



University of Navarra

# Chaplaincy News

June 2006

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## Meeting Again with a Focus on the Family

On February 22, 2005 the venerable Holy Father John Paul II convoked the Fifth World Meeting of Families to take place in Valencia, Spain, selecting as its theme: "The transmission of faith in the family." The date is set for the first week in July 2006.

I am pleased to confirm the convocation of this important World Meeting of Families. In this regard, I am determined, as was John Paul II, to encourage the "marvellous news" (Familiaris Consortio, n. 51), the "Gospel of the Family," whose value is central to the Church and to society. I myself had the opportunity to be the General Relator at the Special Assembly of the Synod of Bishops on the Family, celebrated in Rome in 1980. The Apostolic Exhortation Familiaris Consortio that resulted from this Assembly makes a deep analysis of the identity and mission of the family, which it describes as the "domestic Church" and sanctuary of life.

Today, if they are to give a truly human face to society, no people can ignore the precious good of the family, founded on marriage. "The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring" (can. 1055): this is the foundation of the family and the patrimony and common good of humanity. Thus, the Church

cannot cease to proclaim that in accordance with God's plans (cf. Mt 19: 3-9), marriage and the family are irreplaceable and permit no other alternatives.



Today more than ever, the Christian family has a very noble mission that it cannot shirk: the transmission of the faith, which involves the gift of self to Jesus Christ who died and rose, and insertion into

the Ecclesial Community. Parents are the first evangelizers of children, a precious gift from the Creator (cf. Gaudium et Spes, n. 50), and begin by teaching them to say their first prayers. In this way a moral universe is built up, rooted in the will of God, where the child grows in the human and Christian values that give life its full meaning.

Already from this moment, I commend to the Lord and bless the families who will be taking part in this Meeting or joining it in spirit. May the Virgin Mary, our Mother, who was with her Son at the Wedding of Cana, intercede for all the families of the world.

**BENEDICT XVI**

**World Meeting of Families:**  
[www.emf2006](http://www.emf2006).

July 8 & 9, attended by the Pope:  
meeting with families on Saturday afternoon, and mass on Sunday morning



## Biological Bases of the Beginnings of Human Life

The news agency Zenit interviewed Anna Giuli, molecular biologist and professor of bioethics at the Faculty of Medicine of the Catholic University of the Sacred Heart (Rome). Dr. Anna Giuli has published a book titled, "The Beginning of the Human Individual: Biological Bases and Bioethical Implications. ("Inizio della vita umana individuale. Basi biologiche e implicazioni bioetiche," Edizioni ARACNE.)

### When does life begin?

Dra. Giuli: A new biological human individual, unique with respect to every other individual in the human race, begins its life cycle at the very moment at which the sperm cell penetrates the ovule. The fusion of the masculine and feminine gametes (also known as "syngamy") marks the "generation step," that is the transition between the gametes – which could be described as a "bridge" between generations – and the newly-formed human organism. The fusion of the gametes represents an important moment of discontinuity, by marking the establishment of a new biological individual, qualitatively different from the generating gametes.

The entrance of the sperm cell into the ovule provokes a series of events, admirable from biochemical, molecular and morphological viewpoints. These occurrences lead to the "activation" of a new cell – the single-cell embryo– and stimulate the first cascade of signs of embryonic development; among this cell's many activities, the most important are the organization and activation of the new genome, which takes place as a result of the coordinated activity of the maternal and paternal molecular elements (the pronuclear phase).

The new genome is therefore already active in its pronuclear status, immediately assuming control of embryonic development. While still a single-cell (zygote) the characteristics of successive embryonic development are already established and the first division of the zygote decides the outcome of the two resulting cells; one cell will provide for the region of internal cellular mass or embryoplasm (from which embryonic tissues are formed), and the other, for the trophoplasm (where tissues involved in embryonic and fetal nutrition have their origin). And so it is that the first zygotic division affects the outcome of every cell, and consequently that of all the tissues in the body. Such evidence makes it quite clear that the notion that young embryos are a "random accumulation" of cells is impossible.

Biotechnological progress has influenced our way of thinking and our lifestyle to such an extent that it is not unusual to hear talk of a "third culture." What is this about?

Some sociologists have defined contemporary culture as the "third culture," a culture in which technology predominates; among the principles of this new fundamental culture is the idea that nothing exists outside the tangible universe, that man is an organism which does not differ qualitatively from any other animal and is consequently reduced to his corporeal reality.

In the scientific field, science and technology are said to be neutral: given that objectivity is the essence of science, anything hindering scientific progress represents a limitation to such objectivity. We speak of "the science of the possible," which deems just and good all that is technically possible and which refuses to accept guiding or stimulating messages which find their origin in anthropological or ethical schools of thought.

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If man and all biologic realities are the fruit of a blind evolution, there are no criteria for our actions and all natural reality is simply material at man's disposal. As a result, everything possible becomes licit and all limits are obstacles which must be overcome. A powerful impulse is born, one that rejects ethical principles and incites us to behave in an irresponsible way; such an attitude can be extremely dangerous. Man's moral development should be advancing at an equal pace in the face of his growing possibilities of self-manipulation, allowing us to protect and defend our own freedom and personal dignity and that of every human being.

*Why is it said that the human embryo has its own personal dignity?*

In our culture, the general understanding of human beings, above all at the most symbolic and vulnerable moments of their existence is

changing. This is giving way to a tendency to gradually undermine the value of life, one which becomes ever more deeply rooted in the social scheme and in Western cultural legislation – the historical birth place of human rights.

According to this cultural tradition, (...) , "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world"; any other criterion, be it cultural, political, geographical or ideological would be trivial and arbitrary. The fact that he belongs to the human race is sufficient reason to attribute to man his own personal dignity. The early human embryo is at once an individual with the identity proper to that of the human race to which he belongs.

*From and interview with Professor Anna Giuli, molecular biologist (Zenit).*

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## On the Subject of *The Da Vinci Code*

# "Coding" the Confusion

According to the novel, Jesus would have been a simple man of great wisdom who carried a revolutionary message. But Jesus was not God. He married Mary Magdalene, who gave him a daughter and whose descendents live to this day. This "truth" is described by the "apocryphal gospels," explaining the Church's irritable hounding of these texts.

This is the essence of *The Da Vinci Code's* message, a denial of Christ's divinity. With this, the faith of a Church which since its beginnings has proclaimed that Jesus is God is rejected in one clean sweep, a Church that has defended this faith from attacks and denials.

The novel's ignorance is highlighted when it states that the "apocryphal gospels" teach that Jesus is pure man and is not God, and that he married Mary Magdalene. The "apocryphal gospels" belong to an early second-century heretical trend called "Gnosticism," which professes that Jesus, being God, is not truly man (totally opposing Dan Brown's affirmations). Furthermore, none

of the apocryphal gospels states that Jesus may have been married to Mary Magdalene, and less so, that she bore him children; this is of the author's creation.

The entire New Testament, written in the first century, clearly states that Jesus is God (see John: 1:1; John 20:28; Rom 9:5; Phil 2:11; Tit 2:13 and sic passim). This is also the firm teaching of the second and third century Fathers of the Church, such as Saint Ignatius of Antioch, Saint Justin the Martyr, St. Irenaeus of Lyon, and of Church doctors such as Origen of Alexandria and Tertullian of Carthage. For the Church, Christ's divinity is a central truth, present from the time of its origins and revealed by the Lord Jesus Himself. Furthermore, there is no information to be found in the Gospels, in Paul's Letters or in the writings of Saint John which suggests that Jesus married Mary Magdalene. This is no more than yet another invention to add to the many contained in this work. The Gospel is clear in stating that Jesus remained celibate throughout His life.

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## Activities in June

The novel presents Mary Magdalene as Jesus' spouse. Her womb is the Holy Grail, that is to say, the receptacle of Jesus' blood (His descendants). The author indicates that Jesus commended His Church to Mary Magdalene, and that in her was lived the religion of the "Goddess," that is, the cult of the feminine as God. This is also described by the "apocryphal gospels." But Peter's half (the macho tendency) triumphed and erased Mary Magdalene from the scene, diminishing her figure and establishing a male chauvinist cult.

This is the most striking part of the novel, and that which arouses a certain morbid curiosity in some and scandal in others. But yet again, it is just one more of *The Da Vinci Code's* lies. It is based on a well-known theme, one touched upon in the film *Jesus Christ Superstar*, and in Nikos Kazantzakis' novel, *The Last Temptation of Christ*, for which the author was ex-communicated. What's more, the idea that the Grail is the womb of Mary Magdalene was plagiarized by Dan Brown from *The Holy Enigma* (1981), the work of Michael Baigent, Richard Leigh and Henry Lincoln; a book with no scientific backing and characterized by ridiculous speculation.

The "apocryphal gospels" never claim that Jesus commended His Church to Mary Magdalene and to the feminine cult, for the simple reason that the Gnostics held an unashamedly male chauvinist, degenerate view of women. For them, "any woman who became a man could enter into the Kingdom of Heaven" (Gnostic Gospel of Thomas). On the other hand, the Church never concealed the figure of Mary Magdalene. In the canonical gospels, she is the first to see the risen Jesus, and far from underestimating her or burying her in oblivion. They proclaimed her a saint and venerated her.

**Archbishop of Lima (Peru)**

### Barcelona

#### Holy Mass:

Monday to Friday  
(until June 16)  
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, 1, 8, 15  
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, 8 (retreat with mass)  
Time: 7:30 p.m. to 9 p.m.  
• Tuesday, 13  
Time: 7:30 p.m. to 9 p.m.

##### Women

• Monday, 5  
Time: 7:00 p.m. to 8:30 p.m.  
• Tuesday, 13  
Time: 2:30 p.m. to 3:30 p.m.  
• Tuesday, 15  
Time: 4:50 p.m. to 6:15 p.m.  
• Tuesday, 20  
Time: 1:00 p.m. to 2:30 p.m.

#### Chaplaincy visiting hours:

- *Juan Garcia Lobet*  
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, 2  
Time: 3:15 p.m. to 4:00 p.m.

#### Thanksgiving Mass 24th EMBA Class

• Thursday, 22  
Time: 11:00

#### Monthly Retreats:

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

##### Men

• Monday, 12  
Time: 7:30 p.m. to 9 p.m.  
• Thursday, 15  
Time: 2:30 p.m. to 4:00 p.m.  
• Thursday, 15 (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 Lloraca*  
Monday, 10:00 a.m. to 4 p.m.

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

#### Saints Days and Holy Days:

4 Pentecost, 8 Jesus Christ, Great and Eternal Priest, 11 The Holy Trinity, 18 Corpus Christie, 22 St. Thomas More, 23 Sacred Heart of Jesus, 24 Saint John the Baptist, 26 Saint José Maria Escrivá, 29 Saint Peter and Saint Paul