



**The Vatican's Pontifical Council for Culture and the Cura Foundation's  
Fifth International Vatican Conference**

**MIND, BODY & SOUL Part VI:  
Innovation, Technology and Changing the World**

**Humanity and Humility**

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Rabbi Elie Abadie, MD:

What we have to understand that as human beings we are all equal in the eyes of God. We were all created from the same person. We are the descendant of the same person, that we believe Adam was the first human being. Therefore, there is really no differences in humanity between us and anybody else. The understanding that we are all brothers in humanity, that should give us the understanding and the compassion to feel that feeling of compassionate towards another human being, who is really actually like our brother.

In fact, we have a famous incident brought in the Talmud where a Gentile came to Rabbi Akiva, Rabbi Akiva, and asked him, "I would like to learn the Bible standing on one foot." And Rabbi Akiva told him very easily, "Love your neighbor as yourself." The rest is all interpretation of that.

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I think this is something that is really crucial and is of central import actually in terms of human beings as the vicegerents of the world, how human beings interact with the rest of creation. Islam has a discourse about rights and responsibilities, which is universal. That is to say, not our rights and responsibilities to our tribe, our nation, our clan, our brethren and faith, but rather universal rights, rights that apply to all human beings, rights that apply to animals, rights that apply to plants. This is based on the notion that every living thing is responding to God in some way.

Rev. Terrence P. Ehrman, CSC, PhD:

Care for creation then flows from this, that we have a kinship with all of creation. We're all creatures, from the dragon fly to plants to animals to oxygen and water and mountains. We're all creatures of God. We're all part of God's household, in a sense. Now, the science that studies this household is called ecology. It comes from two Greek words, oikos, which means a house or a household, and logos, which is that word that we just saw in John's gospel, this reason, understanding, logic, the study of, the logic of.

So ecology is the logic of the household. It's the logic of the biosphere, of everything that's created and all inanimate things. There's an integrity to creation. There's a way for it to be, and if we're going to respect creation, we have to respect it in accord with that logic with which it's created,

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Whether that commonality is at that the level of religion, the level of the human, or the level that we are all fundamentally creatures of God, we are all fundamentally part of the family of creation.

Rabbi Elie Abadie, MD:

We all live in a global village. The more technology gets advanced, the more closer that village is. So we are all neighbors no matter how far we are in the planet earth. It is only if we learn not just to be tolerant of each other, but to accept each other, to be willing to help each other, to live together in peace, coexistence, and harmony; and then the future is much, much brighter than the past, certainly than the past, but also then the present.