



Consortio

INTERNATIONAL THEOLOGICAL INSTITUTE

WINTER 2008/2009

On Pope Benedict XVI's Work, *Jesus of Nazareth* *An Interview with Prof. Bernhard Dolna*

Prof. Bernhard Dolna, Dean of Studies, and Assistant Professor of Ecumenical Studies and Jewish Studies at the International Theological Institute, studied philosophy, theology, and German literature at the University of Vienna and at the University of Freiburg. He is married to Vienna singer and actress Gabriele Schuchter, and they have four musically talented children. Dr. Dolna's special fields of study are the Hebrew language, the Jewish faith, and the role of tradition and philosophy in relation to Christian faith. He was quoted in Benedict XVI's book, *Jesus of Nazareth*, and recently taught a course at the ITI on the book. We interviewed him to get some insights into this great work.



Pope Benedict XVI; Inset: Prof. Bernhard Dolna.

During his life as a priest and as a professor of theology, Pope Benedict saw that the gap between the historical Jesus and the Christ of Faith grew permanently wider and deeper and the two visibly fell apart.

Where did the idea for Jesus of Nazareth come from?

The book has had a long gestation, and grew out of a deep concern that Cardinal Ratzinger/Pope Benedict XVI has had. During his life as a priest and as a professor of theology, Pope Benedict saw that the gap between the historical Jesus and the Christ of Faith grew permanently wider and deeper and the two visibly fell apart. He was struck by the question, "What can faith in Jesus as the Christ, in Jesus as the Son of the living God, possibly mean, if the man, Jesus, was so completely different from the picture that the Gospels painted of him, and that the Church, on the evidence of the Gospels, takes as

the basis of her teaching?" It became quite clear to him that the historical-critical method of studying scripture produced a common result – namely, the idea that one has very little certain knowledge of Jesus and that only at a later stage, the Christian's faith in Jesus' divinity shaped the image which we have of Him. The Holy Father saw that this result has dramatic consequences for our faith, because faith's point of reference is placed in doubt and the intimate friendship with Jesus, the Son of God, on which everything depends, is put into jeopardy.

continued on page 2

Inside

- Ordinations and Vows
- Gala Opening
- Caring for the Sick
- Lourdes Visit
- Winter Starlight



Castle Trumau chapel

Trumau - Our New Campus: Important developments in an exciting project

In the summer edition of *Consortio* we reported on how the medieval castle at Trumau is becoming the centerpiece of the new ITI campus. During the past months some important developments with the new campus project have taken place. In September 2008, the ITI became the formal

continued on page 3



Jesus of Nazareth *continued*

Hence, the Holy Father wrote the book out of a sense of urgency and from a twofold concern, pastoral and theological.

What is the intention of the book and its theological perspective?

Pope Benedict XVI points to the gap which often exists between encountering the Bible by means of the historical-critical method and encountering Holy Scripture as the Word of God. In *Jesus of Nazareth*,

he tries to bridge this gap. How does he do it? He focuses on seeing Jesus in the light of His communion with the Father. This communion is the true center of Jesus' personality. Without this understanding, Jesus cannot be understood at all. And it is from this center that Jesus continues to make Himself present to us today.

What are the limits of the historical-critical method?

The Holy Father sees this method as an indispensable tool, for it is of the very essence of biblical faith to be about real historical events. But the historical-critical method does not exhaust all the ways of interpretation for someone who views biblical writings as Holy Scripture, inspired by God. This method is limited by its very nature because it has to leave the biblical word in the past – it cannot make it into something present today as this is overstepping its bounds. Its object is the human word as human; therefore, it treats biblical words just as human words. Only after careful reflection can one intuit the higher dimension which makes itself heard through human words.

This method considers the individual books of the Bible in the context of each particular historical

period and analyzes them according to their sources. And so it cannot recognize the unity of all of these writings as one Bible because this unity is not an immediate historical fact. But the limit of this method points beyond itself; the individual writings of the Bible point somehow to the living process that shapes the one Scripture.

In his book, the Holy Father portrays Jesus by taking for granted everything that the Council and modern exegesis lay down. But the Holy Father steps beyond those facts. His intention is to portray the Jesus of the Gospels as the real historical Jesus, in the strict sense of the word. His hermeneutic or interpretive point of departure is his conviction of faith that Jesus was truly man and truly God, and that He communicated His divinity with increasing clarity even when veiled in parables.

This perspective puts the historical-critical method in its proper place, because it is seen and used in the light of faith. If faith is the starting point for reading the texts, the historical-critical methodology exhibits itself as an essential tool to open up the texts. It reveals a way and a figure that are worthy of belief. Pope Benedict applies new methodological insights that offer a properly theological interpretation of the Bible. It requires, at the same time, faith and a serious engagement with history. Thus, he gives the historical-critical method its proper meaning and dignity.

What is the impact for Catholic theology and exegesis?

The Second Vatican Council's Constitution on Divine Revelation states that, "If you want to understand Scripture in the spirit in which it is written, you have to attend to the content and to its unity as a whole." The Holy Father carries this axiom into

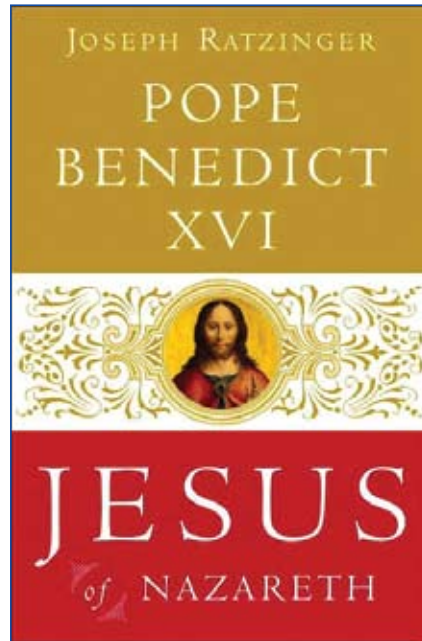
effect. For him, the unity of the Holy Scripture is a theological fact, and he sees Jesus as the key to the whole. He learns from Him how to understand the Bible as a Unity. This Christological hermeneutic presupposes a prior act of faith. This act of faith is based upon reason – historical reason – and so, makes it possible to see

the internal unity of Scripture. The impact for Catholic theology and exegesis is in the urgency of this Christological hermeneutic, and the readiness for the prior act of faith which goes beyond a purely historical-critical exegesis. It is only from the point of view of faith that the insights and contributions of the historical-critical method receive their validity.

What is the theological point of departure in reading the New Testament?

The point of departure is deeply rooted in the Divine Revelation of the Old and New Testaments. Pope Benedict goes on to explain that the first Moses was unique. What set him apart from other men was that he conversed with the Lord "face to face". We read of this in Exodus 33:11. Conversing with God face to face is the particular

continued on page 8



Pope Benedict XVI points to the gap which often exists between encountering the Bible by means of the historical-critical method and encountering Holy Scripture as the Word of God. In *Jesus of Nazareth*, he tries to bridge this gap.



New Campus Trumau *continued*

titleholder to the castle and surrounding buildings as well as the adjoining land for building in Trumau. *The campus is now fully in the ownership of the ITI and the preparations for construction work have begun.* Thus, we have made the crucial step of actually starting the exciting project of building our new campus!

An element that has been a cause for specific joy for the Institute is that more and more European, and especially Austrian, private individuals and organizations have become convinced of the importance of the ITI and have come forward with very generous donations. This has enabled us to continue the project without having to take on any debts. In today's time of financial turmoil, this is a true miracle!

As soon as the land preparation has entered its next stage and the foundations for the stu-

dent housing have been laid, we will hold a festive consecration of the new campus land and buildings.

The ITI will then invite its friends and benefactors, so that you will have a chance to see this exciting project with your own eyes. Here the hearts and the minds of young men and women from all over the world will continue to be formed and be prepared for leadership positions in the Church and in society, and for the new evangelization as was the founding intention of Pope John Paul II! Here, at the heart of Europe, a truly Catholic and vibrant place of learning has found room to grow.

Please help us to continue this vital work for the future of our society and for the future of the Church! More information can be found on our website at www.iti.ac.at ✂



Detail of the altar at the Trumau castle chapel

Ordinations and Vows

The large bells in the tower of the Basilica of St. Benedict in Norcia, Italy were joyously swinging and ringing as they called everyone to attend the ordination of ITI graduate, Br. Maria-Benedict Nivakoff, OSB, on October 11, 2008. A few months earlier, on August 6th, another ITI student, Br. Basil Nixen, OSB, recited his solemn vows as a Benedictine monk in this same Basilica, which is the birthplace of Sts. Benedict and Scholastica. A few days later, on August 8th, but several countries away, in Romania, a third ITI student, Calin Sechelea, was ordained to the diaconate. The ITI was blessed to have three more of her students consecrated to Christ in a special way.

Fr. Benedict, who just graduated in May 2008, said that he realized the meaning of his priestly vocation during his time at the ITI. The strong example of the priests and the families showed him the meaning of fatherhood and how to carry out his priestly vocation as father. He is now combining his new duties as a priest with his duties as subprior at the monastery.

Though Fr. Benedict and Br. Basil are from the USA, God called them to fulfill their vocations in Norcia, Italy. Their superior, Fr. Cassian Folsom, OSB, then sent them to the ITI to complete their studies. Deacon Calin, from Romania, was also sent to the ITI by his Bishop, Florentin Crihalmeanu, of Cluj-Gherla. The studies and formation



at the ITI nurtured and helped to bear the fruit of their vocations. In turn, the ITI is blessed to have a Greek Rite deacon on campus again, and to benefit from the example of the monks. ✂

Photos from top to bottom: Br. Basil Nixen, OSB; Calin Sechelea is ordained a deacon; Fr. Benedict celebrates his first Mass

Caring for the Sick: An ITI Graduate at Work

From time to time, we like to write about the accomplishments of some of our graduates and the tremendous difference that they are making when they return to their native countries. One such graduate is Stefan Dmytryshyn.

Stefan graduated from the ITI with a Sacred Theology Licentiate in May 2005. Stefan is married, and he and his wife, Ulyana, have two children, Olena and Yaroslav. After graduating, he started working for the Interdiocesan Commission of the Ukrainian Greek-Catholic Church for Pastoral Health Care, and he was recently appointed head of the Commission.

In 2004, by a special decree of the head of the Ukrainian Greek-Catholic Church (UGCC), the Interdiocesan Commission of the UGCC for Pastoral Health Care was established. It was called to develop and to provide for the mission of the Church in the health care system of Ukraine. During the time of the Soviet Union, any such mission on the part of the Church was forbidden. There were no hospital chaplains, there was no formal contact or cooperation between medical institutions and the

Church, and there was no affirmation of Christian values in the health care system.

The tasks of the Commission are fivefold. The first and most basic of these is to establish cooperation between religious, public, and state organizations which work in health care. The second is to spread the Church's teachings on man and the meaning of his suffering. The third is to affirm Christian values in medical

and educational institutions, and in the Ukrainian legislature. The fourth is to promote the development of a responsible and respectful attitude toward the dignity of every patient. And finally, the last task is to monitor problems in the health care system, especially those related to the quality and conditions of medical treatments. The tasks set before the Commission pose a tremendous challenge.

Through pastoral activity, the Commission has developed and organized a pastoral health care network which formed a commission for pastoral health care in every diocese of the UGCC in Ukraine. These commissions work on the local level to enact the work of the Interdiocesan Commission. Through academic and educational activity, the Commission conducts specialized seminars for clergy and medical workers, and organizes conferences on topics such as the vocation to serve the sick.

The Commission has also translated and published Church documents and handbooks on pastoral health care. For example, it recently published the Apostolic Letter of Pope John Paul II entitled *Salvifici Doloris* and a book entitled *Mosaic of Mercy* by Fr. Arnaldo Pangrazzi. Both of these works write about the identity of the Church's mission in the field of health care.

At the suggestion of the Commission, the UGCC Bishops' Conference established an annual celebration of the Day of the Sick. On this day, the Church in Ukraine prays for all those who are sick, their families and those medical personnel who care for them.

The Commission has made signifi-



The Dmytryshyn Family

cant progress since its establishment. For those who live in the West, the presence of a chaplain in the local hospital is expected. Yet, in those countries that were formerly part of the Soviet Union, there is often no such chaplain since the Church was not allowed to be involved with health care for such a long time. And so, perhaps one of the most important and significant challenges before the Commission lies in the legalization of the medical chaplaincy in Ukraine.

The Commission works hard to help the UGCC Conference of Bishops develop initiatives that would advance this much-needed legalization. In October 2008, the UGCC Conference of Bishops approved two documents regarding medical chaplaincy that were prepared by the Commission. These are the "Statute on Chaplains for the Medical Institution" and the "Instruction Concerning the Ministry of the Holy Sacraments in Medical Institutions."

As head of the Interdiocesan Commission, Stefan Dmytryshyn has his work cut out for him. But Stefan knows that he is not alone in his work. As he recently wrote, "God's Providence appointed me as head (of the Commission), and my ITI formation and education help me with this job and my life. The many principles that I learned in the ITI guide and assist me to reflect the teachings of the Church in my daily work." ✨

For those who live in the West, the presence of a chaplain in the local hospital is expected. Yet, in those countries that were formerly part of the Soviet Union, there is often no such chaplain since the Church was not allowed to be involved with health care for such a long time.



Gala Academic Year Convocation



Gabriele Schuchter serenades ITI students and guests

We had a lovely Gala Opening for the 08-09 Academic Year of the ITI. The ceremonies began with Divine Liturgy, which was followed by an address from ITI President, Msgr. Dr. Larry Hogan, entitled, “Are ITI Students Fools? Is God Foolish?” After the address, Vienna actress and singer, Gabriele Dolna-Schuchter (wife of ITI Dean, Bernhard Dolna) delighted everyone by singing Austrian and Viennese tunes. Pianist Marko Kolbl accompanied her. The evening ended with a candle-lit reception in the monastery arcade.

Here are a few excerpts from Msgr. Hogan’s address, “Are ITI Students Fools? Is God Foolish?”

To summarize these profound reflections of Origen on St. Paul in this year of St. Paul, we may say the following. The incarnation and earthly life of Christ is perceived as foolishness by unbelievers and, Origen would add, they are correct. But it is a divine foolishness and such foolishness begins several notches higher than the best of human wisdom...One begins with the humanity of Jesus and from this

beginning, advances until one hears the words of Jesus in John 8:19: “If you know me, you also know my Father.”

And now to answer the question posed by the title of this talk: *Are ITI Students Fools?* My answer is a “not yet,”

but I hope you will become fools for Christ’s sake. I might also ask the question of our professors, our staff, and our

those who say we are being heartless when we assert that the poor woman who is pregnant and did not want to be should nonetheless give birth to her baby? Are we who call ourselves Christians prepared to live the Gospel without compromise which many of our contemporaries consider intolerant? What would St.



Top right and top left: Toma (Lithuania) and Max (USA) help prepare for the gala opening. Middle and bottom: Msgr. Hogan officially opens the Academic Year, while faculty and students applaud.



Paul say if someone went up to him on the street and said: “Paul, you are a fool.” I think I know what he would answer: “Thank you very much. You are right.”

bishops. Are we fools? What do we answer when the world tells us that what we stand for is foolish – that God created the world? That God meant marriage for man and woman? What do we say to

The ITI is a theological school and therefore, must be concerned with wisdom; but in our pursuit of wisdom let us not forget that that wisdom is nothing compared with the foolishness of God. ✂



ITI Pilgrimage to Lourdes



Students and families visiting Lourdes

By Katherine Gardner

Late on a Thursday evening this past October, members of the ITI community, including professors and staff, students and their families, could be seen boarding a bus and numerous vans with pil-

lows and grocery bags in tow. The ITI was setting out on a pilgrimage once again. The idea of making this pilgrimage had been planted in our minds in the spring, and everyone had worked hard orga-

nizing and preparing for the trip. We held numerous fundraising events to make this pilgrimage possible for everyone.

On this occasion, our destination was Lourdes, to visit the location where the

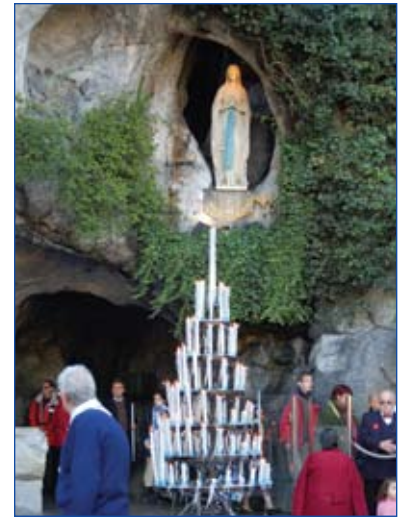
Blessed Virgin Mary appeared to Saint Bernadette exactly 150 years ago. On our way to Lourdes, we made several stops. After a night spent traveling, we arrived in Plan d'Aups, where, venerable tradition and the Dominicans who care for the site tell us, Mary Magdalene journeyed to spend the remainder of her life in prayer and penance. We ascended the steep hill and celebrated Mass together under the stone dome of the cave, in front of the only dry spot to be found, where we were told that the "Apostle to the Apostles" had slept.

From there we journeyed to the beautifully preserved medieval town of Carcassonne. The following morning, we set out to explore the castle. The town received its name, according to local folklore, during a period of siege in which the mayor,

Carcas, advised that the one remaining pig be fed every grain and scrap of food left within the walls. Later, he ordered it to be released outside the walls where the opposing army could see it. He then shouted to the townspeople at the top of his voice, "Look a pig escaped! But don't worry, we have plenty more." At this, the discouraged enemy withdrew, despairing of victory, and Carcas ran up to the steeple of the church and began to ring the bells in celebration. A child, seeing and hearing the commotion, reported enthusiastically, "Carcas sonne!" which means, "Carcas is sounding the bells!"

On that same afternoon, we reached Toulouse, where both the students and faculty venerated the intellectual and spiritual father of our work at the ITI, the great St. Thomas Aquinas, whose skull is preserved in a golden chest in a museum, which was at one time a church. The atmosphere was reverential despite the secularization of the space, and one of our priests led us in singing "O Salutaris Hostia," one of St. Thomas' own Eucharistic hymns. It was a sunny afternoon and we had a chance to walk around the pretty university town and eat our lunches along the banks of a river, where art students were working on their paintings.

Finally, we traveled the last leg of our journey to Lourdes and arrived at the beautiful pilgrim house, where we would spend two restful nights before we had to move on. Everyone felt the sacredness of that place, where the sick are revered as the powerful are elsewhere, and almost all the nations of the world seem to be constantly represented by prayerful pilgrims. We were even able to celebrate a very special Divine Liturgy with the Ukrainian community in Lourdes, experiencing once again the universality of our faith in the meeting with strangers. The parishioners were delighted to hear the Westerners among us join comfortably in



Our Lady of Lourdes Grotto

the refrain, "Hospodi pomiluj" (Lord, have mercy). We were at once humbled and impressed by the warmth of their welcome, which was full of the Lourdes' spirit.

In honor of the jubilee year, a pilgrimage route has been established at Lourdes through which one is able to obtain a plenary indulgence by visiting the place where Bernadette was baptized, where she lived with her parents, where she was prepared for her First Communion, and where Our Lady appeared to her in the grotto itself. The children enjoyed this part immensely as it involved a badge worn about the neck to which a sticker was affixed at each point of the journey. Completed badges could still be seen proudly displayed on their little necks days after our return!

Everyone took the opportunity to visit and pray at the grotto, explore the basilica with its lavish mosaics of the mysteries of the rosary, and visit the smaller, more intimate churches built in layers above it. On our last night, we were able to participate in the massive candlelight rosary procession, which was a moment of very special graces, after which many of us sought to warm ourselves up with a cup of hot chocolate in the Café Jean d'Arc.

On our return trip, we were able



to venerate the incorrupt body of Saint Bernadette in Nevers where she lived as a religious sister. We were also privileged to stop in Paray-le-Monial and celebrate Mass in the chapel where Saint Margaret Mary Alocoque was visited by Our Lord in visions of the Sacred Heart. Then we went on to St. Jodard for our final night together. We stayed in the novitiate house of the Community of St. John, with which many of our alumni have associations. In small groups, we joined them for evening prayer, adoration, and an evening chat with some of the brothers.



ITI group photo in Lourdes

With grateful hearts, we thank all those who contributed in large and small ways to help us make our way to these sacred places, where we were able to present in our prayers to the Blessed Mother the

intentions of the friends and benefactors of the ITI, our families, and those among us who are sick or in need. May she continue to pour out her graces on us all and lead us to her Son! ✠

Winter Starlight: A Poem by William Dunn

A star shall come forth out of Jacob

Oh let us now forget all fears
And gaze above in quiet awe,
As through this wax and wane of
years
The starry heavens gently draw.

In spring were flowers soon to fade
As children grew and passed away;
Their petals blew beneath the shade
Upon a breeze of summer's day.

In autumn light's majestic pyre
The leaves were rustling red and gold,
Which would in winter soon expire
Beneath a wind-swept fertile mold.

But past this rolling sphere of time
Where suns fast fade and disappear,
We look for light from other clime
In winter's Starlight shining clear.

In children's eyes so still in spring,
It whispers soft on summer's breeze
And calls the leaves which autumns
bring,
Reviving barren winter trees;

And after evening's sun has gone
We hope to reach that starry place,
When on our souls by Beauty drawn
Will shine the peace of Heaven's face.

So now as nightfall reaches nigh,
When little children rest in dreams,
Oh let us gaze into the sky
Where Heaven's Light forever gleams.



William Dunn graduated from the ITI in 2002 with a Sacred Theology Licentiate (STL), after earning his Sacred Theology Masters (STM) here in 2000. For the past three years he has been teaching classes in philosophy and Thomistic Latin through the Center for Thomistic Studies at the University of St. Thomas in Houston, Texas. This past spring he also taught theology for the Dominican sisters at St. Catherine's Convent in Houston.

Winter Starlight was first published in the Jan/Feb 2007 issue of the Saint Austin Review (StAR), which is published by Joseph Pearce. Since then, Joseph Pearce has published three other poems by William along with an essay, and is planning to publish other

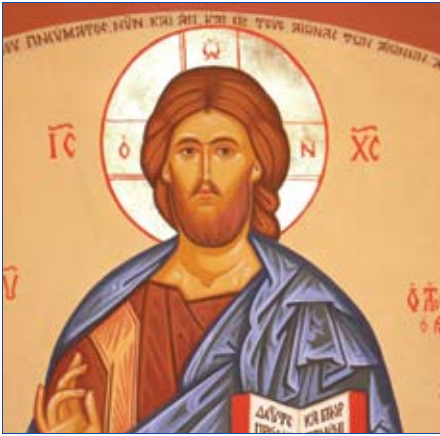
poems in the future.

William writes, *I owe much to the ITI for the poems I have written, since they all have theological themes expressed through images gathered from the realm of nature. While I was being immersed in the very best of Catholic theology in the small village of Gaming, I was always surrounded by the extraordinary beauty of the Austrian landscape. I had always been very moved by the passage from the Book of Wisdom which reads, "For from the greatness and beauty of created things comes a corresponding perception of their Creator." The forest-clad mountains were always only minutes away from our classrooms, and hardly a day passed during my four years there when I did not take some time to walk along the numerous trails in these mountains, while reflecting on what we had learned in class. It was also while studying at the ITI that I met Fr. John Saward, who strongly encouraged me in my efforts at writing poetry. I am ever grateful to all those whom I knew at the ITI, who helped form a community of what I believe is the best school for theology at this time, a true sanctuary of study and contemplation of the mystery of God.* ✠



William Dunn (USA), ITI graduate 2002

Jesus of Nazareth *continued from page 2*



Icon from the ITI Byzantine Chapel

Jesus' teaching is not the product of human learning. It originates from immediate contact with the Father, from "face to face" dialogue. This is where we must start if we truly want to understand Jesus Christ as He is presented in the New Testament.

vocation of all the prophets. And so as a prophet, he showed the face of God to the people. In Holy Scripture, this is also an expression for His presence. Later, in Exodus 33:20, Moses prays to God, "Show me your glory" and God refuses his request. "You cannot see my face... You shall see my back; but my face shall not be seen." Moses' immediate relation to God makes him the great mediator of Revelation, the mediator of the Covenant, but in this task, he has limits. He does not behold the face of God, even though he is permitted to enter into the cloud of God's presence and speak with God. There is a great expectation here that the new Moses (who will be more than a prophet as is predicted in Deut. 18) will be granted what was refused to the first – a real and immediate vision of the face of God. The new Moses will have the unique ability to speak entirely from seeing. This brings about the further expectation that the new Moses will be the mediator of a greater covenant than the one Moses was able to bring down from Sinai (Heb. 9:11-24).

It is in this context that the Pope reads the conclusion of the Prologue of John's Gospel, "No one has ever seen God; it is only the Son, who is near to the Father's heart who has made him known" (Jn. 1:18). The son of God says of Himself: "before Abraham came to be, I am" (Jn. 8:58). Thus, the promise is fulfilled. As the Son, he lives in the most intimate unity with the Father. Elsewhere, the Pope has written that the center of the life and person of Jesus is his constant communication with the Father. Jesus' teaching is not the product of human learning. It originates from immediate contact with the Father, from "face to face" dialogue. This is where we must start if we truly want to understand Jesus Christ as He is presented in the New Testament. This is the basis of the Church's teaching. ✂

ITI Academic Calendar 2008-2009

Dec 4	Lecture by Prof. Dr. Klaus Berger, University of Heidelberg, Germany <i>The Importance of St. Paul for Ecumenism</i>
Dec 10	Lecture by Dr. Michael Wladika, University of Heidelberg, Germany, University of Vienna, Austria, Prof. of Philosophy • <i>Liberum arbitrium voluntatis post lapsum – an Academic Illusion? St. Augustin's Teaching about the Free and the Freed Will</i>
Dec 11	Lecture by His Excellency Dr. Ludwig Schwarz, SDB, Bishop of Linz <i>The Papal Mission Work (MISSIO Austria) in Vienna</i>
Dec 19	Last Day of Exams
Spring Semester 2009:	
Jan 19	Registration
Jan 20	Classes Begin
Jan 28	Feast of St. Thomas Aquinas, Patron of ITI
Mar 4-6	Symposium: <i>The Mission of the Eastern Catholic Churches in the Life of the Universal Church and for the Modern World</i> . Based on the experience of the Eastern Catholic Churches of Byzantine Rite in Eastern and Central Europe.
Mar 7-16	Semester Break
May 16	Commencement Ceremony



International Theological Institute for Studies on Marriage and the Family

Kartause Maria Thron
A-3292 Gaming
www.iti.ac.at

Bank Information:

Raiffeisenbank Eisenwurzen NÖ, Im Markt 39, 3292 Gaming
Konto: 115.717
BLZ: 32800
IBAN: AT79 3280 0000 0011 5717
BIC: RLNW ATWW SGP

ITI-USA

www.itiusa.org
Betty Hartmann – (805) 649-2346
betty_itius@msn.com or
info@itiusa.org

Consortio is published by the *International Theological Institute*

Editor-in-Chief: Christiaan W. J. M. Alting von Geusau
Managing Editor: Ginger Mortensen
Art Director: Ron Lawson
Photo Credits: ITI Staff and Students

DVR-0029874(040)

