



Consortio

INTERNATIONAL THEOLOGICAL INSTITUTE

WINTER 2018-2019

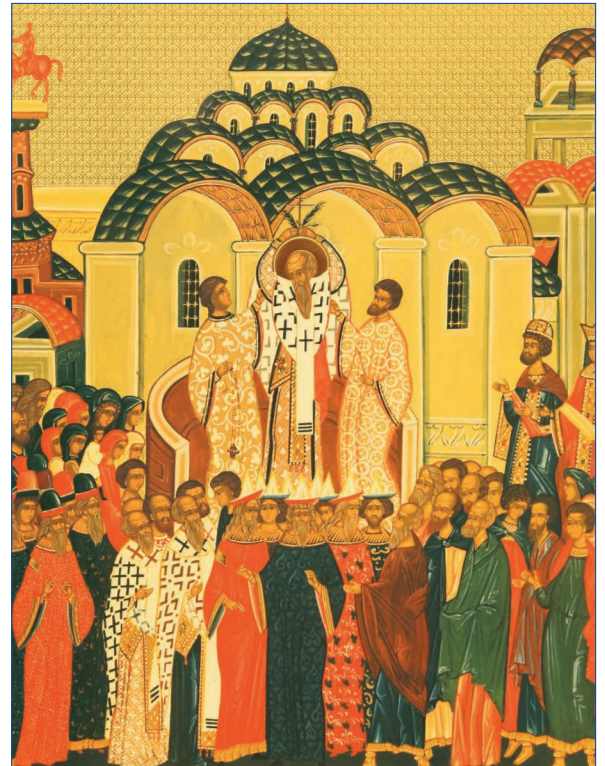
We Have Hope: The Church Is Alive!

A Reflection by Guest Author
Mother Olga of the Sacred Heart

Many fear
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In recent weeks, we have come to witness and to experience the deep wounds that have struck the heart of our Church because of the sins of some of her shepherds who were entrusted with bringing our holy faith to her children. Much has been said and written by our Holy Father, Pope Francis, by bishops across our nation, by priests in their parish bulletins, by laity through various blogs and social media, as well as by the news media. The common threads in all these statements, reflections and reports are the feelings of anger, shame, betrayal and great disappointment. We all know how painful it is when trust is betrayed. When trust is betrayed by even one of our anointed teachers who represents Christ among us, the pain is even greater.

continued on page 2



Exaltation of the Cross

Inside

Alumni Stories

Graduation 2018

New Iconostasis in the
Byzantine Chapel

Liberal Arts Education Is
the Pursuit of Wisdom
and Virtue: New Degree
Program

The ITI Library:
A Treasury of Thought

What Is Liberal Arts and Why Do We Need it Today?

“Then You Will Know the Truth, and the Truth Will Set You Free.”
(Joh 8:32) – Theology and Liberal Arts in the Modern World.

When Alcuin of York in Northern England, a “grammarian, logician, poet, mathematician and astronomer”, was invited by Charlemagne to establish an Academy at Aachen (Aix), he had great hopes for the renaissance of classical education: the study of the *artes liberales*.

continued on page 8



We Have Hope: The Church Is Alive! continued from page 1

Can our beloved Church survive these crises? Many fear or speculate it will take a generation for the Church to regain the trust of parishioners. Many may choose to leave and some may never come back. The feelings, thoughts and reactions of the faithful echo the prescient words spoken by Saint John Paul II in 1984, *"The Church thus finds herself face to face with man - with the whole human world - wounded by sin and affected by sin in the innermost depths of his being."*

As a Religious Sister and a person who lived through many traumas in my home country of Iraq, and who has also studied psychology, my heart aches and my soul weeps for the many children, youth and families whose faith has been damaged by some in-

dividuals whom they thought would lead them to God through faith.

As I looked at all their faces and at the pews that were filled with people, I said to myself, *"We do have hope. The Church is alive."*

There is no doubt of the profound pain the betrayal by sexual and psychological abuse can bring to the human soul. This is especially true for the children and the youth who are most vulnerable because of their innocence and trust. It is comforting to read from many Church leaders of their promises to work with deeper conviction, commitment and deter-

mination to make the Church *"a house where love can dwell and all can safely live. A place where Saints and children tell how hearts learn to forgive. A house built of hopes and dreams and visions, rock of faith and vault of grace,"* Saint John Chrysostom. The storm that has shaken our Church is leading all of us to look for the solid ground where we can begin to rebuild, through the path of penance and healing for all who have been afflicted by this cross of anguish and pain, and to rise again with and through the risen Christ.

Also because of my experience as a Religious Sister and a daughter of the Church, I have a deep faith and hope that we will

pass through this turbulent storm and stand again as one family. Although it may take time, I believe with God's help we will get there. This deep faith and convicted hope comes from two places: first, my witness of the faith of people, and second, my knowledge of the faithfulness of countless holy and dedicated priests who have sacrificed their good lives for our Mother Church.

On August 19, in our Archdiocese of Boston, Cardinal Sean O'Malley wrote a powerful letter to the faithful, which was read at all the Sunday Masses throughout all the parishes of the Archdiocese. Without a doubt, it was not an easy letter for him to write. It was neither easy for the priest to read nor for the faithful to hear. But he called clearly for change in systems of accountability and consequence for Church leadership, and called for involvement and leadership of lay men and women to bring their experience and skills to the task. He told us, *"There is too much good in the Church and in our faith to lose hope."*

Many worried that few parishioners would come to Sunday Masses because of the anger and the hurt. At our local parish, I had the privilege of serving as a Eucharistic minister at the Mass when the Cardinal's letter was read. I was moved to tears as I was giving our Eucharistic Lord in Communion to all those who lined up down the aisle, coming to receive Jesus through His Church. So many were there, including older faithful, and countless families with many youth and children.

The ages were different. The ethnicities of the families were different. Yet there was one thing that brought them together. I believe that that is their faith in the Eucharist given to them by the Church. As I looked at all their faces and at the pews that were filled with people, I said to myself, *"We do have hope. The Church is alive."*





Mother Olga of the Sacred Heart

Indeed, the Church is alive because of the faithfulness of her children and the example of the many good and devout priests who, even though their souls are suffering because they've been judged and blamed for sins they did not commit, they are keeping their unwavering commitment to their priestly vows and ministries. Not only do they come to offer Masses, celebrate funerals, weddings, Baptisms and sacraments, visit the sick, and provide counsel, but they also reach out to the parishioners and the families to let them know that they are carrying this cross with them. As one of the pastors in his recent bulletin column wrote, *"Anger, frustration, embarrassment, humiliation, and disappointment are some of the emotions I am experiencing at this hour. The latest news reports about the grand jury findings in Pennsylvania were just too raw. I love being a priest. I love being Catholic. I love being your priest! ... I am honored to serve you in this hour. I care for you, I want to listen and I wish to accompany you on this journey..."* This young pastor among countless numbers of faithful shepherds, bishops and priests, is in need of our prayers, affirmation and support.

So as we continue our journey together during this "desert time," we offer penance, we fast, we beg for forgiveness, and we make unshakeable resolutions we will do what we

can to ensure that such a storm of sin and failure will never hurt the children of the Church again. At the same time, we have to come together as sons and daughters of one family, hurting and in pain, yet together seeking healing and renewal with God's grace. As Pope Francis once said, *"The Church's holiness consists in recognizing herself in God's image, showered with His mercy and His grace."* God willing, by the shower of His mercy and grace we will reach the time when we all experience the safe haven in the womb of the Church like the baby who rests safely in the womb of the mother who carries her child tenderly.

The experiences of these recent weeks reminded me of the words of Saint Ambrose, *"The likeness of Your Church, O Lord, is that woman who went behind and touched the hem of Your garment, saying within herself: 'If I do but touch His garment I shall be whole' (Mt. 9:21). So the Church confesses her wounds, but desires to be healed."* Indeed, the body of the Church is bleeding from the wounds of her children. Yet hope brings us together as a family to the table of His mercy. It is there where we touch Him in the Eucharist so that we all may be healed. This is what makes us people of hope. This is what keeps our Church alive. ✙

He told us,
"There is too much good in the Church and in our faith to lose hope."

Alumni Stories

Fr. Sebastian White OP, Editor-in-Chief of the U.S. Edition of *Magnificat*

When I first arrived at the ITI in the middle of August, 2004, I had been out of college for a year but a confirmed Catholic for only four months. Though I had been baptized a Catholic as an infant, I was raised in a Protestant community.

At the ITI, I discovered a beautiful, harmonious, and inspiring culture that, I only realized later, helped me to develop Catholic habits—habits of mind, habits of prayer, and habits of living—far more quickly than would have been the case else where. Our studies, our prayer, our entertainment, and our social life, all conspired together to generate a community united by the highest goods.

Being an institution of advanced learning, of course, most of our time was spent in a serious pursuit of philosophy and theology. We followed a well-ordered curriculum—especially guided by the light of St. Thomas Aquinas—that introduced us to the Church’s intellectual tradition and encouraged not just knowledge, but wisdom.

We had Adoration of the Blessed Sacrament and daily Mass, both in the Roman rite and the ever-sung Divine Liturgy of our Eastern

Rite brothers and sisters. We prayed before every class, and made a walking pilgrimage through the hills each year to Our Lady’s shrine at Mariazell.



I loved the wonderful communal dinners we would put on, and the rich mixture of cultures represented at the ITI. My roommate, for example, was from Belarus, and my Latin teacher from Romania; one theology professor was a German Dominican, another a Lithuanian layman, still another a Danish woman who had worked on the *Catechism*. One of my fellow students was from the country of Georgia, others were from Austria, and two of my closest friends to this day are a couple of Americans

who were there at the time. I remember the swing, ballroom, and traditional Austrian dancing that would take place at just about the time in the semester everyone needed a break from the books. (Those dances may help explain why so many wonderful marriages and families emerge from the ITI.)

Most importantly, my time at ITI helped me to know and love God, and it is where the first seeds of my religious vocation were planted. I would need many more pages to detail all the reasons I loved my time at ITI, so I will say, simply, that I will praise God until my dying day—and, by his mercy, hopefully even after that—for the gift of having been a student at the ITI.

Being a student at the ITI was, in a word, an immersion in wholly Catholic milieu, almost as if there was something Catholic in the water. I hope many more people get to go there and drink from the same fountain. *Sicut cervus ad fontes!* ✂

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Alumni Stories

Gudrun Kugler Elected to the Austrian Federal Parliament



On Sunday October 15, 2018, ITI graduate Gudrun Kugler-Lang was elected by preferential votes to the Austrian Federal Parliament for a five-year term of office. Dr. Kugler is married to Dr. Martin Kugler, currently a visiting professor at the ITI, and they have four children. Gudrun was also elected to chair the human rights parliamentary committee of her party (the largest in parliament).



The impact she is having with her profound Catholic formation received at the ITI is already being felt. For example, she has been at the forefront during the past months in helping a large group of Iranian Christians who had to leave their country because of systematic persecution. In Iran, anybody who is not adhering to the official state religion is discriminated against and persecuted in various ways.

Our alumni Gudrun Kugler has been using her political function to bring justice to these people by helping them building up a new life in a free country. ✂



Graduation 2018



Top: ITI Grand Chancellor with Rector, Dean, faculty and graduates in front of the ITI main building. Second Row: Graduates process into Allan and Radwan Riley Hall; ITI Chaplain Fr. Juraj Terek takes the oath of fidelity from the graduates; Reciting the Profession of Faith. Third Row: Cardinal Schönborn presents Miriam Santner with her Studium Generale certificate; Deacon Alexander Dula receives his MMF degree; STM graduate Elizabeth Schick; Licentiate graduates. Fourth Row: Class speaker Catarina Spadari addresses faculty, fellow graduates, students and guests; Joyful day for a family; Graduation dinner in the Schloss courtyard with graduates and guests.

New Iconostasis in the Byzantine Chapel



Icons written by Fr. Ionut Golia, graduate of the ITI and funded by a generous donation from Allan and Radwan Riley



What Is Liberal Arts and Why Do We Need it Today? continued from page 1

Studying at the ITI - an aerial leap to intellectual and spiritual growth



And there are today many famous philosophers who advocate passionately the reform of 'Liberal Arts' programs. Martha Nussbaum for example, is adamantly opposed to the idea that education should be reduced to being practical: We should not look out for profit when forming the human person – there is more in this world than professional training and applied sciences!

Indeed the study of Liberal Arts originally, i.e. centuries before the birth of Christ, had been devised to teach sufficiently rich heathens everything they would need to fulfil their role in public life: at first Grammar, Logic, Rhetoric – called the *Trivium* and building the tools of learning; and after that, in order to get an idea what science is and that it is worthwhile to study it, the *Quadrivium* consisting of some subjects closely connected to mathematics: arithmetic, geometry, astronomy and music.

However, addressing the king Charlemagne in a letter, Alcuin writes about their plans, in view of what in later times would be called the 'Carolingian renaissance,' and Alcuin had more in mind than a mere renewal of pagan education:

"If many participate in the studies you have planned, Athens could rise once again in France, an Athens even more lustrous than the first one. Ennobled by the teachings of Our Lord Jesus Christ, our college will outshine all the endeavours of

the academy, which occupied itself with the teachings of Plato and won fame for its pursuit of the seven liberal arts. Here all secular wisdom would be surpassed by the new Athens, which, in addition, would have been endowed with the seven-fold gift of the Holy Ghost in all its plenitude."

From the beginning of the renaissance of classical learning in the Middle Ages, scholars have been convinced that they had a better starting point and more to say than their precursors in Antiquity. And we at the ITI share their conviction, which is the reason why we called our new program of studies "Catholic Liberal Arts", and why I am speaking about "Liberal Arts and Theology in the modern world". We have greater things to teach than Plato and Aristotle, Cicero and Seneca could have known. However, we will try to be modest about it, because we are sharing knowledge acquired by others – as Bernhard of Chartres has put it: "We are dwarves sitting on the shoulders of giants. We can see more than they can and further, not because our eyes are clearer or our bodies taller, but because they arose and lifted us up into the heights."

Still, without being immodest, we can give good reasons, not from faith alone, but from natural reason, that the study of Liberal Arts would still be missing its crucial point without revealed truth: The Liberal Arts can set you free in many respects, but not in the one that is at the heart of man's desire.

We should not look out for profit when forming the human person – there is more in this world than professional training and applied sciences!

Aristotle simply knew: All men by nature desire to know. And Immanuel Kant, thought it necessary to encourage his contemporaries: “*sapere aude!*” – “dare to know, dare to be wise!”.

Just imagine this servility: having great respect for the sciences, but no education – and then being confronted with the Evolutionist’s (e.g. Daniel Dennett’s) story, telling you that Darwin’s theory is a dangerous idea, because we can explain everything now, simply everything by chance and necessity. Then there would not be any purpose in the world, nor that “supreme intelligence” Albert Einstein liked to mention – and of course our “illusion” of having a free will of our own and of being an individual person with our own conscience would have to be given up: goodbye ‘*sapere aude!*’

In this situation the study of the *Trivium* and the *Quadri-vium* will set us free indeed: We will not be tricked by faulty conclusions and will learn to discern the proper limits of each science, i.e. to distinguish between Biology and Philosophy, between the evolution of our world and the evolutionistic denial of a free will behind creation and in creation, one infinite, the other finite.

Now, there is a different way of being set free by music and there is some analogy to the liberating power of theology: Music transforms the person practising music. This transformation does not only happen in the act of practising music, but it has a lasting effect: The person’s faculty to enjoy music will be strengthened and refined. Theology, the contemplation of the God as revealed in Jesus Christ, has a similar effect when practised: The person’s faculty to enjoy God will be strengthened and refined.

We can see nowadays, what Socrates, Plato and Aristotle could not know: The classical study of the Liberal Arts in Antiquity and consequent studies in Metaphysics aimed

unknowingly at something that could not be achieved and could not even be imagined to be possible. The philosophers of Antiquity simply did not know that the purpose of a human being has no end, not even in death. Philosophers, lovers of wisdom in Antiquity, could only aim at contemplating the ultimate truth and the highest good in a tentative way, somewhat groping in the dark, being blinded by the infinity of the supreme being that had to exist, yes, but at the same had to exist in a way totally unattainable by mortals like us.

Nevertheless, the contemplation of this sufficed to set Socrates free to die as he did. Before drinking the poison that was brought for his execution, he discussed with his disciples the problem whether there would be life after death and he refused even in his last hour, to be persuaded by arguments that could not stand – but then – by narrating an inherited myth, he encouraged them to take ‘the beautiful risk’ of living their lives in view of a life in justice after death.

We are not immodest in suggesting that all the philosophers of Antiquity have not been free to the degree in which we are set free by contemplating the highest good and to realise the ultimate truth in the three persons of the Trinity. We are not immodest in suggesting this, because we only repeat what Jesus Christ, the Word of God, the Way, the Truth and the Life told us: „Then you will know the truth, and the truth will set you free.“ (Joh 8:32)

St. Paul is talking of this freedom in the third chapter of his second letter to the Corinthians and it becomes clear that he speaks of a transformation that is achieved in many steps: “Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.” ✠

The philosophers of Antiquity simply did not know that the purpose of a human being has no end, not even in death.



Opening of the Academic Year talk by
Rev. Dr. Thomas Möllenbeck

Liberal Arts Education Is the Pursuit of



Enjoying the seminar method outside in the spring time

The pursuit of wisdom and virtue leads us to understand what it means to be human and thus allows us to assume responsibility for ourselves and for the world around us. Already the old Greeks (Plato, Aristotle and others) saw that this form of education took precedence over all other forms of education and thus founded the Liberal Arts tradition, which was subsequently further developed through the Roman and Judeo-Christian traditions. The chief tenet of a liberal arts education is Jesus' Word: "The truth will set you free." (John 8:32). Education is "liberal" when it frees the intelligence to see the "truth of the matter" and of what it means to be human, by knowing reality and seeking God.

The program thus offers a profound formation of the whole human person: spiritual, intellectual and social.

We embark on this journey to know reality and seek God through an interdisciplinary three-year curriculum, combined with a deeply formative Catholic and international campus

life. We study philosophy, theology, natural science, literature, rhetoric, history, law & government and economy as well as music, fine arts and the classical languages. The student community prays together and has the opportunity to receive the sacraments daily.

The program thus offers a profound formation of the whole human person: spiritual, intellectual and social. To be human means to recognize the need to be formed as a whole. Therefore, prior to entering into specialized and skills-oriented studies or starting a professional career, a Liberal Arts education is essential to equip young men and women with the vital abilities to think clearly and act coherently in a world where such capabilities seem largely lost. A Liberal Arts education is, like the family, a school for life where our humanity blossoms and where life vocations are found and fostered.

For more information visit: www.itl.ac.at or write to administration@iti.ac.at ✂

Wisdom and Virtue: New Degree Program



Students greet the rector after signing the book of matriculation

OVERVIEW OF COURSES

Year 1		Year 2		Year 3	
Autumn Semester 1	Spring Semester 2	Autumn Semester 3	Spring Semester 4	Autumn Semester 5	Spring Semester 6
Grammar I: Introductory Latin (6 ECTS)	Grammar II: Introductory Latin (6 ECTS)	Grammar III: Latin Reading (3 ECTS)	Grammar IV: Latin Reading (3 ECTS)	<i>Mysterium Salutis</i> I: CCC (6 ECTS)	<i>Mysterium Salutis</i> II: CCC (6 ECTS)
Liberal Education, Writing, and Rhetoric (6 ECTS)	Logic <i>Aristotle's Organon</i> (6 ECTS)	Political Philosophy I <i>Ancient Political Theory</i> (6 ECTS)	Ethics and Politics II <i>Modern Moral and Political Theory</i> (6 ECTS)	Salvation History I: <i>Old Testament</i> (6 ECTS)	Salvation History II: <i>New Testament</i> (6 ECTS)
Introduction to Philosophy: <i>Early Platonic Dialogues</i> (6 ECTS)	Music in the Western Tradition (3 ECTS)	Philosophical Anthropology <i>On the Soul</i> (6 ECTS)	Metaphysics I: <i>Classical Metaphysics</i> (6 ECTS)	Metaphysics II: <i>Modern Metaphysics</i> (6 ECTS)	Kings, Priests, and Prophets (6 ECTS)
Natural Phil. I <i>Principles of Nature</i> (6 ECTS)	Natural Phil. II <i>Motion and Order</i> (6 ECTS)	Natural Phil. III <i>Science and Mastery of Nature</i> (6 ECTS)	The Sacred Text: <i>The Senses of Scripture and Principles of Exegesis</i> (6 ECTS)	Why Theology? <i>Man Before God</i> (6 ECTS)	The Social Magisterium of the Church (6 ECTS)
Geometry <i>Euclid</i> (6 ECTS)	Ethics I <i>Ancient Moral Theory</i> (6 ECTS)	Church and World History I <i>Antiquity</i> (6 ECTS)	Church and World History II: <i>Christendom and the Reformation</i> (6 ECTS)	The Pentateuch (6 ECTS)	St Augustine <i>The City of God</i> (6 ECTS)
Classical Literature I <i>Homer</i> (6 ECTS)	Classical Literature II <i>Lucretius, Virgil</i> (6 ECTS)	Christian Literature I <i>Boethius, Dante</i> (6 ECTS)	Christian Literature II: <i>Great Converts and Apologists</i> (6 ECTS)	Theological Anthropology <i>Imago Dei</i> (6 ECTS)	Introduction to Dogmatic Theology: <i>Irenaeus and Damascene</i> (6 ECTS)

“A messenger is in his words, if the messenger is truly himself. His life is his primary word, and his spoken words bear his life. He learns to be this when he has discovered that a man can give to others only what he truly is.”

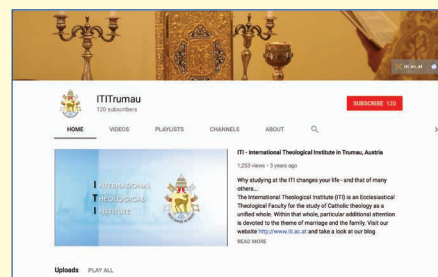
(Michael D. O'Brien, *Island of the World*)

“The future of the Church, once again as always, will be reshaped by saints, by men and women, whose minds probe deeper than the slogans of the day, who see more than others see, because their lives embrace a wider reality.”

(Pope Benedict XVI)

ITI-Youtube Channel

The ITI YouTube Channel: here you find lectures and sermons held at the ITI, for example all the talks during the November 15-16, 2018 international conference on “The Prophetic Vision of Humanae Vitae and Veritatis Splendor” ✂



www.youtube.com/user/ITITrumau

The ITI Library: A Treasury of Thought

The academic treasury of the ITI is its steadily growing research library. Today, more than 27,000 cataloged books and thousands of volumes of theological and philosophical scholarly journals are at the disposal of ITI faculty and students. Five years since renovating the new section of the library, it has become apparent that there is yet again a substantial need to further extend and enlarge the book holding area. In addition to the cooperation between the faculty and



the librarian, the ITI library's book collection continues to be enriched by donations from private libraries. Thanks to the recent book donation of Mrs. Radwan Riley, the minor library sections, such as art, history and modern literature, have been significantly enhanced. Many thousands of other gifted book collections remain packed in boxes until additional library space has been created. ✂



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