



To the extent that the culture of detachment takes hold of us and extends the idea that personal fulfillment requires the satisfaction of hedonistic, narcissistic and greedy desires, the perception of the world is closing, horizons and ambitions become small and petty, lacking in all greatness, because the hegemonic culture condemns it as dangerous. The result is increasingly atomized human beings; On the one hand, they are considered freer to satisfy their impulses, on the other hand, they are increasingly dependent on a State, on a bureaucracy of depersonalization, to which they must subordinate themselves to aspire to their level of well-being.

The paradox is excessive. In the sixties and seventies of the last century, the "conquest of space" began with social enthusiasm, today practically halted and limited to observation. The world is now richer, much more, technology has taken an extraordinary leap, knowledge is much greater, but that impulse is almost a 'freak' idea, and is considered a waste despite being an extraordinary engine of growth economic. When science opens immense horizons we lock ourselves in our smallness. The question is a must: why? And we venture a hypothesis: to the extent that the West has secularized and loses its sense of God, it's vital spaces dwarf, as do the ideals. They are reduced and fragmented into myriads of small hyper-individualistic satisfactions, basically related to "having" sex and money; and that both, without limits, be recognized by society. They are the politics of desire.

This is because of the sense of the human being disappears. As Marko Ivan Rupnik writes in *The Art of Life*, man is the union between the divine and the terrestrial, and it is through the breath of God that spreads grace in all creation, that he needs it because without him everything created moans and suffers, as St. Paul says, waiting for redemption. Without man, living beings and plants, the universe grows without meaning, it becomes a dead and mechanical house because we were created by God to grow and multiply in all the known world, and only the human being can name the minerals and living beings deciphering the imprint of the Word engraved on them. Man, writes Rupnik, "is the hope of receiving grace and of joining God ... If he closes himself alone in the 'here' in the material without the breath of the spirit of God, he becomes bloodless flesh as Saint Irenaeus says because he closes to the cosmos the way to join God, and also then, the cosmos first and the world later, they are closed until they become a prison for the human being".

Christianity is love, justice, and also to bring to the alienated man, deep down ever more fearful, confidence in the great adventure of living, the construction of new horizons, which do not have their limit on planet Earth but ask us to launch ourselves further.