



University of Navarra

Chaplaincy News

April 2006

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Faith: Sharing in Certainty

How do we arrive at a living faith, a truly Catholic faith, a specific faith that is alive and active? When all's said and done, faith is a gift. The first condition is therefore to permit ourselves to be given something, not to attempt to be self-sufficient, not to try and do it all ourselves. (...) It seems to me that gesture of opening ourselves up is also the first gesture we must make when we pray: open up to the presence of our Lord and his gift.

(...) This gesture of opening up, of praying, "Give me Faith Lord". We must do it with all our heart. We must be willing to accept the gift and allow ourselves to be imbued by the gift in our minds, our hearts, our will.

I believe that it is important to underline an essential point here: nobody believes purely on their own. We always believe in the Church and with the Church. The Creed is always a shared act, when we allow ourselves to join in a common journey, a communion of life, words and thoughts. We do not "make" faith, because it is God who gives it. But we also do not "make" it in so far as it is not something we should invent. We must allow ourselves to be enjoined in a communion of faith, the communion of the Church.

Believing is, in itself, a Catholic act. It is sharing in this great certainty which is present in the living body of the Church. It is only in this way that we can also understand the Holy Scripture in the diversity of a reading that has evolved over a thousand years. It is Scripture because it is elemental,

the expression of a single subject – God's people – that throughout its travels always remains the same. Naturally, it is a subject that does not speak for itself. It is a subject created by God (the classical term is "inspired"), a subject that receives and then translates and passes on this word.

This synergy is important. We know that, according to the Muslim faith, the Koran is the word as spoken verbally by God himself, without any human mediation. The prophet is not involved in any way. He merely writes it down and passes it on. It is purely the word of God. For us, however, God is in communion with us, he asks us to join in, he creates this subject and in this subject his word grows and develops. This human element is essential, and it allows us to see how the different words actually become the word of God only in the unity of all the Scripture in the living subject of God's people.

As a result, the first element is the gift from God; the second is sharing in the faith of the people as they travel onwards, communicating in the Holy Church which, for its part, receives the Word of God, which is the Body of Christ brought alive by the living Word, by the divine Logos. (...) It is only with this communion that we find ourselves in the Church, that we form part of the Church, that we become members of the Church, that we live the word of God, which is the life-force of the Church. Anyone who lives from the word of God can only do so because it is a living and vital force in a living Church.

Benedict XVI (2.03.06)



The World Needs Women

March 8 is a date that reminds us of times past, because it marks the long struggle to combat discrimination against women, a struggle that we are still fighting today. We must also look forwards, however, and imagine what will happen and the benefits that we will enjoy when women have been fully integrated into all areas of society.

Above all, we must begin by recognizing that both men and women deserve to be treated with equal dignity. From the very beginnings of the Holy Scripture, in the book of Genesis, we are told that God created man and woman as two human forms, two expressions of a common humanity. The woman is made just as much in God's image as the man, and both are called to identify with Jesus Christ, perfect God and perfect man.

Based on these essential premises of the Christian faith, one can clearly understand how perverted it is to mistreat another human being, whether male or female. Mistreatment takes many forms, sometimes violent and on other occasions more subtle. Women's bodies are used brutally for commercial purposes, and women are seen as objects rather than people. Or they are persuaded, pleasantly but insidiously, that becoming pregnant is not compatible with their job description. There are still many reasons to remind ourselves of the need to oppose such discrimination.

Genesis also makes a second clear and fundamental point: diversity. Let us consider, for example, the family. Mother and father play different roles which are not interchangeable but are equally necessary. The method of participating differs but the responsibility is the same.

It is often said that one of the most acute problems within today's family is that of the paternity crisis. A man cannot see himself as a "second mother," but should not neglect his duties around the house and must learn to be a father. You could make a similar observation about society as a whole, in which everyone has to find their own place. A man has the right to develop as a man and a woman as a woman,



but this must not be allowed to give rise to the kind of mimicry that leads to identity crises, psychological complexes and highly significant social problems.

The principle of equality can become exasperating and lead to a loss of balance if we begin to confuse equality (in terms of dignity, rights and opportunities) with the suppression of diversity. If woman becomes like man, and man like woman, the two become disorientated and no longer know how to relate to one another. However, the principle of differentiation can also become exasperating, as indeed it so often has, when differentiation is viewed as justifiable grounds for discrimination.

In this context it is both useful and necessary to consider the Christian virtue of charity, which Benedict XVI set out from the outset as central to his pontificate. Charity helps to create harmony out of both equality and difference and encourage collaboration, because it organizes both our relationship with God and the relationship between us and our fellow human beings. Through charity, the Church encourages communion, respect, understanding, acceptance of diversity, mutual assistance, service.

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In the first verses of Genesis we also read that God, in his goodness, entrusted the world to man and woman. We received a joint mission to care for the world and help it forward. This exciting shared project helps to put the issue of the relationship between the sexes in its proper place. This is not a closed, narrow or problematic issue, it's positive and open: with equal responsibilities, with contributions that are adjusted to our individual gifts, we must work together towards a better society. Both masculine and feminine qualities are required in equal measure if we are to perform this collective task. In short, we can only achieve the common good - common to everyone, both men and women, if we work together. We thus see that discrimination against women is not just an offence against the women themselves, it is also a disgrace for men and a serious problem for the world as a whole.

If we are really to achieve our goal of working together to care for the world and help it forwards, we must abandon our Manichaeian schemes and our tendency towards conflict. We need to seek dialogue, cooperation, consideration and sensitivity. Men must be more disciplined: they must listen, understand, be patient, think of the individual. Women must also understand, be patient, involve themselves in constructive dialogue, take advantage of their powerful intuition.

Perhaps both men and women should reject the models suggested by certain dominant stereotypes, those images that encourage men to compete hard or invite women to behave frivolously, even to the point of shameful exhibitionism. We need a new way of thinking, a new way of looking at others that goes beyond domination or seduction. That way, a new social scenario may emerge, without victors or vanquished.

In his Letter to Women, John Paul II indicated that they made an indispensable contribution "to the growth of a culture which unites reason and feeling" and "to the establishment of economic and political structures ever more worthy of humanity." The feminine genius, the innate skill of knowing, understanding and taking care of fellow human beings, must extend out beyond the family and reach the whole of society.

Saint Josemaría used to recall that "before God, no job is either big or small. Everything acquires the value of the Love with which it is carried out." When we finally realize that it is the person who is important, then the days of discrimination in all its forms will be numbered. The Christian faith has the capacity to be a real catalyst for social change in this area if we learn how to exemplify this approach in our ordinary day-to-day lives.

Javier Echevarria
Prelate of Opus Dei

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Spirit and Life

Living beings are animate beings, a description that refers to their ability to act, to move about, to keep themselves alive, to protect themselves from the elements, to feed themselves and to reproduce. There is an enormous gap between the qualities displayed by a living being and those of a non-living being, and this relates to more than just the complexity of the organism, the number of materials that have to be arranged in the right order. It also relates to "new ideas," superior forms, with new properties. As we gradually climb the ladder of life we encounter behavior that is increasingly complex

and interesting, behavior that is not explained by the individual building blocks (which are always the same) but instead by the way in which the blocks fit together.

There comes a point when we have to make another giant leap, the one that leads to us. As we move up through the echelons of organic life to the very top, we come to an incredible place, the realm of consciousness. The problem is that we have become used to it. We exist in that realm and, although it possesses some properties that are entirely astounding, we

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Activities in April

don't notice them because we have become accustomed to them.

The realm of consciousness involves three inter-related aspects: intelligence, freedom and spiritual causality or creativity. Each individual possesses all three properties. Intelligence is the capacity to be aware of and process abstract ideas, freedom (will) is the capacity to design specific behavior when thinking in the abstract, and spiritual causality or creativity is one of the effects that results from the first two. We participate in the physical world by using the power that we have over our intelligence and our bodies. We move around it, changing things, using tools, constructing. Using these qualities, humankind has transformed the face of the planet. Everything we see around us, everything that represents human culture, has sprung from ideas that have been managed by our consciousness and executed with our hands (and tools) to a freely designed plan.

This appears quite normal to us, but if we look at it scientifically it is extraordinary. Our capacity to shape, pass on and manage ideas is a mystery, as is our capacity to bring them to fruition by pre-planning and designing our behavior (freedom), not to mention our operational capacity, i.e. the ability of our consciousness to move matter, beginning with our own bodies and hands. Anyone who has studied physics will know that, after a huge amount of research, we have reached the conclusion that everything that occurs in the universe is due to the actions of four elementary forces. However, besides these four forces we have our own consciousness, which has the ability to move physical bodies, our own, and thus go on with the tools available to move everything else.

Juan Luis Lorda

Barcelona

Holy Mass:

Monday to Friday
Time: 7:45 a.m. and 12:35 p.m.

Confession:

EVERY DAY:
10 minutes before Holy Mass
Confession can also be heard at any time:
please contact the priests

Adoration of the Blessed Sacrament:

• Thursday, 6, 20 and 27
Time: 2:30 p.m. to 3:30 p.m.

Monthly Retreats:

Professors, Alumni, participants in Continuous Education Programs, non-teaching staff, family members and invited friends.

Men

• Thursday, 6
Time: 7:30 p.m. to 9 p.m.
• Tuesday, 11
Time: 7:30 p.m. to 9 p.m.

Women

• Monday, 3
Time: 7:00 p.m. to 8:30 p.m.
• Tuesday, 11
Time: 2:30 p.m. to 3:30 p.m.
• Tuesday, 18
Time: 1:00 p.m. to 2:00 p.m.
• Thursday, 20
Time: 4:50 p.m. to 6:15 p.m.

Retreat Course:

Women

• From April 28 at 6 p.m. to Monday, May 1 at 6 p.m.
Place: Can Vilumara

Chaplaincy visiting hours:

- *Joan Garcia Llobet*
Monday, Tuesday and Friday, 10:30 a.m. to 7 p.m.
- *Domènec Melé*
Monday to Friday, 8:15 a.m. to 9 p.m.
Tuesday and Thursday, 7 p.m. to 9 p.m. and scheduled times
- *Ricardo Peris*
Monday to Friday, 9 a.m. to 7 p.m.
- *John Twist*
Monday to Thursday, 10:30 a.m. to 1:30 p.m.
Wednesday and Thursday, 5 p.m. to 7 p.m.

Madrid

Holy Mass:

Monday, Tuesday, Thursday and Friday at 1:45 p.m.
Wednesday at 8:30 a.m.
Saturday at 8 a.m.

Confession:

EVERY DAY:
15 minutes before Holy Mass
From 3:30 p.m. to 4 p.m.
Confession can also be heard at any time:
please contact the priests

Adoration of the Blessed Sacrament:

• Friday, 7 (before Holy Week)

Monthly Retreats:

Professors, Alumni, participants in Continuous Education Programs, non-teaching staff, family members and invited friends.

Men

• Monday, 3
Time: 2:30 p.m. to 4 p.m.
• Thursday, 20
Time: 2:30 p.m. to 4:00 p.m.
• Thursday, 20 (for IESE Alumni)
Time: 7:45 p.m. to 9:15 p.m.
Venue: Vitrubio, 3

Chaplaincy visiting hours:

- *Pelegrín Muñoz*
Monday to Friday, 10 a.m. to 5 p.m.
- *Ernesto Juliá*
Friday, 12 p.m. to 6 p.m.
- *Vicente Llorca*
Monday, 10 a.m. to 4 p.m.

(* All activities take place in IESE's chapel, unless otherwise indicated.)

Saints Days and Holy Days:

9 Palm Sunday, 13 Holy Thursday, 14 Holy Friday, 16 Easter Sunday, 23 Saint George, 25 Saint Mark, 26 Saint Isidore, 27 Our Lady of Montserrat, 29 Saint Catherine of Sienna