



Consortio

INTERNATIONAL THEOLOGICAL INSTITUTE

SPRING 2014

What Does it Mean to be Christian Today?

Symposium on the Witness of the Martyrs of the Eastern Churches

Reflecting on ecumenism with his *Schülerkreis*, Pope Emeritus Benedict XVI remarked that today it is more important to learn how to be a true Christian from each other than to search for an abstract model for the Church's unity. These words became the inspiration behind the Symposium organized on 9 November 2013 entitled, "What Does it Mean to be Christian Today – From the Witness of the Martyrs of the Eastern Churches."

Bishop Gudziak said the faithful should look beyond business statistics and focus on bearing witness as the recent martyrs did.

The International Theological Institute, in its mission to be a bridge between East and West, invited European representatives of the Eastern Catholic and Orthodox churches to share their testimonies of the recent martyrs of the 20th Century. In light of the spreading marginalization of Christianity, the topic was presented in order to help European Christians to reflect on an answer to the question. The Symposium was organized together with the Ordinariate for the Faithful of Byzantine Rite in Austria, the Catholic Theological Faculty of the University of Vienna and the Ukrainian Catholic University in Lviv.

Over one hundred and fifty people – representa-



Symposium co-organizer Fr. Yuri Kolasa (ITI '07), Vicar General for the Faithful of Byzantine Rite in Austria; Leonardo Cardinal Sandri, Prefect of the Congregation for the Oriental Churches; Christoph Cardinal Schönborn, Archbishop of Vienna; and Archbishop Peter Zurbriggen, Austrian Papal Nuncio

tives of different organizations and people interested in the Eastern Churches – filled the beautiful Great Hall of the University of Vienna where the Symposium was held. The participants included sixteen bishops representing the Eastern Catholic Churches in Austria, Belarus, France, Germany, Hungary, Italy, Romania, Slovakia, the United Kingdom and Ukraine, as well as the *continued on page 2*

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Dr. Christiaan Alting von Geusau, LL.M., J.D.

Leadership Change at the ITI

The Grand Chancellor of the ITI, Christoph Cardinal Schönborn, appointed Dr. Christiaan Alting von Geusau as President beginning the tenth of February 2014, the start of the new academic semester, and thanked Msgr. Dr. Larry Hogan for his eight years of dedicated service as President. Msgr. Hogan, who had served as a professor at the ITI from its beginning in 1995, and then as Vice-President and then as President and Rector, will go on sabbatical for a year, after which he plans to return to teach at the ITI. Cardinal Schönborn paid tribute to Msgr. Hogan's work as a priest, as a Professor of Old Testament, and as President in carrying out a successful campus move.

Upon receiving the appointment, which was confirmed by the Congregation for Catholic Education on the third of March 2014, Dr. Geusau said, "*The ITI is known to be an excellent training ground for future leaders in the Church and society, and is a fertile ground for many of the new evangelization initiatives in Austria and around the world. It is a pleasure to develop this mission.*" *continued on page 2*



What Does it Mean to be Christian Today? continued from page 1

Patriarchal Delegate of the Armenian Church in Central Europe and Sweden, and representatives of the Russian Orthodox Church. Many thanks are due to the the Austrian Bishops' Conference, the United States Bishops' Conference, Aid to the Church in Need, and the other bishops and organizations who donated to make

Seven speakers representing the Eastern Catholic and Orthodox churches spoke about their martyrs and showed how these martyrs point the way towards answering the problems of being a Christian in today's world.

it possible to bring these people together for this important discussion.

Christoph Cardinal Schönborn and Leonardo Cardinal Sandri, Prefect of the Congregation for the Oriental Churches, gave opening addresses and Major Archbishop Sviatoslav Shevchuk's address was given by the General Secretary of the Bishops' Synod of the Ukrainian Greek Catholic Church, Bishop Bohdan Dzyurakh. Seven speakers representing the Eastern Catholic and Orthodox churches spoke about their martyrs and showed how these martyrs point the way towards answering the problems of being a Christian in today's world.

One example, given by the Ukrainian Greek Catholic Bishop Borys Gudziak of the Eparchy of St. Vladimir Le Grand, was to remind everyone of

what is celebrated at Christmas – "That the infinitely great God makes Himself small and powerless." Bishop Gudziak encouraged everyone not to be intimidated by the marginalization of Christianity and declining numbers in the Church. He said the faithful should look beyond business statistics and focus on bearing witness as the recent martyrs did.

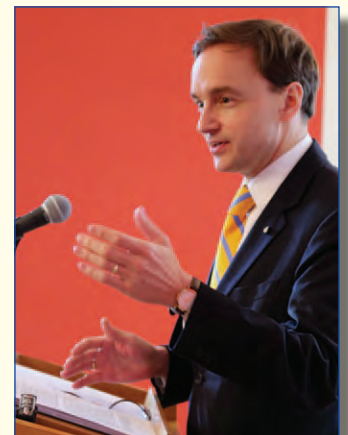
The Symposium concluded with all of the Eastern Catholic bishops celebrating Divine Liturgy together in St. Stephens Cathedral beautifully accompanied by choirs from Hungary, Ukraine, Romania and Slovakia. ✂



Top: Symposium Cardinal and Bishop attendees; Middle: Divine Liturgy in St. Stephan's Cathedral, Vienna; Bottom: Bishop Borys Gudziak addresses Symposium participants.

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Dr. Christiaan Alting von Geusau, J.D. LL.M. has served the ITI since 2004 as Vice-President for Development/Chief Development Officer. Christiaan comes from the Netherlands and he and his wife, who is from Mexico, have five children. He studied philosophy and theology for a year in the United States at the Franciscan University of Steubenville and then went on to obtain degrees in civil and European law in The Netherlands and Germany. Christiaan earned his doctoral degree in the field of philosophy of law at the University of Vienna. He publishes and lectures extensively in the areas of law, philosophy and education both in Europe and the United States, and has a special interest in human rights and Catholic education. ✂



Graduation 2013

Papal Nuncio Expresses Joy that the ITI Goes Back to the Sources with Saint Thomas Aquinas Pointing the Way.

The Papal Nuncio to Austria, Archbishop Dr. Peter Stephan Zurbriggen, conferred the degrees on the ITI graduates this year in a beautiful ceremony in the Schloss courtyard on 8 June 2013. The twenty graduates came from Austria, Belarus, Germany, India, Ireland, the Netherlands, Romania, Slovakia, Ukraine, and the USA. The degrees awarded were for the Masters in Studies on Marriage and the Family, the Sacred Theology Masters, the Sacred Theology Licentiate, and three were awarded certificates for the one year Studium Generale program. The Nuncio



The Papal Nuncio to Austria, Archbishop Dr. Peter S. Zurbriggen (front row, second from right), and the International Theological Institute's 2013 graduates and professors.

expressed his joy at seeing that the ITI pedagogy is to go back to the sources and study the great masters of Theology and Philosophy, with St. Thomas Aquinas pointing the way. The ITI choir, which just came out with a new CD, treated the graduates and guests to Palestrina's *Sicut Cervus* from Psalm 42, which is the ITI's motto. At the conclusion of the ceremony, everyone was invited to a local *heuriger* for dinner where the guests were entertained by songs from the ITI children's choir and a surprise rendition of *Gaudeamus Igitur*

The ITI choir, which just came out with a new CD, treated the graduates and guests to Palestrina's *Sicut Cervus* from Psalm 42, which is the ITI's motto.



Left: The Papal Nuncio to Austria, Archbishop Peter Zurbriggen conferred the degrees at the 2013 Graduation Ceremony. Right: The Choir is completely run by students, and the ITI is blessed by their talents.



performed by the Papal Nuncio. ✂

You can now purchase the ITI Choir's new CD *Sicut Cervus ad Fontes* online. Proceeds go towards student financial aid. Go to www.cdbaby.com to listen to samples, purchase individual tracks, or buy the whole CD.





‘Lose your Life to Preserve It’ Jesus and the Common Good

by Dr. Vincent DeMeo

Christ and the Rich Young Ruler by Heinrich Hofmann.

A great paradox:
how can one
preserve one's life
by losing it?

Near the end of his public ministry, Jesus not only presents to his disciples the end of his gospel message but also the principle by which one can reach this goal: “Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it” (Luke 17:33, RSV). The end of his gospel is to give life to one’s life. The means by which one is able to obtain such an end is to lose one’s life. However, this potent proverb is a great paradox: how can one preserve one’s life by losing it? This paradox can be solved by seeing that Jesus is contrasting two kinds of goods, namely, a private good and a common good. He contrasts the relationship between these two goods according to the nature of a common good. Before we unfold this relationship, it is important that we grasp the nature of a common good.

The Nature of a Common Good

The *common* good is a good (i.e., one good) “in which many persons can share at the same time without in any way lessening or splitting it.”¹ On the nature of the common good, St. Augustine wrote: “the possession of goodness is by no means

diminished by being shared with a partner either permanent or temporarily assumed; on the contrary, the possession of goodness is increased in proportion to the concord and charity of each of those who share it.”² It has four marks which distinguish it from a private good: eminent communicability, superabundance, incommensurability, and the part-whole relation.³ Eminent communicability refers to the fact that a common good is more communicable than a private good—it can be communicated to many people. It, as it were, gives itself to any given person to a greater degree than any private good. In other words, if the good is diffusive of itself, then the common good is most of all diffusive of itself. It is superabundant: although many participate in it, the plentitude of the common good does not diminish. Thus, a common good is incommensurable—it cannot be measured or mastered by any individual person. Lastly, a common good is a whole in which we participate as parts of that whole.⁴

Let us look at some examples.

Is a wedding cake a common good? It would appear to be so, since it is a good which can be shared by all the people at the wedding. However,

1. Michael Waldstein, “The Common Good in St. Thomas and John Paul II,” *Nova et Vetera*, English Edition, Vol. 3, No. 3 (2005): 569.

2. St. Augustine, *De Civitate Dei*, 15.5.

3. See Charles De Koninck, “Primacy of the Common Good Against the Personalists,” edited and translated by Ralph McInerny (Notre Dame, Indiana: University of Notre Dame Press, 2009), 74-78.

4. See St. Thomas Aquinas, *Summa Theologica* I-II, q. 47, a. 10, ad 2.



it is quickly realized that the bride's piece of cake is not the bridegroom's piece and vice-versa. Moreover, a common good is a good which does not decrease nor is divided when many partake in it, yet our wedding cake is diminished and divided with each consumed piece. Therefore, it is not a common good.

Is money a common good? For instance, is money collected from the income of many citizens a common good? It can be argued that it is on the basis that this money is collected for the good of all who live in the state; that it will be used to provide goods such as roads, schools, and hospitals for all citizens to use. However, upon further reflection one realizes that when money is taken out of one's income, this money is no longer his but is the possession of the state. It ceases to be his money or his own good. This money becomes the good of the one possessing it, in this case the state's treasury department. In this manner, money—even used for services available for all citizens—is a private good. "Money is the quintessential private good."⁵

Is peace in the family a common good? Wife, husband, and children all contribute to building up peace in their family. Does the wife's participation in the peace of the family decrease or diminish the husband's

participation in it? No, it does not. On the contrary, as St. Augustine stated, the possession of the common good of peace is increased in proportion to each of those who share it. Peace in a family is a common good—many can partake in it and it is not lessened nor split.

The Logic of Jesus' Maxim

"Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it" (Luke 17:33, RSV). At a basic level, Jesus' maxim is concerned with the "I" – "Thou," "me" – "we" relationship. Let us put this concern in the form of a question: "How do I, as an individual person ("me"), relate

to my community ("we"), and my God ("Thou")? Or put differently, "how does my own individual good relate to the common good of my community or to God who is the greatest common good (because God is the cause of goodness in all times and all places, and because he is a good which, while remaining one, may be shared by many people, he may be considered to be a common good)?" In his maxim, Jesus answers these questions for us: "choose, in the first place, to seek the common good of the community above and beyond your own individual goods;" or, "sacrifice your own private goods for the sake of participating in the common good." Clement of Rome, commenting on the importance of the virtue of humility for a Christian, recapitulates Jesus' teaching on the common good: "The more he seems to be superior to others, the

more humble-minded ought he to be, and to seek the common good for all, and not his own."⁶

Primacy or Priority of the Common Good

However, we must ask ourselves, why? For what benefit or advantage? Do I have to give up all my own goods to my community? Do I have to sacrifice everything for someone else's gain? Do I have to be a quasi-martyr to my community and my God? Jesus would answer in the negative

to each of these questions. Why would his answer be a resounding "no"? First, because the genuine common good of the "we"—of the community—is a *greater good* than your own individual goods. This is because, as stated above, the common good is a more communicable good than a private good. Secondly, since you are part of the community, you, too, participate in the good of the community. In this manner, this common good is also *your own good*.⁷ Therefore, by sacrificing something of lesser significance (i.e., your own individual good) for the common

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Is money a common good?

Jesus is contrasting two kinds of goods, namely, a private good and a common good.

5. Michael Waldstein, "Children as the Common Good of Marriage," *Nova et Vetera*, English Edition, Vol. 7, No. 3 (2009): 700.

6. Clement of Rome, *First Epistle to the Corinthians* 48:6. See also St. Gregory of Nazianzen, Oratio 12, *Ad Patrem*, §4 (35,845).

7. See De Koninck, "Primacy of the Common Good," 75.

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good of all, you yourself are ultimately gaining something much greater (i.e., participation in a common good). The payoff is remarkable! This prompted the rhetorician and historian Valerius Maximus to say of the Romans, “they preferred to



St. John Chrysostom

be poor in a rich empire than to be rich in a poor empire.”⁸ St. Paul teaches the same: “We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything” (2 Corinthians 6:8-10). St. John Chrysostom underscores this key point: act “in everything for the common good, and not seeking our own ... one

is probably what moved St. John Chrysostom to write, “It is not possible for a person to be saved who has not looked to the common good.”¹² Likewise with St. Augustine: “Charity, about which it is written that it does not seek its own (1 Cor 13:6), is understood in this way: it places the common before the private, not the private before the common.”¹³ We can summarize the meaning of Jesus’ maxim in the following manner: in relation to an authentic common good, one receives by giving.¹⁴ This helps us make better sense of another maxim of Jesus: “it is more blessed to give than to receive” (Acts 20:35). Put simply, in relation to an authentic common good, let the “me” (or my own private good) become the servant of the “we” (or the common good of a community) for the sake of the fulfillment of “us” (both “me” and “we”). This is the power of the “we” united by a genuine common good.

The Practicality of Jesus’ Maxim: Choosing the Common Good

If we desire to live according to Jesus’ maxim, and if we desire to preserve our life (Luke 17:33) and to love, then we need to choose the common good over and above our private goods. How can this be accomplished? To participate in a common good we ought to perform three actions.¹⁵

First, seek an authentic common good consciously together with others. You and the others in your family or community must know that the aim is to seek this or that particular common good. They must recognize it as good, and adopt it. This is a vital starting point for parents of a family, or leaders of a business or of a state, etc.—they must know the common good to which they aim and they must make sure that all their family members, employees, citizens, etc. know this good. In addition, such leaders must continually explain the goodness of this good and the reason why the community is seeking it. Such an explanation provides motivation for the community to

This logic is probably what moved St. John Chrysostom to write, “It is not possible for a person to be saved who has not looked to the common good.”

[truly] seeks one’s own good when one looks to that of one’s neighbor, for what is their good is ours.”⁹ Thus, a common good is *not* an alien good that is opposed to the good of the person,¹⁰ but rather as John Paul II explains, “the common good, by its very nature, both unites individual persons and ensures the true good of each ... the more common the good, the more properly one’s own it will also be: mine, yours, ours.”¹¹ This is the logic of Jesus’ maxim. By primarily seeking the common good of your family or community, or by seeking God himself who is the greatest common good, above and beyond your own individual goods, you are, in the end, seeking a greater good for yourself which leads to your own fulfillment and satisfaction as a person. This logic

8. Quoted in St. Thomas Aquinas, *Summa Theologica* II-II, q. 47, a. 10.

9. St. John Chrysostom, *Homilies on John*, 15:3 (59.101).

10. See De Koninck, “Primacy of the Common Good,” 76.

11. John Paul II, *Letter to Families*, §10. See also, Karol Wojtyła, *The Acting Person*, translated by Andrezej Potocki (Dordrecht: D. Reidel Publishing Company, 1979), 283.

12. St. John Chrysostom, *Homilies on Matthew*, 77.6. See also *Homilies on John*, 15.3.

13. St. Augustine, *Epistola* 211.

14. See Bovon, *Luke 1: A Commentary on the Gospel of Luke 1:1–9:50*, translated by Christine M. Thomas (Hermeneia Series, ed. H. Koester; Minneapolis: Fortress Press, 2002), 367.

15. See Karol Wojtyła, *Love and Responsibility*, translated by H. T. Willets (San Francisco: Ignatius Press, 1993), 29.



seek this particular common good.

Secondly, subordinate yourself to that good for the sake of others. In other words, offer your own individual goods for the service of the common good for the sake of enabling others to participate in it. Such an offering generates a *common attitude* of a community of persons. “It *unites* the persons involved internally and so constitutes the essential core around which any relation must grow.”¹⁶ In this manner, the common good *defines*—in the ethical order—the community, the association, or society. Seeking together the common good fosters communal meaning, purpose, mission, loyalty, and responsibility.

Thirdly, subordinate yourself to others for the sake of that common good. This relates to “solidarity”—“a constant readiness to accept and to realize one’s share in the community because of his membership within that particular community.”¹⁷ Such a readiness and realization of one’s share in the community is not only because one is a member of a group, but also because he is aware of the common good of the whole and seeks it beyond his own private goods.¹⁸ When different people (e.g., government and citizens, employer and employee, general and soldiers, or parent and children) consciously choose an authentic common good, this puts them on a *footing of equality*, and takes away the possibility that one of them might be subordinated to the other in a disordered, dysfunctional manner.¹⁹

Let us look at some examples of choosing the common good.

A wife, her husband, and their children seek peace in their family which is an authentic common good (*action #1, seek an authentic common good consciously together with others*).²⁰ Let us look at the actions of the wife and husband. They sacrifice various private goods such as their own time, the potential development of their talents and interests, their sleep, and their money so that peace may be shared by their entire family (*action #2, subordinate yourself to that good for the sake of others*). Lastly, the wife and husband subordinate themselves to each other for the sake of peace in the entire family (*action #3, subordinate yourself to others for the sake of that good*). The result: (a) The common good of peace is a greater good than the private goods of sleep, time, money, etc.



Is peace in the family a common good?

(b) Although the husband and wife sacrificed their private goods for the common good of peace in their family, they both *personally* possess this good as their own personal good as members of this family. In the end, both are more fulfilled and satisfied as individual persons.

A particular business and community have deliberately chosen to seek an authentic common good, namely, the order of their society (*action #1*). From the side of the business, the employer and each employee have forfeited several private goods such as time and extra financial income, to name a few, for the sake of allowing the community to partake in the good of order in their society (*action #2*). Each employee subordinates herself/himself to their employer for the sake of building up societal order. The result: (a) the common good of order in society is a greater good than the private goods forfeited. (b) Although those in the business choose to forgo some of their private goods, both

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By primarily seeking the common good of your family or community, or by seeking God himself who is the greatest common good, above and beyond your own individual goods, you are, in the end, seeking a greater good for yourself which leads to your own fulfillment and satisfaction as a person.

16. Wojtyła, *Love and Responsibility*, 28.

17. Wojtyła, *The Acting Person*, 285.

18. See Wojtyła, *The Acting Person*, 285.

19. See Wojtyła, *Love and Responsibility*, 28-29.

20. On the common good of marriage and family see John Paul II, *Letter to Families*, §10; also Waldstein, “Children as the Common Good of Marriage,” 697-709.

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the employer and the employees all *personally* possess the common good of an ordered society in which they are part as their own personal good. Hence, all the persons involved are more deeply fulfilled and contented.

Students at a university consciously seek together the common good of truth (*action #1*). Each individual student gives up a manifold number of private goods such as money, time, sleep, development of personal talents and interests, and private opinions, for the sake of participating in this common good (*action #2*). The students respectively subordinate themselves one to the other, and to their professors, to enable all of the student body to share in knowledge of the truth (*action #3*). The result: (a) the common good of the truth is a greater good than the private goods which were given up by each student. (b) Although each student gave up some of their private goods, each and every one of them personally possessed this common good in which each is a part as their own personal good. Thus, each student is more pleased and satisfied as a result.

The Meaning of Jesus' Maxim

Interestingly enough Jesus' maxim in Luke 17:33 does not delineate any specific common good that is to be sought. It appears that it pertains to any and all authentic common goods. However, later in Luke 18 Jesus does present the most important common good that he wants us to seek, namely, the common good of eternal life that God alone can grant. In Luke 18:29-30 Jesus explicitly refers to the good of eternal life: "Truly, I say to you, there is no man who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive manifold more in this time, and in the age to come eternal life (ζωήν αἰώνιον)." Relating this back to Luke 17:33, then, losing one's life to preserve one's life can refer to losing the private good of one's physical life (or all the goods which comprise it) for the sake of participating in the common good of eternal life. This is explicitly manifested in a parallel passage in John's gospel: "He who loves his life (ψυχήν) loses it, and he who hates his life (ψυχήν) in this world will keep it for eternal life (ζωήν αἰώνιον)" (Jn 12:25). The Greek words for "life" reveal the logic of this maxim. A disciple is asked to lose his "life" or ψυχή, which refers to a person's physical life as a living creature. However, in contrast to ψυχή, a disciple may gain "eternal life" or ζωήν αἰώνιον which refers in the Gospel of

John to the divine life of God the Father which he communicates to a believing disciple through his only Son, Jesus. Therefore, Jesus is persuading his disciple to follow him by losing or sacrificing his individual physical life, which is his own private good, for the sake of participating in the eternal life of God, which is the greatest common good (*action #1*). He is convincing his disciple to offer his own individual life or private good for the service of the common good for the sake of enabling other disciples to participate in it (*action #2*). 'Losing your life' not only demands love of God, but also love of neighbor. In this manner, if a disciple desires to participate in the common good of preserving his life (which, in this case, is equivalent to the possession of God's eternal life), then he must subordinate himself to others for the sake of that common good (*action #3*). The result: (a) the common good of preserving one's life (equivalent to "eternal life," ζωήν αἰώνιον) is a greater good than the private good of keeping one's physical life (ψυχήν). (b) Although a disciple sacrificed the private good of his life (or the many private goods which can be said to represent or comprise one's life), he *personally* participates in the common good of eternal life of the community ('the kingdom of God') in which they are part as his own personal good. Thus, a disciple is truly fulfilled and overjoyed because of sharing in the greatest common good, God himself.

Jesus has fully revealed to us what it means to be a human person and he has made our supreme calling clear (Second Vatican Council, *Gaudium et Spes*, 22.1). He has made manifest that we can only become fully human by losing our life (Lk 17:33). In the words of the Second Vatican Council, "man ... cannot fully find himself except through a sincere gift of himself (cf. Lk 17:33)" (*Gaudium et Spes*, 24.3). The decisive moment occurs when, in the first place, we choose the common good over and above our private goods. Then our supreme calling as human persons is fulfilled. ✂



Dr. Vincent DeMeo is Associate Professor of New Testament at the ITI. He graduated from the ITI with his Licentiate and then completed his doctorate in Rome under the direction of Scott Hahn. He is married to another ITI graduate, Eva, and they have three children.

16,000 Books Donated

New Library Wing Blessed

In April 2013, ITI students, faculty and board members crowded together in the new library wing while Cardinal Schönborn prepared to bless it and the books which had recently been donated to the ITI from the Dominican Monastery in Graz. The original renovation and move of the library and books to the Schloss in 2009 was funded thanks to a grant from the Dan Murphy Foundation. After the move, the ITI quickly outgrew that space and a new library section was creatively renovated in the smaller middle floor of the Schloss which includes a circular tower room. The tower room became a sitting area, each window houses a study desk, and the wooden support beams were uncovered and polished to reveal their natural

beauty. While the renovation was going on, and thanks to the work of one of our professors, the Dominican Monastery donated a library of 16,000 volumes to the ITI.

The new collection includes some *incunabula* - printed books from before 1501! Many of the early works are in

Latin, but the collection also includes titles in German, French, Hebrew and English as well as other languages. Most are theological works. It is an amazing collection to behold and the work of cataloguing has just begun. The frontispieces are works of art not to mention the wealth of knowledge from the centuries contained inside.

As Cardinal Schönborn began the blessing, he told a story about the 16,000 books from Graz that none of us had heard before. As a young Dominican priest in the monastery, he was the librarian for these books. He described some of the books, which include a collection donated to Graz from Heinrich Denifle who had written, amongst other works, an exposé on Luther. When Cardinal Schönborn heard they were going to close the Monastery and give away the books, his heart bled at this decision. Then, he said, "I heard they were giving the collection to the ITI and my heart rejoiced in the Providence of God. Therefore I now joyfully bless this new library wing and its books." ✂



As a young Dominican priest, Cardinal Schönborn was the librarian for the books donated by the monastery.



Many of the frontispieces are true works of art.

Chrysostomos Summer Seminar

Byzantine Seminarian, "It was the best investment I made all year."

On July 1-4 2013, the ITI Centre of Eastern Christian Studies (ECS) hosted the seminarians of the Greek Catholic Metropolia of Presov (Slovakia) for the "Chrysostomos Seminar: Priesthood, Marriage and Celibacy in the Byzantine Tradition." Made possible by a grant from the United States Conference of Catholic Bishops (USCCB), the seminar was a blessing for all who participated. It was a time of academic research and discussion, prayer, and personal encounter with new people. The speakers delivered talks on monasticism, marriage, and priesthood in light of the works of one of the greatest Hierarchs of the Byzantine Church, Doctor and Father of the Universal Church, St. John Chrysostom. The seminar languages were in English and Slovak. After the talks were finished, the future priests held lively discus-

sions on the topics presented. They also visited the nearby monastery of Heiligenkreuz and the historical Greek Catholic parish of St. Barbara in Vienna.

One of the seminarians said at the conclusion of the event that buying the tickets for his travel to come to the seminar was the best investment he had made the whole year. Before they left, the seminarians expressed their desire to come to the ITI for another seminar, this time with seminarians from other countries as well. Many thanks to the USCCB for helping the ITI to make this possible! ✂



The Slovak seminarians expressed their desire to come to the ITI for another seminar.

Vocation to Love

by Jana Prudká, ITI MMF 2009

Desire to do missionary work for Russia and other post-communist countries and a huge hunger for understanding what the Church teaches about true love and sexuality led me to come to study at the ITI. Being wounded myself from previous relationships, I knew deep in my heart that there must be something more than what the 'modern world' was telling me. When I heard about Pope John Paul II's catechesis on human love and sexuality for the first time in 2005, I was deeply touched and wanted to learn more. By God's providence I attended the First International Theology of the Body Symposium which was held in Gaming in 2007. There I met some ITI professors and students and got to know more about the four pillars of the ITI and decided to apply for *the Master of Studies on Marriage and the Family (MMF)*.

I grew up in a typical catholic family in the Czech Republic, which went to church every Sunday. I even received some Catholic education, but did not truly

understand the meaning of confession, the Eucharist and other sacraments. I did not have a personal relationship with Christ; I knew about Him, but I did not know Him. In my family, we only prayed before lunch and once a year in front of the Christmas tree. There was no regular family prayer or conversation about faith and God. My surroundings were the same - conversation about faith and



Jana Prudka (ITI MMF '09), second from right, came to the ITI from the Czech Republic and now sets up retreats on the Theology of the Body in Central and Eastern Europe.

almost everything I wanted – a good family, friends, a boyfriend, lots of travel, university studies... I thought I was happy.

I lived like that for many years, not really needing God in my life. Then I was suddenly crushed when my boyfriend of five years told me he had fallen in love with someone else. I started to ask, "What is love? Is it just a feeling, a physical relation, or is there something more? Does it mean that if I do not 'feel love' it is not love anymore?" My heart was bleeding; I was on my knees, crying out for help! In the midst of that huge pain I experienced the gentle touch of Our Lady. She took my hand and my heart and through the prayer of the rosary slowly showed me the right way of True Love and True Happiness – in Her Son Jesus.

Then a very difficult time in my life started. Stepping on the way of holiness and healing from the past was not at all easy. It seemed to me that the more I prayed, the more I went to Church, the more I fasted, the harder it was and I had more struggles. Very often I just wanted to give up and live my 'simple happy life' as I did before. But the pain and thirst for true love was stronger. Providentially at that time I was introduced to John Paul II's *Theology of the Body*. Through reading and meditating on the catechesis of the Holy Father, I slowly uncovered the real beauty of love between a man and a woman and the depth of the Eucharist. I realized that there is no true love without chastity.

The next step in my conversion – I would say the crucial one - then became the Sacrament of Reconciliation. I started to name all the sins I had done in my past by their own name. One exorcist once told me: "All the sins and especially sins against chastity have different names... it is not enough to say 'I have sinned against chastity'... that is just cutting the grass, but the roots of the weed will stay there and grow again. You have to name



When I heard about Pope John Paul II's catecheses on human love and sexuality for the first time in 2005, I was deeply touched.

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God with my friends and classmates was very seldom; it was easier to talk about other things. Sometimes I was even ashamed to show that I am Catholic. I did not really know what the Catholic Church teaches and why. I wanted to be accepted by others, and so I agreed with the current view that what the Church teaches – especially concerning premarital relations, cohabitation, contraception, and abortion - is not relevant anymore for the modern world. I always thought that I was the strange one who should change, therefore I didn't listen to my heart and lived the way others showed me - going to discos every week, and living in unchaste relationships. I didn't realize I was going away from the love which fulfills. I was a teenage girl and I had

the sin by its own name. Only then can it be uprooted from your heart.” Listening to his advice I was able little by little to open my heart to the healing power of Merciful Love.

I was like a baby who was trying to walk. One hand was held by Our Lady and the other by blessed John Paul II. They taught me how to walk in Love. They showed me that the deepest desires of every human heart can be fulfilled only in Jesus; that there is no other man who could do it. They taught me that love between a man and a woman is a great gift which should not be taken for granted; that marriage is a sacrament given by God and sexuality is a huge gift through which man and woman express the depth of their hearts to each other and become God’s coworkers in creating new life.

Studying at the ITI also had a great role in my healing. I was uncovering ‘the treasures’ hidden in the Catholic Church’s teaching by studying and living in the ITI community. Being able to attend Holy Mass every day, adore Jesus in the Blessed Sacrament, study and simply ‘have fun’ with people from all around the world was an amazing experience for me. I learned a lot through the example of others. I saw first-hand that what we learned in classes about marriage and family, priesthood and consecrated life can also be beautifully lived out. Being surrounded by many children was bringing me so much joy and at the same time helping me to understand the goal of our theology studies – *‘to build up a new culture of love and life.’*

Today I am doing missionary work in Ukraine - trying to help young people to understand their identity, dignity, and vocation through the beauty of the Church’s teaching on human love and sexuality. Together with the members of the *Light of Mary* prayer group, we organize talks, classes or retreats for youth called *Vocation to Love* which are based on blessed John Paul II’s Theology of the Body and the Catechism of the Catholic Church. So far we have had these retreats not just in the Ukraine, but also in the Czech Republic, Slovakia, Latvia, Austria and Bosnia and Herzegovina. This year, 2014, we are invited to go to Russia.

One of our retreats was also held at the ITI campus in Trumau, Austria, in February 2012. Out of this retreat, hosted by the ITI and organized with the help of the ITI community, sprang a series of several continual ‘*Vocation to Love*’ retreats in Slovakia. Those retreats are mostly being led by



Fastiv-Kiev October 2013 Retreat

students and graduates of the ITI (Anastasia - USA, Vidya and Ryan - India, Alex - USA, Julia – China, and Andrea - Slovakia).

Young people thirst for true, fulfilling love and we are trying to help them to understand that to start marriage in mortal sin is not a good beginning for a happy and fruitful family life; that love is not just a feeling but a commitment and responsibility. We try to lead them to know Christ personally – who Himself is the source and the goal of every human love. Accompanying them, we look for the important answers that are written in the depths of their heart, of their body. Our Blessed Mother is our great teacher and example on this journey.

Today, I know that without the help and support of others, I would never have been able to uncover the beauty of human love. I owe great thanks especially to my parents who, at that time when it was very difficult for me, started to pray the rosary together every evening. It was not easy for them to pray every day especially in the beginning, but they persevered and I can tell you the peace and joy which entered our home was never there before.

At the same time I would love to express my great gratitude to all my classmates, teachers, faculty, administration and all those who spiritually or financially support students and families at the ITI. Without you the school would not be what it is - *the beautiful school of love and life* which helped me to not be afraid to say, “I am Catholic!” ✂

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Fr. Johannes Schwarz
(ITI '02) has produced a
number of short films to
engage young people in
the Catholic faith.

ended in paintings, mosaics, and icons.
Since his ordination for the diocese of
Liechtenstein, Fr. Johannes has been using
these gifts in service of the
New Evangelization.

Working late into the
night after his parish duties,
Fr. Johannes has produced
a number of short films to
engage young people in the
Catholic faith by meeting
them where they are ... on
their phones and comput-
ers.

Over the years, Fr. Jo-
hannes has produced
“advertisements” for every-
thing from religious life to
the sacraments, parodying
the style of popular movie
and product commercials.
These shorts, in English
and German, can be seen on YouTube by
typing in *donjojohannes*. His series about
the Catholic Faith, *Mein Gott und Walter*,
is currently airing on the German EWTN.
Adsum, a longer film about the priesthood,
was released by Fr. Johannes in 2010.

More recently, Fr. Johannes has
launched *3-Minute Catechism*, a two DVD
set of 74 cartoon shorts that cover all four

3MC - A DVD Catechism for the Short Attention Span

Those who
knew Johannes
Schwarz during
his years as an ITI
student and dorm
director will re-
member his witty
sense of humor and
his abundant cre-
ative talents, which

parts of the Catechism. Intended for “ages
12 to 120,” the *3-Minute Catechism* uses
humor and animation to explain topics
ranging from the soul to the Trinity to
tougher points of Church history. You can
see examples of the animation, or purchase
the DVDs here: www.3mc.me. See Fr. Jo-
hannes in action by watching the highly
entertaining, *The Making of 3MC*.

This work of apologetics for the new
millennium has already sold thousands
of copies in Europe, where it comes with
language tracks in German and English,

with Portuguese, Ital-
ian, and French coming
soon. The newly released
American DVDs come with
English and Spanish tracks.
While intended to be fun
and entertaining, the DVDs
have received imprimaturs
from Church authorities in
both Europe and the United
States for the soundness of
their doctrine.

After working intensely
for two years on this proj-
ect, Father needed to take
a sabbatical. What is he do-
ing? Golfing at a resort? No.
Fr. Johannes is now in the
middle of a walking pilgrim-

age from Liechtenstein to Jerusalem and
back. He began on May 1, 2013 and ar-
rived in the Holy Land for Christmas after
going through several pairs of sandals
and fourteen different countries. You can
follow his story, photos and route on
his blog at www.4kmb.com. He is now
spending time in Jerusalem before begin-
ning his return journey. ✂



The *3-Minute Catechism* uses
humor and animation to explain
topics ranging from the soul to the
Trinity to tougher points of Church
history.

New ITI Choir CD

You can now purchase the ITI Choir's new CD *Sicut
Cervus ad Fontes* online. Proceeds go towards student
financial aid. Go to www.cdbaby.com to listen to samples,
purchase individual tracks, or buy the whole CD. ✂

