

Consortio

INTERNATIONAL THEOLOGICAL INSTITUTE

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A Faith Worth Dying For; A Faith Worth Living For Anti-Christian Persecution and Its Implications for Our Christian Lives

a lecture held at the ITI by Graham Hutton

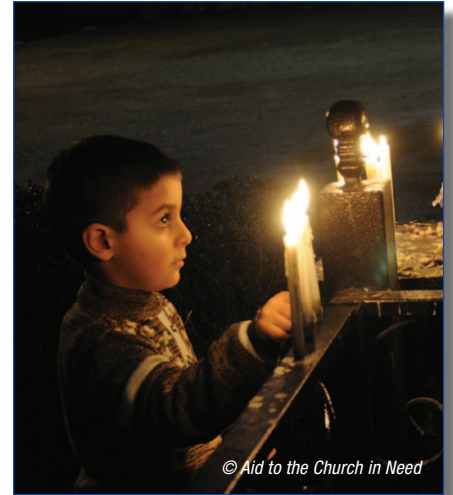
Never has the Church been more in need of men and women imbued with the fullness of the faith, dedicated to prayer and witness, and ready to proclaim the truth in all its fullness.

Dear friends at the ITI, it is a pleasure and an honour for me to have been invited here by Christiaan to give this lecture to commemorate the *dies natalis* of this wonderful Institute. The formation which you will receive here will prepare you for life at the service of the Church, and never has the Church been more in need of men and women imbued with the fullness of the faith, dedicated to prayer and witness, and ready to proclaim the truth in all its fullness to a world which so often does not want to hear and yet which in reality has a deep hunger for something that only Christ can give.

I suspect that it was because of my work for *Aid to the Church in Need* that Christiaan asked me to speak today on the subject of anti-Christian persecution and its implications for our Christian lives and I am very happy to be able to do so,

because I cannot think of a more important issue confronting the world at this time. The first

part of what I have to say will set out in some detail the facts about the persecutions which are currently raging. Much of this will be familiar to those of you who have been able to follow the plight of their fellow Christians but, since the western media seems almost deliberately to have played down or even distorted what is going on around the world, it is not easy for any of us to know the scope of the problem so I make no apologies for spelling out the full extent of the horror. When I have done this I would like to spend some moments reflecting on *continued on page 2*



A boy praying at the grotto of the Virgin Mary in the Church of Saint Joseph of Ankawa.

Rejoicing in a Record Number of Alumni Ordinations in 2014

We are always happy to receive news of all the wonderful things ITI alumni are doing to further the work of the Church. In 2014, as we were collating the alumni news, we noticed a very interesting statistic; the number of alumni who had ordination announcements was keeping up with the number of alumni couples who had baby announcements. Here is the list of alumni ordained to the priesthood and the diaconate in 2014. Please join us in praying for these newly ordained men who have answered the call to serve the Church in a special way.

Reverend Artur Bubnevich, from Ukraine, was ordained to the priesthood in September 2014 and is serving the Byzantine Catholic Church in the Eparchy of Phoenix in the USA.



Niccolo Florencio's ordination in the Philippines.

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the theology of persecution. I am more than a little nervous about doing this because I am talking to accomplished theologians far wiser than I: someone who can only claim to have read theology thirty-three years ago at a university which has not been Catholic since 1558. I hope then that you will forgive my shortcomings in this field, but I could not speak to such an audience without attempting to make some theological sense out of what at first sight seems to be merely a chaotic and malign situation. Finally, I will make an attempt to answer the question what all of this means for us in our Christian lives and how we should react if we believe that the Faith for which so many today are dying is a faith for which we want ourselves and others to live.

“Persecuted and Forgotten”

Every two years, *Aid to the Church in Need* produces a report called “Persecuted and Forgotten” which considers in detail the persecutions which have been faced by Christians in that two year period. The latest one was published in 2014 and highlights thirty countries around the world from Cuba in the West to North Korea in the East where Christians have suffered persecution. In fourteen of them the persecution is described as extreme; these countries include Vietnam, North Korea, China, the Maldives, Pakistan, Afghanistan, Uzbekistan, Syrian, Iraq, Saudi Arabia, Egypt, Yemen, Eritea and Nigeria which is a pretty broadly spread list and demonstrates that the problem is by no means confined to Islamic persecution, although you can see that there is a heavy concentration of the worst cases in the Islamic countries of the Middle East, Asia and Africa. I believe that we have a duty as Christians to understand the scale of this persecution and to know as many of the details as we can. At a Wednesday audience in September 2013 Pope Francis urged his listeners to add to their regular examination of conscience the following questions:

“Am I indifferent to [the fact that so many Christians in the world are suffering] or does it affect me like it’s a member of the family? Does it touch my heart or doesn’t it really affect me [to know that] so many brothers and sisters in the family are giving their lives for Jesus Christ?”

These are profound questions and we should search our consciences about them as the Holy Father asks us to do. But we can only have our hearts touched if we know the facts. I would commend the

website of “Persecuted and Forgotten” to anyone here who wishes to know more of the details of persecution in the world today but in the meantime allow me to fill in some of the gaps.

Syria

The latest report begins by referring to a commission set up by the EU bishops’ conferences in 2010 which concluded that 100 million Christians are currently experiencing persecution of some kind. In the Middle East the problems are most acute and there is a very real danger that the Christian faith may not even survive in the lands of its birth. At this very moment Christians in Syria and Iraq are, of course, suffering the most dire persecution at the hands of ISIS who have perpetrated such outrages and on such a large scale that even the western media have at last had to notice, although it should be said even here that it was only the recent plight of the relatively small sect of the Yazidis which finally caused the media to wake up four years after the severe persecution of Christians had begun. To look at Syria first: even as recently as 2010 Syria had actually been a haven and refuge place of choice for Christians fleeing persecution in Iraq. However, the outbreak of the rising against the government of Syria in 2013, a rising which rapidly fell into the hands of Sunni jihadists, immediately brought terror to the Christian population both amongst the longstanding indigenous Christian faithful and amongst those refugees who had taken shelter there. Ma’loul was one of the first towns to be attacked. It had been an almost exclusively Christian town, the inhabitants of which spoke Aramaic, Our Lord’s own tongue. As soon as they had control of the region, jihadists began attacking churches. In one village they fired mortars into two very ancient churches to destroy them before attacking and killing eighty Christians in their houses and forcing many more to convert on pain of death. One teenage boy offered this choice said bravely “I am a Christian, and if you want to kill me for that, I do not mind.” He was then killed in cold blood. Another young Christian had his throat cut in front of his fiancée who was mockingly told by his murderers “Jesus didn’t come to save him.” In another village nearby three residents were stopped in the streets and asked their religion. One of the three admitted to being a Christian and was bludgeoned to death in front of the other two. At a recent conference I had the great honour of hearing Gregorius III, Melkite Patriarch of Antioch, speaking about his people. He has oversight of one of the oldest Catholic communities in the world: his see was founded

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by St. Peter himself before he went to Rome and was, of course, the place where the Acts of the Apostles tells us the name “Christian” was first given to the followers of Christ. And yet today the very existence of Christianity in this land is threatened.

Iraq

The same story can be told in neighbouring Iraq, a country where Christians have been suffering since even before ISIS came into existence. Iraq, like Syria, had a Christian church hundreds of years before our ancestors in northern and central Europe heard the Gospel. Evangelised, according to tradition, by St. Thomas the Apostle, the Church in what is now Iraq thrived for hundreds of years and even under Muslim rule survived to have 1.4 million members by the time of the second Gulf War in 2003. Unfortunately the wave of violence which was unleashed after that war was catastrophic for Iraqi Christians and their population is now

reduced to about 20% of what it was ten years ago. Last year, when he first met Pope Francis, the Patriarch Louis Raphael I Sako told the Pontiff that 950 of his faithful had been martyred. Today the number would be much higher. The recent attack by ISIS on Mosul (which is the ancient biblical city of Nineveh) saw 1,000 Christians killed and the entire remaining population of 30,000 driven out of their homes. For the first time in 2,000 years, Mass

is no longer celebrated anywhere on the Nineveh plain. One of the Mosul priests, Fr Amir Jaje, has told how all of the possessions of the refugees, wedding rings, money, even blankets, were confiscated by ISIS guards at the check points. In total, 100,000 Christians have fled from their homes in the Erbil region. Those who were too ill or infirm to flee have been forced to convert or have been killed. The refugees, meanwhile, again stripped of all their possessions, are living in unimaginably bad conditions; packed into large, unsanitary halls in their hundreds, deprived of all privacy and dignity save for the faith to which they have so bravely held.

Egypt

The third ancient centre of Christianity which is now threatened with extinction is that in Egypt. Consider

what a cradle of Christian theology and culture Egypt and especially Alexandria once was. Here the mighty St. Athanasius fought *contra mundum* to overcome the Arian heresy, here the great St. Clement of Alexandria taught his sublime doctrines and here the glorious St. Cyril of Alexandria fought against the Nestorian heresy until the Council of Ephesus, led by his teachings, proclaimed Mary to be Theotokos. Even after the Muslim invasions of the seventh century, Coptic Christianity survived and thrived in a way which no other North African Church did and there were still six million Copts in Egypt at the point when western interference helped to topple the government of Hosni Mubarak. Almost immediately after that, anti-Christian violence, which for years had simmered below the surface and had been only half-heartedly dealt with by the authorities, erupted. The situation grew much worse with the coming to power of the Muslim Brotherhood,

a development which many of us viewed with alarm but which was at first hailed by western governments as the triumph of democracy in Egypt. Across the country, Christian houses were daubed with red crosses to mark them out and 90 churches were burned. In Cairo, a cross hanging above a school run by Franciscan nuns, was torn down and the nuns were frogmarched through the streets to shouts of abuse.

Deacon Wahid Jacob was kidnapped, tortured, killed and his body dumped in a field. My friend, David Alton, a tireless chronicler of human rights’ abuses, has called this night Egypt’s *Kristallnacht* and it is no coincidence that whilst most of the western world was complacently congratulating itself on having brought democracy to Egypt one of the few voices in the west to speak out about what was really happening was that of Lord Sachs, the Chief Rabbi of Great Britain, who expressed his astonishment at the silence of the Christian world in the face of what he called “the religious equivalent of ethnic cleansing.”



Mar Elia refugee camp, Ankawa. Erbil.

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Africa

In Africa, the Islamist threat to Christianity is equally fearsome. Nigeria is estimated to be the country which has produced the most Christian martyrs in the last ten years. In 2011 alone, 430 churches were attacked, 65,000 Christians driven from their homes, and 800 killed as Boko Haram declared war on Christianity. More recently, of the 1,200 Christians estimated to have been martyred in 2012, 791 of them were in Nigeria. I fear that Iraq and Syria



Little girl from a refugee centre, Ankawa, Erbil.

“The blood of the martyrs is the seed of the Church”; we should not despair of the ultimate triumph of the Church through all Her tribulations.

will have overtaken Nigeria in this ghastly league table in 2013 when we have the statistics, but the situation in Nigeria remains horrific. The western press gave some considerable attention to the kidnapping of 200 school girls by Boko Haram in 2014. The press focused on the anti-educational objectives of the terrorist group but very few bothered to point out that this had been a Christian school, so that

this was yet another example of anti-Christian persecution. The awful presumption that most of these girls will have been sold into slavery is too horrible to contemplate and we must again ask ourselves with Pope Francis – how hurt are we by this? Do we react as if those girls were members of our own families?

To continue to list and describe more examples would take all day and would probably not add very much. But let me finish this part of the lecture by making one or two observations. First, if we are tempted to despair on hearing such terrible stories let us remember Tertullian's words in his “Apologeticus” that “the blood of the martyrs is the seed of the Church”; we should not despair of the ultimate triumph of the Church through all Her tribulations.

Secondly, let us remember that it has ever been thus and persecution has been a mark of the Church throughout history. If it was not Islam that was persecuting the Church it was the pagan Roman Empire determined to make all her citizens worship the Emperor, or in my own country, Queen Elizabeth I and her successors in the seventeenth century enacting that priests should be hanged, drawn and quartered rather than that Englishmen should have an allegiance to a Pope outside their realms, or the forces

of twentieth century atheism determined to stamp out the Faith lest men doubt that the secular power of the state was supreme.

Poland

In his magisterial biography of Pope Saint John Paul II, *Witness to Hope*, George Weigel describes how the Church in Poland suffered under the Nazi occupation. 3,646 Polish priests were imprisoned in concentration camps and 2,647 of them were killed; 1,117 nuns were imprisoned of whom 238 were executed and 25 died from other causes. He describes the Dachau concentration camp as the world's largest monastery housing 1,474 Polish priests and hundreds more from other countries. 120 Polish priests were subjected to medical experiments. And yet the Polish Church, subjected to decades of further persecution by Communism after 1945, remained throughout the twentieth century by far the strongest Church in Europe. Truly there the blood of the martyrs was the seed of the Church.

Persecution and Martyrdom – Marks of the Church

I would like to turn now to the theology of persecution and martyrdom to attempt an understanding of how they are marks of the Church. We have already seen one answer in Tertullian's dictum but I think that dictum points to something more profound. For whilst it is true that the blood of the martyrs is the seed of the Church, there is certainly no guarantee that the seed will grow where the blood was spilt. After all, Tertullian was himself writing in what was then the most fervent and thriving of all the Christian Churches, that of North Africa with its glorious army of martyrs from Saints Felicity and Perpetua through to Saint Cyprian, and yet the Church in North Africa was wiped out within a few decades of the seventh century Muslim invasions never to this day to return. I think we must conclude that martyrdom strengthens the Church not merely in a psychological and practical way, as her members take strength from seeing the sacrifices which have been made for the faith, but also in a mysterious and providential way which is profoundly linked to the mystery of the Cross.

Certainly Our Lord left us in no doubt that His followers would always suffer persecution. The seminal texts here are the apocalyptic passages in the 21st chapter of St. Luke's Gospel and the eighth Beatitude and the following verse in St. Matthew's Gospel. In the first of these we are told:

“They will lay hands on you and persecute you, delivering you up to synagogues and prisons, and you will be brought before kings and governors for my name’s sake... You will be delivered up even by parents and brothers and kinsmen and friends, and some of you will be put to death; you will be hated by all for my name’s sake.”

The Truth in the Eighth Beatitude

In the Beatitudes Our Lord tells us:

“Blessed are those who are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven. Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad for your reward is great in Heaven.”

St. Gregory of Nyssa, in his *Homilies on the Beatitudes*, says of this last beatitude that “like a pinnacle of all the Beatitudes [it] stands at the highest point of the good ascent.” St. Gregory sees that at this point the Beatitudes, though at root standing in the classical tradition of eudaimonistic ethics, depart from that tradition by exalting a higher good than those envisaged by Aristotle. Aristotle had written in the *Nicomachean Ethics* that for happiness a man requires:

“the goods of the body, external goods and the gifts of fortune”

And he went on to say that:

“Consequently those who say that if a person is good he will be happy even when on the rack... are...talking nonsense.”

St. Gregory says this is not so for the Christian:

“It is truly blessed to be persecuted for the Lord. Why? Because to be hotly pursued by evil becomes the reason for achieving a good result. Estrangement from evil becomes a starting point for belonging to the Good and beyond every good is the Lord Himself, towards whom the persecuted person runs. Truly blessed therefore is the one who uses his enemy as a help towards the good.”

History gives us countless examples of persecuted Christians who suffered with joy knowing that in doing so they were truly blessed. St. Paul tells the Colossians that he rejoices in his sufferings for their sake. St. Ignatius of Antioch, on his way to Rome to face martyrdom, writes that he exults that soon he would become “God’s wheat ground fine by the lions’ teeth to become purest bread for Christ.” St. Thomas More, shortly to be executed himself for the faith, sees from his prison cell six Carthusian friars



Children attending their new school in Ankawa, Erbil

being taken to their most painful torture and execution at Tyburn and says to his daughter “Lo doest thou not see, Meg, that these blessed fathers be now as cheerfully going to their deaths as bridegrooms to the marriage.” St. Philip Howard imprisoned for life in the Tower inscribes on the wall of his cell, an inscription which I saw again only a few weeks ago, “The more affliction we endure for Christ in this life, the more glory we will share with him in the next.” Yes, the martyrs of the Church have always known the truth of the Eighth Beatitude.

The Mystery of Human Suffering

In seeking to understand a little more of how persecution can not only bring blessedness to the martyr, but good to the whole Church, there is no better place to seek the truth than that most profound of Apostolic Letters written by Pope St. John Paul II, “*Salvifici Doloris*.” In this letter, written at the height of the Pope’s physical strength in 1984, St. John Paul the Great, who was himself to go on to become almost a living icon of what he had so prophetically written in that encyclical, explores the mystery of human suffering. What he teaches about human suffering in general is never more true than of the sufferings of the martyrs.

He writes this:

“One can say that with the passion of Christ all human suffering has found itself in a new

History gives us countless examples of persecuted Christians who suffered with joy knowing that in doing so they were truly blessed.

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situation... in the Cross of Christ not only is the Redemption accomplished through suffering, but also human suffering itself has been redeemed... [each Christian is] called to share in that suffering through which the Redemption was accomplished... In bringing about the Redemption through suffering, Christ has also raised human suffering to the level of the Redemption. Thus each man in his suffering, can also become a sharer in the redemptive suffering of Christ."

And this teaching echoes the striking phrase of St. Paul writing to the Colossians which is quoted at the very beginning of the encyclical "In my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the Church."

Pope St. John Paul II explains that although the merits of Christ's death are infinite and inexhaustible and so in the fullest sense need nothing to complete them, nevertheless Christ has chosen to involve us in that suffering for the good of the Church. He goes on to explain how this is:

...each man in his suffering, can also become a sharer in the redemptive suffering of Christ.

"The mystery of the Church is expressed in this: that already in the act of Baptism, which brings about a configuration with Christ, and then through His sacrifice – sacramentally through the Eucharist – the Church is continually being built up spiritually as the Body of Christ. In this Body, Christ wishes to be united with every individual, and in a special way He is united with those who suffer."

So in his second letter to the Corinthians, St. Paul speaks of the intimacy between Christ and the suffering believer:

"afflicted in every way, but not crushed; perplexed but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in our bodies the death of Jesus, so that the life of Jesus may be manifested in our bodies."

Of this Pauline teaching Pope St. John Paul II says:

"In this dimension – the dimension of love – the Redemption which has already been accomplished, is, in a certain sense, constantly being accomplished ... Yes, it seems to be part of the very essence of Christ's redemptive suffering that this suffering requires to be unceasingly completed."

Surely this is the real force of Tertullian's phrase.

By entering fully into the way of the Cross, the martyrs and those suffering other kinds of persecution become part of this unceasing completion of the redemptive act of Christ's sufferings and through their doing so God releases to the Church the unbounded gifts of His generous promise that the gates of Hell cannot prevail against Her.

How Do We React?

What then for those of us who, mercifully and at least for now, do not suffer persecution? How are we to live our lives in the light of the sufferings of our brothers and sisters? The answer is suggested in both of the texts at which we have already looked. In his Homily on the Eighth Beatitude, St. Gregory notes an apparent contradiction in scripture. On the one hand this beatitude teaches us that it is by being persecuted that we inherit the Kingdom of Heaven but yet, he asks, how is this compatible with the teaching in the parable of the sheep and the goats where the heavenly reward is given to those who show, as he says "compassion, mutual assistance and love for one another." He then employs what the patristic scholar Robert Louis Wilken calls "the familiar homiletical and rhetorical technique of exposing an apparent inconsistency and then resolving it." His question is "what has being persecuted got in common with compassionate acts of love." The resolution is found in his answer that on the one hand works of mercy and on the other the suffering of persecution "converge and merge under a single goal", the Greek word he uses is *skopos*, a word which signifies the end one has in view, and that end is Christ. Similarly St. John Paul ends his great meditation on the salvific power of human suffering by pointing to the Good Samaritan as the authentic human response to suffering. He reminds us that "Gaudium et Spes" teaches that man cannot "fully find himself except through a sincere gift of himself." This, of course, was the very epicentre of St. John Paul's anthropology and, in particular, of his theology of the body. Here he uses it to point to another paramount explanation for human suffering, and so for our purposes for suffering under persecution, in particular. He says:

"suffering is also present in order to unleash love in the human person... The world of human suffering unceasingly calls for, so to speak, another world: the world of human love; and in a certain sense man owes to suffering that unselfish love which stirs in his heart and actions."

So I want to suggest that being stirred up in love is the response which we must make to the current persecutions with which we are surrounded but do



not yet experience for ourselves. First and foremost we must be stirred up in love towards those who are persecuted. We must pray for them daily and fervently that they may not give way to the temptation to abjure the Faith, that they may be strengthened in their sufferings, that those sufferings may be shortened and that their enemies may fail and be converted. Beyond that we should give as much effective material help to alleviate their sufferings as possible and, if I may be allowed a commercial moment, there is no better agency through which to do this than *Aid to the Church in Need* whose sole focus is on the suffering Church. But beyond this we must unite ourselves with them by being filled with holy charity towards the needy wherever we come across them. By dedicating ourselves to works of mercy we unite ourselves intimately with those who are persecuted because, as St. Gregory of Nyssa said, what we then do and what they suffer “converge and merge towards one end.”

Charity

This is very close to the teachings of the first encyclical of Pope Benedict XVI, *Deus Caritas Est* in which he says that the Church’s deepest nature is expressed in what he calls her three-fold responsibility of “proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity.” He goes on:

“These duties presuppose one another and are inseparable. For the Church, charity is not a kind of welfare activity which could equally be left to others, but is a part of her nature, an indispensable expression of her very being.”

This is a very strong claim indeed because it exalts charity to the level of being of the *esse* of the Church. But as if this were not enough, Benedict tells us, quoting St. Augustine, “If you see charity you see the Trinity.” And it is precisely in organs of the Church like *Aid to the Church in Need* that Pope Benedict locates the fulfilment of the Church’s duty for, as he says:

“Love of neighbour, grounded in the love of God, is first and foremost a responsibility of each individual member of the faithful, but it is also a responsibility for the entire ecclesial community at every level. As a community the Church must practise love. Love thus needs to be organized if it is to be an ordered service to the community.”

Moreover in Benedict’s teaching, pre-eminent amongst all of the objects of charity for the Christian are those who are persecuted for Christ, for he reminds us that whilst the parable of the Good Samari-

tan makes it clear that the responsibility of love is a universal one, nevertheless it is first and foremost directed towards our fellow Christians and he quotes here St. Paul’s Epistle to the Galatians:

“So then, as we have the opportunity, let us do good to all, and especially towards those who are of the household of faith.”

Deus Caritas Est is speaking directly to each of us when it says:

“Those who carry out the Church’s charitable activity...should be guided by the faith which works through love. Consequently, more than anything, they must be persons moved by Christ’s love, persons whose hearts Christ has conquered with his love, awakening within them a love of neighbour.”

So we are to be people moved by Christ’s love, people whose hearts are conquered by his love so that just as those who are persecuted make up in their bodies what is lacking in the sufferings of Christ so we too can radiate that love and march with the martyrs towards the single goal which is Christ.

St. Theresa Benedicta of the Cross, speaking to her sisters in the Carmel at Echt on September 14, 1939, just two years before she was to suffer martyrdom for Christ wrote:

“The world is in flames. The conflagration can also reach over our house. But high above all the flames towers the cross. They cannot consume it. It is the path from earth to heaven. It will lift one who embraces it in faith, love and hope into the bosom of the Trinity.”

To that same Holy and Undivided Trinity be ascribed all glory, honour, power and might for ever and ever. Amen. ✂



One of the displaced refugees at St. Efreem Orthodox Church.

We must be stirred up in love towards those who are persecuted. We must pray for them daily and fervently that they may not give way to the temptation to abjure the Faith.



Graham Hutton, ITI board member and Chairman of the Board of Aid to the Church in Need, delivered this eye-opening lecture on the current persecution of Christians in the world, and how we should react, at the ITI on October 1, 2014, as part of the academic festivities to commemorate the ITI’s “dies natalis” or birthday.



Financial Restructuring

The Grand Chancellor and the Board of the ITI, with the support of the Congregation of Catholic Education, presented in February 2014 an exciting vision that aims to prepare the ITI for a future in which it can better serve Church and society through its unique theological formation and evangelization programs.

However, over the last years, a disproportionately high dependency on donations, combined with a large structural deficit, has led to the dwindling of the ITI's reserves and a resulting cash flow shortage that is being keenly felt today.

During the past months, the ITI has been obliged to make substantial cuts in the area of personnel in order to structurally reduce its global salary costs and create lasting financial stability. The resulting reduction in faculty and staff took effect in February 2015 with the beginning of the Spring semester. At the same time plans have been made to increase the number of paying students attending the ITI as of the next academic year. Both these measures will improve the Institute's finances in a lasting way by systematically balancing income and expenses.

The ITI leadership is keenly aware of its respon-

A Record Number of Alumni Ordinations continued from page 1

Reverend Niccolo Florencio, from the Philippines, was ordained by his bishop over the summer. He is currently finishing his studies at the ITI and helping out the local parishes with Masses.

Reverend Michael Lee, from the USA, was ordained to the priesthood in the spring and is serving the Byzantine Catholic Eparchy of Parma in America.

Reverend Johannes van Voorst tot Voorst, from Holland, was ordained in June of 2014 and is now serving as the youngest priest in the Netherlands.

Reverend Sebastian White, from the USA, came to the ITI as a new convert to the Catholic faith. After graduating from the ITI, he entered the Dominican order and was ordained in May

of 2014. Here is a link to his story - <http://faith-digital.org/harvest/PO0714/#?page=18>

Deacon Matthew Fish, from the USA, was ordained to the diaconate this summer in Rome.

Deacon Mibai Groza, from Romania, has been studying at the ITI and was ordained by his bishop over the summer for the Byzantine Catholic Church in Romania.

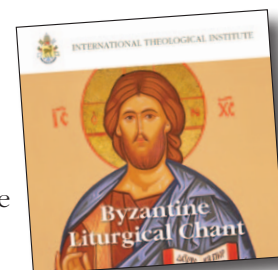
Deacon Slava Sinitsin, from Russia, studied at the ITI and became the Manager of our Technical Facilities. He was ordained in the fall of 2014 by Christoph Cardinal Schönborn and has been serving at our local parish in Trumau, Austria.

Rejoice and give thanks to the Lord for His mercy endures forever! ✂

Byzantine Choir CD Now Online

The original ITI Byzantine Choir CD is back by popular demand. Now you can order it online and proceeds go towards student financial aid. Go to www.cdbaby.com or iTunes and type in "Byzantine Liturgical Chant" or "International

Theological Institute" to listen to samples, purchase individual tracks, or buy the whole CD. ✂



at ITI - Consolidation for a Stronger Future

sibility to assist each of those affected in finding new work, which it is currently doing, whilst at the same time securing the continuation of its various academic degree programs where currently 70 students are enrolled. With its gifted remaining staff, the ITI will achieve this.

Academically, the ITI will concentrate on its core mission which is the formation of young men and women in Catholic theology and a Christian worldview with a special focus on marriage and the family. It is especially in the area of marriage and the family where, as the recent and future zenith shows, there is such a need for a deeper and better understanding of the beauty and richness of the sacrament of marriage and the Christian understanding of the family. The ITI will thus focus its main efforts on three programs:

namely the Master Program in Sacred Theology (STM), the professional Masters program in Marriage and Family Studies (MMF), and the one year Studium Generale (SG) which aims at providing those coming out of High school with a basic formation in the Catholic liberal arts. Our License (STL) and Doctoral (STD) programs will henceforth be operated to become entirely focused on specialization on Marriage and Family Studies from a theological prospective, and will be able to provide rich fruits in research and teaching in this so very important area in human life - more than ever the ITI is called to serve the good of humanity! ✂

The ITI will concentrate on its core mission which is the formation of young men and women in Catholic theology and a Christian worldview with a special focus on marriage and the family.

In Memoriam

In memory of all our deceased benefactors over the past year, we wish to offer these beautiful lyrics of a song which was written by our dear friend and benefactor, Bill Christensen, who passed away shortly before Christmas. May their souls and all the souls of the faithful departed, through the mercy of God, rest in the eternal peace of the Father.

My Simple Cry

Though you dwell in realms of light
You come to me at night
And speak softly to my soul.
And though you're shrouded deep in glory
My life with you is a story
Of how far your love can go

Lord you hear my simple cry
Because my eyes don't look too high
It is enough for me
Just to be here with you

Lord you know that in my lifetime
I've traveled through the nighttime
I've known anguish, pain and tears
And though I flew beyond the sea
You still came after me
And restored to me the years

Lord you hear my simple cry
Because my eyes don't look too high
It is enough for me
Just to be here with you



The Poem of the Soul - The Ideal by François-Louis Janmot

Lord I offer my devotion
My will, thoughts and emotions
All that is known as man
And with my body on the Altar
I pray that I not falter
In giving all I can

Thank you for hearing my simple cry
You know my eyes don't look too high
It is enough for me
Just to be here with you

And though you dwell in realms of light
You come to me at night
And speak softly to my soul
And though you're shrouded deep in glory
My life with you is a story
Of how far your love can go. ✂

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A New *Love and Responsibility*

Translation by ITI Graduate

New translation by native Polish speaker Prof. Grzegorz Ignatik, STL, PhD, is attuned to the beauty and truth of Karol Wojtyła's original text.

ITI graduate, Prof. Grzegorz Ignatik, STL, Ph.D., recently completed a new English translation of Karol Wojtyła's important work *Love and Responsibility*. The book launch was held on April 22, 2014, at the Pontifical John Paul II Institute in Washington, D.C., where Ignatik graduated with his Ph.D. that same year.

A Brief history of *Love and Responsibility*

Love and Responsibility was based on Wojtyła's lectures given at the Catholic University of Lublin in Poland in the academic year 1958-1959. Those lectures were the fruit of his extensive pastoral experience as a priest and bishop. University students and young couples sought Wojtyła's guidance with the moral concerns and their practical implications related to human sexuality.

The first Polish edition was published in 1960; the first English edition was translated by H. T. Willetts, published in 1981, and subsequently re-published by Ignatius Press. Dr. Ignatik used the latest 2001 Polish edition as the text for his translation, which he began in 2009 and completed in 2013.

Why a New Translation?

While the 1981 English translation contained various inconsistencies and inadequacies, which are addressed in this new work, Dr. Ignatik's primary intention was to produce a new faithful translation that allows Pope St. John Paul II to speak with the transparency and eloquence evident in the Polish original. As a native Polish speaker, Dr. Ignatik is attuned to the beauty and truth of the original text. "Moreover," says Ignatik, "the topic of human love

(without which the human person cannot live as a person) has been worthy of presenting especially nowadays, for it is today that love is more and more often

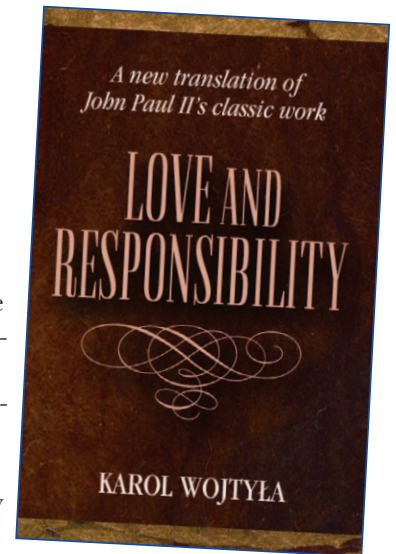
forgotten, if not outright rejected." Speaking on the human dimension of the mystery of Redemption in his first encyclical *Redemptor Hominis* (a. 10), Pope St. John Paul II remarks:

"Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it." (Vatican translation)

Features of the New Translation

Dr. Ignatik reveals the features of the new translation:

1. **High fidelity** to the original text: the text is faithfully rendered into English from the Polish original.
2. **Consistency**: univocal concepts are translated with the same English words to improve precision and clarity of the text. "A gross inconsistency is one of the weaknesses of the old English translation. For example, if you use the Willetts text, you will completely miss the significance of the honorable good (*bonum honestum*) in relation to the human person, as the Polish word *godziwy* (i.e. honorable) is translated by Willetts in many different ways. Another example: the word *przeżycie* (a very important concept for Wojtyła) is translated by Willetts in at least 12 different ways, namely as emotion, experience, response, sensation, awareness, appreciation, apprehension, responsiveness, state, emotional experience, feeling, or reaction. I, on the other hand, always translate the noun as ***lived-experience***."



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3. **Completeness:** all paragraphs, sentences, and footnotes are translated and placed correctly. “The old English translation had instances of missing sentences or even paragraphs. For example, you will not find the paragraph on *sex-appeal* (pp. 91-92) in the Willets translation. Also, the new translation includes then-Cardinal Wojtyła’s article titled “On the Meaning of Spousal Love,” an article that has never been published in English before. This article was originally written in 1974 in Poland, and is Wojtyła’s response to a criticism of *Love and Responsibility*. Therefore, the article belongs organically to the book.”

4. **Inclusion of notes:** “I provided notes to the text to help the reader understand the meaning of Polish words and phrases or the philosophical concepts Wojtyła uses in his book. The notes also contain translation of Latin phrases wherever they are not translated in the text itself.”

5. **Critical Edition:** “Last but not least, my translation is a critical version of Wojtyła’s book. That means that I compared the two major Polish editions of the book. I provided the most noteworthy deleted and modified material in my notes in order to give the reader a better grasp of the original structure of the whole work.”

ITI Influence

Dr. Ignatik’s new book has various connections to his alma mater, the International Theological Institute (ITI) in Austria. As mentioned, Dr. Ignatik is a graduate of the ITI, having earned his Sacred Theology Licentiate here in 2009. Three of his former professors were decidedly influential in this work’s realization. “The first one was Fr. Josef Spindelböck (who wrote a translation of the same work in German), whose course on *Love and Responsibility* I took while studying at the ITI, and who was so kind as to review the notes which I wrote to be included in my new translation. Another person was Dr. Michael Waldstein, the Founding President of the ITI, with whom I collaborated on his translation of the Theology of the Body. Both these professors greatly encouraged me to write the new translation of *Love and Responsibility*, and to both of them I am greatly indebted.”

“The other influential ITI professor indirectly connected with the project was Reverend Rupert



Dr. Grzegorz Ignatik and his family

Mayer, OP, who strengthened in me the love of St. Thomas Aquinas and his teaching. Knowing the Thomistic thought, I was able to recognize its basis in the thought of Pope St. John Paul II, the basis firmly present also in *Love and Responsibility*.”

“In addition to those at the ITI, there were many others who influenced and encouraged me throughout the project, especially the professors at the Pontifical John Paul II Institute in Washington DC, where my understanding and appreciation of the life and teaching of Pope St. John Paul II grew and received a new fullness.”

Links for purchase

You can easily find the book on *amazon.com*. You can also purchase the book directly from the publisher (Pauline Books & Media): <http://store.pauline.org>

Ignatik’s Current Work

Dr. Ignatik lives with his wife, Christine, and their five children in Reynoldsburg, Ohio and works as Assistant Professor of Theology at the Pontifical College Josephinum in nearby Columbus, OH. He continues to translate the works of Pope St. John Paul II (Karol Wojtyła), and is currently working on the late Pope’s philosophical masterpiece *Person and Act* (*Osoba i czyn*). ✂

This article was written by Natalia Juzyn with information provided by Dr. Ignatik.

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Schlossgasse 21
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info@itiusa.org

Admissions: admissions@iti.ac.at

USA and Canada Admissions:
Max Becher - m.becher@iti.ac.at

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A student works on the mosaic.

There was a light burning in an un-ren-
ovated room of the Schloss. Students
trickled in and out at all hours of the day
and night. Some would come to look and
then stay to work. They stayed for hours
discussing their studies, talking and sing-
ing. But what were they doing?

It started as a joke and a dream. Fr.
Juraj Terek, the Byzantine Chaplain at the
ITI, was surveying the ugly concrete floor
of the Byzantine chapel in the Schloss and
trying out different types
of stone tiles. A student
from Slovakia, Ondrej
Vlcek, was with him.
Ondrej said, "What about
doing a mosaic floor?" Fr.
Juraj quipped in return,
"and who will do it?
You?" "Yes, I can," was
Ondrej's response.

It has always been like
that at the ITI. When there is a need at
the ITI, a student will emerge who has
a gift, a talent to supply that need. One
has a gift for decorating, another for choir
music, another for recording sound or tak-
ing photos, another for gardening, and yet
another for organizing. Most of the work
on campus is done by students. For the
Byzantine chapel renovations, students
knocked down the walls to reveal the
original arches for the space. All the ico-
nography in the chapel has been done by
ITI alumni, so it is fitting that the floor will
have the same quality.

Ondrej was trained in mosaics by a
priest in Slovakia who had studied under
Reverend Mark Rupnik, S.J. The technique
the students used was practiced in Raven-
na. Ondrej spent the summer of 2014 get-
ting donations of stone for the project –
stone which is as international as the ITI,
stone which is in different colors and from

Students, Stones and the Gifts of God

places like China, Italy, and Brazil. Ondrej
was excited when he spoke about the
stone from Cappadocia (today's Turkey).
"The same Church Fathers that we study
at the ITI could have looked or stepped
on this stone!" As the Church Fathers are
a foundation in the Faith for us, so these
stones from Cappadocia will be a founda-
tion in the Byzantine Chapel.

Fr. Juraj and Ondrej discussed and
planned a design that would unite the
artwork with the life of the ITI – a life of
academics and prayer. The design took
into account the fact that the Byzantine
Chapel will be dedicated to the Exaltation
of the Holy Cross.

Then students, under Ondrej's direction,
worked to put each stone in its place to
build the floor. "The mosaic floor represents
the ITI," said Fr. Juraj. "It
represents the students,
faculty, and all those whose
work, prayer and gifts come
together to make the ITI as
a whole. Each person who
comes to the ITI gives of
himself, as God calls him,
and all our gifts together make
the ITI what it is. It is like see-



The Kyrie design finished.

ing a picture of God's grace in action."

You can "put a stone" into the solid
foundation of the ITI – in your name or
for anyone you want to commemorate.
Your donation of €100 will be put towards
student financial aid (each year we need
to raise €1.9 million in financial aid). To
donate, visit www.iti.ac.at and the giving
pages. You can also see photos on this
page: [http://www.iti.ac.at/news-events/
photo](http://www.iti.ac.at/news-events/photo). Then, each day during the Divine
Liturgy, as the priest walks on the mosaic
floor and brings the gifts to the altar dur-
ing the Great Entrance, you too will be
remembered in these words:

"May the Lord God remember in His
Kingdom...the noble and ever-memo-
rable founders and benefactors of this
holy Church and all you Christians of
the true faith, always, now and ever,
and forever. Amen." ✂

