



University of Navarra

Chaplaincy News

February 2006

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For us, creatures who usually only feel impelled to love when we are treated in the same way, these words of Jesus Christ hold a mysterious truth.

Should Love Be Repaid With Love?

Should we repay the good we receive in the same currency? If someone loves us, should we correspond with love? "Do you love me? lovers ask one another. Only he who is loved asks this question, expecting the other to reply in the same way.



But can we love when we are not loved? For Christians at least, our conscience demands this of us: "love your enemies, do good to those who hate you; bless those who curse you and pray for those who ill treat you (...) If you love those who love you, what thanks can you expect? Even sinners love those who love them" (Luke 6, vs. 27-28.32) For us, creatures who usually only feel impelled to love when we are treated in the same way, these words of Jesus Christ hold a mysterious truth. When this is not the case, it presents a very difficult challenge if we cannot rely on God's special help. The origin of this mysterious reasoning can undoubtedly be found in God's natural love for His creatures. God is love, and He also loves sinners (that is, those who do not love Him). We are not God, but if we are Christians, must identify ourselves with Jesus Christ and learn to give ourselves without expecting anything in return, to forgive when we have been offended, not to repay evil with evil, to do good to all without showing preference.

But in reality, this is more complicated, because we are capable of responding to the love of another in a cold and indifferent way, even, of

hating him. A son or daughter may not correspond to the love of their parents, or parents to that of their children, or a husband to that of his wife... In the depth of our hearts, occur things that turn most natural sentiments upside-down. If so often we are incapable of responding to love with love, how can we possibly love those who do not love us? But

we are capable, capable of doing both. We can do it and we should do so, at least in the name of Christian conscience. If God loves us (regardless of the fact that we offend Him), who are we to demand of others more than God Himself asks of us? Truly, this is something mysterious here. We are not faced with the true logic of justice, but rather with the commandment to love one another, without distinguishing between good and bad, which we recognize as God's true command. Love should be repaid by love, and we should respond to a lack of love in the same charitable way. There are those who do not even allow the first kind to enter their heart; it happens. There are even people who cannot abide being loved.

Benedict XVI has published his first encyclical, titled, *Deus Caritas Est* (God is Love): "With this encyclical, I wanted to illustrate the concept of love in its various dimensions, given that today, in familiar terminology, the word "love" seems far removed from what a Christian understands when he speaks of charity," he said.



A Family Minister with Seven Children

Forty-seven year-old Ursula von der Leyden is the new German government's minister for the family, and she is well qualified for the job: doctor and mother of seven children, she has also managed to forge a career in politics. In a government with four women representatives who have no children, her case stands out. She was interviewed by Markus Wehner of *Frankfurter Allgemeine Zeitung* (27-12-2005).

A company wishing to produce directors who possess human qualities should consider whether these people also find time to be a father or mother.

In Germany, a minister with seven children is considered to be provocative.

It is true that the several children I have been granted is perceived by some as a provocation. But there are also many who say: "How lovely that there are still some people who live this experience and who have in addition a political post. Some compare their situation to my own and state: "Even we have to make sacrifices with one or two children." The most difficult period for my husband and I was when we were starting professional life as young hospital doctors, on call day and night, with young children who required frequent attention, coupled with the fact that we were inexperienced young parents with a modest income. I did at times feel desperate.

There are currently four women in our government who have no children; you alone contribute to the child quota. Does this not

suggest that combining a professional career with having a family is no easy task?

Our present government certainly reflects the reality in Germany. In contrast to many of our European neighbors, in Germany, it is no longer thought that you lose out if you have no children; renouncing them has become a requirement for tracking a brilliant professional career – and this is truly tragic.

Is renouncing children the price many women have to pay for their emancipation?

Not at all; the problem is simply that that we have not managed to synchronize a good education and entry into the world of work with educating our children. There is another important issue here: we should examine the father more closely, since it has been proven that it is generally men, rather than women who exclude children when planning their life.

Is the high regard for the "independent bachelor" another important factor?

This influence has certainly had its effect, but at the same time, some companies admit that when looking for young people with a good training, their desire to form a family should also be taken into account. Leadership qualities – work capacity, organizational skills, a sense of responsibility – are acquired above all within the family and in realizing unpaid tasks, rather than through professional work. A company wishing to produce directors who possess human qualities should consider whether these people also find time to be a father or mother.

But this is not the reality.

You are right. Politics also has to do its share, that is create a varied and flexible infrastruc-



A family photo of Ursula von der Leyen



ture which allows parents to dedicate time to their children, and attempt to convert economic policy into something that really provides help during the early stages when children are very young, which tends to be the

most critical. It is due to this that in the government coalition, we have decided to give priority to young families, putting the emphasis on a parent budget, starting in 2007.

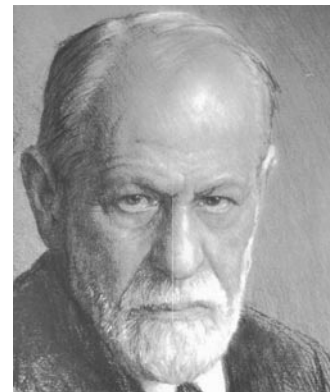
Atheism and Faith: Two Radically Opposed Positions

S. Freud and C.S. Lewis

When an atheist, C.S. Lewis shared Freud's belief that that the universe is alone in its existence: no more than an accident that happened. But Lewis eventually asked himself whether its incredible immensity, its precision and order, and its enormous complexity did not reflect a certain Intelligent Being. Is there someone even greater than the universe, someone who created it?

Freud replies to this "the most important question" with a forceful "No!" The very idea of "an idealized superman" in the sky – to quote Freud – is "so clearly childish and so far from reality that...it hurts to think that the great majority of mortals will never get over this way of seeing life. "He predicted, nevertheless, that as ordinary people began to receive more education, they would gradually put "religious fables" behind them (Freud, *The Coming of an Illusion*). The world is not a nursery, he reminds us, and he advises that we live up to the harsh reality that we are alone in the universe in a positive manner. In a word, he cries "Grow up!"

After changing his world view, Lewis replies in the affirmative: "Yes!" He states that the universe is full of posts which show us the way, such as the "star-studded heavens above and the moral law within" – quoting Emmanuel Kant – which indisputably point toward that Intelligent Being. Lewis advises us to open our eyes and to understand what we see. To sum up, Lewis cries: "Wake up!" Both Freud and Lewis provide clear, convincing, unambiguous and mutually exclusive replies.



Freud calls himself "a materialist," "an atheist," "a doctor with no God," "an infidel," and "an unbeliever." He wrote that "humanity's religions should be considered collective deliria," and he referred to religion as "humanity's universal obsessive neurosis." (Freud, *Culture's/ Civilization's Discontent*.) Freud referred to the teachings of Jesus Christ as "psychologically impossible and of no use in our lives."

Many writers before him stated that God was a projection of human needs and desires. What Freud managed to do was to identify these desires in a very specific way. He asserts that our deeply seated desires which we project in our idea of God have their origin in early infancy. The first of these is a feeling of helplessness, which carries over into adulthood. Freud wrote: "biologically, religiosity refers to the powerlessness and need for protection experienced by a child for several years."

Many writers before him stated that God was a projection of human needs and desires. What Freud managed to do was to identify these desires in a very specific way.



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Activities in February

In his autobiography, Lewis notes that as an atheist, his strongest desire was that God should not exist. What he needed was that nobody should interfere in his life. "No one word in my vocabulary better expressed the dread than interference" (in *Captured by Happiness*). Lewis found atheism attractive because it satisfied his deep-seated desire to be left alone. He states that Freud's clinical observations tell us something about our thoughts and feelings, but that these sentiments can imply both a desire for or against the existence of God. Freud was not consistent in his own observations.

Lewis takes his argument one step further. The desire for something does not rule out the existence of the desired object, it may, in fact, even provide within itself the proof for the object's existence. During his own life, Lewis experienced a profound desire which he called "happiness" and which he finally came to the conclusion was a desire to know the Creator. Lewis points out that we often desire things that exist. He states that "creatures are not born with desires which cannot be satisfied. A new born child experiences hunger: well, there is something called food. A little duckling wants to swim: there is water. Men experience the sexual desire: there is something called sex." (in *Mere Christianity*). He therefore deduces that we all have a deeply-seated desire, a tendency, directed toward knowing the Creator and toward an existence beyond this life; although at times we mistake it for other things. Lewis writes: "If I discover within myself a desire that cannot be satisfied by anything in this world, the most likely explanation is that I was made for another world."

Armand M. Nicholi
The Question of God

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

Ash Wednesday

Wednesday, March 1, Day of Fasting and Abstinence
• Imposition of Ashes during the Holy Mass (7:45 a.m. and 12:35 p.m.)
• Imposition of Ashes without Holy Mass (5 p.m.)

Adoration of the Blessed Sacrament:

• Thursday, 2, 9, 16 and 23
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, 9 (Retreat with Mass)
Time: 7:30 p.m. to 9 p.m.
• Tuesday, 14
Time: 7:30 p.m. to 9 p.m.

Women

• Monday, 6
Time: 7:00 p.m. to 8:30 p.m.
• Tuesday, 14
Time: 2:30 p.m. to 3:30 p.m.
• Tuesday, 21
Time: 1:00 p.m. to 2:30 p.m.
• Thursday, 16
Time: 4:50 p.m. to 6:15 p.m.

Retreat Course:

Men

• From February 24 at 6 p.m. to Sunday, February 26 at 6 p.m.
Place: Mas del Bosc, Vallvidrera

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

Ash Wednesday

Wednesday, March 1, Day of Fasting and Abstinence
• Imposition of Ashes during the Holy Mass

Adoration of the Blessed Sacrament:

• Friday, 3, (De 15:15 a 16:00)

Monthly Retreats:

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

Men

• Monday, 13
Time: 2:30 p.m. to 4 p.m.
• Thursday, 16
Time: 2:30 p.m. to 4:00 p.m.
• Thursday, 16 (for IESE Alumni)
Time: 7:45 p.m. to 9:15 p.m.
Venue: Vitrubio, 3

Retreat Course:

Men

• March 23-26 at El Soto (Soto del Real), Madrid

Chaplaincy visiting hours:

- *Pelegrin Muñoz*
Monday to Friday, 10 a.m. to 5 p.m.
- *Ernesto Juliá*
Friday, 12 p.m. to 6 p.m.

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

Saints Days and Holy Days:

1 Ash Wednesday, season of Lent begins, 2 Presentation of the Lord, 11 Our Lady of Lourdes, 14 Saints Cyril and Methodius (Patrons of Europe). Opus Dei Anniversary: Foundation of the Women's Section and the Priestly Society of the Holy Cross