



Consortio

INTERNATIONALES THEOLOGISCHES INSTITUT

SUMMER 2017

The Role of Faith in Lawmaking

The Attitude of the Lawmaker

"When statesmen forsake their own private conscience for the sake of their public duties, they lead their country by a short route to chaos."

In a society where it is generally held that Church and State should be separated, as this is one of the core principles of a secular democracy, it is easy to confuse this – willingly or unwillingly – with the idea that faith should be banned entirely from public discourse and that legislators should leave their personal faith and convictions in the cloakroom of their parliamentary building. But this conception of the responsibility of the individual law maker is misguided and unfortunately widespread. Already the great politician and Saint of the sixteenth century, St. Thomas More, was aware of this dangerous trap every Christian in politics faces:

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Saint Thomas More by Hans Holbein the Younger

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Catholicism in the Modern World – Joint conference of the ITI and the Napa Institute

In the last week of April the ITI hosted the Napa Institute's European conference. The four day conference dealt with the theme of *Catholicism in Our Modern World* and consisted of talks, faith formation, and cultural excursions. Speakers included our Grand Chancellor, Cardinal Schönborn, alumna Dr Gudrun Kugler, and the American public intellectual George Weigel.

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"When statesmen forsake their own private conscience for the sake of their public duties, they lead their country by a short route to chaos."

This chaos we see all around us to-day, in our own

"There is a God, and you are not Him." countries, and on the world stage – because politicians (and many

others in positions of authority) either have no well-formed conscience or they decide – for fear or political expediency – not to act according to their conscience and faith-inspired convictions.

So here today I would first like to speak about the necessary attitude of the lawmaker, especially the one that calls himself/herself a Catholic and a Christian.

The first attitude is that of willing to be a sign of contradiction as Christ himself calls us to be – we are in this world and not of this world and thus have much higher standards, many of which are scandalous in the eyes of the world. Examples are: marital fidelity, openness to life versus abortion and the Catholic understanding of love and sexuality.

The second attitude is that of great humility under our God the Father, the Creator of the world we find ourselves in every day. There is the well-known mantra I learned as a teenager in Catechesis: *"There is a God, and you are not Him."*

And here is exactly where we humans so often go wrong, thinking or acting as if we were God – in politics, where often power



Cicero's Oration against Catiline

and possibilities are at stake, this danger is especially great, even more so when there is the desire to be reelected at all costs.

This sense of humility before God and His law first – always superseding the laws we humans make, is well expressed in Psalm 119 – it is by far the longest Psalm, with 76 verses – a prayer that praises the importance of keeping the divinely revealed law. The first strophe of this "Psalm of Law" says:

- ¹ *Happy are they whose way is blameless, who walk in the law of the LORD!*
- ² *Happy are they who observe his decrees, who seek him with all their heart,*
- ³ *and do not wrong, but walk in his ways!*
- ⁴ *You have commanded that your precepts be diligently kept.*
- ⁵ *Oh, that I might be firm in the ways of keeping your statutes!*
- ⁶ *Then should I not be put to shame, when I beheld all your commands.*
- ⁷ *I will give you thanks with an upright heart, when I have heard your just ordinances.*
- ⁸ *I will keep your statutes; do not utterly forsake me!*



In summary: walk in the way of the Lord (his law) with an upright heart (integrity) and do what is just (justice). What a powerful mission statement for a Christian in public office!

This brings me to the third attitude, which directly guides law making, God is:

The Measure of All Things

Now, you might think – this is all very nicely said, but only applicable in a limited way because this is merely a Christian concept. In fact, it is not – it is a universal concept of the created order and embraced by practically every culture or religion – except the materialistic relativist elites of the West, who are simply ignorant and blinded by the ideology of progress and choice. Let us look at some important thinkers of human history who were not Christians, to prove our point that indeed it is inscribed in Man's nature to accept God as the ultimate Measure of all things:

The great philosopher Plato, in his extensive work on *The Laws* written in the fourth century before the birth of Christ, says:

"In our view it is God who is pre-eminent-ly the 'measure of all things', much more so than any 'man' as they say."

So you see, already Plato saw the need to say the obvious in the face of men themselves wanting to be the measure of all things.

Another great thinker in the history of humankind, the Roman jurist and politician Cicero, wrote in his work *The Laws* in the first century before Christ:

"We have to obey the celestial system of the God of the transcendent power."

Now I am not well versed at all in great African thinkers of the pre-Christian ages, but knowing that God has instilled our Nature as human beings with certain truths, I am sure you would be able to quote me examples

from your great cultures and traditions. The great English writer C.S. Lewis, in his book *The Abolition of Man* did in fact list a series of ancient sayings from pre-Christian writers of very diverse African, Asian and Australian cultures that all recognize this higher order. So who are we to not recognize it either?

And finally, to conclude this point on the Measure of all things, something more from Cicero:

"For the universe obeys God; seas and lands obey the universe, and human life is subject to the decrees of Supreme law."

Thus, God alone is the measure of all things, not the lawmaker. It requires faith to accept this truth.

From the 2010 Constitution of Kenya, it can be derived clearly that the Kenyan people acknowledge God as the Measure of all things, where it says in the first and second line of the Preamble:

"We the people of Kenya – Acknowledging the supremacy of the Almighty God of all creation."

and at the end of the Preamble I love this:

"God bless Kenya"

The 2013 Zimbabwean Constitution has similar words in its Preamble, whereas the Malawian and Ugandan constitutions do not directly have such referrals.

The Four Kinds of Law

Now that we have ascertained that for law-makers, like for every human being, God is the Measure of all things – we have to look now how this will work in the practice of lawmaking.

The great Saint and Doctor of the Church, St. Thomas Aquinas, in his work the *Summa*

God alone is the Measure of all things, not the lawmaker. It requires faith to accept this truth.

Theologica describes four kinds of law:

First, there is the **Eternal law**:

As Christians we believe that our God is a God of reason, which means he acts according to reason that is attainable for us humans. For example, God would never do what is evil or act against his own commandments. The God-the-Father became man versus the remote King and Lord.

Thus, as St. Thomas says (Q. 91), “*the whole community of the universe is governed by Divine Reason.*”

Our God is a God of reason, which means he acts according to reason that is attainable for us humans. For example, God would never do what is evil or act against his own commandments.

And since the Divine is not subject to time but in fact eternal, we speak of this Divine Reason that governs our universe as the “Eternal law”, the distinction between good and evil being the most important of the law. The Eternal law is “*ordained by God to the government of things foreknown by Him.*”

Second, there is the **Natural law**:

The Natural law is the participation of us human beings, through reason, in the eternal law; or as St. Paul says it, it is God’s law written in our heart and thus accessible and understandable for us. “*Natural reason, whereby we discern what is good and what is evil, which is the function of the natural law, is nothing else than an imprint on us of the Divine light.*”, says St. Thomas. Or to put it in the words of the great Roman jurist Cicero: “*Law is the highest reason, implanted in Nature, which commands what ought to be done and forbids the opposite.*”

Through natural law we can discern between good and evil in the realities of life; for example, that the innocent not be killed, or that we do not steal or that corruption is wrong.

Third, there is the **human law**:

The human law, St. Thomas says, is the “*more*

particular determination of certain matters” – where the natural law provides the foundational principles rooted in the eternal – unchangeable – law, the human law “*proceeds from principles to conclusions*” in specific cases that need detailed regulation. For example, the Natural law prescribes that marriage is between one man and one woman – an unchangeable principle rooted in God’s eternal law –, and now the human law stipulates the practical consequences of this principle.

This means that a human law that violates these principles – like the laws in many countries in the West on allowing gay couples to “marry” – are in fact contrary to God’s law, therefore unjust, and in the words of St. Augustine “*not a law at all*”. Citizens are thus not bound by such laws, since they are unjust. Again, the great Doctor of the Church, St. Thomas Aquinas, has an important warning for us lest we think that mere human reason can change principles of nature, which our relativist friends seem to want to do:

“Human reason is not, of itself, the rule of things: but the principles impressed on it by nature, are general rules and measures of all things relating to human conduct (...).”

The human law is therefore bound to human nature.

Fourth, the **Divine law**:

One could easily ask the question why, after the three sources of law just discussed, we would still need a Divine law?

St. Thomas explains that in spite of natural and human law, we need Divine law because the former cannot sufficiently direct our interior acts, or punish or forbid all that is evil – this is the reason why we have the 10 commandments and that which Christ presents us in the Gospels, for example Jesus telling us men that even when we “only” look with lustful eyes at another woman, we already





U.S. Capitol

commit the sin of adultery.

As you see, lawmaking is, before we even speak about parliamentary majorities and politics, first of all the discernment of core principles – especially for those of us that call themselves followers of Christ. Africa should not fall for the same error much of the West has fallen into: to consider law-making merely a matter of majority – making and political deal – making.

The Principle of Justice

When we speak about justice, or seek justice, there is a fundamental principle we have to obey always, since often we fall into the trap of what I call the “totalitarianism of feelings”. Already Cicero recognized that right is not based on Man’s opinions, but upon Nature.

“Nature is the source of Justice.”

Here we come to one of the greatest challenges of our times in legal and political discourse, where the relativistic idea has taken hold that there is no one truth and where subjectivity rather than objectivity decides on right and wrong. Yet this leads to our passing feelings and preferences ruling

society – as we see all around us – rather than to seek objective justice.

An example: The ongoing debate internationally on the perceived “right to abortion”, and the scandalous way in which Western donor countries are trying to force this upon African nations, completely leaves out the objective norm of justice. The one-sided “right to choose” of a woman to have an abortion, argued as a matter of “justice,” completely ignores the fundamental idea of justice that Aristotle already understood, namely that it gives each person its due – in the case of abortion, there can never be objective justice, because the right of the innocent, voiceless, human being is completely ignored, simply killed “safely” instead (“safe abortion”, as if the killing of an innocent human being could ever be a “safe procedure”).

Recently, a friend of ours, Obianuju Ekeocha from Nigeria and President of Culture of Life Africa, put it very well when she presented a video exposing the aggressive promotion of abortion by Western donor countries in Africa, although over eighty percent of Africans oppose this killing practice.

Uju, well aware of what justice entails, says:

“What is actually most disheartening is that these Western countries have not even thought of asking the Africans what they want!”

Here we see a clear example of the distortion of justice: outside powers are putting pressure to kill innocent human life, which in itself is bad enough, and all the while they are not asking the women involved what it is they think. The principle of justice, which entails giving everyone his due, means in practice that it can never be just to kill an innocent human life simply because another human being with more power has the choice to do so – which is what abortion

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protagonists argue. If we would consistently follow that line of reasoning and act upon it, how bloody would our world be, even more so than it is already today?

Let us come back to the objective norm, the unchangeable principle of justice. Back to St. Thomas Aquinas, who says (Q. 96, 4):

“Laws formed by men are either just or unjust. If they be just, they have the power of binding in conscience, from the eternal law whence they are derived ...”

So, let us delve deeper into understanding how we can apply this principle of justice to the daily realities of law making. First, no political authority, not even by majority vote or a court ruling, can impose an obligation on the citizen where it is not already latent in the nature of things; this means, in the words of Cicero, that *“the nature of justice must be sought in the Nature of Man.”*

What does this mean? Let us come back to our earlier example – as it is the defining issue of our times. It is in the Nature of Man to have the desire to procreate, to form new life, and to cherish it – look

It is in the Nature of Man to have the desire to procreate, to form new life, and to cherish it – look at how we humans receive the birth of a child!

at how we humans receive the birth of a child! It is also in the nature, the reality of our bodies, that we find the signs of the created order: the woman’s body has a womb and a most intricate and perfect system to receive and nurture life. Man and woman each have their physical and emotional contributions to human fertility.

So any law that deals with the human being has to reflect and respect this life-giving reality in order for it to be a just law that can bind us in conscience. Since our nature as man and woman is life giving, any law that aims at life ending or life preventing in this realm is *per definition*

unjust and thus not binding.

So what are the criteria for a just law, what is the principle of justice? St. Thomas Aquinas again: – A law is just when:

1. It is ordained to the common good, the human good
2. It does not exceed the power of the law giver, nor opposes Divine law
3. It imposes proportionate burdens

The great Saints and lawyers of the Church – St. Thomas Aquinas, St. Augustine, St. Thomas More, are very clear on the consequences of these principles of justice:

“A law that is not just, seems to be no law at all.”¹

And those laws of this kind, especially against Divine law, must never be observed because Scripture tells us in the Acts of the Apostles (V,29): *“We ought to obey God rather than man.”* (St. Paul).²

The principle of justice then, is intrinsically linked to the Divine law and the Natural law and cannot oppose these. If they do, no Catholic lawmaker can abide by such laws. Examples are: life, marriage, family, religious freedom.

This concept of justice has existed throughout the ages and has not changed either, because it is rooted in human nature. One of the most important legal texts in human history, and still the basis for many legal systems around the world, the Corpus Iuris Civilis, promulgated by the Roman Emperor Justinianus in the year 533, and which covered a world empire, including parts of Africa, says:

“Justice is the constant and perpetual will to render everyone his due” (...)

“The maxims of law are these: to live honestly, to hurt no one, to give everyone his due.”



The Role of the Catholic Lawmaker

We return now to where we started – what is the role of the Catholic lawmaker today, what should be his or her attitude, especially in a world of politics that is often so far distanced from the teaching of Christ – both in lifestyle and policies? To answer this question, I would like to guide you through what I consider one of the most important texts written on law making today, by the great Pope Emeritus Benedict XVI. It is a speech he gave in the German parliament in Berlin on 22 September 2011. He says:

“To serve right and to fight against the dominion of wrong is and remains the fundamental task of the politician.”

This is why your role is first of all a vocation to serve justice rooted in God’s love and mercy. The battle cry of the Catholic politician therefore is:

“Deus lo vult” (“God wills it”)

He wants you to do your public duty guided by the Gospel virtues of faith, hope and love – to do justice and fight injustice with this trinity of virtues always guiding you. Let us explore this thought a little further; how is the Catholic lawmaker to proceed in today’s world of politics, national and international?

First, by living the virtues, the Gospel virtues (I already mentioned): faith, hope and love, and the virtue of justice – in every aspect of family, social and political life, whereby we strive to be one virtuous person in all areas of life. Pope Benedict calls this the unity of life in Christ, informing all we do. Before true justice as a legal principle and reality can exist in our communities, our nations, and in the world, it first needs to be lived by each one of us in person everyday as a virtue that grows with practice and years. Justice has to become a habit in us, enabling us to voluntarily, and from our most inner heart, do good and oppose evil – whether it be the small sin or the

large crime.

As my extensive historic research in the area of crimes against humanity has shown overwhelmingly, the great atrocities and genocides of the twentieth century were not committed by the inhuman monsters we all too often want to make ourselves believe were the sole perpetrators. No, they were mostly committed by ordinary men and women who actually believed they were doing the right thing. For example, the Rwandan genocide bears much resemblance to the Bosnian genocide – taking place around the same time in Africa and Europe – in that the ordinary people doing the bloodletting and cheered on by their political leaders felt perfectly justified to do so or at least thought they had no other choice. Why?

Because justice in and among the nations



Pope Benedict XVI - credit: Austria Presse Agentur

can only exist when it is lived first and foremost as a daily personal virtue by all, from the mighty politician to the simple farmer – each being capable to be a Saint or a perpetrator. As Christians, of course, we are called to be saints – whether a farmer or politician. The virtue of justice thus requires from the lawmaker the (other virtue) of courage to always engage in proper discernment of his or her actions in light of what is objectively the good that is sought or the evil to be opposed. However, how does one attain knowledge of the virtues? As we discussed

before, and knowing that they are inherent in human nature, we have to, so to say, bring them out into the open – first through a life in Christ and then through the constant formation of our conscience, by prayer, study and discussion, allowing us to grow in knowledge and understanding.



Christiaan Alting von Geusau addressing the African chapter of the International Catholic Legislators Network.

nature and reason, which naturally presupposes that both spheres are rooted in the creative reason of God."

In short, when we let nature and reason speak, we let God speak, who himself created it in us. God's order is thus not imposed from the

Second, by using our public office as Christians to do what has been done by our brethren before us – to *humanize* law. What does it mean to humanize law? Here it is important to look further back in history because there we can see how Christianity has been the constant force for humanizing law. If we look at the stories in the Old Testament, we can see the reality of human laws and human traditions at work. For example, there is the account of Jesus referring in the Gospel to the divorce practice under Moses as a law only in place because of the harshness of people's hearts - but that God had willed this differently. Christ, in the area of marriage law, brought a *humaniza-*

outside, but directs the human being from his inner sanctuary³, from the heart, which is why justice needs to be lived as a virtue first before it can be applied in law-making and lead to humanized laws. Also the Christian virtues of faith, hope and love (charity) need to be lived by each one of us first, in order that justice may be lived and applied.

The role of the Catholic lawmaker – the role of faith in lawmaking, is thus first and foremost a constant personal conversion, striving to live a virtuous life every day in order that our hearts and minds become aware of how we should serve the Common Good and administer justice and charity. Again, in conclusion; Benedict XVI:

Because justice in and among the nations can only exist when it is lived first and foremost as a daily personal virtue by all, from the mighty politician to the simple farmer – each being capable to be a Saint or a perpetrator.

tion by establishing the sacramental marriage between a man and a woman to last for life. This underpins laws on marriage around the world still today – despite many efforts to undo it. What Catholics can and should do in elected office is what Jesus did: to humanize man-made laws by bringing them in synergy with the Natural law, which is in fact a moral law reflecting God's plan with humanity. Here Pope Benedict says:

"Unlike other great religions, Christianity has never proposed a revealed law to the State and to society, that is to say a juridical order derived from revelation. Instead, it has pointed to

"there is ultimately nothing else we could wish for but a listening heart, the capacity to discern between good and evil, and thus to establish true law, to serve justice and peace." ✂

This talk was given by Christiaan Alting von Geusau at the occasion of the founding of the African Chapter of the International Catholic Legislators Network (ICLN), Nairobi, 9 March 2017. Dr. Christiaan Alting von Geusau is Rector of the ITI, President of the ICLN and professor of law and Christian education.

Notes

1. Saint Augustine, On Free Choice of Will, translated by Benjamin and Hackstaff, New York/London 1964, p. 11
2. Thomas Aquinas, Treatise on Law (Summa Theologica, Questions 90-97), Regnery Gateway, Washington D.C. 1991, Q 96,4, pp. 96-97
3. F.A.M Alting von Geusau, Neither Justice Nor Order, Wolf Legal Publishers, Oosterwijk 2015, p. 27



Catholicism in the Modern World

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The many talks highlighted challenges to the faith and ways in which these challenges are and can be met. The talks and cultural trips emphasized the foundational and nourishing nature of the faith on Western culture.

In the keynote speech, His Eminence, Cardinal Schönborn, spoke of the beautiful resource we have at our disposal in the *Catechism*. Knowledge of the Church's teaching is an essential part of a well formed faith. His Eminence argued that the *Catechism* is not a text of theological opinion or speculative enquiry but is the Church's considered teaching. He spoke about the context of the *Catechism*, and his own role alongside that of the then Cardinal Ratzinger in its production. He noted that knowledge of the tenants and teachings of the faith is, however, not the first step towards faith. This can only come from the personal encounter of God which engenders an attitude of faith. Once this attitude is present we have the duty to become informed – and it is the *Catechism* which puts us on the right footing, clarifying the foundations.

George Weigel followed the Cardinal and argued that 'the Church must rediscover itself as a missionary enterprise' and prompted us that our baptism is a commission and that we should all remember our baptism date and celebrate it annually, as a reminder of our commission by Christ.

Father Federico Colautti, an Argentinian priest and professor at the ITI, unpacked Pope Francis' thought, seeing in it four core principles: the priorities of time over space, of unity over conflict, of reality over ideas, and the principle of the whole being greater than its parts.

Gudrun Kugler and Paul Coleman emphasised how the Christian grounding to our culture, society, and law is under attack in the political and legal spheres whilst

Manuel Baghdi and Kent Hill spoke on how the influx and influences of non-Christian thought and culture poses its own challenges.

Our President, Dr. Christiaan Alting von Geusau, addressed the conference on the question "Human Rights: Principles or Preferences?" He unpacked the, often obscured, meaning of "equality" and showed that rights based

on preferences lead to barbarism and the support not of the weak but of the politically strong who are able to impose their own grammar of preference and thus self-serving laws. He spoke of "human rights" as acting for the common good and being "conducive to the dignity of the individual human being."

The conference participants went on cultural excursions to the abbeys of Heiligenkreuz and Melk. They also had tours of the Schönbrunn Palace, and both the Kunsthistorisches Museum and Albertina. They were able to join the whole ITI community for the Divine Liturgy, celebrated by Bishop Borys Gudziak.

All the lectures may be obtained in print and will be made available in audio or video through our website and YouTube Channel ✂



George Weigel



Cardinal Christoph Schönborn and Timothy R. Busch

Knowledge of the Church's teaching is an essential part of a well formed faith.... the *Catechism* is not a text of theological opinion or speculative enquiry but is the Church's considered teaching...

Graduation 2017



From left – clockwise: ITI graduate and Deacon Slava Sinitsin carries the Gospel at the graduation Mass, graduates, family and friends in the new Allan and Radwan Riley Hall, the student quartet, ITI Chaplain Fr. Juraj Terek takes the oath of fidelity from the graduates, graduates standing for the profession of faith, Fr. Johannes Cornides receives his doctoral degree from Cardinal Schönborn, ITI Grand Chancellor with Rector, Dean, faculty and graduates in front of the ITI main building, Studium Generale graduates process to the Hall for the



graduation ceremony, procession from the parish church of Trumau to Schloss Trumau, Cardinal Schönborn hands STM graduate Zbigniew Zdziarski from Australia his degree, Yunli Pan receives his MMF degree, Cardinal Schönborn presents Miriam Aschenbrenner with her Studium Generale certificate, Studium generale graduates, Grand Chancellor Cardinal Schönborn addresses faculty, graduates, students and guests.

2017 Graduate Profiles

The ITI was founded by Pope Saint John Paul II in 1996 to be a formation center for future leaders in Church and society. Our 2017 graduates are an inspiring example of how their studies at the ITI prepare them for indeed playing such a vital role in the world as joyful Christians. Below you will find their personal stories and future plans as they go out into the world:

Doctoral Program in Theology (STD)

Fr. Johannes Cornides, Austria



Fr. Johannes will continue his service as a priest of the Community of the Beatitudes and parish priest of the Maria Langegg shrine in Lower Austria.

Licentiate in Theology Program (STL)

Alexander Dul'a, Slovakia



Deacon Alexander came to the ITI to study theology on a deeper level and to study Theology of the Body. This summer he will help paint a chapel in a family crisis center in Slovakia and afterwards help to begin a mission for Slovak Greek Catholics in his home country.

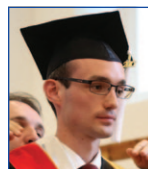
Rev. Mykhaylo Plets, Ukraine



Father Plets spent five years as a parish priest in a village in Ukraine. He came to the ITI to gain experience and further his education. He plans to continue research in pastoral theology and doing pastoral work for the good of the Church.

Master in Theology Program (STM)

Martin Bürger, from Germany



Upon leaving school, Martin studied Law and Political Science, before his “thirst for truth” led him to apply for studies at the ITI. Martin first entered the *Studium Generale* program and graduated from there six years ago, before entering the STM program, which he completed with great success. Martin’s thesis was a study of the Good Friday liturgy in the ordinary and extraordinary forms of the Roman Rite. His time at the ITI culminates in a happy crescendo, as he married his fiancée and fellow graduate Galilee Riggio two days after graduation.

Sean McGee, from Ireland



Sean studied and worked in the area of finance before coming to the ITI, whereupon he entered our MMF program, graduating four years ago. His desire to study St Thomas Aquinas led him to enter the STM program, which he has completed with a thesis on the Kingship of Christ over Church and State. Sean now plans to return to his native Ireland where he will continue working in Finance and Accounting whilst volunteering in a parish.

Josip Vrsaljko, Croatia.



Josip chose to study at the ITI in light of the source-based and pedagogical seminar method of the institute (his prior theological studies were based upon secondary sources). He now plans to enrol in the systematic theology doctoral program at the University of Zagreb, Croatia, whilst working as an assistant at the University of Zadar in its Theological-Catechetical department. He will also help run the family business of producing wine and olive oil. Josip’s thesis was a study of the Church as Christ’s Body and Bride.

Indre Zapolskyte, Lithuania.



Indre graduated from the MMF program before entering the STM program five years ago. Indre's future plans have been expressed by her in her own words: *"I am*

planning to work as a catechist and a religion teacher in Vilnius, the capital of my homeland. In that way I am hoping to share what I have learned and experienced at the ITI and to contribute to the spread of knowledge of and love for God, which, as I am firmly convinced, is what opens the doors to true happiness of man and fulfils his deepest desires. I wish to share the joy of life in God with others so that they may find complete joy in Him as well."

Indre wrote her thesis on the way in which the supernatural love of charity presupposes and perfects natural love, according to St Thomas Aquinas.

Zbigniew Zdziarski, Australia.



Zbigniew ('Ziggy') came to the ITI with a doctorate in computer science and pursued theological studies at the ITI due to his desire to study especially the writings of

St Thomas Aquinas. Ziggy is returning to Australia in order to join the Australian Defence Force part time where he will be trying to join the Special Forces. He will be undertaking, part time, a theology Licentiate degree (STL) at the Catholic Institute of Sydney, in which he plans to continue his research into the negative effects of technology on our relationship with God.

Masters of Marriage and Family Studies (MMF)

Giedre Guzikauskaite, Lithuania



Giedre finished a Bachelor and Master degree in Education prior to coming to the ITI. Here she desired to critically evaluate the current challenges to marriage,

find out the Biblical understanding of human sexuality, and to learn more about the psychology of the family. She has great appreciation for her professors, her classes, and her class-

mates and plans to be a religion teacher in Lithuania.

Magdalena Kopkasova, Slovakia



Magdalena lived and worked at a retreat house for families where she supported the facilitation of retreats and was responsible for a ministry supporting divorced Catholics in Slovakia, including developing a webpage. She came to the ITI to deepen her knowledge about marriage and family so she will be better able to continue her ministry to married couples, families, and those who experience divorce. She is relishing her time as a new mom of Esther and will continue her maternity leave. At the ITI, she enjoyed living together as a community and the seminar method of teaching, which gave the opportunity to read and discuss Sacred Scripture and direct teachings of the Catholic Church.

Pavol Kuljovsky, Slovakia



Prior to the ITI, Pavol studied law and worked as a lawyer for two years at the Ministry of Justice of the Slovak Republic. He desired to obtain a more comprehensive

and deeper understanding of marriage as a state of life and prepare himself to assist the Church in this area. At the ITI, Pavol likes that marriage is not just some theoretical knowledge, but goes deeper into the human heart, forming a person's character, which he could personally experience. Striving to be a good husband and father, he will remain in the ITI community one more year while his wife, Magdalena, finishes her MMF degree with the hope of finding meaningful work back in Slovakia connecting his studies of law with marriage and family. A deep desire is to change the contraceptive mentality among Slovak Catholics and how to minimize the problem.

Yunli Pan, China



Yunli, or Francis (as many of us know him), studied Chinese literature and philology before arriving at the ITI where he appreciated being immersed in a

Catholic Environment. He came to the ITI “to have wisdom and to have his wisdom teeth removed.” His future plans include studying law.

Oksana Plets, Ukraine



Oksana taught catechesis in a parish and worked in a center supporting persons with mental disabilities prior to coming to the ITI with her husband, Fr. Mykhaylo, a byzantine rite priest, who was working on his Licentiate. After graduation, she hopes to work for the Church, participate in the communities, “Faith and Light” and “L’Arche,” and develop a program about human dignity based on the materials she studied at the ITI.

Galilee Riggio, USA



Galilee came to ITI from Christendom College to study marriage and family. She has enjoyed the opportunity to travel, meet people and learn from excellent teachers. On 12 June 2017, two days after graduation, she married ITI graduate, Martin Burger.

Veronika Sidarenia, Belarus



Veronika studied for a year at the Language and Catechetical Institute in Gaming. Wanting to develop a deeper relationship with God and being inspired to study marriage and family from a Catholic perspective, she came to the ITI where she likes best “all the people here who make this place very precious to my heart.” In the future she hopes to assist her diocese in the sphere of Marriage and Family by helping to prepare couples for the sacrament of marriage and giving talks to young people on premarital chastity.

Melissa Steele, USA

Melissa, desiring to enrich her spiritual life and deepen her knowledge about Catholic marriage and family life, enrolled at the ITI as well when her husband, Andrew joined the STM program. Melissa enjoyed the community life and opportunities for

spiritual growth, including participation in the Eastern liturgies and the ability to travel to European pilgrimage and historical sites. She plans to continue raising and home-schooling her four boys as a profession and is involved in initiating a Marriage and Family resource institute in her parish in where she sings sacred music.

Studium Generale (SG)

Miriam Aschenbrenner, Germany



After graduating from high school in Kleve, Germany, and spending the summer volunteering in the education of minor refugees in her hometown, Miriam came to the ITI for formation in theology with the bonus of taking liberal arts classes. Being a young Catholic witnessing “so many other young Catholics living a vivid faith,” as well as the international community and getting to know Eastern Catholics has made this an unforgettable year. Miriam plans to study law next year in Germany.

Aurelia Colvis, USA (Missouri)



Aurelia, after spending a year on campus while her father took classes and wanting to have a foundation in introductory Catholic studies, decided to join him becoming ITI’s youngest student. She returns to the United States this summer and plans to pursue a degree in nursing. During her time at the ITI she “enjoyed meeting people from around the world”.

Assunta Gappmaier, Austria



Assunta came to the ITI from high school to gain a better theological and philosophical foundation. She enjoyed broadening her horizons by being able to take a wide range of various subjects and living in a Christian community where you are able to freely develop and live one’s faith while deepening one’s relationship with God. Assunta plans to study medicine where she can apply her understanding of human dignity

and morality when treating her patients.

Laura Henckel von Donnersmarck, Austria



Laura took a gap year at the ITI after high school to discover what she wanted to do. During this year she liked learning about her faith and plans to study literature in England next year.

Rose Quackenbush, USA



Rose joined her parents and some of her siblings when her father came to teach for a year at the ITI, and having just finished high school became interested in the Studium Generale program. She enjoyed being able to study God in a place where He became visible not only in the texts she read but also in the people surrounding her and the beauty of the created world. She also loved the proximity to the Byzantine Rite and hopes to return to the ITI this fall to pursue a Master of Sacred Theology.

Nikolaus Reppen, Germany



Coming directly from high school, Nikolaus came to the ITI to learn more about and grow in faith, to discern his goals in life, to improve his English skills, and to participate in the Heiligenkreuz SG program. Nikolaus found the ITI community a fantastic way to study theology and at the same time participate in rich religious programs during free time. He hopes to study medicine in Germany or Austria.

Johannes Salm-Reifferscheidt, Austria



Following a year in the Austrian army, Johannes came to the ITI motivated by the possibility to take courses at Heiligenkreuz, to gain a deeper knowledge of his faith, a better understanding of the moral teachings of the Catholic Church, and to get to know people from other continents who share his beliefs. He thoroughly enjoyed the Socratic method of teaching and the community life on campus. Johannes plans to study

law at the University of Vienna this fall.

Clara van Ittersum, Netherlands



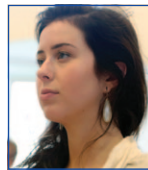
Clara primarily studied the sciences in high school and will work toward a degree in Applied Mathematics at the Technical University in Delft, Netherlands this fall. She took a gap year at the ITI to obtain fuller knowledge of her faith and tools to explain our beliefs to others, and to get in touch with good Catholic writers and books for self-study while at University, generally a very secular environment. She appreciated the diversity of readings from different writers, some of which “were absolutely enlightening.” She also greatly appreciated the explanation and clarification of words used in the Bible during Sacred Scripture and the Greek Reading classes.

Grace Wilgus, USA



Grace worked part-time as a violin teacher and full-time at a Credit Union prior to giving this year at the ITI “back to God in gratitude for His awesome Mercy” with the hope of deepening her knowledge of the faith. She liked best the community and the Institute’s dedication to academic excellence and its genuine devotion to the magisterium of the Catholic Church. Grace plans to continue studying Law, especially with topics related to Right to Life, Bioethics, and Protecting Marriage in the United States.

Alexandrya Pouliot, USA



After a year at Belmont Abbey College in the USA, Lex came to the ITI to learn more about her faith and discern where she would complete her studies. She will continue her education at Jagiellonian University in Krakow, Poland, working toward a degree in European studies. Besides interaction with international students, she enjoyed the anthropology and fine arts and music classes here at the ITI. This summer Lex will participate in a mission trip in India before interning with Colorado Senator Cory Gardner. ✂

ITI Alumni News

Building upon the intellectual and spiritual formation they received, ITI graduates have been going on their life missions to serve the Church and the world. Their ecclesiastical and civic engagement in the life of the communities they live in has been marked by great value and importance. Some of their hard work, academic achievements and personal attainments, as of the last two years, are being honored and presented here:

Pictured top to bottom: Prof. Dr. Habil. Eugenijus Danilevicius; Scott Hefelfinger; Br. Ionut Gotia; Dr. John Joy and his wife and child; Dr. Stephan Kampowski.

Prof. Dr. Habil. Eugenijus Danilevicius (MTS 2000), being the Head of the Department of Religious Studies at the Faculty of Catholic Theology of the Vytautas Magnus University in Kaunas, Lithuania, administered two new study programs of religious education in 2015.

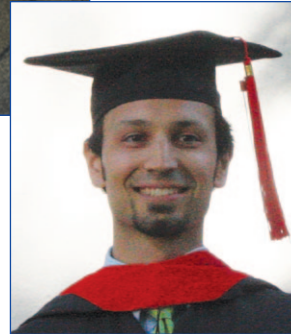
Fr. Niccolo Florencio (STM 2015) currently works as Director of Campus Ministry at the St. Joseph College, a catholic school of the Calbayog Diocese, Philippines, with an enrolment of about 5000 students. In July 2016, he resigned from Vice-Rectorship at the Pope Paul VI Seminary in Asuncion, Maa-sin and immediately assumed the role of its Spiritual Director.

Br. Ionut Gotia (STM 2003, STL 2005) received the diaconal ordination on January 15, 2017 in Madrid, Spain.

Scott Hefelfinger (STM 2008, STL 2011) has accepted a position as Assistant Professor of Theology at the Augustine Institute in Denver, Colorado and will start teaching there for the fall semester 2017. Towards the end of this year he will have a book translation coming out from CUA Press, entitled *A Gift of Presence: The Theology and Poetry of the Eucharist in Thomas Aquinas* by Jan-Heiner Tück, translated by Scott G. Hefelfinger, with a foreword by Bruce D. Marshall. Defense of his doctoral dissertation should take place at the end of this summer.

Dr. John Joy (STM 2010, STL 2012) received a position of Coordinator of Marriage and Family Ministries for the Diocese of Madison, Wisconsin in October 2016. In May 2017 he successfully defended his doctoral dissertation in theology at the University of Fribourg, Switzerland.

A new book by **Dr. Stephan Kampowski** (STL 2000) *Famiglie diverse: espressioni imperfette dello stesso ideale?* was published by Cantagalli, Siena, 2015. The same year its German version *Familienmodelle in der Diskussion: unvollkommene Ausdrücke desselben Ideals?* came out from Grignion Verlag, Altötting. Together with his two colleagues, he published the handbook *Amoris Laetitia. Accompagnare, discernere, integrare. Vademecum per una nuova*



ITI graduates have been going on their life missions to serve the Church and the world. Their ecclesiastical and civic engagement in the life of the communities they live in has been marked by great value and importance.

pastorale familiar by Cantagalli, Siena, 2016. It has been translated into various different languages.

Katarina Kostyalova (MMF 2015) started a *Catechesis of the Good Shepherd* Program in Slovakia in 2016. She is a full time Catechist for children and Formation Leader for adults. During the last year more than 60 children and 200 adults participated in her courses.



Dr. Gudrun Kugler (MTS 1999) started her work as Member of the Vienna Regional Parliament on November 24, 2015. She has successfully worked towards a greater protection of the human person. She will run for the Austrian Federal Parliament during the national elections in October 2017. For further information check her website www.gudrunkugler.at.



Marija Magdic (STM 2008) works as Program Coordinator of the first Catholic Family Center in the diocese of Murska Sobota in Slovenia. October 10, 2015 she married Kristijan Belcl.



Andrej Makovnik (MMF 2014) made the profession of first vows on November 1, 2015 in Spain. He became a part of the religious institute *The Disciples of the Hearts of Jesus and Mary*.



Patrick Miral (MTS 2007) has been serving as Pastoral Associate at St. Theresa's Catholic Church in Houston, Texas since June 2015.

He oversees all the marriage preparations, funerals, social services and interfaith activities.



Deacon **Lukas Mitro** (STM 2013) was ordained to the priesthood on August 15, 2015. On March 1, 2017 the Board of Trustees of the Social Center DORKA (Family Recovery House)

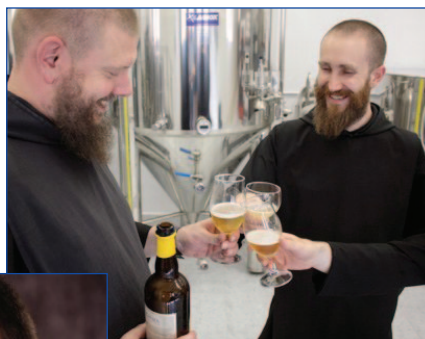
in Prešov, Slovakia appointed him as its Executive Director. Currently he is responsible for supporting families, but also helping single parents in bringing up their children.



Fr. **Benedict Nivakoff, O.S.B.** (STM 2008) was appointed the new Prior for the Benedictine

Monks in Norcia, Italy on November 22, 2016. The new mission and work was entrusted to him shortly after the devastating earthquake in Norcia on October 30, 2016.

Among a few buildings of the monastic property left standing was a small brewery, now the hope for the renewal of the entire monastery complex.



Fr. Benedict Nivakoff, O.S.B. (STM 2008) was appointed the new Prior for the Benedictine Monks in Norcia, Italy on November 22, 2016.

Pictured top to bottom; Katarina Kostyalova; Patrick Miral; The Gudrun family; Deacon Lukas Mitro; Marija Magdic; Fr. Benedict Nivakoff, O.S.B.; and Andrej Makovnik.

Mary and **Zygmunt Rakowicz** (MMF 2016) have returned to the United Kingdom and are now actively involved in the revival of England's National Shrine of Our Lady in Walsingham. Zygmunt has been made Director of Evangelization and also Director of Finance. In collaboration with other Catholic organizations, they are giving talks, organizing retreats and pilgrimages, above all running the Shrine.

Pictured top to bottom; Mary and Zygmunt Rakowicz; Florian Vorisek; Monica Rapeanu; ITI students celebrating a birthday; Deacon Reginald (Ryan) Wolford, O.P.; Tyler Worthy.

Monica Rapeanu (STM 2001, STL 2003) serves the Church and the New Evangelization as Teacher/Lecturer, Speaker, Evangelist, Catechist, Youth Leader, Editor, Translator, Writer, Volunteer, Event Organizer and Coordinator. Having joined the Lay Dominicans, she has been contributing to the life of the Irish Dominican

Province and therefore of the Order of Preachers. She had articles published in the theological journal "Doctrine and Life" published by Dominican Publications, Dublin, Ireland, and a chapter on *Redemptoris Mater* entitled *Behold Your Mother* in a book celebrating the canonization of John Paul II: *Access All Areas – JP II - The Thought of the Saint*, edited by Fr. John Harris OP and published by **One by One Press**, Cork, Ireland, 2014.

In April 2015 **Chiara van Voorst tot Voorst** (SG 2014) started the project *Pure Womanhood* to encourage young women in the Netherlands to discover the beauty of being a woman and living the life of true Daughters of God. www.purewomanhood.nl.

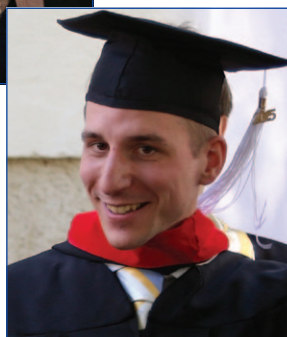
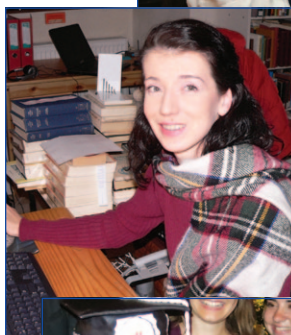
Ondrej Vlcek (STM 2016) started his own blog (<https://rozmyslajmespolu.com>) in May 2016, publishing translations of Church documents and St. Thomas Aquinas' works that have never been translated into the Slovak language.

Florian Vorisek (STM 2015) has been working as Editor for theological broadcasts and broadcasts for children, but also as a Radio Speaker at the Catholic Radio Station "Radio Maria Austria" (www.radiomaria.at) since September 2016. This

unique Catholic Radio Station is part of the *World Family of Radio Maria* with radio stations in more than 50 countries on all continents.

Deacon **Reginald (Ryan) Wolford**, O.P. (STM 2004) was ordained to the priesthood on October 1, 2016 and serves the Church in Bloomington, Indiana, USA.

Tyler Worthy (STM 2015) currently teaches History and Apologetics at Holy Family Academy in Manchester, New Hampshire. On April 8, 2017 he published the shortened form of his thesis *The Imperishable Crown: Martyrdom as the Fulfillment of the Baptismal Call* in the *Homilectic & Pastoral Review*: <http://www.hprweb.com/2017/04/the-imperishable-crown/>.





Meixia Zhang (STM 2015) received the habit of the Monastic Family of Bethlehem near Salzburg, Austria in June 2015.

Dr. **Mark J. Zia** (STL 2001) has been promoted to the rank of full professor of Sacred Theology at

Benedictine College in Atchison, Kansas and published his third book entitled *"The Enduring Faith and Timeless Truths of Fulton J. Sheen"* in 2015. He is a perpetual member of the Fellowship of Catholic Scholars and actively teaches candidates for the permanent diaconate throughout the United States.



Marriages and Ordinations - Recent and Upcoming

Benita Sczaniecka (MTS 2004) married **Brian Wojciechowski** on August 22, 2015.

Selene Viens (STM 2012) married **James Pride** on May 7, 2016.

Marguerite Nemeth (STM 2015) and **Travis Dziad** (STM 2015) got married on July 9, 2016.

Georgia Owen (STM 2016) and **Ondrej Vlcek** (STM 2016) got married on July 16, 2016.

Martin Bürger (SG 2012, STM 2017) and **Galilee Riggio** (MMF 2017) got married June 12, 2017.

Halyna Deva and **Roman Kuzytskyy** (both MMF 2013) got engaged on January 22, 2017.

Elijah White (STM 2009) got engaged to **Danielle Dellino**, May 2017.

Kathleen Harrison (STM 2014) got engaged to **Keith Kennedy** on May 27, 2017.

Bernadette Bartosch, Sister Josefa Maria of the Holy Church (STM 2011) will make her Solemn Profession on August 6, 2017, Carmel Convent in Graz, Austria.

Briege Daly (STM 2015) and **Sebastian Khuen** (SG 2015) will get married on August 12, 2017.

Deacon **Mihai Groza** (STL 2014, MMF 2016) will receive the priestly ordination on August 15, 2017. ✂

Trumau Houses Catholic High School

In July 2016 the Board of Trustees of the ITI, with the strong support of the Grand Chancellor of the ITI, Cardinal Schönborn, agreed to rent out long-term, starting September 2017, the unused campus building, referred to as the "Hofrichterhaus" (the local courthouse until the nineteenth century), to the Catholic High School (Gymnasium) "Schola Thomas Morus" that was founded in 2013 by a number of people associated with the ITI.

The new school building will be completed in two phases, financed entirely by donors of Schola Thomas Morus, comprising of eleven classrooms, offices, mensa facilities and all spaces that are needed for a second-

ary school, including a generous outside sports facility.

Schola Thomas Morus is a fully independent private Catholic school in the classical liberal arts tradition. Many children of ITI families also attend the school that is currently located in Baden bei Wien. The Schola Thomas Morus urgently needed a new location due to its fast growth in student numbers. Children from the whole metropolitan area of Vienna attend the school, some traveling as much as three hours a day to be able to attend the school. For more information visit www.scholathomasmorus.at



Twenty Years ITI: Celebratory Week of the Catholic Church

Over 300 guests from around the world came to Trumau September 30 – October 1, 2016; Cardinal Schönborn called the founding of the ITI in 1996 by Pope St. John Paul II visionary.

The Consecration of the new Byzantine Chapel on September 30, 2016, presided over by Bishop Boris Gudziak and three other Greek-catholic bishops, the Pontifical Mass celebrated by Cardinal Christoph Schönborn on October 1, 2016, in the newly consecrated chapel, and the surprise musical performance by the KisiKids at the opening of the Dies natalis ceremony were a joyful reminder of the richness of the Church's liturgical and spiritual diversity in unity. This has always been a hallmark of the ITI and its unique campus life. It is also what was celebrated commemorating twenty years since the founding of the ITI by Pope St. John Paul II on October 1, 1996, the Feast of St. Therese of Lisieux.

In his words of welcome Cardinal Christoph Schönborn, Grand Chancellor of the ITI since its foundation, looked back upon twenty years in which he himself received so much from the existence of the ITI and the many friendships he gained from it. Dr. Jörg Splett, the keynote speaker during the Dies natalis ceremony and a highly distinguished professor from Germany, spoke about wisdom and truth and how it is the task of academic formation (akademische Bildung) to pursue these. In this regard, Prof. Splett warned, the discipline of theology has to beware of wishing to measure itself with the secular sciences, which it can never do because it is primarily aimed at knowing God. Here are some excerpts from the brilliant talk by Dr. Splett on "In Service of Academic Education":

"Religion = conscientiousness" and more

precisely: "Religion = the relation to God" does not impose taboos; it does not put up barriers. It keeps, we hear, an appropriate awareness of boundary lines alive; seen in view of vague talk about responsibility (a discussion which is even deployed to justify the killing of the innocent unborn), religion names the authority before which the human person—not as lord of the world but as steward—is accountable.

But with all this—awareness of boundary lines rather than boundaries per se—some things still remain unsaid. Religion first of all encourages and empow-



Christoph Cardinal Schönborn, Grand Chancellor of the ITI blesses the new hall.

end Highlighted the Universality



ers the acceptance of the world, the investigation of the world, and its shaping and cultivation; I would even say very bluntly, it encourages the mastery of the world. – This will also apply to the thinking and research within religion itself, i.e. to philosophy of religion and theology – notwithstanding voices which are anti-rational or anti-scientific, whether from inflexible fundamentalism, ‘post-modern’ anarchy or profound psychological feeling.

Mastery is the very opposite of unrestrained tyranny, of fear-driven exploitation – whether of human beings or of nature – and of panic-driven or planned destruction. – The human being should indeed master himself and the world, as a violinist “masters” the violin or a piece of music – or (to take a very humanist

example of something that certainly suffers at the hands of science) as the human being masters the language which ennobles him.”

All the talks of the Twentieth Anniversary celebration are accessible through our website www.iti.ac.at (audio) ✂



Pictured from top to bottom: Rector Dr. Christiaan Alting von Geusau addresses guests in the new Hall; Bishop Boris Gudziak prepares the newly consecrated altar in the Byzantine Chapel; Ms. Radwan Riley (second from right) flanked by her family members at the newly unveiled plaque commemorating the Riley couple as the generous benefactors of the Allan and Radwan Riley Hall

Faculty Publications and Lectures - 2016-2017 Academic Year



The 2016-2017 academic staff of the ITI poses with Grand Chancellor Cardinal Christoph Schönborn at the occasion of the 2017 commencement ceremony. Missing in this picture are faculty members Dr. Vince Demeo and Dr. Federico Colautti.

Our faculty contributes importantly to the New Evangelization that our founder St. John Paul II called us to, as they bring to academia and society at large the arguments and example why God's plan with humanity is good and worthy to be followed.

The members of the Faculty of the International Theological Institute do not only teach the courses that are part of the curriculum at the ITI every academic year, they also do research, publish, and travel extensively around Austria, Europe, The United States and the rest of the world to participate in conferences and give lectures and academic presentations. In this way, our faculty contributes importantly to the New Evangelization that our founder St. John Paul II called us to, as they bring to academia and society at large the arguments and example why God's plan with humanity is good and worthy to be followed.

The following brief selection

of lectures and publications by ITI faculty around the world shows the wide variety of themes our staff write and speak about internationally. In the Academic Year 2016-2017 alone ITI faculty held more than fifty lectures and academic presentations on a wide variety of themes - outside of their regular course schedule on campus and not including the many radio presentations and interviews our faculty also participate in. Topics of talks given internationally and in English include:

"Human Rights: Principles or Preferences?" and "The Role of Faith in Lawmaking" by Dr. Christiaan Alting von Geusau (Vienna, Austria and Nairobi, Kenya)

"Gospel Ethics: Lose Your Life to Save It" and

“Common Good Thinking in the Bible” by Dr. Vince DeMeo (Santa Paula, USA and Bratislava, Slovakia)

“Did Moses speak on his own authority?” and *“The Frescos of the Via Latina and their rabbinical background”* by Dr. Bernhard Dolna (Vienna, Austria and Olmütz, Czech Republic)

“Failure or exultation? Differing tendencies in marriage-pastoral” and *“Pastoral care of the divorced and remarried: an ecumenical comparison in the context of “Amoris Laetitia”*” by Dr. Michaela Hastetter (International symposium in Trumau, Austria and Leuven, Belgium)

“Gender Dysphoria/Identity Disorder: Are We Loyal to the Noli Nocere! Principle?” by Dr. Gintas Vaitoska at the World Psychiatric Association Congress (Vilnius, Lithuania)

“Justice – Philosophical, Theological – and Alive” by Dr. Michael Wladika at the 5th International Colloquium on Christian Humanism in Business and Economics (Berlin, Germany)

During the past academic year, Dr. Timothy Kelly has been teaching part-time as a guest lecturer at Blackfriars, Oxford University (Oxford, United Kingdom), whilst Dr. Vince DeMeo taught as a visiting scholar at St. Thomas Aquinas College in Santa Paula, California

ITI faculty also published over eighty academic works and other writings, including books, articles and book reviews, most of them in German, in the academic year 2016-2017. Some of these works in English include:

Bernhard Dolna: *“Between Jewish Tradition and Early Christian Art: The catacomb at the Via Latina in the work of Kurt and Ursula Schubert”*, in: *Jewish Studies*, Palacký Universität Olmütz 2017, 33 Seiten

Michaela Hastetter: *“Via caritatis. Pastoral care of the divorced and remarried: an ecumenical comparison in the context of “Amoris Laetitia”*”, in: Thomas Knieps (Hg.), INTAMS Symposium “Amoris Laetitia: A Point of no Return? Leuven 25.-27. Oct 2016, Leuven 2017 (in print)

Fr. Thomas Möllenbeck: *“I am spiritual, not religious.”* Zur heuristischen Bedeutung der theologischen Geisteshaltung, in: Thomas Möllenbeck / Ludger Schulte (Hrsg.): *Spiritualität. Auf der Suche nach ihrem Ort in der Theologie*, Münster: Aschendorff 2017, 249-265.

Michael Wladika: *“Extreme Tensions and Relatively Simple Ascent. The Relation Between Mind and Soul in St Augustine”*, in: *Von Platon bis Rilke. Aufsätze zur Geschichte der Philosophie*, Würzburg 2016, 60-71 ✂



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A Prayer of John Henry Newman

Dear Jesus, help me to spread

Your fragrance everywhere I go.
Flood my soul with Your spirit and life.
Penetrate and possess my whole being so utterly,
That my life may only be a radiance of Yours.

Shine through me, and be so in me
That every soul I come in contact with
May feel Your presence in my soul.
Let them look up and see no longer me, but only Jesus!

Stay with me and then I shall
begin to shine as You shine,
So to shine as to be a light to others;
The light, O Jesus will be all from You;
none of it will be mine;
It will be you, shining on others through me.

Let me thus praise You the way You love best, by shining on those around me.
Let me preach You without preaching, not by words but by my example,
By the catching force of the sympathetic influence of what I do,
The evident fullness of the love my heart bears to You.

Amen. • *Blessed John Henry Cardinal Newman*



The Most Important Person

The Most Important Person
on earth is a mother.

She cannot claim the honor
of having built Notre Dame Cathedral.

She need not.

She has built something more
magnificent than any cathedral—
a dwelling for an immortal soul,
the tiny perfection of her baby's body...

The angels have not been
blessed with such a grace.

They cannot share in God's creative
miracle to bring new saints to Heaven.

Only a human mother can.

Mothers are closer to God
the Creator than any other creature;

God joins forces with mothers



In performing this act of creation...

What on God's good earth
is more glorious than this: to be a mother?

Joseph Cardinal Mindszenty
(1892 – 1975)

