



# Consortio

INTERNATIONAL THEOLOGICAL INSTITUTE

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## Christianity – Alien Presence or Foundation of the West?

Christoph Cardinal Schönborn visits the United States; Inspired by Hope!

Christianity is for many a foreign element in a world determined by reason, the Enlightenment and democratic principles. My thesis is that this Europe, and the Western world as a whole, will not survive without the “foreignness” Christianity brings.

Undeterred by the threat of massive snow storms that blanketed the United States East Coast, a delegation of ITI staff led by Christoph Cardinal Schönborn flew across the Atlantic to spend the first week of February promoting the ITI as well as establishing closer links between Catholics on both sides of the Atlantic. The Cardinal also spoke to US State Department officials about the plight of Christians in Iraq.

Cardinal Schönborn began the trip with a talk at Benedictine College in Kansas on *Pope Benedict, Regensburg and the Controversy of Creation and Evolution*. This was followed by inspiring talks about *Pope Benedict, Regensburg and the Recovery of Christian Roots*, held for ITI benefactors and friends in New York and Washington, DC. The main public lec-



Cardinal Schönborn thanks Priests for Life National Director, Fr. Frank Pavone, for his support of the work of the ITI and invites him to come speak in Austria. Right: ITI alumni enjoy the festivities.



ture took place at the campus of The Catholic University of America (CUA) and dealt with the provoking question: *Christianity – Alien Presence or Foundation of the West?* Although the answer to this question seems evident to many, the lecture pointed out in detail why this is not obvious for the majority

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## ITI Graduate Receives Pontifical Award

The year started off well for ITI graduate Dr. John R. Mortensen, who received the Pontifical Academies' award for his doctoral thesis entitled, *“Understanding St. Thomas on Analogy.”* Mortensen is the second North American to win the prize since its institution by John Paul II in 1996, and the first recipient during Benedict XVI's pontificate. According to the Vatican website, the prize of €20,000 “is awarded periodically to a person—a young scholar or artist—or to an institution, whose research, work, or activity contributes significantly to the development of religious studies, Christian humanism, and its artistic expressions.” It was last awarded

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After the Pontifical Academies' award ceremony, Dr. John Mortensen and family receive a blessing from His Holiness.



# Christianity – Alien Presence



*Friends of the ITI gathered in NY and DC in February to hear Cardinal Schönborn speak about the recovery of Christian roots.*

The Cardinal also spoke to US State Department officials about the plight of Christians in Iraq.

of people in our secularized Western world: *"On the one hand, Christianity is one of Europe's roots and, to a considerable degree, Europe's future in the world depends on it remaining conscious of that fact. Knowledge of this is decreasing - and*

*alarmingly so. On the other hand, Christianity is for many a foreign element in a world determined by reason, the Enlightenment and democratic principles.*

*My thesis is that this Europe, and the Western world as a whole, will not survive without the "foreignness" Christianity brings. In other words: Europe can only play its role in the concert of world cultures when it retains Christianity, this "foreign body," as a part of its identity."* With this statement, Cardinal Schönborn captured the attention of the standing-room only crowd assembled at CUA.

In a way, this lecture was the best possible summary of what the ITI is all about and why

this intentionally small institute in Austria is so vital for the universal Church and the world as a whole. Cardinal Schönborn also discussed this at the well-attended ITI dinner at the Army and Navy Club on Thursday, February 4th, 2010, which counted amongst its many guests a wide

range of ITI graduates that are now living and working in the United States. Their presence brought home the realization that there is hardly a faithfully Catholic college or university in the United States that does not have an ITI graduate or former faculty member helping to lead the organization. Institutions such as Ave Maria University, Benedictine College, Wyoming Catholic College or The Catholic University of America to name but a few are all examples of this.

The importance of the ITI was further un-



*Cardinal Schönborn captures the attention of the standing-room only crowd at The Catholic University of America.*



# or Foundation of the West?

derlined by the conclusions that were reached by the *Catholic Education Round Table* that took place in Washington, DC on February 4th, 2010, and that was co-hosted by the Dietrich Von Hildebrand Legacy Project. Under the chairmanship of Cardinal Schönborn, selected representatives from businesses, educational institutes and philanthropic institutes were invited to reflect on Catholic education and its role in society. The conclusion of the round table was that a true reform from within is needed in many Catholic educational institutions. For this to happen, it was held, smaller institutions like the ITI first have to be promoted and supported so they can continue to form the leaders that then go out and renew the larger Catholic institutions from within. This was an unexpected and very encouraging conclusion for the ITI, as it exactly reflects our mission: forming leaders for Church and society.

If one had to find one word to describe the atmosphere that accompanied the ITI delegation during its tour of the United States, the word **hope** is certainly the most appropriate. Large numbers of new friends were added to our supporting community and there was a general appreciation for the important work that is being done and the direct relevance that it has for the United States and Europe, as well as the rest of the world.

This hope was also expressed by Cardinal Schönborn in his lecture at CUA: *"I see the situation of Christianity in Europe to be rather exciting and full of opportunity. It is in many respects a "foreign body" - yet it still evokes a feeling of home in many. Europe has a constantly increasing number of people who, after living a fully*

*secular lifestyle, find their way to a conscious faith. They often describe the journey as a homecoming. Herein lies the distinctive and unmistakable strength of Christianity: it confers a dual-citizenship, at once earthly and heavenly. It invites one to a loyal participation in society, taking on responsibility for the "civitas terrena" without wanting to overthrow it in order to create some utopian society. This quiet engagement with the temporal is founded on the fact of a parallel citizenship in the civitas Dei. This claim to be not **only** a citizen of the earthly civitas has aroused hatred of the Church by totalitarian thinkers and*



*The Dubroys, a newly married couple, receive the Cardinal's blessing.*



*ITI graduates in the United States are doing impressive work in helping to lead many Catholic colleges and institutions.*

*of their faith, defied the totalitarian grasp of the state... This haven of freedom is what Christianity has to offer... a freedom from the demands of the mainstream, from political correctness, or simply from the pressure of the latest fashions."*

The ITI is a hope-giving and unique center of Catholic renewal that forms young men and women from all over the world to live and to share this truest of freedoms that is Christ.

Videos of the Cardinal's US lectures can be viewed by visiting our website [www.iti.ac.at](http://www.iti.ac.at). ✂

# Some People Call Us “the Sp

Interview with ITI Graduates, Deacon Calin and Cristina Sechelea; Heading the Education Department in the new Romanian Education Center “Love and Truth”



*Deacon Calin and Cristina Sechelea and their four children; a living catechesis to the people they meet.*

Recent ITI graduates Cristina and Calin Sechelea were born and raised in Romania - and intended to stay there. They did not expect that their path in life would lead them to a small school in Austria, or how that would change their lives. The couple were married in 1998, and Calin had an interesting career working first as a systems engineer and then as a travel agent and tour guide. In fact, they had their honeymoon as part of a tourist group that Calin was in charge of. Cristina worked in several schools as a catechist and was the diocesan inspector for religious education in schools. They both felt a call to serve the Church and their bishop recommended the ITI to them. While studying at the ITI, they juggled classes, work and a growing family, but were successful at everything. Cristina received her Licentiate in Sacred Theology (STL) at the ITI in 2009 and Calin received his Master in Sacred Theology (STM) and then his STL. They have four children, which is rare in Romania. After graduating, they returned home and helped to

open the Education and Charity Center in Cluj Napoca, Romania, called “Love and Truth.” At the Center, Calin is the Education Department Coordinator, and Cristina is a catechist and marriage counselor. They took time out of their busy days to tell us about the journey that led them to their present mission.

## **How were you introduced to the ITI and what made you decide to study here?**

We were introduced to the ITI by our bishop, His Excellency Florentin Crihalmeanu, Bishop of Cluj-Gherla in Romania. He was very excited after he visited the ITI and he told us, “You must go there”! We remember being surprised at the time at his enthusiasm, since he is not a person that gets excited too easily. We each felt the need to go. Calin felt the call to get involved in serving the Church and wanted to discern his vo-

cation and to study theology. Cristina, on the other hand, was already involved in catechesis and wanted to deepen her formation. When we told our bishop about Calin’s call, he said that if there is a place where a married person can discern his religious vocation, the ITI is the one (keep in mind that we are Byzantine Catholics which have the tradition of married clergy). So we applied to the ITI. It took, however, two years until it was possible for us to come, because the school did not have enough accommodations.

## **How was your life changed by studying at the ITI?**

Our life has changed in many ways.

First of all, we grew in our faith. The rich liturgical life which the ITI provided with the daily Divine Liturgy (the Byzantine Rite Mass), adoration, the liturgy of the hours, retreats, our involvement with Teams of our Lady on campus, Calin’s participation in the Priestly Formation Program, the meetings with other seminarians and their wives, and the good examples of the priests and the families at the ITI, all of these

# ecialists”

strengthened us in our faith.

We also grew in our academic formation. And I don't mean just in theological or other information received, but in how to live it as well - true formation. We also improved in our ability to write papers, in our ability to talk in front of an audience, we learned how to plan and organize events and how to do networking.

Our family life has changed for the better. We received real answers to the education challenges we faced and we also received support and good examples from other families.

Because the ITI is international, we also learned from people who were coming from different cultures how to be part of a community and how to build a community. We learned to open our door and our heart to others. They have enriched us and brought us friendships which have continued after our studies were ended.

## What are you doing now?

In the years we spent studying at the ITI, we prayed and prepared to work for Our Lord. Our idea when we left the ITI and returned to Romania was to open a family center, in order to work with and help families. We felt that there is a great need to encourage them to live a holy life.

What God had prepared for us was somewhat different, but it gave our ideas a wider perspective. Our friend, Leonard Farauanu, also an ITI graduate, prepared the field for us at the Holy Family Foundation in our town. The foundation started in a doctor's apartment as a free clinic offering medical help to those in need. At one time the number of doctors offering free medical help grew to 100. Now there are about thirty still doing volunteer work in

the clinic.

Last year, soon after our return to Romania, this foundation opened a new Center called "Love and Truth". This Center, in the first place, wants to promote Christian values and to help people to integrate their Christian education and values with an openness to charity. The Center has three departments dealing with different areas: educational, religious and charitable. We (Cristina and Calin) are in charge of the educational department, as well as cooperating with the other departments and participating in their programs.

## What post-Communist mentalities do you see and how are you answering them?

Recovering from a long period of Communism, Romania is receiving both good and bad things from the West. Although many areas have improved, we can say that often people are missing the fire of their faith. There are still the traces of a communist mentality. For

example, parents still expect the school to educate their children completely and they abdicate from their role as first educators of their children.

Many people have replaced the kind of materialism preached by the communists with market materialism, consumerism and hedonism. Parents spend long hours at work to provide every fashionable thing for their children. People therefore have fewer children

because they cannot afford to provide all these things for them. They want to have control over their whole life and do not give God any space. We sometimes feel that just walking through town with our four children is a catechesis for the people we meet.

There is still a great interest in the faith in Romania, but too often people's faith is not integrated in their life and they remain "Sunday Christians." This is felt in many areas, but especially in family life. Romania is quickly following the

family crisis of the West. The divorce rate in Romania is already over 25% and growing. Natural family planning methods are unknown, even to many Catholics; not to mention that the situation is even worse in the Orthodox majority, where

natural family planning is completely disregarded and divorce is tolerated.

We are organizing, with the help of a group of specialists, a marriage preparation course which includes anthropology, sacramentality, psychology, morals, spirituality, canon and civil law, practical skills and natural family planning. We have already finished the first series and we have started a

Because the ITI is international, we also learned from people who were coming from different cultures how to be part of a community and how to build a community. We learned to open our door and our hearts to others.



*ITI graduates Deacon Calin Sechelea and Leonard Farauanu (left) assist Bishop Florentin Crihalmeanu (center) at the blessing of the new Center.*



## Some People Call Us “the Specialists” continued from page 5

second one. Interestingly enough, in each series we had a couple who were already married interested in taking the course and we have had, besides Greek and Roman Catholics, also Orthodox and Protestants attending. We also offer, upon request, marriage counseling and parenting assistance.

In the future we hope to extend our family counseling program and to take the marriage preparation course to the next level, organizing formation courses for the teachers who will be giving the formation in the parishes, and to develop a chastity program for teenagers and a parental counseling program.

As spiritual food, we organized a weekly Bible study group and we started a series of monthly seminars on different religious subjects. Cristina also opened an Atrium of the Good Shepherd Catechesis for religious education for pre-school children (3-6 years) and she has over 20 children attending.

We also offer some other activities which are not strictly religious, but which promote Christian culture.

For example, we started a chess club to encourage fathers to spend time with their children. We also have a Cineforum where we watch movies with a message and then have a discussion afterwards.

### How have your studies and life at the ITI helped you with your current work?

We have to say that we found out that everything we studied and experienced in the ITI has helped us in one way or another. Of course, first of all, our studies help us every day in the programs we are developing for the Center (by the way, some people call us “the specialists”).

But our whole experience with the ITI has proved very inspiring in our work and life. For example, our experience with Teams of Our

Lady helped us to answer the need and desire of young families to deepen their faith, to talk about their problems, their life experience and to encourage one another. Cristina was able to use her experience from the ITI with the Catechesis of the Good Shepherd and she opened an Atrium, which is also an occasion for her to meet other mothers and to encourage them.

Our meetings with priests, seminarians and their wives in the ITI helped us in developing the part of our course on the spirituality of the family and especially the part on the spirituality of the married priest, which we offer for the seminarians preparing for marriage.

And, probably the most important, in the ITI we learned to take our spiritual life seriously. We learned that our fulfillment and our value is not to be found in what we do, but in who we are – children of God – and in what is our end – God Himself. We learned that everything we do has to be rooted in prayer, that we can only be good apostles if we stay with Him, for in the end, it is He who changes the hearts of the people, not us.

At the end of the day it's important for us to give testimony of the light we are carrying and the best way to do it is by having a positive attitude and a smile for the people you meet.

### What is your vision for your work and for how it will help your country?

Our work is of course, just at the beginning. After all, we started only last fall, just after we graduated. But we hope to be able to make this Center an oasis of Christianity, a place where Christianity and Christians feel at home (a little ITI community, in a way). On the other hand, the center



*Deacon Calin Sechelea (left) gives an address at the opening of the new Center of Education and Charity, called “Love and Truth” in Cluj Napoca, Romania. Calin is head of the Center’s Education Department.*

should not simply become another community – we are not a parish. The activities of the center are, on the contrary, thought to be a service provided to the parishes in our town, and we hope to be able to develop some of our programs in cooperation with different parishes.

In the future we hope to extend our family counseling program and to take the marriage preparation course to the next level, organizing formation courses for the teachers who will be giving the formation in the parishes, and to develop a chastity program for teenagers and a parental counseling program.

We also hope to start a readers club for children and to put together a library for the center (we already have approx. 800 books in our catalogue).

We were greatly encouraged by the Pope’s message to our bishops at their *ad limina* visit this year in Rome. The Pope specifically asked them to create structures to help families. Through our work at the center and our collaboration with the department for family and life in our diocese, we are doing just that. It is the mission that God has given us. ✂

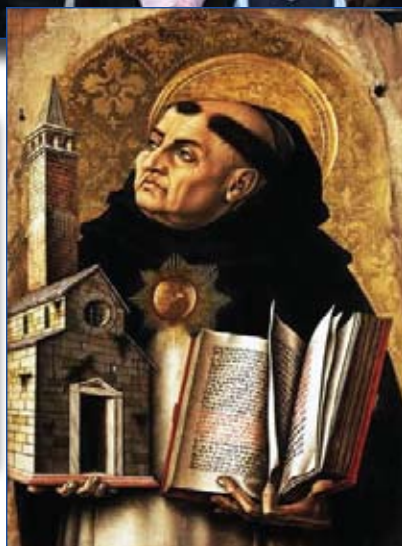
## ITI Graduate Receives Pontifical Award continued from page 1



*Dr. Mortensen, ITI graduate, and his family and friends joined his thesis director, Fr. Stephen L. Brock for the Pontifical Academies' award ceremony in January.*



*Pope Benedict XVI addresses the Pontifical Academies on the Feast of Saint Thomas Aquinas.*



*Above: Dr. John Mortensen receives the Pontifical Academies' award from Secretary of State, Tarcisio Cardinal Bertone. Center: Dr. Mortensen won the award for his thesis, "Understanding St. Thomas on Analogy."*

in 2004, during the pontificate of John Paul II.

The prize was presented in Rome by Vatican Secretary of State, Tarcisio Cardinal Bertone, S.D.B. on Wednesday, January 27th, 2010. The next day, Pope Benedict XVI received the Pontifical Theological Academies in an audience, and John, his wife, Beth, and their four young children were presented to His Holiness.

Dr. Mortensen wrote the thesis to help clear up a long-standing debate about the meaning of the word "analogy" in the writings of St. Thomas Aquinas. Mortensen explained that a correct understanding of analogy is important,

because it is a foundation for understanding philosophical and theological concepts. If analogy is not understood correctly, many errors follow.

Mortensen received his bachelors at Thomas Aquinas College in the US. He then went on to study theology at the ITI for four years in Austria, where he met Beth. After the couple received their Master and Licentiate degrees in Sacred Theology at the ITI, the Mortensens then attended the Pontifical Academy of Santa Croce in Rome, where John received his doctorate. John and Beth returned to Austria and the ITI where John taught theology and philoso-

phy for five years. In 2007, the Mortensens moved back to the US where John became a founding faculty member of Wyoming Catholic College. He currently teaches there as Associate Professor of Theology and Philosophy and is co-founder of the Aquinas Institute for the Study of Sacred Doctrine.

On their return, John's children were excitedly talking about the experience of seeing their father receive an award and being able to greet the Holy Father. "Our Daddy won an award!", they said to a friend. "Oh? And what was it?" asked the friend. "A really fancy piece of paper," the children jubilantly replied. ✂

# The Spiritual Heart of *Caritas*

by ITI Professor, Dr. William Newton

On the eve of the promulgation of his latest encyclical, *Caritas in Veritate*, Pope Benedict XVI gave a homily to mark the end of the Pauline year. There is a statement in that homily in which, I believe, he expresses the spiritual heart of this encyclical. He says that “the world cannot be renewed without new people. Only if there are new people will there also be a new world, a renewed and better world. In the beginning is the renewal of the human being . . . only if we ourselves become new does the world become new.”<sup>1</sup> This is resonant of something he had said right at the start of his Pontificate in the homily he gave on the occasion of his inauguration. Then, commenting briefly on the theme of the environment – which after the topic of development is the sub-theme of *Caritas in Veritate* – the Holy Father noted that “the external deserts in the world are growing because the internal deserts have become so vast.”<sup>2</sup> The sense of these two statements is clear. The solution

the Holy Father makes two important connections. First, there is the connection between *personal* and *social* morality, and, second, there is the connection between *belief in God* and *concern for humanity*.

For Benedict XVI, social morality cannot be divorced from personal morality because a society that promotes a lack of self-control in personal matters – such as sexuality, food, drink, and in personal consumption generally – cannot develop the moral fiber needed to address social problems. Take for example the question of the environment. For Benedict XVI the environment is fundamentally a *moral* question. He says that “the decisive issue is the overall moral tenor of society,” because environmental degradation rests upon a *selfish* exploitation of the world’s resources in which the rich pay little heed to the needs of the poor or to future generations.<sup>3</sup> Here he is pointing out nothing more than the well known

interdependence of the personal virtues of temperance and fortitude and the social virtue of justice.<sup>4</sup> To be just a man must have courage and self-control because he must face up to and temper his inclination to take more than his share of the goods of this world.

In *Caritas in Veritate*, Benedict XVI gives particular attention to the connection between *life* issues and *social* issues.<sup>5</sup> When the life of an unborn child is not respected in the womb of its own mother, it is improbable that human life will be respected in the poor, since both the unborn and the poor represent the weakest of this world. Moreover, if the most fundamental of *solidarities* can be undermined – the solidarity of mother and child – it cannot hope

to flourish on a global scale. Something similar is also true of the environment. If *human* life is not

The sense of these two statements is clear. The solution to social problems, such as development and the environment, lays not so much in a structural reformation of society as in a moral and spiritual reformation. In this essay I want to explore what

Benedict has to say about this *and* to show how, by placing the focus on moral and spiritual renewal, he is touching the central nerve of Catholic social teaching and reiterating the constant call of the popes since Leo XIII’s *Rerum Novarum*.

## **Caritas in Veritate**

In *Caritas in Veritate*, when he considers the relationship between social problems and the moral and spiritual health of society,



For Pope Benedict, the environment is fundamentally a moral question.



# as in Veritate

respected in its most vulnerable state, what lasting motivation can there be to preserve lesser creatures?<sup>6</sup> Elsewhere, Pope Benedict XVI points out that an anti-life mentality is far from being the savior of the environment – as is sometimes asserted – since it fosters a priority of *having* over *being*, and hence promotes a consumerist outlook on life that is most detrimental to the environment.<sup>7</sup>

In expounding on the connection between belief in God and respect for what is human, Benedict XVI laments the exclusion of God from the public square because, he points out, “without God man neither knows which way to go, nor even understands who he is.”<sup>8</sup> In the modern age men have often sought to found human dignity on emancipation from God, as if man’s relationship to God reduced man to the status of a slave. Social teaching vigorously opposes this view of reality. Man is only great because God is greater. When man rejects the truth of his creation in the image of God – which is the anthropological cornerstone of social teaching – he removes the bulwark against all tendencies to reduce man to the level of other animals, or worse to a cog in a political or economic machine.

Furthermore, belief in God and his special relationship with mankind is also a safeguard against reducing man to mere matter. Benedict XVI notes the tendency to view man in a purely materialistic fashion is accentuated by the control man has gained, in recent years, over the origins of human life. This, he claims, can foster “a materialistic and mechanistic understanding of human life,”<sup>9</sup> and consequently a degradation of man. One danger of this materialistic mentality, Benedict XVI explains, is that “while the poor of the world continue knocking on the doors of the rich, the world of affluence runs the risk of no longer hearing those knocks, on account of a conscience that can no longer distinguish what is human.”<sup>10</sup>

The implication of what Benedict XVI is saying about the connection between the moral and spiritual “tenor” of society and social reformation is that structural change in society will be useless if it is not accompanied (or better preceded) by moral and spiritual renewal. He made this point twenty years earlier in a very insightful essay in which he considered the reasons why Soviet Communism failed.<sup>11</sup> There are many reasons, he noted, but the most important is a fundamental error



of materialism (remember, Marxism is dialectical *materialism*). Materialism, he pointed out, does not necessarily deny spiritual realities since it can recognize things like self-sacrifice, patriotism, and comradeship. Its mistake is that it puts the spiritual in second place. It believes that by changing social structures alone, often by force, a new man can be created: “The presumption that claims one can construct the perfect man and the perfect society with structural formulas is the real core of modern materialism, and this core has been shown to be an error.”<sup>12</sup> Catholic social teaching, in contrast, puts the spiritual before the material. The social virtues of solidarity, truth, justice, and charity must be revitalized in the hearts of citizens if structural changes are to be effective: first new people, then a new world.

## From *Rerum Novarum* to Vatican II

In this section I will briefly draw attention to other documents of social teaching that emphasize the relationship between spiritual-moral renewal and social reformation. The following is meant to serve more as an illustration than as an exhaustive presentation!

By 1891, Leo XIII had already pointed out the utterly central place of moral reform in social

Pope Benedict points out that an anti-life mentality is far from being the savior of the environment – as is sometimes asserted – since it fosters a priority of *having* over *being*, and hence promotes a consumerist outlook on life that is most detrimental to the environment.

change. In his landmark social encyclical, *Rerum Novarum*, after presenting many different structural changes needed to bring about justice for the oppressed worker of the late nineteenth century, he points out what alone can bring change. He says:

Those who rule the commonwealths should avail themselves of the laws and institutions of the country; masters and wealthy owners must be mindful of their duty; the working class, whose interests are at stake, should make every lawful and proper effort; and since religion alone, as We said at the beginning [of the encyclical], can avail to destroy the evil at its root, all men should rest persuaded that *the main thing needful is to re-establish Christian morals*, apart from

which all the plans and devices of the wisest will prove of little avail.<sup>13</sup>

In the next social encyclical, *Quadragesimo Anno* (1931), Pius XI developed this theme at length. He begins by reiterating the sentiment of Leo, saying “if we look into the matter more carefully and more thoroughly, we shall clearly perceive that, preceding this ardently

desired social restoration, there must be a renewal of the Christian spirit,”<sup>14</sup> because it will profit nothing “to teach . . . sound principles of economic life if in unbridled and sordid greed . . . [people] let themselves be swept away by their passion for property”;<sup>15</sup> but, he points out, it is faith alone that can provide the “effective remedy for that excessive care for passing things that is the origin of all vices.”<sup>16</sup>

His main point is that economic reality is only a part of human life, and not the most important at that. Only a spiritual and moral

The social virtues of solidarity, truth, justice, and charity must be revitalized in the hearts of citizens if structural changes are to be effective: first new people, then a new world.



“...separated from God, a man is but a monster, in himself and toward others” John XXIII *Mater et Magistra*, 220.



outlook on life can place economics in its proper place, so that it does not dominate life but, rather, serves higher goals. All things, he says, must “be directed to God as the first and supreme end of all created activity, and that all created good under God be considered as mere instruments to be used only in so far as they conduce to the attainment of the supreme end.”<sup>17</sup>

Finally, he ends the encyclical by pointing out that charity is the soul of any healthy society because by it each person concerns himself with his neighbours’ well-being as if it were his own.<sup>18</sup> It is, therefore, the animating force of social solidarity. But this virtue of charity, being a *theological* virtue, is not acquired by human effort but by turning to God. He alone has the power to melt our hearts of stone and turn us to our neighbour.

Thirty years after *Quadragesimo Anno*, John XXIII echoes the same concerns in his first social encyclical *Mater et Magistra* (1961): “Let men make all the technical and economic progress they can,” he says, but “there will be no peace nor justice in the world until they return to a



“...if human life is not respected in its most vulnerable state, what lasting motivation can there be to preserve lesser creatures?”

sense of their dignity as creatures and sons of God, who is the first and final cause of all created being. Separated from God a man is but a monster, in himself and toward others.”<sup>19</sup> He is concerned, therefore, to point out how belief in God, and the consequent exaltation of man, is the foundation of the correct social order. Pope John says that “the most perniciously typical aspect of the modern era consists in the absurd attempt to reconstruct a solid and fruitful temporal order divorced from God, who is, in fact, the only foundation on which it can endure. In seeking to enhance man’s greatness, men fondly imagine that they can do so by drying up the source from which that greatness springs and from which it is nourished.”<sup>20</sup> This rejection of God, according to the Holy Father, undermines social teaching, since it is upon “this basic principle [man’s dignity in God], which guarantees the

sacred dignity of the individual, [that] the Church constructs her social teaching.”<sup>21</sup>

Finally, let us consider the contribution of Vatican II, and specifically of *Gaudium et Spes* which represents the Council’s presentation of social teaching. In the first part of the Pastoral Constitution there is a consideration of the “signs of the times.” It lauds the many technological advances that have taken place in the preceding decades, but notes that these are mixed with certain contradictions. For example, the atom has been split and space explored, but still many millions languish in hunger and poverty. And what is the root cause of these contradictions, according to the Council Fathers? *Gaudium et Spes* tells us that their source is the “internal divisions” within each man, and that it is from these that there flow “so many and such great discord in society.”<sup>22</sup> In a word, the problem is *sin*.

According to Catholic social teaching, there is such a thing as “structures of sin.” These are laws, traditions, attitudes, and ways of acting in society that are wrong and, moreover, encourage people to act in bad ways. Examples are anti-life laws, racism, and unfair trading practices. The point is, however, that these “structures”

rest upon a foundation of *personal* sin. John Paul II stated that “‘structures of sin’ . . . are rooted in personal sin, and thus always linked to the concrete acts of individuals who introduce these structures, consolidate them, and make them difficult to remove.”<sup>23</sup> Now, if the problem is sin, there can be no solution to social issues that *a priori* puts God out of the picture, since He alone can deal with sin.

Now, if the problem is sin, there can be no solution to social issues that *a priori* puts God out of the picture, since He alone can deal with sin.



*continued on page 12*





Taking the connection between spiritual-moral renewal and social reform seriously not only gives us a keen insight into the heart of social teaching but it also helps us to correctly position social teaching within the overall *evangelical* mission of the Church.

## Conclusion

In this essay I have briefly shown what I believe is a key theme of *Caritas in Veritate*: the profound connection between social disorder and injustice on the one hand,

and moral and spiritual malaise on the other. I have also tried to place this within the context of the wider corpus of Catholic social teaching, where this axiom appears again and again.

*Caritas in Veritate* itself is a commemoration and updating of Paul VI's encyclical *Populorum Progressio* (1967); it takes what Paul VI had said about authentic human development and applies it to the modern phenomenon of globalization.<sup>24</sup> Benedict XVI reminds us that Paul VI also clearly saw that "the causes of underdevelopment are not primarily of the material order," and so "invited us to search for them in other dimensions of the human person," namely in something spiritual: "the lack of brotherhood among individuals and peoples."<sup>25</sup> The primacy of the spiritual, Benedict XVI notes, is not on the wane; quite the contrary since "as society becomes ever more globalized, it makes us *neighbours* but," Benedict XVI asks, "does not make us *brothers*?"<sup>26</sup>

Finally, taking the connection between spiritual-moral renewal and social reform seriously not only

gives us a keen insight into the heart of social teaching but it also helps us to correctly position social teaching within the overall *evangelical* mission of the Church. Social teaching does not stand alone. It can never be divorced from the proclamation of the whole Christian message since, as we have seen, only belief in God, and a consequent moral renewal, can bring about the social reformation that the teaching promotes and that we all desire. ✂

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# New Academic Short Courses!

With the ITI now relocated to its new campus in Trumau near Vienna, an exciting new series of academic events has become available so that a wider public can benefit from the rich and life-changing formation offered by the Institute. Courses will be led by ITI faculty using the Socratic Method to help participants grasp the profound texts of the great masters of the classical and Judeo-Christian traditions.

## Christ My Future

### A Summer Course for University Students

This course for university students runs for two weeks (August 1-14, 2010) at Trumau Castle. Classes will include intensive discussion based on reading the great works of the West.



Students with a theology background and those with little or no theology coursework will find new meaning for their faith in the light of reason. Courses offered are: *Friendship, Charity, and Christian Culture—A Beautiful Future; Justice and Its Limits—A Future Beyond Justice; and the Message of Divine Mercy—The Past Century and the Future.*



## Leadership and Faith

### A Life-Changing Forum for Leaders

This course for presidents, CEOs and leaders will run for one week (September 5-11, 2010) at Trumau Castle. Classes will include intensive discussion based on reading the great works of the West. Class members will be encouraged to reflect on their experience as leaders in light of the writings of the most profound minds of the past and present. Courses offered are: *Character for Leadership: Aristotle as Coach; Work and Love: Integrating the Fundamental Vocation; and Psychological Harmony, Strength and Faith.* Best-practice seminars on “*Experiences of Success*” will also be conducted by prominent Catholic business leaders.





# What's Happening at the ITI?

## A Book from Friends

The ITI presents a birthday gift to Christoph Cardinal Schönborn for his 65th birthday.



**Entdeckung der Freundschaft**  
Von Philia bis Facebook  
224 pages  
17 x 24 cm, hardback  
€ [A] 20,60 / SFr 34,50  
ISBN 978-3-451-30343-2

As a special gift for ITI Grand Chancellor, Christoph Cardinal Schönborn for his 65th birthday, the ITI edited and presented His Eminence with the book “Entdeckung der Freundschaft” (*Discovery of Friendship*) written in German. In the book, twenty-six authors from four different religions and six different countries analyzed friendship in its cultural context as a tribute to His Eminence. The discussion and dispute about friendship is as old as it is pertinent. The book deals with “friendship” and its meanings ranging from Facebook – where the term is even applied to people one has never met or spoken with – to the more

traditional understanding given by the great Greek philosophers.

On February 24th, during the jam-packed grand ceremony given by the diocese at the Cathedral of St. Stephan in the heart of Vienna, Msgr. Dr. Larry Hogan, president of the ITI, thanked the Cardinal for his extraordinary achievements and also his friendship to the ITI. Gudrun Kugler, an ITI graduate and one of the editors of the book, presented the book and told His Eminence that he is a true friend as he “made it possible for us to find a spiritual home in the ITI.” ✂

The book was published by the renowned Herder publishing house: Gudrun Kugler/Denis Borel (Editors). See the information on the left to order a copy of the book.

## Capitalism and the Economic Crisis

As part of the ITI lecture series “Prominent Catholics in Business and Politics”, Peter M. Flanigan recently gave a talk on “Capitalism and the Crisis: A Moral and Economic Perspective” for ITI professors, students and guests.

Flanigan is a former Director of the White House Council on International Economic Policy. Currently, he is the advisor of UBS Warburg Investment Bank, a New York City based international investment banking firm. As founder of the Center for Educational Innovation, he is involved in many Catholic education projects. Peter Flanigan served in the US Navy during World War II. He is married and the father of six children.

During his lecture, Flanigan identified three

Paul II in his encyclical *Centesimus Annus*, was missing or ineffective. In order to get out of this crisis, Flanigan noted there would be various drawbacks to the different solutions, but that we have to accept these hardships.

He pointed to Ireland as a country that showed a good example of accepting necessary hardships in order to remove themselves successfully from financial difficulties. Problems that we have to face are: 1) the removal of excessive money which leads to greater unemployment; 2) raising taxes for the service of the debt which delays business growth and 3) cuts in government spending which hit many voters. In Europe, he sees great dangers with the tax policy. Regarding the US, Flanigan is optimistic that US citizens will accept the necessary discipline to regain financial stability. ✂



Peter Flanigan speaks on capitalism and the current economic crisis.

Flanigan noted there would be various drawbacks to the different solutions, but that we have to accept these hardships.

major causes for the current economic crisis that we find ourselves in: 1) the excessive availability of money from central banks, 2) the law that enabled banks to extend housing loans to everyone and to repackage those loans with high agency ratings and 3) the new laws which minimize the risks for commercial banks. A strong regulatory framework, as proclaimed by John



## Studium Generale

Presenting a new one-year program of studies for those seeking to establish a broad, classical foundation upon which to build a successful future.

Our *Studium Generale* offers an education in the Catholic liberal arts, combined with the unique campus life of the ITI, which is known for its vibrant Catholic community.

Courses include:

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- *The Bible in Its World*
- *Christian Literature and Spirituality*
- *The Anthropology of the Human Person*
- *Forms of Knowledge and Wisdom*
- *Ethics, Economics and Politics*
- *Introduction to the Intellectual Life*



Students also have an excellent opportunity to participate in a number of the philosophy or theology courses offered at the ITI.

The *Studium Generale* provides an excellent foundation for success in any further pursuit of studies, since it engages and develops the whole person through study, prayer and participation in the life of an authentic Catholic community.

ECTS credits are available.

The program begins on October 1st, 2010

## ITI's YouTube Debut

Putting his cinematic talents to work for the ITI, Rev. Johannes Schwarz, ITI graduate, created a short promotional video which airs on YouTube. While working as a parish priest in Liechtenstein, as well as teaching a short course for the ITI, Fr. Johannes somehow manages to find time to make Catholic videos – from acting, to filming, to editing. In early spring this year, he came to the ITI and chased students down in between classes to conduct interviews and produced the video short. You

can enjoy his clever and funny Catholic video productions under the name *donjojohannes* on YouTube.

View the ITI video from our homepage at: [www.iti.ac.at](http://www.iti.ac.at) Thank you, Fr. Johannes!



## New Student Housing – Summer Completion



Four cheery Austrian red roofs greet every visitor to Trumau as they near the ITI campus. After almost 12 months of construction, the first of four student housing quarters will be inhabited by ITI students in July. The last building of the four should be completed by late summer. We will finally have room for 120 students – including students with families. We are especially grateful to the workers that continued building even under the most adverse weather conditions.

This year, during the ITI summer vacations, the buildings will

be put to use immediately for students attending the summer course, Christ my Future, from August 1 - 14, and presidents and CEOs will be hosted there for a week-long forum from September 5 - 11, entitled Leadership & Faith. For more information on these courses, see page 13. ✂

Architect's design sketch of the new buildings.





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