

communion with the Pope and bishops. He prayed and worked for the full union of Christians, but he also yearned with all his strength for a greater solidarity among men and women in the environment of work, in family and social life, and in the relations of different peoples with each other.

Each Christian has to be an instrument of unity. Each of us will be such if we docilely accept the Sanctifier into our soul. What disunites, at all levels, is self-love, sin; what unites, in contrast, is love of God, charity. The Holy Spirit unites.

Perhaps the fruit that our Lord expects of us today is this: to eliminate the barriers, the divisions that each of us may have created. And be-

yond this, to build unity, to facilitate reciprocal understanding in one's family, one's work, the circle of one's friends, among all those that we encounter. We can do this with the grace of the Holy Spirit.

Let us invoke the Blessed Virgin Mary, the outstanding prototype of these aspects of life according to the Spirit that we have just been recalling. Mary collaborated with Christ, with profound humility, in the infusion of grace into souls. From heaven, just as when she was on earth, she continues to unite souls to her divine Son. We ask her, the spouse of the Holy Spirit, through the intercession of Blessed Josemaría, to help us to converse more deeply and intimately with the Sanctifier of the Church and of souls. Amen.

Addresses

Pamplona, Spain January 31, 1998

Bishop Javier Echevarría presided, as Chancellor of the University of Navarre, at the ceremony of awarding honorary doctorates on January 31. On this occasion he gave the following address.

Your Eminence
Your Excellencies
Honorable Authorities
Illustrious Faculty of this University
Ladies and Gentlemen:

The University of Navarre is today solemnly receiving into its doctoral ranks three world renowned figures to whom I give my most cordial welcome. Their merits have already been outlined in this hall.

Professor Douwe D. Breimer, an illustrious specialist in Pharmacology and Therapeutics, has done important work in the field of the processes of absorption and distribution of medicine. His great service as a scientist and promoter of research in these areas, vital for the development of human welfare, constitutes an example for this university. Our Alma Mater has benefited from his teaching and has chosen the

field of health sciences as one of its principal areas of research and teaching.

We are also very happy to have with us Professor Julian Simon, a student of the economics of population, an expert in the art and science of business management and a celebrated publicist in economic matters. His conclusions on demographic developments have been of the greatest importance for a just government of societies in accord with the demands of personal dignity. And they have been a great stimulus for our university, which has always tried to transmit to its students an integrally human and Christian perspective on these questions, also through the Institute of Higher Studies of Business [located in Barcelona] and, more recently, through the School of Economic and Business Science [located in Madrid].

It is also a great motive of joy for all, and particularly for me, to have present among the new doctors, the most Eminent Cardinal Joseph Ratzinger, an exponent of first rank of theological wisdom in our times, as professor of theology and a thinker of international fame, also for his Episcopal magisterium, and since 1981 with his direct service to the Holy See as Prefect of the Congregation for the Doctrine of the Faith. In Rome he has contributed in a very relevant way to the huge task of John Paul II's Pontificate, which has proven itself providential for the Church for its efforts in the authentic application of the Second Vatican Council and for its joyful preparation of a new evangelization for the Third Millennium. Conscious

of the importance that these tasks have for the life of the Church and of humanity, our university, and especially the ecclesiastical schools, have tried to make these the objectives and guidelines of their work.

Most esteemed and admired new doctors: in you we recognize the pinnacles of three distinct fields of science which, in a certain way, represent the whole range of human knowledge. Seeing you gathered today in this hall, we see the reflection of an aspiration that is very dear to us in this University: the harmony of the sciences that—when they are cultivated with passion and honesty, with love of the truth and with professional competence—necessarily lead to God, the highest Truth and ultimate End of creation. “The vocation of every university” recalled the Pope a few months ago, “is the service of truth: to discover it and to transmit it to others.” This conception of the activity of a university makes it possible that “through the effort of research of many scientific disciplines, the university gradually arrives closer to the supreme Truth. Man overcomes the boundaries of the various disciplines of knowledge, to the point of orientating them toward that Truth and toward the definitive realization of humanity itself. Here is where one can speak of the solidarity of the various scientific disciplines at the service of man, called to discover truth, ever more completely, about himself and about the world that surrounds him.”¹

Pharmacology and Therapeutics, which Professor Breimer has cultivated with such fruitfulness and spirit of

1. Pope John Paul II, *Discourse on the occasion of the sixth centenary of the Jagellonian University of Krakow*, June 8, 1997, no. 4.

service, belongs to the field of the experimental sciences. When these sciences, with their methods of investigation, question nature, they discover its laws and principles and permit us to live a life less dependent on material conditioning and more worthy of the human person.

The economic disciplines that Professor Simon has so successfully dedicated himself to are among the social sciences, and more generally, the human sciences. These sciences collect the multiple experiences of social life and interpret them as particular expressions of human work, subject to stimuli and influences of every type, but also depositories of the precious gift, a divine gift, of freedom. Their conclusions provide indispensable information for the progress and right orientation of the various human societies.

In theological science, to which the work of Cardinal Ratzinger has contributed so much, the Christian sees reflected the human effort to penetrate ever more deeply into a knowledge of the revelation of a God who is, at the same time, creator and redeemer of man. It is a knowledge of salvation that God has wanted to offer us, capable of filling our life with meaning, because it takes account of its origin and destiny, and of the mode of conducting it in accord with the dignity of children of God.

For our university to be faithful to what this name means, it must cultivate the splendid variety of sciences with a desire to see them grow and to provide a real and effective service to society, which is then a service to the

truth which liberates and which saves: *veritas liberabit vos*.² We want to persist, also following your example, in the daily task of constructing a mature and organic science, rigorously founded, balanced, and resistant in its effort at synthesis, free of reductionist attitudes and ideological deformations, and also free of prejudices imposed by intellectual fashions.

Every discipline contributes, in its own way, to the perfection of people and of society. This common aspiration means that all of the fields of knowledge can and should be interrelated and exchange contributions with each other, without thereby losing their particular physiognomy or adulterating their presuppositions and their own methods. The University of Navarre wants its students, in addition to gaining a professional ability that will permit them to provide a competent service to society, to benefit from interdisciplinary dialogue, so that, within human limits, they can attain their own vital synthesis. And we would like to have them saturated with a Christian and universal spirit, capable of grasping the authentic ideal of human excellence, and able to follow adequate examples so that they develop their lives uprightly and with a spirit of service.

We are convinced that the diffusion of knowledge is a direct and efficacious way for the transformation and improvement of people and of societies. This knowledge must be accompanied by a strong ethical commitment. On granting the Gold Medal of Navarre to our Alma Mater on December 3, the regional government wished to publicly recognize the

2. Jn 8:32.

social benefit that the University of Navarre has provided and is providing to this noble land. I would like today to express my appreciation for this gesture to his Excellency the President of Navarre who is present here.

In this historical moment, humanity is particularly conscious of its limits and aspires with zeal to profound and radical changes. The most recent experience of our century has let us see that developments that are not based on a sincere search for truth are not only useless, but in the final result tragic. In the face of all of this, the present generation is not resigned to disenchantment and mere acceptance of the cultural heritage that it has received, but wants to find a foundation and a path to true hope. This path and this foundation can be nothing other than the sincere search for truth, because, in the words of Blessed Josemaría, the founder of Opus Dei, "truth is always, in some way, a sacred thing: a gift of God, a divine life that puts us on the path to the One who is Light by essence."³

The institution of the university, in fulfilling its proper mission, contributes efficaciously to the transformation and improvement of society from within. To affirm that the University exists to serve the truth, means to opt for a revolution that may appear slow, but which is, in the last resort, the only one that is effective and profound. There is no greater realism than a daily commitment based on hope and informed with love. The message of the Gospel, which brings to its fullness the great tradition,

opened in Genesis—Yahweh looked at the world and saw that it was good⁴—impels us to a love that is shown in deeds. This is a love for the goodness of all created things and that recognizes in every person his or her tremendous dignity as an image of God.

The university, an institution dedicated to the integral formation of responsible men and women, has the task of carrying out a great mediation in the cultural and scientific order between those great ideals and their effective actualization. This formation depends on the effort of the various human generations to incarnate the truth about God and man in their own histories. And this aim will not be gained with grandiloquent declarations, but with a multitude of simple, silent, apparently modest tasks, which demand human and intellectual honesty, solidarity, initiative, a spirit of collaboration, effort—that is, a high level of virtue, of detachment from oneself, of magnanimity, of dedication to others.

Those who regularly work at a university, here in Navarre and in many other places, know well what deep fruit and what a clear imprint is left by an ethic of service. An ethic that teaches men and women to fulfill their work well and to seek honestly and continually the good of persons and of social groups.

In a homily that Blessed Josemaría gave on this campus some thirty years ago, he referred to the words of St. Paul: "In eating, in drinking do everything as for God's glory."⁵ And he

3. Blessed Josemaría Escrivá, *Letter*, October 24, 1965, no. 24.

4. Cf. *Gen* 1.

5. *1 Cor* 10:31.

added: "This doctrine of holy Scripture . . . leads you to do your work perfectly, to love God and mankind by putting love in the little things of everyday life, and discovering that divine something that is hidden in small details."⁶ And from this he drew the clear conclusion that even "the most insignificant everyday action" can overflow with "the transcendence of God. That is why I have told you repeatedly, and hammered away once and again on the idea that the Christian vocation consists of making heroic verse out of the prose of each day."⁷ And so the founder of Opus Dei concluded: "Heaven and earth seem to merge, my sons and daughters, on the horizon. But where they really meet is in your hearts, when you sanctify your everyday lives."⁸

Inspired by this spirit, which proclaims the greatness of daily life, the members of the faculty of the University of Navarre have to compete resolutely by the transforming effort of work done with love and with an elevated outlook, by the capacity of social regeneration that is contained in family life, by the appreciation for freedom and personal responsibility, and by the social efficacy of a living sense of human solidarity with special concern for the most needy.

As Chancellor, I feel the duty of reminding everyone who takes part in the work of the university of these ideals, whatever their beliefs may be, for we respect everyone, because we love and defend freedom of consciences. With the thought of Blessed

Josemaría, facing the new millennium, I would like to stress that the Christian message about the sanctifiable and sanctifying value of human work and everyday existence is one of the most adequate responses to the highest aspirations of people and of societies.

And in you, most esteemed new doctors, the whole faculty and family of our university, in which you are now incorporated, finds eminent examples of laboriousness, of uprightness and of service, which we all would like to emulate. For this reason we have invited you to become part of us.

Our Holy Father John Paul II has wished to dedicate the year 1998 to the Holy Spirit, taking another step in the itinerary of preparation for the Jubilee of the year 2000. And he has pointed out, as a fundamental attitude that should inspire it, the virtue of hope that, in his words, "on the one hand, encourages the Christian not to lose sight of the final goal that gives meaning and value to life, and on the other, offers solid and profound reasons for a daily commitment to transform reality in order to make it correspond to God's plan."⁹

In this year, dedicated to the Holy Spirit, I ask, for all those who work in this university, the gift of wisdom, which opens one's intellect to the most profound meaning of reality, and gives one a clear judgment to discern what is best in every situation in accordance with the plans of God. We need this to fulfill day after day, with the greatest possible perfection, this vigorous and

6. Blessed Josemaría Escrivá, Homily "Passionately Loving the World" (October 8, 1967) in *Conversations with Msgr. Escrivá*, no. 116.

7. *Ibid.*

8. *Ibid.*

9. Pope John Paul II, Apostolic Letter, *Tertio Millennio Adveniente*, November 10, 1994, no. 46.

joyful task of service to the truth that characterizes the work of a university. We ask this gift of the divine Paraclete through the intercession of Mary Most Holy, Mother of Fairest Love, *Sedes Sapientiae*, Seat of Wisdom.

Rome April 1, 1998

Address given at the academic convocation on the Apostolic Constitution, Ut Sit, held at the Pontifical University of the Holy Cross.

Your excellencies, most esteemed rector, professors and students of the Atheneum of the Holy Cross, ladies and gentlemen:

As we conclude this academic convocation on the fifteenth anniversary of the Apostolic Constitution *Ut Sit*, I feel impelled to address the Most Holy Trinity with the words that the Holy Spirit inspired in the Blessed Virgin Mary: "My soul magnifies the Lord and my spirit rejoices in God my Savior."¹ These words of our Lady seem the best way to manifest my acknowledgment to God for the gift He has granted to the Church, in answer to Blessed Josemaría's constant supplication to God right from the moment he began to feel the first intimations of the divine Will in the years 1916 or 1917, up to his departure to his home in heaven in 1975.

Indeed, the pontifical act by which the Prelature was established

on November 28, 1982, with the bull executed on March 19, 1983, was simply the realization of what Blessed Josemaría, together with countless persons from all environments, and in a special way in the early years the poor and the sick, had for so long been beseeching from the Blessed Trinity. He was seeking to ensure the efficacy of the pastoral and apostolic service that *Opus Dei*, by divine will, was called to carry out in the Church. This fact was emphasized by the Roman Pontiff when he began the text of the Apostolic Constitution with the words *ut sit*, words that the founder of *Opus Dei* over the course of many years addressed daily to our Lady: "*Domina, ut sit!*"

In the early moments of the life of *Opus Dei*, Blessed Josemaría was in no hurry to request from Church authorities a canonical statute for the child that God had brought to life in his soul on October 2, 1928. Certainly, from the first moment he had the blessing of Madrid's bishop, the unforgettable Leopoldo Eijo y Garay, whom our founder kept constantly informed of the development of his apostolic work. At the same time, however, our founder's keen juridical sense led him to see that none of the existing canonical clothing would fit *Opus Dei* properly. He preferred to wait, filling the years of waiting with prayer, expiation and work.

This way of acting is shown clearly by words he spoke to us during a family gathering in Rome in October 1966. A few months earlier, Pope Paul VI had promulgated the *Motu Proprio Ecclesiae Sanctae*,

1. Lk 1:46.