



University of Navarra

Chaplaincy News

January 2006

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Happy New Year!

The grapes, the cava, the friendship, the bonding, perhaps even the risky undertaking of one or two new years' resolutions!

But then there comes a small voice from inside inquiring: "What about the inclusion of faith and liturgy in my plans for 2006?" Would my response be: "Yes, that's OK, but let's face it, liturgy doesn't have much meaning any more to me. It's just out of touch with the desires and needs of contemporary men and women." Really?

Let's take a closer look. Christmas, the birth of Jesus takes us back to becoming a child again – a child of God – and living in his goodness.

Then January 1, the eighth day, represents the circumcision of Jesus: the ceremony in which God received a human name. The receiving of His name brought Jesus the legal recognition of the Jews. They saw this ceremony as an extension of his "birth." As such, Jesus would then have become part of their history and culture. Through the eyes of faith, guided by the liturgical cycle, we celebrate the Christ child's becoming part of all of history and culture, and his taking it to the Blessed Trinity.

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But God doesn't end the liturgical significance of the new year at the point of creation's calling. The eighth day also signifies the Resurrection (Sunday, the new Sabbath). This means that, seen through the broad filters of the liturgical light of faith, the new year proclaims that creation moves, not to the abyss of nothingness, but rather to the Resurrection. Hence the Christian way is pre-eminently a way of hope.

Pope Benedict XVI tells us that "in the midst of passing time, there is always a new beginning. This new beginning is eternal love." History then is not an eternal return of the cosmic cycle. For us, history is living, and



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The Christian in the World

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Christians are indistinguishable from other men either by nationality, language or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow some outlandish way of life. Their teaching is not based upon reveries inspired by the curiosity of men. Unlike some other people, they champion no purely human doctrine.

With regard to dress, food and manner of life in general, they follow the customs of whatever city they happen to be living in, whether it is Greek or foreign. And yet there is something extraordinary about their lives. They live in their own countries as though they were only passing through. They play their full role as citizens, but labor under all the disabilities of aliens. Any country can be their homeland, but for them their homeland, wherever it may be, is a foreign country. Like others, they marry and have children, but they do not expose them. They share their meals, but not their wives.

They live in the flesh, but they are not governed by the desires of the flesh. They pass their days upon earth, but they are citizens of heaven. Obedient to the laws, they yet live on a level



that transcends the law. Christians love all men, but all men persecute them. Condemned because they are not understood, they are put to death, but raised to life again. They live in poverty, but enrich many; they are totally destitute, but possess an abundance of everything. They suffer dishonor, but that is their glory. They are defamed, but vindicated. A blessing is their answer to abuse, deference their response to insult. For the good they do, they receive the punishment of malefactors, but even then they rejoice, as though receiving the gift of life. They

>>from pg. 1

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returning to live, as God's children. Baptized into Christ, living as God's children, nourished by the Blessed Eucharist, Jesus Christ Himself, we become more mature and confident children of God in Christ Jesus, and we share together in Jesus the pursuit of the divine-human adventure of carrying history toward the Resurrection.

For a Christian then, each day of what is for many, an apparently endless, returning cycle, is actually an exciting adventure filled with yearly, monthly, daily, and even momentary returns to the living of a divine life with its epic pursuits, quests and struggles to direct

our ordinary activities –our participation in this calendar year's history– to the Resurrection, to the fulfillment of creation, to divine love.

And so, with this "good news," we wish you a Happy New Year, filled with God's grace, his liturgical light, and his guidance. May we all be truly faithful in our correspondence to his generosity. May we live 2006 as a great spiritual adventure filled with a boundless hope that is firmly centered on Jesus, and is communicated to others through our acts of cheerful self-giving that contain and reveal the radiance of God's eternal love.

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are attacked by the Jews as aliens, they are persecuted by the Greeks, yet no one can explain the reason for this hatred.

To speak in general terms, we may say that the Christian is to the world what the soul is to the body. As the soul is present in every part of the body, while remaining distinct from it, so Christians are found in all the cities of the world, but cannot be identified with the world. As the visible body contains the invisible soul, so Christians are seen living in the world, but

their religious life remains unseen. The body hates the soul and wars against it, not because of any injury the soul has done it, but because of the restriction the soul places on its pleasures. Similarly, the world hates the Christians, not because they have done it any wrong, but because they are opposed to its enjoyments.

Christians love those who hate them just as the soul loves the body and all its members despite the body's hatred. It is by the soul, enclosed within the body, that the body is held together, and similarly, it is by the Christians, detained in the world as in a prison, that the world is held together. The soul, though immortal, has a mortal dwelling place; and Christians also live for a time amidst perishable things, while awaiting the freedom from change and decay that will be theirs in heaven. As the soul benefits from the deprivation of food and drink, so Christians flourish under persecution. Such is the Christian's lofty and divinely appointed function, from which he is not permitted to excuse himself.

From a Letter to Diognetus

(Early Christian Text, Vol. II Chapters 5-6)

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A World View of Life

Socrates said "the unexamined life is not worth living." Within the university, students and professors scrutinize every possible aspect of our universe – from the billions of galaxies to subatomic particles, electrons, quarks – but they assiduously avoid examining their own lives. In the wider world, we keep hectically busy and fill every free moment of our day with some form of diversion – work, computers, television, movies, radio, magazines, newspapers, sports, alcohol, drugs, parties. Perhaps we distract ourselves because looking at our lives confronts us with our lack of meaning, our unhappiness, and our loneliness – and with the difficulty, the fragility, and the unbelievable brevity of life. Pascal may have been right when he observed that "if our condition were truly happy we should not need to divert ourselves from thinking about it...the sole cause of our unhappiness is that we do not know how to sit quietly in our room." One of my Harvard students stated during a class discussion that "living a human life is a scary business."





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Activities in January

Perhaps the reason we find it difficult to sit quietly and examine our lives is because doing so makes us anxious. But until we examine our lives, we can do little to make them less unhappy and more fulfilling.

Whether we realize it or not, all of us possess a worldview. A few years after birth, we all gradually formulate our philosophy of life. Most of us make one of two basic assumptions: we view the universe as a result of random events and life on this planet a matter of chance; or we assume an intelligence beyond the universe who gives the universe order, and life meaning. Our worldview informs our personal, social, and political lives. It influences how we perceive ourselves, how we relate to others, how we adjust to adversity, and what we understand to be our purpose. Our worldview helps determine our values, our ethics, and our capacity for happiness. It helps us understand where we come from, our heritage; who we are, our identity; why we exist on this planet, our purpose; what drives us, our motivation; and where we are going, our destiny. Some historians of science such as Thomas Kuhn point out that even a scientist's worldview influences not only what he investigates but also how he interprets what he investigates. Our worldview tells more about us perhaps than any other aspect of our personal history.

Armand M. Nicholi

The Question of God, Madrid 2004

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, 12, 19 and 26
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

• Tuesday, 10
Time: 7:30 p.m. to 9 p.m.
• Thursday, 12
Time: 7:30 p.m. to 9 p.m.

Women

• Monday, 9 (Change of week)
Time: 7:00 p.m. to 8:30 p.m.
• Tuesday, 10
Time: 2:30 p.m. to 3:30 p.m.
• Tuesday, 17
Time: 1:00 p.m. to 2:30 p.m.
• Thursday, 19
Time: 4:50 p.m. to 6:15 p.m.

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

Anniversary of the Birth of Saint Josemaría Escrivá de Balaguer:

Holy Thanksgiving Mass:
Day: Monday, January 9
Time: 13:45
Veneration of the relic of Saint Josemaría Escrivá

Monthly Retreats:

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

Men

• Monday, 9
Time: 2:30 p.m. to 4 p.m.
• Thursday, 19
Time: 2:30 p.m. to 4:00 p.m.
• Thursday, 19 (for IESE Alumni)
Time: 7:45 p.m. to 9:15 p.m.
Venue: Vitrubio, 3

Retreat:

Men
• January 19-22 in El Soto (Soto del Real), Madrid.

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.

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

Saints Days and Holy Days:

1 Mary Mother of God Holy Day of Obligation, 6 Epiphany of the Lord, 8 Baptism of the Lord, 9 Anniversary of the Birth of Saint Josemaría Escrivá, 17 Saint Anthony, 18-25 Week of Prayer for Christian Unity, 24 Saint Mary of Peace, 25 Conversion of Saint Peter, 28 Saint Thomas Aquinas