



Consortio

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Abortion Trauma – A Taboo

Priests for Life Offers Healing for Those Wounded by Abortion

Invited by Cardinal Schönborn and the ITI, members of Priests for Life came to Austria for a week in November to spread the message of how to heal those wounded by abortion.

Ironically, most women have an abortion because they feel they have no choice. Then they are left alone to suffer the consequences and are told that everything is better now. But it is not better, it is worse.

During their time in Austria, Father Frank Pavone, National Director of Priests for Life; Janet Morana, Executive Director and Founder of the Silent No More Awareness Campaign; and Kevin and Theresa Burke, Founders of Rachel's Vineyard, met with members of the Austrian press, several Austrian bishops, and gave a conference at the ITI on Post Abortion Trauma and Healing. They also had a special seminar with priests and seminarians of the

Archdiocese of Vienna on how clergy should address and treat the problem of abortion and noting its effects on families.



More Legal Than Safe

In an Austrian press interview, Fr. Pavone stated, "We want to make the idea of abortion unthinkable" as we "cannot imagine a situation in which an abortion is the only solution." Fr. Pavone was then asked, "If you make abortion illegal, how would you prosecute the women who have had an abortion?" Fr. Pavone said that only the doctors who perform the abortion should be prosecuted, as the women who have had an abortion are already "in a prison and suffering

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New Residences – Official Opening and Blessing

The long wait is over at last and students were able to happily settle into their new residences at the end of October, after the official opening and blessing. The day began with Holy Mass celebrated by long-time friend, Abbott Gregor Henckel Donnersmarck of Heiligenkreuz. He prayed, "We entrust ourselves to your mercy, so that what has been started here may come to its fulfillment."

Close to five hundred guests came to the blessing ceremony of the new student housing, where ITI Grand Chancellor, Christoph Cardinal Schönborn, gave a special thanks to those who had helped to make this possible. *"As a student, I always dreamed about such a campus, where students study, live and pray together. Thus they form a 'community of formation', which is a leaven for the whole of society."* His Eminence reminded everyone that the family is the future of society. "It is the most basic element and smallest unit of society. It is the first unit of humanity and the Church



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Abortion Trauma – A Taboo

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from the psychological and physical consequences of the abortion.” Until abortion is made unthinkable, Priests for Life wishes to protect women. Currently, abortion is more legal than safe.

Fr. Pavone pointed out that the same language is used to both give and take away life. Christ says, “this is My Body, which is given up for you”. The pro-choice movement uses these same words, “this is my body” to promote abortion, yet obviously leaves out the words that express the giving of self. He went on to say that, ironically, most women have an abortion because they feel they have no choice. Then they are left alone to suffer the consequences and are told that everything is better now. But it is not better, it is worse.

Priests for Life wants to make sure women have the real facts and the offer of help and care in order to make a real choice, and not a choice made from despair because of pressure or a feeling that there is no other way. For those who have had an abortion, Priests for Life offers them hope and healing.

The overall message that was prevalent throughout the visit is the three-fold strategy that Priests for Life takes: present the facts of abortion as they are, offer hope and healing to those women and men who have been wounded by it, and have those who are willing and healed speak about it in public. “Defending life is not an activity we do on the side; it is an integral part of the Christian mission,” Fr. Pavone said.

Post Traumatic Stress Disorder (PTSD)

During the conference given by the Priests for Life team, ITI students and other attendees were informed about Post Traumatic Stress Disorder (PTSD), which is often triggered by an abortion. Dr. Theresa Burke explained that post-abortive women experience symptoms such as sleep disorder, anger, nightmares, and flashbacks. Many have eating disorders or abuse alcohol and drugs. Her

husband and co-worker, Kevin Burke, explained abortion’s impact on couples and the family, and especially the effects on men. Conference attendees were shown solutions to bring hope and healing to a suffering population.

A Solution: Rachel’s Vineyard

“After an abortion, many women go to confession

over and over,” Janet Morana explained. “They know that God forgives them, but they cannot forgive themselves. The Rachel’s Vineyard retreat helps them to work through their buried grief in order to forgive themselves, to better understand God’s forgiveness, and to be healed from their pain, and loss.” Dr. Theresa Burke combines psychology, theater, scripture and the sacraments to help people to work through their grief. She explained that people experience a disconnect of the left and right side of the brain in PTSD. They will often act out their grief in cutting, drugs, or alcohol. This gives them a feeling of being grounded. She developed the healing retreat to target the psychological effects and to work through this problem with Christ as the foundation. Men and women, husbands and wives, brothers and sisters, aunts and uncles, grandparents – all those affected by the abortion – have come to the retreats to be healed from the wounds of an abortion in the family. The retreats are spreading internationally. Even women who are not Catholic or Christian have come on the retreats and experienced healing. Since starting those retreats, over 150,000 people that have been affected by abortion have participated.

Silent No More

There is a taboo in speaking about the physical and mental pain that post-abortive women suffer. Janet Morana helped to found the Silent No More Awareness Campaign so that women could hear the truth about abortion from other women who have had one. Men also speak out and talk about their suffering. “Women regret their abortion and men regret their lost fatherhood.” The words of those who have suffered from an abortion are haunting:

As we go through life after choosing an abortion, many of us wonder if our child would have had brown or blond hair maybe even a redhead. We wonder if she or he would have been a happy or sad child. We think about that child, wishing we could have heard their first cry or laugh, seen their first step, watched as they went to school for the first time or headed off to college. What would have been their interests? Would they have liked sports or been musical? So many unanswered questions, ones that will never be answered. I am not alone in these feelings; mothers and fathers have them. I’m sure there are the few who will say that

“The Church should be the first spark of hope for those who think they have to kill their children. The Gospel of Life is a Gospel of Mercy.”



they never thought of it again--glad for the chance at a life without the child they carried in their womb. I however want to help women and men by sharing the truth that abortion is not the quick easy fix to, what society calls, "a problem". I didn't know I was 12 weeks along, or that there was a heartbeat and fingers and toes. Or that there was any kind of help out there. I didn't have a full understanding of how many families are searching to adopt. Or that the aftermath would be emotionally devastating to me, as I, like many others, suffered from Post Abortion Syndrome.

(Marie, NY, USA)

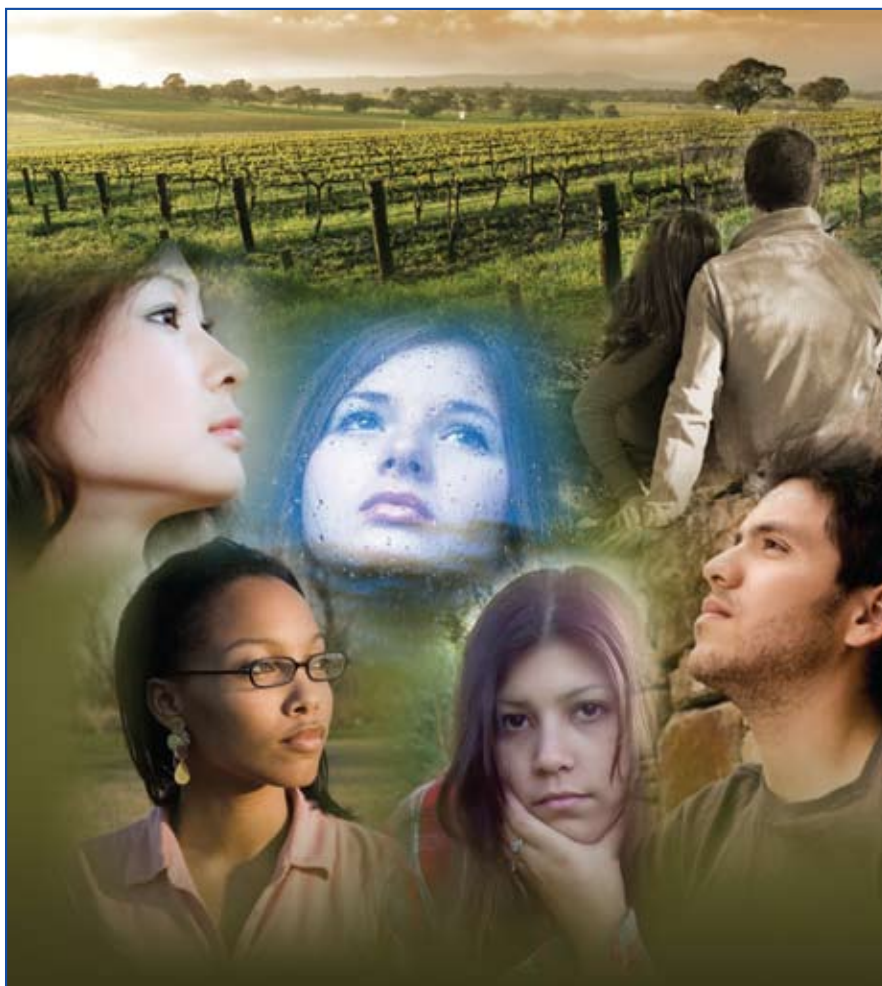
...and from a man:

As time went on after the abortion, I felt tremendous shame and experienced interior isolation. A battle raged within me. In my heart I literally wanted to die. I hated the man within me. I felt cold and alone as the intensity of my self-centeredness magnified and mocked me.

(Robert B, MI, USA)

Message of Mercy, Message of Hope

"The Church should be the first spark of hope for those who think they have to kill their children. The Gospel of Life is a Gospel of Mercy," Fr. Pavone said to priests and seminarians. "We should bring hope to those in despair, and hope and mercy to those who have had an abortion or participated in an abortion. As priests and deacons, when we preach about abortion, we should express our solidarity with women and their families, and reach out to the men involved as well so that they understand that abortion concerns everyone – just as poverty and disease and war affects everybody. People find it logical that we should all be concerned about the millions dying from starvation or disease throughout the world. It is equally ur-



Rachel's Vineyard Retreats offer healing for those affected by abortion.

gent that each one of us participates in helping the many millions of unborn children and their parents to avoid a planned abortion or find hope and healing when an abortion has taken place.

It is the hope of Priests for Life that their work can continue to spread internationally. Abortion has become an international wound. Now the message of hope and healing needs to be spread. ITI students from over 20 different countries can now bring this work back home to begin helping those suffering from the trauma of abortion. One student asked, "How do we start this work? It seems there is so much to do." "One by one," Dr. Theresa Burke replied. "When you start these retreats, people will come." Janet Morana added in her forthright New Jersey manner, "Here are the tools – now use them!" ✂

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For more information about Priests for Life and the help they offer, please visit: www.priestsforlife.org

God, the King, a

What is the role of religion, and particularly the Christian Faith, in society?

More. The Pontiff noted that “the dilemma which faced More in those difficult times” was “the perennial question of the relationship between what is owed to Caesar and what is owed to God.” The aim of Pope Benedict’s address – and one senses of his whole visit to the United Kingdom – was, therefore, “to reflect . . . on the proper place of religious belief within the political process.”

Benedict XVI went on to point out that “the fundamental questions at stake in

St. Thomas More’s trial continue to present themselves in ever-changing terms as new social conditions emerge,” and among these questions the most important is this: “By appeal to what authority can moral dilemmas be resolved?” More, and all men and women of his time in England, were forced – on pain of death – to ask and answer this question: on what basis should the moral question of divorce and remarriage be decided? Was it on the basis of the opinion of the one who held political power (King Henry VIII), or on the basis of perennial moral principles, principles championed by the Church?

Certainly the political system in England has changed in the last five hundred years with the balance of power moving from the monarch to the Parliament, but the question remains: are there any ethical foundations to civil

and political society that simply cannot be changed by those who wield power – even when the power is democratic? Pope Benedict’s answer is, of course, yes, because “if the moral principles underpinning the democratic process are themselves determined by nothing more solid than social consensus, then the fragility of the [democratic] process becomes all too evident.” Here, no doubt, the Holy Father is thinking of, among other things, the anti-life laws passed by the British Parliament and other modern democracies in recent decades at the behest of the “social consensus,” but contrary to the true good of society.

Benedict XVI did not directly mention abortion, euthanasia, and embryo experimentation, but he did provide another example of sacrificing the moral foundations of society, an example that is also found in his latest encyclical *Caritas in Veritate*. He pointed to the current global financial crisis and its origin. Here, he reminded his audience, is a situation that demonstrates to society what can be expected when sound ethical foundations are sacrificed to private interest and to pragmatism. He stated that “there is widespread agreement that the lack of a solid ethical foundation for economic activity has contributed to the grave [economic] difficulties now being experienced by millions of people throughout the world.”

Pressing his point home, he reminded the Parliamentarians of “one of British Parliament’s particularly notable achievements,” namely the abolition of the slave trade. The Holy Father noted that the campaign that led



St. Thomas More

Mark Twain famously said that history does not repeat itself but it does rhyme. Friday, September 17, 2010, at Westminster Hall, London was one of those occasions.

In that hall on July 1st in the year 1535, St. Thomas More was condemned to death for treason because he would not recognize the supreme authority of the temporal ruler, the King, over the authority of the Church and over the Pope. It has taken nearly five hundred years, but in September, Mr. John Bercow, the successor of St. Thomas More as the Speaker of the House of Commons, welcomed the successor of Pope Clement VII to address the assembled British Parliament.

The significance of this moment was evident to all present, not least to Pope Benedict XVI, and he was not afraid to remind the Parliamentarians of what was at stake in the trial of St. Thomas

nd the Trial of Thomas More

to this landmark legislation was built “not upon a ground swell of public opinion” (in fact the population was ambivalent at best) but “upon firm ethical principles, rooted in the natural law” and, one might add, championed by dedicated Christians such as William Wilberforce.

Having impressed upon the dignitaries the need for political society to be ultimately founded upon a solid ethical foundation and not the whim of “social consensus,” Pope Benedict went on to address the obvious rejoinder: “Where is the ethical foundation for political choices to be found?” He answered this by pointing out that “objective norms governing right action are accessible to reason, prescinding from the content of revelation.” Contrary to the claims of relativism, human reason *can* know what is true and what is right. Here, of course, he is pointing to nothing less than natural law.

If then, the objective moral norms can be known by human reason, even without revelation – this is, in part, what is meant by natural law – what is the role of religion, and particularly the Christian faith, in society? It is not, Benedict XVI stated, to supply these moral norms and, of course, it is not to present a detailed blueprint for the structuring of the political and economic life of a nation. Rather it is “to help purify and shed light upon the application of reason to the discovery of objective moral principles.”

Accordingly, it is, in many cases, a “corrective” role, meaning that it helps steer reason in its search for moral norms and their concrete application, a guidance that is needed because sin often hinders reason in its search for the truth. The Holy Father warned

that “without the corrective supplied by religion ... reason [too] can fall prey to distortions, as when it is manipulated by ideology, or applied in a partial way that fails to take full account of the dignity of the human person.” Pope Benedict reminded his audience that “such misuse of reason ... was what gave rise to the slave trade in the first place,” since this trade was founded upon the denial of moral principles that reason alone should have affirmed, namely the equality of all men and of their inherent dignity.

Benedict XVI pointed out that this “corrective” function of faith and revelation is not always welcome in many modern democratic societies. He admitted that there are sometimes good reasons for this. Here, he was thinking of sectarianism and fundamentalism, which he characterized as religious faith devoid of reason. The point is that reason needs faith and faith needs reason: “It is a two-way process.” This being the case, Pope Benedict appealed to his audience – the men and women with political power in the United Kingdom – to do what they can to ensure “a profound and ongoing dialogue” between “the world of secular rationality and the world of religious belief” for “the good of our civilization.”

In light of the critical importance of this dialogue between reason and faith, Benedict XVI said that “he cannot but voice [his] concern at the increasing marginalization of religion, particularly Christianity, that is taking place” in many nations, including the United Kingdom. He also spoke of “worrying signs of a failure to appreciate... the rights of believers to freedom of conscience and freedom of religion.” Here, no doubt, he is thinking of

recently established (so called) anti-discriminatory laws passed by the British Parliament that, among other things, give exaggerated rights to homosexual persons (including the right of adoption) at the expense of religious freedom. Catholic adoption agencies have been compelled to conform to this or close. The Holy Father had already expressed his concern about this to the Bishops of England and Wales in their *ad limina* visit earlier this year, in preparation for his visit to the United Kingdom.

He also noted that “there are those who would advocate that the voice of religion be silenced, or at least relegated to the purely private sphere.” Significantly, speaking the next day at the Vigil for the Beatification of Cardinal Newman, Benedict XVI said that “Newman would describe his life’s work as a struggle against the growing tendency to view religion as a purely private and subjective matter.” The day before the Holy Father arrived in Britain, various ‘luminaries’ from the world of British entertainment, science, and political life (including Stephen Fry and Richard Dawkins) wrote a letter to one of the leading newspapers in the United Kingdom, *The Guardian*, protesting against his State visit.



It has taken nearly five hundred years, but in September 2010, Mr. John Bercow, the successor of St. Thomas More as the Speaker of the House of Commons, welcomed the successor of Pope Clement VII to address the assembled British Parliament.

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The question remains: are there any ethical foundations to civil and political society that simply cannot be changed by those who wield power – even when the power is democratic?

Of course, they opposed his visit because they oppose many of the things he and the Catholic Church stand for, but above all they

seemed shaken by the fact that the visit is precisely that – a *State* visit. After all, the Holy Father was invited not by the Bishops of Britain but by the Government. These ‘luminaries’ professed that it would be tolerable for Pope Benedict to visit at

the behest of his spiritual community or as a private citizen, but to be invited by the State was beyond the pale.

These opponents to the visit

are, perhaps, somewhat disingenuous to argue like this, but that they do so is because they have sensed what is at stake in the Pope’s historic State visit to the United Kingdom, and what is the central message of this visit. Pope Benedict, in deed as much as word, is pressing home the truth that modern societies, including modern democracies, cannot do without “religion in the public square.” St. Thomas More, after all was not just the King’s good servant *and* God’s better. He was the

King’s good servant *because* he was God’s better. The political community needs the influence of Christianity if it is to achieve its goal.

In the unprecedented invitation to the Holy Father to address the British Parliament, something simply inconceivable even a few years ago, there radiates a beacon of hope that Christianity can remain a guiding light for society. ✂

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Dr. William Newton, Assistant Professor (MMF), International Theological Institute, Trumau, Austria, and Associate Member of Faculty, Maryvale Institute, Birmingham, U.K.

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in miniature. In the family, children learn cooperation, solidarity, and most of all their faith. At the ITI there are many living examples of this.”

Cardinal Schönborn then spoke of the existence of the ITI and all it owes to the Providence of God, relying entirely on private grants and donations from many generous donors from Austria, Europe and America. Over the years, young students and families would hold prayer vigils to help see the Institute through difficult times.

Mag. Robert Rintersbacher of NÖSTA, the housing construction company, Parliamentarian and Trumau Mayor Otto Pendl, and State Secretary Dr. Reinhold Lopatka, all spoke of their joy that the ITI



constructed by NÖSTA to whom the ITI leased its land. NÖSTA then built the housing with the help of subsidies from the local government. The ITI will lease the buildings back over the next thirty-five years and

become the owner at the end of that time.

After blessing the keys and crosses for each apartment, Cardinal Schönborn



top to bottom: Students walk under a rainbow on their way

to class; Keys and crosses waiting to be blessed for each apartment; Cardinal Schönborn blesses the new apartments.

could settle in Trumau. In order to build residences without taking on debt, the housing was con-

then blessed each apartment building. At the end, ITI student Bernadette Bartosch from Austria spoke the heartfelt thanks of the students to all involved in giving the ITI a place for prayer, study and fellowship, where the Christian Faith can be studied – and lived. ✂

Let There be Light!

An Editorial by ITI President Msgr. Dr. Larry Hogan

With the official opening of the four new student residences on the 27th of October 2010, a new phase in the history of the ITI has begun. It marks the first time that both unmarried and married students with their families are living together on the same campus. In addition, until all of the residences are filled with students, a number of professors with their families are also living in the new buildings. This factor promotes community life, one of the major characteristics of the ITI and one which attracts new students from all over the world, including students with several children, who would have difficulty studying elsewhere.

In order to help promote community life, the four residences are not “dormitories” (places where the students sleep with desks for their class preparation). Instead, the buildings contain seventy-seven apartments of varying sizes, all with kitchens and baths. The single students have simpler kitchens than the family units in order to encourage common preparation of and partaking in meals in the spacious dining areas which also open out to terraces and balconies. Students with families, on the other hand, have fully equipped kitchens to preserve their own privacy as a family. Brunches and other events bring both single students and married students with their families together. This arrangement encourages the exchange of ideas outside the classroom, sets the stage for impromptu parties, and helps everyone to learn about the way things are done in different cultures. It also makes it easy for students to gather to pray together – whether a rosary at night, or saying the Divine Office.

Two of the new residences bear the names of the principal patron saints of the ITI, St. Thérèse of Lisieux and St. Thomas Aquinas. The third is named after the Holy Family to indicate the ITI's strong commitment to promoting Christian marriages and families. The fourth is named after Pope John Paul II, at whose initiative the ITI was founded fifteen years ago.

I have chosen the title “Let there be light” for this editorial because an important feature of the new residences is light, made possible by oversized windows and glass doors opening onto balconies and terraces. While studying, living and praying at the ITI, and focusing on the Light of Christ, we wanted to make sure

that light was prevalent in the housing as well. During the day, this use of light is very practical, as it enables students to study at desks near windows without the use of lamps. Nonetheless the buildings are very heavily insulated and therefore energy efficient. In principle, the use of heating is necessary only when the temperature falls below 3°C (37°F).

As we were searching and working out the conditions for the new campus, we had received several pledges to make the move possible. Then the economic crisis hit and the pledges could not be realized.

Suddenly we had to find a way to move without taking out any loans and going into debt. How would this be possible? We decided to buy the land with the money we had. Then, instead of taking out loans and building the housing ourselves, we leased our land to a public-private agency (Nösta) that was able to construct these residences with the help of subsidies from the province

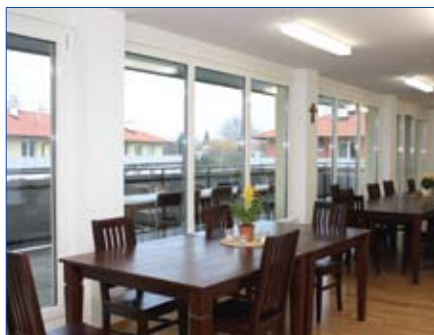
of Lower Austria (Niederösterreich) for most of the building costs. The ITI (its students and staff), in turn, leases back the buildings and will own them in about thirty-five years.

In addition, we just received a letter in the middle of November from Landeshauptmann Dr. Erwin Proll (governor) of Lower Austria announcing a grant of €50,000 from the provincial government for the installation of WLAN internet connections in all the apartment units. We are very grateful for this unexpected government support in helping to build the residences of a school that makes no secret of being both Catholic and very much devoted to solid theological, philosophical and pastoral formation. It also indicates the seriousness with which Lower Austria is committed to education and its confidence in the ITI as an institution.

We want to express our thanks as well to all of our institutional sponsors without forgetting the countless individuals who have made personal sacrifices to support us in these difficult financial times. ✂



Cardinal Schönborn, ITI Grand Chancellor, Fr. Juraj Terek, ITI Byzantine Chaplain, and Msgr. Dr. Larry Hogan, ITI President bless the new housing.



Spacious dining areas encourage community.

Time to Be Still and Pursue Wisdom

Leaders Gather for Inspiration at the First Annual Leadership and Faith Forum

*"Does not Wisdom call, and Understanding raise her voice?"
(Proverbs 8:1) Have we taken the time to prepare, listen, hear
and respond to Wisdom's call?"*

As we move through Advent, we are reminded that taking the time to prepare our hearts and minds to hear and obey, to taste and see, to be still and know, is rather difficult in a culture that sets forth activity for activity's sake as an end in and of itself, lifting a hectic pace to a place of honor. Yet, in September of this year, leaders from around the world took the time to come aside for a while, as 'deer longing for living waters' (Psalm 42:1), to pursue wisdom together at the ITI on its new campus in Trumau, Austria.

The first annual Leadership and Faith Forum was blessed with a diverse group of international business and organizational leaders who were thirsty for truth, knowledge and wisdom. They responded to an invitation to spend a week accessing the sources upon which our Faith is founded and through which it thrives. The idea was born of a conversation amongst Board members: what if we invited leaders from around the world to 'taste and see' how good the ITI is and



Leadership participants visited the nearby Cistercian Abbey of Heiligenkreuz.

to join us in supporting its incredible work? Would they come? Would they engage in the explication of the text? Would they respond to the way, life and community of the ITI? They came, pursued wisdom, celebrated in the community life

and drank deeply of all that the ITI had to offer. They went away feeling refreshed. Leaders of organizations and businesses were immersed in the academic, liturgical and social life of the ITI community which had most of

them commenting on the balanced integration of intellectual, spiritual and communal. "The integration of prayer, liturgy, classroom atmosphere, subject matter and readings, challenging and inspiring discussions...were uplifting and renewing," praised one of the participants. Another



Photo by Claudia Henzler

Participants studied the Catechism with Christoph Cardinal Schönborn.

successful business leader from the United States emphasized that, "deliberately working together with other leaders to read and access challenging philosophical and theological works helped me to firmly grasp principles that are immediately applicable to how I will be able to better lead my company."

When asked about the courses, one of the leaders was emphatic in her praise that, she had, "quite frankly, never taken three distinct courses which blended and harmonized so well together. It was immediately apparent that the Holy Spirit has blessed this school."

Mid-week, the Forum moved to Cardinal Schönborn's palace in Vienna to discuss the *Catechism of the Catholic Church* and its application for guiding the virtuous life of business and organizational leaders. For many, "the opportunity with the Cardinal became the centerpiece of the Forum." The insight of His Eminence in breaking open the Catechism and steering leaders through relevant texts to foundational principles and wise action was the capstone of the Leadership Forum.

When asked if they would participate in the next Leadership Forum, one of the participants queried, "Could we have two per year, one in the summer and one in the winter?" The ITI will have the Second Annual Leadership Forum on August 21-27, 2011. Please consider nominating a leader that you believe is thirsty and who might desire to 'taste and see' how good the 'living waters' of the ITI really are.

"So now, O children, listen to me; instruction and wisdom do not reject! Happy the man who obeys me, and happy those who keep my ways. Happy the man watching daily at my gates, waiting at my doorposts..." (Proverbs 8:33-34). ✂

First Annual Summer Program For University Students

“One word: excellent!” —Gesualdo Schneider, from Vermont, U.S.A.

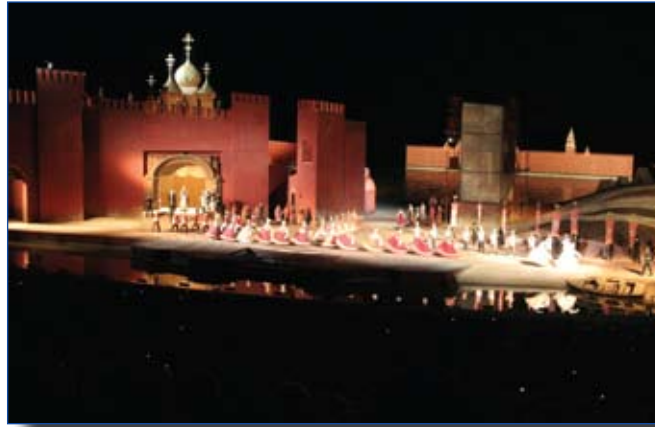
For the first time in its young history, the ITI opened its doors in summer time to welcome university students from across the globe to its new campus in Trumau, Austria. Taking time out of their summer break, these students were seeking to encounter Catholic wisdom and culture in the heart of Europe, the heart of Christendom. So great

was the appeal of the program, that students came from as far away as Australia to read, discuss, and draw from great texts touching upon the theme of justice and friendship in society.

“What is justice,” they could be heard asking outside the classroom, “And what are its limits?” “What role does friendship play in our lives, and what about friendship with God, which we call charity?” the questions came quickly. And just as quickly, what began as a dis-

cussion *about friendship* became a conversation *among friends*. Joyfully sharing about homelands, traditions, interests, and families, laughter and conversation could be heard echoing down the halls of the Schloss, as well as in the common room of the student residence.

The students were treated to a series of seminars as well as a number of cultural excursions. The complementarity was evident: beautiful, Christian truths are best studied, contemplated, and dis-



One of the fantastic cultural events of the program was to watch an operetta on a lake--yes, the stage is set on a lake!



Thomas Gourlay flew in from Australia to immerse himself in great texts and Europe's cultural beauty.

Aquinas College. “The people, the curriculum, the country, and the Catholicity were things that made it great. It was a grace-filled time.” The diversity of

cussed in the vicinity of beautiful, Christian culture! From museums and concerts in Vienna, to ancient monasteries and places of pilgrimage nearby, the students fell in love with both the ITI and its surroundings.

“I had an amazing experience!” said Catherine Connelly, a student from Washington State, currently a senior at Thomas

the group was exemplified by Br. Matthew Martinez, a Dominican from Trinidad and Tobago, currently in formation in Ireland, who remarked: “The courses here opened my eyes; Plato really came alive and made sense to me for the first time, even though I had studied it before.” When asked

to describe the courses offered, Gesualdo Schneider from Vermont could only state: “One word: excellent!” Expressing the matter simply, Simona Drabinova from Slovakia affirmed, “I loved it! It was amazing!”

With such enthusiastic reports, the ITI looks forward with equal enthusiasm to the Second Annual Summer Program for University Students, called Wisdom and the University, to be held July 31–August 13, 2011. ✂

ITI in the Church and in the World

The Word of God Bears Fruit in Austria

Recent ITI graduate, Katherina Fischer of Austria received the habit of the monastic family of Bethlehem in early November. The sisters are located in Austria near Salzburg and ITI students often go there for silent retreats. Kathi wrote, "I discover more and more what an immense gift it was to study, live and pray at the ITI! It is a gift which will probably take me all my life to unwrap. In so many different ways, God's goodness, truth and beauty was revealed to me and the Word of God was spoken to me by you through the classes, liturgies, discussions, and also especially through the community life...through the witness of your lives, especially also through the witness of your families, during my time at the ITI! Wasn't it also partly this desire that the Word of God planted in my heart during my time at the ITI...that



Sisters from the Monastery of Bethlehem pray at the ceremony where they receive their habit.

guided me to the place where I am now, and that lets me so joyfully receive the habit? In this light, the feast of my reception of the habit becomes, in a certain sense, a sign of how much I treasure (and strive to let it bear fruit) what I received at the ITI...and isn't ...this step of receiving the habit one of the best and most authentic THANK YOUs I can give? ✂

Formation and Ordination

The Greek Catholic Church in Cluj Napoca, Romania has another priest! ITI graduate, Calin Sechelea was ordained to the priesthood by Bishop Florentin Crihalmeanu on October 31, 2010. The ITI students and families boarded a bus and drove 10 hours to be there for the ordination. Bishop Crihalmeanu personally spoke his thanks to ITI President, Msgr. Dr. Larry Hogan, and the rest of the ITI for the gift Calin had received in his formation at the ITI. The bishop also led the group on a tour of the offices of the diocese and showed us the place where Father Sechelea is working to help promote a Christian community – to show families how to integrate their faith with their daily lives. Immedi-

ately after his ordination, Fr. Sechelea got up to say a few words, "I want to say a special thanks to the ITI. There I was not only formed intellectually, but learned for the first time what a Christian community is, and experienced how God changes hearts, one by one." ✂



Bishop Crihalmeanu puts the new vestments on Fr. Calin Sechelea

EWTN and ITI

The ITI was recently interviewed on EWTN's "Life on the Rock." A current student, Scott Hefelfinger, a graduate, Katherine Gardner and alumnus and Board member Eugene Wallace flew to the EWTN studios to film the interview. The TV show covered topics from the founding of the ITI at the express wish of Pope John Paul II, to the curriculum, to the impact that the internationality and prayer and community life have on students. The interview can be seen on YouTube, or by going to the ITI website at www.iti.ac.at ✂



Project *Only You*

The *Only You* team successfully held their first weekend retreat for young people in October, in Budapest, Hungary. The *Only You* project was conceived by Gabriele Kuby, a German author and popular speaker, in Rome in 2007. Working with ITI professors Dr. Gintautas Vaitoska, Lithuania, and Fr. Yuriy Kolasa, Ukraine, and graduates Toma Bruzaite, Lithuania, and Robert McNamara, Ireland, in early 2009, the project grew with the wisdom and expertise of the Catholic teaching and experience embodied at the ITI. The *Only You* weekends for young people take the format of an educational retreat where the young person is introduced to both the love of God and the



truth and meaning of human sexuality. They are then invited to practice the virtue of chastity as a positive and life-giving choice. This autumn, the team worked closely with Fr. Peter Roska, a Hungarian priest,

and his team of young adults to host the first retreat of the newly designed program. The retreat was held in a Polish convent in the suburbs of Budapest, dedicated to Pope John Paul II. Over forty young people from throughout Hungary, and even as far as Romania, came to partake of this challenging but beautiful Gospel message of pure love, and left joyfully witnessing to a greater faith and virtue. ✂

The ONLY YOU team listening to the translator. From right to left: Fr. Kolasa, Gabriele Kuby, translator, Robert McNamara, Toma Bruzaite.



Retreatants at Adoration

Many Thanks and Many Blessings

Our Director of Finance and Administration, Mag. Henri van Lidth de Jeude, married Countess Leila d'Ansembourg in early December, and is now taking on new tasks. We want to thank him sincerely for the tireless years he was with the ITI, the joy he brought with his gift for hospitality and the many friends he has won for

the Institute. In particular, Henri worked on the new campus project and brought it to a wonderful completion. The ITI wishes the young couple God's abundant blessings! ✂



Publishing Poetry

Reflections on the Biblical Book of Ruth Told Through Poems and Music



The book *Rut-Gedichte* by ITI Professor, Dr. Gundula Harand, was presented by the Dean of the International Theological Institute, Dr. Bernhard Dolna, in the cloister of Wilhering Monastery, Austria, in September to a full audience.

A selection of poems from the book were read while accompanied by music from J. Pachelbel, B. Bartók, and J. S. Bach. The distinguished composer of the monastery, Father Balduin Sulzer, suggested that this

should become a tradition in the monastery.

The book, which was published recently, offers a lyrical reflection on the Biblical book *Ruth* and is written for those who love various modes of language. It shows poetry's intrinsic relation to music. Poems correspond to passages of violin duos, and a CD illustrating this is included with each copy. Bishop Dr. Egon Kapellari, in a letter addressed to the author, recommended the *Rut-Gedichte* as revealing a voice which especially needs to be heard in the midst of the many words which are spent and spoken in modern literature – opening a way to the Church and the truth of revelation. ✂



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Second Academic Year at the New Campus Cardinal Schönborn Welcomes ITI's Largest Student Body

“Why do we study the ancient theologians to answer modern questions?” ITI Grand Chancellor, Christoph Cardinal Schönborn, addressed ITI students, faculty and staff for the opening of the 2010-2011 academic year. His Eminence went on to show the many new students why the ITI's pedagogy of directly reading the Fathers and Doctors of the Church is so important in the modern world and how they have concrete answers for the challenges that face Christians today.

Cardinal Schönborn explained that today's secular and pluralistic society, where Christianity is one of many religions in the “marketplace of the modern age,” is comparable to the time of St. Paul in Athens and Corinth, where many



Seminarians from diverse countries, such as Romania and the Philippines have been sent to the ITI.

religions, sects and ideologies roamed as well. The Church Fathers give us good arguments to witness to the Christian Faith, past and present.

The Cardinal also stressed how, apart from living a life of prayer, study and community, the ITI is also called to go out and proclaim the good news: in the village of Trumau, in Austria and Europe and everywhere in the world.



Close to 70 students from over 20 different countries are enrolled at the ITI this year, the largest number of students ever. Many countries not previously represented at the ITI can now be added to its long list of nationalities: China, Myanmar, Ethiopia, the Philippines and Mexico. They add new richness to the student body that also includes students from the United States, Canada, Nigeria, Austria, Western, Central and Eastern Europe. The ITI has become a true meeting place for the universal Church! ✂

Holy Parents a Gift to the ITI The ITI Receives the Relics of Blessed Zélie and Louis Martin

In commemoration of the official opening and blessing of the new student housing, Christoph Cardinal Schönborn gave a very fitting and sacred gift to the ITI - the relics of Blessed Zélie and Louis Martin. The parents of St. Therese of Lisieux, who is the patroness of the ITI, were beatified as a married couple and so they are very dear to the ITI which has studies in theology and specialized studies in marriage and the family. They formed the children they were entrusted with to be beautiful souls for God. The rel-

ics are housed in a beautiful reliquary made especially for the blessed Martins. It is decorated with two roses to represent Zélie and Louis, then five roses to signify their daughters, and then four little buds to commemorate their children who died in infancy. At the Cardinal's suggestion, the relics are going on a pilgrimage from apartment to apartment so that everyone has a chance to venerate the relics in a special way. We hope Blessed Louis and Zélie help us to form each person that God sends to us at the ITI. ✂



The relics of Blessed Louis and Zélie Martin presented as a gift to the ITI by Cardinal Schönborn.

