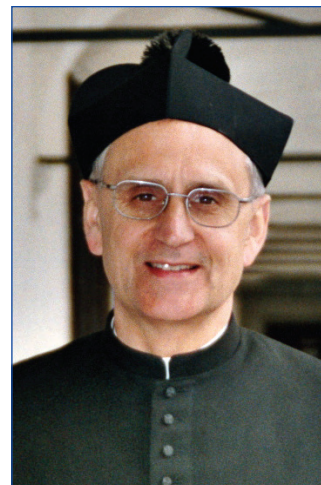
**Could God have  
shown more clearly  
to the human race  
how precious  
the beginnings  
of human life are  
than beginning His  
own human life at  
that very humble  
moment, as a tiny  
unborn child in  
the depths of His  
Mother’s body?**

order of the prayers in the Angelus prayer of the Latin Church. “Behold, the handmaid of the Lord. Be it done unto me according to thy word. And the Word was made flesh, and dwelt among us.” The Incarnation of the Son of God takes place in the flesh and through the faith of the Blessed Virgin Mary.

As we ponder this great dogmatic truth, we can see why more and more, throughout the world, March 25 is becoming the Day of Life, the Day of the Unborn. The adventure of being human began for God the Son, as it begins for us, at the moment of conception, that is, the first moment of fertilization. Could God have shown more clearly to the human race how

precious the beginnings of human life are than beginning His own human life at that very humble moment, as a tiny unborn child in the depths of His Mother’s body? If we believe in the Incarnation, and if we believe that Christ, the God-Man, reveals both God and man to us, as the Holy Father is always reminding us, then we cannot fail to be devoted to the defence of human life, from conception to the last breath.

On this most holy solemnity, let us ask the all-holy Mother of God and Ever-Virgin Mary to intercede for us with her Son, Christ our God, that our faith in the great dogmas of today’s solemnity - the Incarnation of God the Son, our Lady’s own divine motherhood and perpetual virginity - may be ever stronger and deeper. But, as we come this evening to receive the true body of the Son of God conceived and born of her, let us also ask our Lady to help us become more generous in our commitment to the defence of human life, and of the Church’s proclamation of the Gospel of Life. And let us praise the Ever-Virgin Mother of Life in the Church’s words: “Hail, blessed Lady, who alone among women hast preserved the seal of thy virginity, while yet receiving in thy womb the pre-eternal Word and Lord, that He as God may save mankind from error.” ✂



*Father John Saward has been a Professor of Dogmatic Theology at the Institute since 1998. He was ordained in 1972 as an Anglican clergyman and later converted to Catholicism. He and his family were received into the Catholic Church in 1979 at Campion Hall, Oxford. From 1980 to 1998, Professor Saward held posts as Lecturer in Dogmatic Theology at Ushaw College and Professor of Systematic Theology at St. Charles Borromeo Seminary in Philadelphia, USA. On December 13, 2003, Father Saward was ordained as a Catholic priest. Father and Mrs. Saward have 3 children.*





**I**nternational Theological Institute students joined forces with the local Gaming community to erect a crucifix at the top of a local popular hiking path. The students who came up with the idea worked with the Gaming parish priest to put the crucifix

## A Cross for the Dreieckberg

on the Dreieckberg, the mountain which overlooks the Gaming parish church. The students raised money and Gaming parishioners built the cross and the corpus. Istvan Mondok, (Slovakia), Ryan Wolford, (USA), Andrei Goția, (Romania), Christian McTighe, (USA), Ioan Goția, (Romania), the Gaming parish priest and 5 local parishioners prayerfully carried the crucifix up the slippery hiking path of the

Dreieckberg and erected it at the top. On the 1st Sunday of May, 100 people, including students, teachers, priests, people from the local Gaming community, and a brass band met and climbed up to the top of the mountain for the blessing, which included

beautiful Austrian, old-Slavonic, Romanian and English songs, flowers, and prayers in German and English. Now all who toil up the path will find a resting place at the foot of the cross. ✂

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### ITI's 2004 Calendar Highlights

Aug 6-21	Phoenix Institute Summer Course
Sep 1	Fall Semester Classes Begin
Sep 10-12	Special Event Weekend – Austria
	Opening ceremony by Cardinal Schönborn
	Email gtinger.mortensen@iti.ac.at for details
Sep 11	Pilgrimage to Mariazell
Oct 5	Gala Dinner in California – featured speaker
	Christoph Cardinal Schönborn
Nov 25	Thanksgiving Banquet and Ball
Dec 18	Fall Semester Ends

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