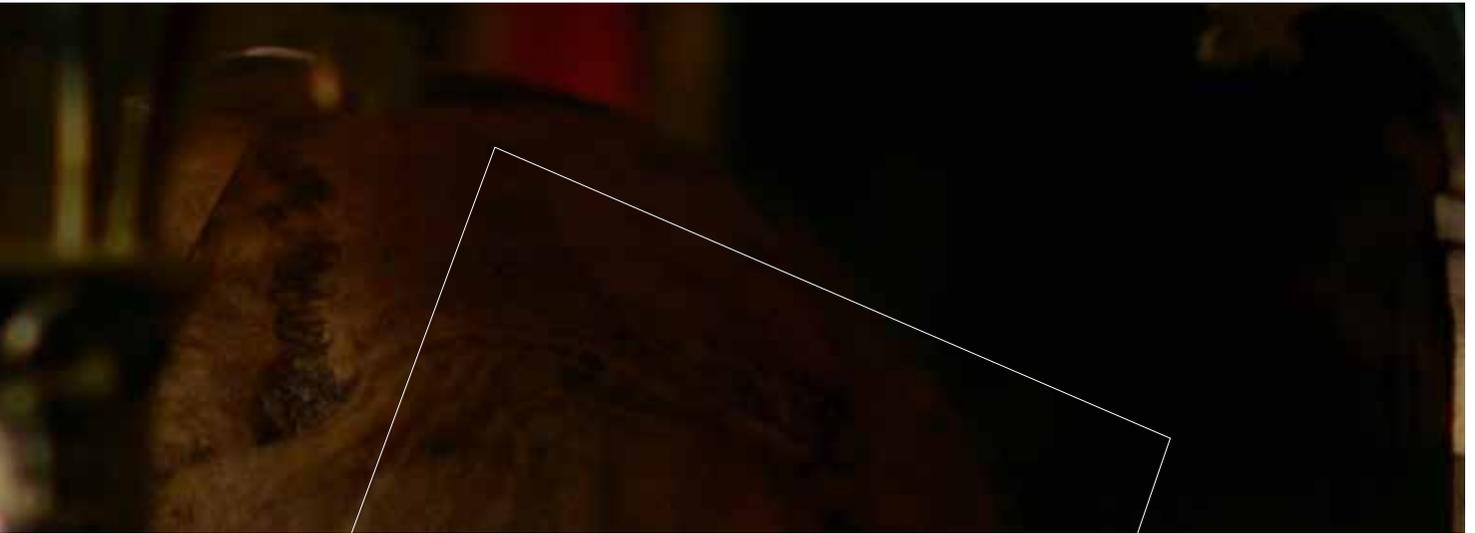




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# The Angelus

“Instaurare omnia in Christo”

## How Catholics Built Civilization

America's Deeply Catholic Beginnings

Culture and Hamlet

Christendom in the Jungle: The Jesuit  
Missions in Paraguay

July - August 2020  
Volume XLIII, Number 4  
Publisher

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Subscription Rates  
1 year 2 years 3 years  
U.S. \$45.00 \$85.00 \$120.00  
Foreign Countries \$65.00 \$125.00 \$180.00  
(inc. Canada and Mexico)

All payments must be in U.S. funds only.

Online subscriptions: \$20.00/year. To subscribe visit:  
[www.angelusonline.org](http://www.angelusonline.org). Register for free to access  
back issues 14 months and older. All subscribers to the print  
version of the magazine have full access to the online version.

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# The Angelus

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*The Angelus* (ISSN 10735003) is published bi-monthly  
under the patronage of St. Pius X and Mary,  
Queen of Angels. Publication office is located at  
PO Box 217, St. Marys, KS 66536.  
PH (816) 753-3150; FAX (816) 753-3557.

Periodicals Postage Rates paid at Kansas City, MO.  
Manuscripts and letters to the editor are welcome  
and will be used at the discretion of the editors.  
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Postmaster sends address changes to the address above.

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PRIESTLY SOCIETY OF SAINT PIUS X FOR THE UNITED STATES AND CANADA

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America's Deeply

# Catholic Beginnings

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By Fr. William J. Slattery, Ph.D., S.T.L.

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## Introduction

In the minds of many, the American story is a Protestant story. And yet, a closer examination of historical facts reveals the unexpected: the deeply Catholic beginnings of the United States and Canada. Although long ignored by most academics, since the early twentieth century leading non-Catholic historians have pioneered the reappraisal of North America's Catholic roots. Eminent among these was Herbert Eugene Bolton (1870-1953), the University of California intellectual who in 1932 became president of the American Historical Association. Honored by ten colleges and universities in the United States and Canada with their highest degrees, he was also acclaimed internationally, notably by Pope Pius XII who in 1949 named him "Knight of St. Sylvester." In some 90 publications, such as

*Outpost of Empire* (1931), *Rim of Christendom* (1936) and the address, "The Epic of Greater America," he showed that Americans can only understand their national identity by taking a holistic view of all the precolonial and colonial contexts, notably the Spanish and French ones.

In *The Colonization of North America 1492-1783*, he devoted one-third of its content to the Catholic expeditions and settlements that occurred before the Pilgrim Fathers disembarked from the *Mayflower* at Plymouth in 1620. His writings disclose the mind of an outsider to Catholicism who is frequently astonished at, and in poignant admiration for, the Catholics who with intelligence and daring, sweat and muscle set about building Catholic regional societies that benefited *all* the races of North America. With a master-historian's expertise, Bolton, along



# PIONEERING PRIESTS OF NORTH AMERICA

“The Altar was older than the Hearth”

“The names newly given to so many of your towns, rivers, mountains and lakes show, and clearly witness, how deeply your beginnings were marked with the footprints of the Catholic Church” *(Leo XIII)*

Who discovered Greenland and had a cathedral church and convent there? Catholics. If Vinland was really part of this country, who discovered and visited it? Leif Ericsson, a Catholic, with his Catholic Northmen, followed by Catholic bishops and priests... Who explored the Atlantic and Gulf Coast of the United States? Catholic navigators: John and Sebastian Cabot; John Ponce de Leon; Pineda, first to see the Mississippi and name it the “River of the Holy Ghost”... Who explored the Mississippi from its northern waters to the Gulf of Mexico? The Catholic Franciscan, Hennepin, and Du Lhut, a Catholic; Joliet, a Catholic; Father Marquette, a Jesuit; La Salle and his Franciscan chaplains, Catholics; De Soto, Tristan de Luna, and other Spanish explorers, all Catholics. Who discovered and named the St. Lawrence? Cartier, a Catholic.... *(John Gilmary Shea)*

“Not a cape was turned, or a river entered, but a Jesuit led the way” *(George Bancroft)*

**ALASKA**  
First “Dogsled” missionaries (1871)

**GREENLAND**  
Leif Ericsson and Viking Catholic priest (1000)

Arnaldur, Bishop of Gardar, First N. American Diocese (1126)

**L'ANSE AUX MEADOWS**  
Norse Colony (1000)

**QUÉBEC CITY**  
Francois de Laval “Father of the Church in Canada” (1623-1708)

**INUITS**  
Fr. Arsène Turquetil (1901)

**MARQUETTE**  
Bishop Frederic Baraga (1831-1868)

**LAC ALBANEL**  
Fr. Charles Albanel (1672)

**VINLAND**  
Norse Catholic priests (c. 1020)

**RAVALLI, MONTANA**  
Fr. Antonio Ravalli (1844-1884)

**ST. PAUL**  
Fr. Lucien Galtier (1841)

**MONTREAL**  
“Ville Marie” (1632)

**MAINE**  
Bishop Eric (1121)

**FR. DE SMET**  
Apostle of the Rockies (1830-1850)

**DE PERE**  
Fr. Allouez (1671)

**NIAGARA FALLS**  
Fr. Louis Hennepin (1680)

**GRAND CANYON**  
Coronado and Fr. Juan de Padilla (1540)

**MISSISSIPPI**  
Fr. Jacques Marquette (1673)

**DÉTROIT**  
Sainte Anne de Détroit (1701)

**ST. AUGUSTINE**  
Fr. Gabriel Richard Second Founder (1798)

**HAWAII**  
Fr. Damien of Molokai (1840-1889)

**FATHER OF CALIFORNIA**  
Fr. Junipero Serra (1768)

**UTAH**  
Frs. Dominguez and Escalante (1776)

**KANSAS**  
Fr. Juan de Padilla, Proto-Martyr (1542)

**FATHER OF ARIZONA**  
“First Cowboy”, Fr. Eusebio Kino (1687-1711)

**NEVADA**  
Fr. Francisco Garces (1776)

**MISSISSIPPI RIVER**  
Rio del Espíritu Santo (1541)

**SAPPELO ISLAND, GEORGIA**  
Ayllon and Fr. Antonio de Montesinos (1526)

**SAN GABRIEL**  
Franciscans and Juan de Oñate (1598)

**THE ALAMO**  
(San Antonio de Valero) (1718)

**40 SETTLEMENTS**  
(1565-1665)

**FLORIDA**  
Ponce de León and priests (1521)

**SAN ANTONIO**  
Fr. Damian Massenet (1691)

**ST. AUGUSTINE**  
(1563)

**FR. BARTOLOMÉ DE LAS CASAS**  
“Universal Protector of the Indians” (1474-1566)

**HAITI**  
2<sup>nd</sup> Voyage of Columbus: Fr. Bernard Boyl consecrates first church (1494)

**SANTO DOMINGO**  
Fr. Montesinos (1511)



# Culture and Hamlet

Nihilism and Belief in Shakespeare's *Hamlet*

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By Andrew J. Clarendon

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As he often said in his classes and conferences, Professor David Allen White pointed to the ideas in Shakespeare's *Hamlet* as the beginning of the modern world. Written around 1600, the play dramatizes the conflict between the richly Catholic culture of the Middle Ages and the rising individualism of the early modern age, a major shift in the worldview of Western Civilization whose effects remain even in our late post-modern times. A useful image of this shift comes from the philosopher Eric Voegelin who noted that modern man has moved from considering himself as a link in a hierarchical chain that comes from God to being himself the center of the universe and of all meaning—a “macroanthropic” view in Voegelin’s terms. It is noteworthy that the Renaissance humanists resurrected the sophist Protagoras’ phrase,

“Man is the measure of all things.” Central to the action of *Hamlet* is a corrosive doubt in the old certainties that leaves the black-suited prince to find all meaning via himself, relying on his own mind and melancholia to act within the rotten state of Denmark. Although a tragedy that ends with multiple deaths, over the course of the plot Shakespeare provides an answer and resolution to Hamlet’s doubts and resulting anguish, an answer that provides a foundation for restoration and one of the great contributions to the perennial tradition.

## Hamlet’s Corrosive Doubts

A quick but telling moment in 2.2 identifies the central problem in this early modern man. In



The Jesuit reductions were a type of settlement for indigenous people in the Rio Grande do Sul area of Brazil, Paraguay, and neighboring Argentina in South America, established by the Jesuit Order early in the 17th century and wound up in the 18th century with the banning of the Jesuit order in Europe. The Jesuits attempted to create a “state within a state” in which the native peoples in the reductions, guided by the Jesuits, would remain autonomous and isolated from Spanish colonists and Spanish rule. A major factor attracting the natives to the reductions was the protection they afforded from enslavement and the forced labor.





# Christendom in the Jungle

## The Jesuit Missions in Paraguay

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By Fr. Juan Carlos Iscara

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For centuries the Church faithfully carried out the mission entrusted by Our Lord to His Apostles: Go, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

It is our sad lot to have witnessed the recent Synod of the Amazon relegating that command to the dustbin of History, a synod in which the Church hierarchy asked to be taught by the ancestral wisdom of its pagan former charges, and where a venerable missionary bishop could be heard boasting that he had not baptized an “indigenous person” in 35 years.

To withstand the tide of forgetfulness, cowardice, and apostasy surging around us, let us honor the memory and the achievements of those members of a once-extraordinary religious order

who, literally, built the City of God in the fringes of the same Amazonian world.

### In the Beginning...

After the shock of finding peoples unaccounted for in their vision of the world, the very first missionaries in America, Franciscans imbued with millenarist and apocalyptic ideals, dreamed of establishing a utopian community, isolated from the corruptions of the Old World, and in which native customs would be integrated with true evangelization—a *Jerusalén Indiana*, a heavenly Jerusalem descended upon these “Indies.”

The Jesuits arrived later, by the end of the 16th century, when Christianity was already



firmly planted in the conquered territories. They established their houses and colleges in the colonial cities, but directed their missionary efforts to unexplored lands, to the boundaries between the Spanish and Portuguese dominions. There, they created the mission territories of *Guaranies* (Paraguay, Argentina, Brazil), *Chiquitos* and *Moxos* (Bolivia), and *Maynas* (Peru).

preach the Gospel to the natives and to integrate them into a Christian polity. Hence, the Jesuits purified and perfected the Franciscan idea of isolated communities to effectively protect the Indians from very real abuses at the hands of Spanish and Portuguese settlers, lay and ecclesiastical alike.



Religious statue at the Jesuit ruins of the Mission of La Santissima Trinidad, Paraguay

Realistic and pragmatic, the Jesuits were neither naïve nor “mystically” deluded. While pursuing a high ideal, *ad majorem Dei gloriam*, they followed the paths that Providence opened before them and what experience dictated, to

## The Guarani Mission

In Paraguay, the Guaranies were a semi-nomadic people, practicing some minor agriculture in temporary, small autonomous >

# Isabel the Conqueror

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By Fr. Dominique Bourmaud

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“So great is her knowledge of the arts of peace and war, so keen her penetration, that she seems to have all the virtues in the highest grade that the female sex permits. She is exceedingly religious and spends so much on the ornamentation of the churches that the results are incredible. She shows for the Observant religious an admirable reverence and founds their monasteries. During the conquest of Granada, she was always with the army at the side of the king, and much happened according to her advice. She sits in the tribunal of judgment with the King, hearing the cases and the pleas, and resolving them with a settlement or a definitive sentence. I believe that the Omnipotent sent this most serene lady from Heaven to languishing Spain, so that with her king the public good might be restored to it. What else? She is very religious,

very pious, and very gentle.”

These lines came from the German physician H. Münzer after visiting her in Madrid in 1495 at the summit of her power. Isabel of Castile and Ferdinand of Aragon, her devoted husband, gained from the Pope the unique designation of *Reyes católicos*—the Catholic Kings. This was to reward them of the immense benefits they had brought to the church, in Spain, and in the world.

## Princess Isabel Against All Castile

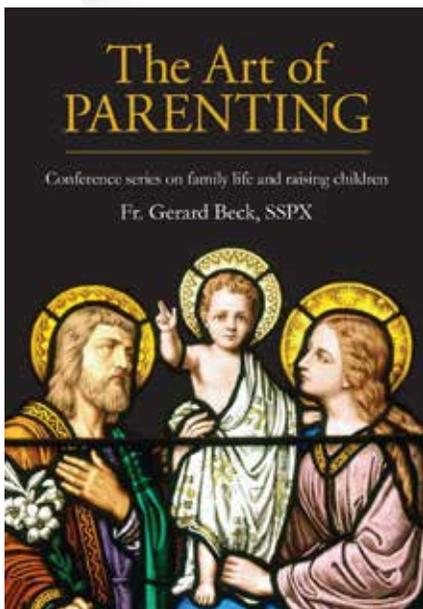
But things had not been an easy road for either of them, much less for Isabel (1451-1504). With her kingly father dead at a young age and her Portuguese mother helpless, her half-brother

# The Art of Parenting

## Conference series on family life and raising children

---

By Fr. Gerard Beck, SSPX



Our task is to form  
the children entrusted to us.

The goal is strong children;  
strong in soul, strong in mind,  
strong in heart—Christ-like.

Children who are upright,  
faithful, sure in judgment,  
responsible in duty,  
and great in heart.

—Fr. Beck

These talks are a practical and powerful guide for parents everywhere and are sure to be both enjoyed and appreciated as a valuable resource.

Fr. Gerard Beck was ordained to the priesthood in 1996. In addition to serving as a prior in schools and parishes throughout the nation, Father was appointed as First Assistant to the District Superior and is now superintendent of all SSPX schools in the United States.

These conferences were given by Fr. Beck in Saint Marys, Kansas as part of the ongoing McCabe Lecture Series.

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# The Father of California

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By Fr. William J. Slattery, Ph.D., S.T.L.

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The priest establishing the mission at San Diego in July 1769 didn't look like someone destined to become the Father of California. Junipero Serra (1713-1784) stood just five feet two inches tall, was already 56 years of age, and suffered from asthma. Moreover, his left leg was often inflamed with huge varicose ulcers and he increasingly suffered from chest pains as a consequence. Of course, the surgeon Don Pedro Prat told him that some rest would greatly help to control these ailments, but "rest" was a word that somehow didn't fit into the vocabulary of Junipero Serra. Only as the great man lay dying, was he heard to murmur, "Now I shall rest."

Within 15 years, notwithstanding all the roadblocks placed by health, *conquistadores*, and unmapped territory, this organizational genius and heroic heart, all at once explorer,

colonizer and builder of civilization, one of the greatest pioneers ever to grace American soil, working 18 hours a day, covered thousands of miles to found the missions that would one day become the cities of California.

## What California Owes to Its Father

Up and down *Las Californias* went this frail, thin, warm-blooded priest, limping along wearily over the rough paths. Those who walked alongside him did so gladly, for they knew they were walking with a great one of the earth, for here there was not only an indomitable will, but a heart of pure tenderness, a man who brought peace to the just, but who breathed priestly fire >

# There is No Greater Love

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By a Benedictine monk

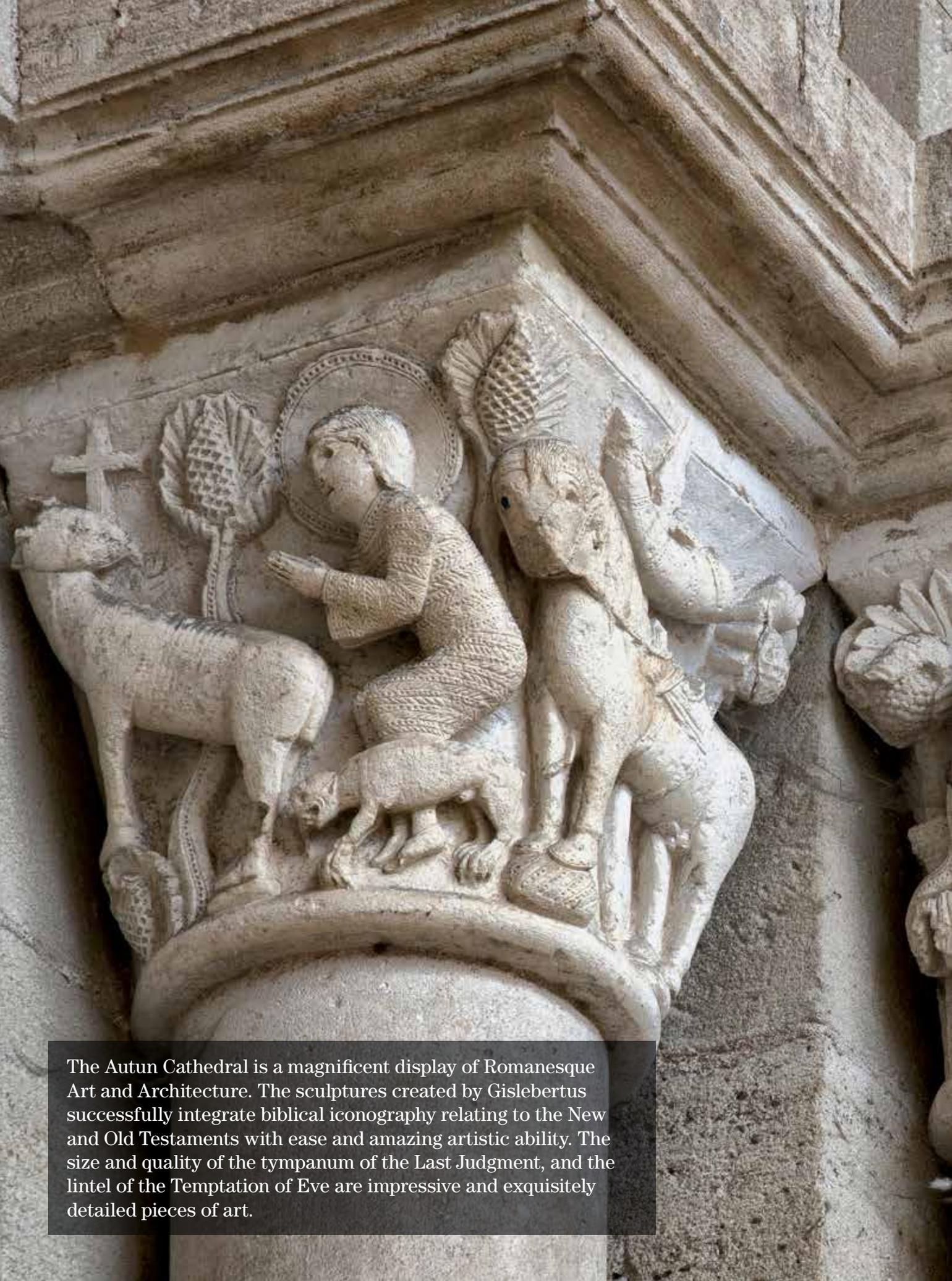
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“This is my commandment, that you love one another as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends if you do the things that I command you” (Jn. 15:12-14).

Our Lord invites His disciples to lay down their life for their friend. He clearly states that there is no greater love than this. Following Christ crucified, the sacrifice of one’s entire human life for the love of God, our greatest friend, is the most perfect way to obey God. There are many ways that a man or woman can accept this divine commandment of charity. The married life asks in a certain way that the spouses sacrifice their lives for their children and for each other. Many live a celibate life of perfect chastity in the world, sacrificing their lives for some charitable work. Soldiers also, in a certain way, sacrifice their

lives for their country. However, two of the more perfect ways of “laying down one’s life” for one’s neighbor are the cloistered religious life and the life of a missionary. These two states of life have essentially built Christendom.

The missionary builds Christendom from the inside out. From the spiritual ordering of souls flows the necessary order for the material advancement of society. The true goal of all missionary activity is the sanctification of souls. Only after establishing the general practice of virtue can the missionary begin to see the material benefits of society. If the cannibal has not learned to stop eating his neighbor, or the barbarian to stop waging war and pillaging the innocent, there can be no real harmony or any kind of structure in society. Sin and vice, which are the fruits of a disordered self-love, are the



The Autun Cathedral is a magnificent display of Romanesque Art and Architecture. The sculptures created by Gislebertus successfully integrate biblical iconography relating to the New and Old Testaments with ease and amazing artistic ability. The size and quality of the tympanum of the Last Judgment, and the lintel of the Temptation of Eve are impressive and exquisitely detailed pieces of art.



# Autun Cathedral

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By Dr. France-Marie Hilgar

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The monument which can be admired today was not originally built as a cathedral. A cathedral had already been built not far away in the 5th century, right opposite the lateral doorway. This first cathedral was probably built in the form of a basilica, with round columns and an apse decorated with mosaics. Successive bishops took care of its maintenance and decoration. The cathedral was altered and reconstructed many times throughout the centuries until its ruinous state forced its demolition in the XVIIIth century. All that now remains is a fine archway and a 14th century chapel. The Monastery of Vézelay was established on land belonging to the diocese of Autun. Relics of Mary-Magdalen were venerated there.

## Rapid Progress on a New Church

Progress was rapid when the new church was built. By 1146 the entire structure was finished with the exception of the porch which was added a few years later. From the cathedral square the visitor cannot really imagine being in front of a

Roman church. The remarkable spire was built in the late 15th century, lightning having destroyed the original Roman tower of which no trace, not even a drawing, now remains. A Cardinal decided on the construction of the spire which has watched over the inhabitants of Autun for more than 500 years. The 14 chapels which line both sides of the nave were built in the 16th century. Viewed from the square only two traces of the



building's Roman origins can be seen: the small gallery under the roof of the nave and the west portal. Since 1766 the lateral doorway has been without a carved tympanum. It was in fact sold to a local builder who used it in the construction of houses throughout the town. The famous "Eve" was discovered in 1866, by chance, in the wall of a house in the main square of Autun. The two towers and the portico were built in the late 12th century, the towers being modified in the 13th century, and partially rebuilt in the 19th century on the model of the towers at Paray-le-Monial. The graceful fountain next to the cathedral dates partially from the 16th century. It is dedicated to St. Lazarus, patron saint of the church.

The imposing porch housing the tympanum of the Last Judgment is the most remarkable

aspect of the entire cathedral. The works of the sculptor are characterized by their elegance, their distinction, and their sobriety. His works have been widely imitated throughout Burgundy, unfortunately not always successfully. One thing in particular, throughout the cathedral all the decorations bear his touch. This aesthetic unity of sculpture is rarely equaled outside Autun. The style of sculpture, idealized, deliberately contemptuous of anatomy, has not always been appreciated during the successive centuries. In 1766, the canons decided that the carvings were mediocre and childish, and had the tympanum filled with a layer of plaster, without realizing that, by doing so, they would preserve this work of art from vandalism during the revolutions. In 1837 another priest had the

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# Ismael de Tomelloso

A “Red” with a White Soul

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By Anonymous

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During the Spanish Civil War (1936-39), Communist “Republicans” sought to wipe out all Catholic resistance to Spain’s amoral secular government. General Francisco Franco, who was the chief military officer of Spain, understood the viciousness of the Republican leaders and mustered allies to combat for the Faith and the fatherland. In 1936, Franco and other generals rose up against the Republican government, a duly elected but Communist-centered coalition that quickly implemented an atheist agenda. It persecuted the Catholic Church, destroyed places of worship, martyred thousands of priests and religious, tore down Catholic schools, and otherwise attempted to remake Spain according to a Soviet model. The severity of this persecution cannot be underestimated. The civil war left countless dead: estimates vary from

500,000 to one million.

## Upbringing in the Church

Ismael Molinero Novillo, better known as Ismael de Tomelloso (Province of Ciudad Real, south of Madrid), was born on May 1, 1917, the fifth of eight children. His father and mother raised their large family with admirable self-sacrifice and devotion.

His mother, a very devout woman, taught Ismael his first prayers. At the age of ten, the headmaster of his school said that he was a good, smart and hard-working pupil who had been rewarded several times for his application and punctuality.

At the age of 14, Ismael had to begin working.



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# How to Educate the Child

in the Spirit of Service

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By the Sisters of the Society Saint Pius X. Translated by Lauren Webb

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Is there a mother who doesn't desire happiness for her child? Her secret is in forgetfulness of self; every mother has experienced this. The happiest are those who give themselves! Do we wish then to educate our little ones in true joy? This begins with service.

Children are not always helpful. Some are skilled at leaving the table right after the meal or when father puts on his work clothes; others calculate minutely if their brothers and sisters have done as much as they have and mother, a bit distraught, doesn't know if she should bother them or wait for what comes spontaneously on their end. What's to be done? There is, however, deep in the hearts of children, a certain real heroism, asleep and hidden perhaps. How can we awaken this?

This is the question, for there are many ways to

solicit this generosity, and very often the manner determines the response of the children. Service is fulfillment. Why not present it as such? Let us know how to penetrate the hard and repulsive shell of effort in order to discover to our children the beauty of the act they are asked.

Let us make service attractive. There is an enthusiastic way to say, "Do the dishes," "Sweep the floor," or "Set the table." We can kindly ask, "Would you like to do me a favor—or please God—and clear the table?" or maybe, "Show your father how well you can sweep," or "Would you like to do the dishes? The other day you did them so well!" Let us not hesitate to develop healthy ambitions in our children, by evoking the ideal they can become by surpassing themselves. Yes, service is more than a sacrifice or an effort. Always presenting it under its arduous aspect >



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# Q & A

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By Fr. Juan Carlos Iscara, SSPX

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## What is a “human right”?

“Right” (*ius*) is defined by St. Thomas in strictly objective terms as *ipsa res iusta*, a just thing, something that is due. Such “just thing” is always an honest good. Therefore, it is a contradiction in terms to talk of sinful actions as “rights.”

To explain better the notion of what is due, Catholic doctrine distinguishes between innate and acquired rights.

*Innate rights* are strictly natural, absolute,

founded on nature of man. They flow from the necessary end of man, to which he is destined by his nature. This natural necessity gives him the right to procure, without hurting others, what is needed to attain his end. Such rights are inherent in human nature; they cannot be alienated or perish in what regards their substance, although an individual may abstain from their exercise when he is not obliged, and even formally renounce them to attain a greater perfection.

*Acquired rights* are founded on a free, contingent fact—that is, on something that

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# Tradition's Answer

to the Conciliar Ecclesiology

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By Fr. Davide Pagliarani

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*At Courier de Rome's 15th Congress that took place on January 18, 2020, on the theme "Is there a risk of schism in the Church today?" Fr. Davide Pagliarani, Superior General of the SSPX, gave the final conference entitled "Tradition's Answer to the Conciliar Ecclesiology."*

As the years go by, we can see very clearly in the current crisis a continuity with Vatican Council II, but at the same time, there is an acceleration and also a new contribution. And there are reactions to this contribution—we will explain what sort of reactions. To what extent? That is what the first part of my conference will discuss: to what extent is there continuity, to what extent is there novelty? We will see how everything that has been said today can be brought back to a single basic principle.

## **Continuity and Novelty in Pope Francis's Pontificate**

I think that the answer to our first question is to be found in the encyclical *Laudato si'*. Its essential contents have been discussed during this congress, but at the end the Pope sums up brilliantly—you have to admit—everything he has said. He presents a synthesis of his long encyclical in paragraph 245, in the form of a principle: "In the heart of this world, the Lord of life, who loves us so much, is always present. He does not abandon us, he does not leave us alone, for he has united himself definitively to our earth, and his love constantly impels us to find new