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138. furthermore, technological society may make us believe that either man or nature is an obstacle to the other, that we cannot overcome these obstacles without depriving one of what makes it valuable, both in terms of nature and man. hence, the main benefits we might derive from nature or those things that make us human are deemed as so many fetters which impede our full development as human beings and as social beings. therefore, the development of the technical means of production and the sciences, which have become the object of such devotion in this technological society, is always measured in terms of self-interest; indeed, the conception of the global society based on technological progress is constructed on the principle that only man is capable of creating, and that nature exists for his exploitation, and that it is a waste of time to consider any other solution. [87] man no longer sees himself as a part of nature, but rather as its destroyer. this "anima sartor", this "maker of things", faces a fateful turning point. 136. the place of the technical means of production in the culture is the only one left for the human being. we thus find ourselves completely dependent upon the development of technology and its various applications. the use of these means of production pertains to the total life of the human being. science is an indispensable resource of human beings, and technological progress is a condition of human life. [88] therefore, technological society is not only characterized by the use of technological means, but also by the fact that science is its soul. it is then easy to see that the application

of the technical resources of nature becomes a true end in itself: modern technology has reached the level of a universal technique, because its use is practically unlimited. this is true of all the technical means which have been appropriated by it, and of all the corresponding applications. [87] the universal exploitation of the material, intellectual and economic resources of nature is achieved through an indiscriminate reduction of each to a "thing", that is to say a "material thing", a "rational thing" and an "economic thing", respectively. [87] technology has thus established a godlike power which can give orders to human beings in the same way that it does to the elements of nature. in other words, it reduces man to a "thing" that obeys, in its turn, the law of the technical world.

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56. this is what is wanted in this world and what is desired by the love that has created it and by our love for the world, which will give life to the future. but it is necessary to ask the right questions of the true truth and to search the deepest caverns of our soul. you can remember too that the first man who spoke the words 'i am' and dwelt among all things also dwelt among all women and all creatures.

this is why they call him the saviour. he brought all creatures under his protection. he went up the hill of laplace and lived among them all. remember this saviour. he is more real than any military leader. listen to his voice. listen to its message. we must all live the truth, love and beauty. 'love your neighbour as you love yourself'. the other way is evil. love god. 93. when every grain of sand, every molecule of air and water, every star and every galaxy and every thought-and that is not all- is part of the great dance, 'a living system, a living spirit, a living intellect, a living god', everything is intimately connected to everything else. there is no longer a distance, or a gap, or a distance, between the several components of the living whole. 152. we can now understand what the world is, in contrast to our economic-industrial model. what we are dealing with is a book, with an infinite complexity, to which we must submit if we want to grasp its deepest mystery. this book is the world, which had to be created by a creator, who himself is infinite and simple, and from whom it came, a subject which can

only be grasped on the basis of the revelation of the christian faith. the world is a living entity, the image of the living and loving god. the totality of this structure is called god. [32] we cannot begin to understand the world until we grasp its ontological foundation and the deeper reality to which it has been entrusted. a foundation exists for all things. 5ec8ef588b

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