

## **Round Table – second part**

Moderator:

We will have this sharp hour until six o'clock because we have the award and the final remarks by Archbishop Paglia. After the answers of the questions that you have prepared for your speakers, we will have a presentation that will be in Arabic, but don't worry, don't worry, because everything is fixed and prepared. So, please, Professor Hill, if you could come.

Hill:

In the name of Allah, the Most Gracious, the Most Merciful. The world began with its Creator's hand, independent and continues by His will alone, and it will not end except by His command alone, glorified is He. There is no real meaning to the phrase "end of the world" or the hastening of the Day of Judgment which is uttered in times of severe crises, wars, and disasters throughout human history, except as an expression of despair, frustration, and weakness of determination, will, and resilience or as a tool to spread despair and frustration for some malicious and dishonorable purpose. This is where the role of religion, which God revealed through inspiration to His noble prophets and messengers, was to support mankind with their Lord and to reassure mankind with their Creator, who holds the keys to the heavens and the earth.

For all creations are under his authority, control, dominance, and no matter how destructive or corrupt humanity may become, it is a power limited by scope and time and not an absolute power without limits. Every creature is perishable, and its danger or corruption does not exceed its temporal and spatial capacity, and the word of God remains in the succession of the descendants of the gods. The earth is supreme, and they can overcome their challenges. Even if they are magnified, there is no end to the world with a desert inch without construction or the existence of an illiterate human without knowledge until... The land was taken, adorned, and beautified, and its people thought they were capable of managing it day and night.

With this visionary faith, reformers rise up to elevate aspirations, spread good omens, and direct the power of knowledge towards rebuilding the earth, honoring people, and conveying to creation that their inevitable departure from

this world is not towards destruction, but rather towards standing before their Creator to reward those who did wrong for their deeds and reward those who did good with goodness. This comes after human wisdom is considered within oneself - "enough for yourself today as a judge," so that individuals see the absolute justice that pushes those who believe in the hereafter to be the most eager in this world for justice, kindness, tolerance, and love, and to be the most diligent in rebuilding, reforming, doing good, acquiring knowledge, and attaining wisdom. This is the message of the noble prophets and messengers. Whoever sees themselves carrying their message after them, spreading hope and good omens, instilling calmness and serenity, calling for peace and love, and respecting the sanctity of people in their lives, wealth, and dignity. The believer is one who keeps people safe from their tongue and hands, and the believer is one who secures people's lives and wealth, regardless of their monotheistic creed. Their relationship is with God, not with creation. There is no Islam for the aggressor, no faith for the traitor, and no religion for the oppressor. It was a favor from God to humanity in the generation of the forefathers and ancestors that the reformers of religion and wisdom gathered humanity under one word, under the name of the United Nations, after despair and frustration had spread throughout the world.

They wrote a covenant on this on the 26th of June, 1945, stating, "We, the peoples of the United Nations." We have committed ourselves to saving future generations from the calamities of war, which within a single generation brought upon humanity sorrows that defy description twice. We have decided to be tolerant and live together in peace and good neighborliness. And four years before this covenant, the fathers and grandfathers succeeded in issuing the Universal Declaration of Human Rights after its adoption by the United Nations General Assembly on December 10, 1948. In this universal declaration of human rights, it is not permissible to arbitrarily deprive a person of their nationality. And also, the will of the people is the source of the government's authority, and today it has become imperative for the reformers and wise men among the sons of this tested generation in its youth and wisdom.

Preserving the achievements of the generation of great civilizations and preventing apostasy. To a life of chaos, injustice, bloodshed, destruction of buildings, burning of wealth and livelihoods, all under the cover of apocalypse paranoia or hastening the Day of Judgment. I have faith in the geniuses and wise of this era to save the United Nations Charter and the Universal Declaration of Human Rights from being lost and from the misuse of the veto power. This can

be achieved by formulating a peaceful approach that appeals to conflicting or disputing parties, with an immediate ceasefire worldwide. Let the conference make a recommendation for global action, but with the call for peacefully resolving disputes without injustice to the weaker party. May the Ukrainian-Russian war end through negotiations, without the displacement of the people of Palestine in Gaza or the West Bank, and without the Palestinian cause being liquidated, as the president declared.

Abdel Fattah el-Sisi, President of the Arab Republic of Egypt, is implementing United Nations and international legitimate decisions, upholding the rights of Jews, Christians, and Muslims in the region and the whole world. Thank you for providing this valuable opportunity, and special thanks to Dr. Mounir Farg Abdel Maseeh for his faithful translation. Thanks also to Mr. Hussein El-Sherbini, Ambassador of the Arab Republic of Egypt to the Vatican, for attending this conference. Special greetings to you all, may God bless you and peace be upon you. Subscribe to the channel.

**Moderator:**

Thank you, Professor, for these words and for this call for all religions to cease fires and to work for dialogue and justice and a better world. And here we are thinking and discussing the end of the world. We already have the questions already on the table, so we will start with Professor Karikó with your questions, and quick, well quick, I mean we still have five minutes for each. At six o'clock we need to finish this debate.

**Karikó:**

What is your opinion on the development of science in weapons engineering? So, the scientist can create different things like drones which can carry medicine to far away places, and the same drones can be used to carry weapons and bombs. And so, it is not the scientists, so the scientist will develop things and we have to enforce in my field, biological science, I want to ensure that no weapons will be developed, biological weapons. And I don't know that it is the responsibility of society not to use different discoveries as a weapon. Yeah, thank you.

**Moderator:** Thank you. Professor Romer?.

Romer: The first question is, and I'll shorten, in order to escape from our current constraints, should we not rehabilitate the notion of the commons and essentially, I think, recreate, try to recreate Communism?

I think the reaction we should have to all kinds of utopian schemes that seem to involve a big leap is to be cautious of those big leaps.. I think we have to be modest in our ambitions in the near term, even if we are very ambitious in the long run. So, I would argue for changes that move us towards progress, but without committing to some impossible or possibly impossible big leap. Stick to the practical. Someone has said, "Well, I can understand why people might be less concerned for other adults because we want to hold them responsible for their own decisions." I am not quite willing to accept that because there is a enormous amount of risk in every life and things that are beyond all of our control. And I think even though we would do with our own children, we expect them to do the right thing, but we still care about their well-being.

And I think we have to have a little bit of that feeling for our fellow citizens, all people on earth. But then the questioner goes on to say, "Isn't it really extreme that people increasingly are willing to protect animals, but they are not willing to protect the unborn and children, the future citizens. The unborn, the people of the future who have not yet done anything wrong, why don't we show more concern for them? And with this I agree. I think we need to help all of us. And here I think this notion of imagination can be helpful too. We need to use our imagination to empathize and to develop some concern for the well-being of others and especially in the future. I think the third question is, "Isn't it true that we rely on the economy to deliver goods and services? Even if science can invent things, ultimately it has to be turned into products and services." And I agree with that. We certainly need an economy. But I think I would emphasize more the importance of having that economy operate within a framework that's determined by government and a system of values. Government and values that support each other create a framework within which the market operates. The last person generously says they watched my Nobel lecture and admired the insights. "How do you suggest that we develop the moral metrics in order to pursue an agenda like this?" And here is where I would like to fall back on this appeal to colleagues. I don't know all the answers, but when talented people apply themselves to important questions, historically, we have often done remarkable things.

We should be trying to, we can ask people survey questions to elicit some information about their values. There is something called the World Values

Survey that you can consult, that tells you about the variation across time and space in some values. I think it's also good to think about low-stakes circumstances. I've written and thought about a particular very small value which is, in New York City, people think it's okay to cross the street even though the red sign says 'don't walk.' That is just morally accepted in New York. Also, legally now. But if you go to Vienna or some place in Germany, there may be no cars, it could be three in the morning, and if you start to cross when the sign is red, and there's like an old woman who's walking by, she'll scold you and tell you not to do that.

I think this diversity of norms about pedestrian behavior is interesting, partly because I'm not even sure which is the better outcome. You know, the German one is maybe safer, but it also wastes a certain amount of time. The New York one, people would say, well, it saves some time. But we can at least think about what are the mechanisms that lead to evolution and changes in those values, and what are the changes in behaviors we see? The one thing I remember is California, where I had lived for many years, is more like Vienna. When I first moved to New York, I would come up to the stoplight, and, you know, people would start to cross when it said, 'don't walk'.

And I had this moralistic urge to say, "Don't do that. It says red. Don't do that." And fortunately my reasoning ability was, "Paul, keep your mouth shut. You're a stranger here, you do not know how it works." But what was so interesting was that it was only about six weeks when my sense of right and wrong changed. After about six weeks, I was like, 'Well, yeah, of course they walk. This is what you do.' And so our moral notions at those small scales are really quite mutable and flexible, much more so than we understand. And the reason why things will persist for so long in, say, California versus New York or Vienna versus New York, is a social pattern that reinforces the existing norms. And that gives me a little bit of hope. We, as humans, are more... I have a joke, I used to say plastic, but plastic is a bad word now, so I can't say we are more plastic. But we are more mutable, we are more flexible than you might think when you see us in groups. And the experiment which shows us is you take someone out of one group, you put them in another, they adapt more quickly than we think. So that suggests the possibility of change. And this is where I think social science has to go in the decades to come. By all means think about how to measure it. But start small, and let's not attack slavery right away. Let's start with maybe jaywalking and study that and get metrics for that, and then maybe we can take on the bigger questions.

Thank you.

Moderator:

Thank you very much. Professor Amato.

Amato:

Thank you. I have three questions to answer. No, four. Quickly. In the first question, I was asked whether the decline in interest in voting is not dependent on the absence of sanctions regarding the accountability of elected representatives and on the gradual dismantling of sanctions for administrative responsibilities. My answer is that it might be that one of the reasons for disinterest in voting is the established immunity, albeit partial, of public figures regarding the behavior they should exhibit. But my personal conviction is that the main reason for the loss of interest in voting and therefore for electoral abstention is the fact that voting has become the only way for citizens to participate in collective and political life.

In the Constitution of our Republic, voting is configured as the maximum moment of participation, but it also has other ways to manifest itself. So I am part of my community while I am voting, and I am compelled to vote.

Otherwise, I become someone who lives their life for nearly five years and then one fine day is told to depart from their life and vote. For many people, this is like entering a story, and it is very sad because it is unfamiliar to their lives.

Whoever is in power does not matter to me, so I do not vote. This is the meaning of an unfamiliarity that arises from not participating. Why we have reached this lack of involvement is a lengthy topic that we do not have time to delve into.

I am asked about my point of view on the complex management of the crisis of the Italian prison system. Now, every prison system presents difficult and delicate problems. Human beings in prison are all different from each other, facing a variety of problems, which makes management a challenging task. Specifically, in the Italian system and in general, the term "overcrowding" refers to the presence of almost 60,000 prisoners in spaces intended for 40,000-42,000 individuals. I have visited many prisons, and I can confirm that overcrowding, when seen up close, is a truly distressing problem. There is a row of cells where only one person can stand at a time, and everyone else must lie down on their beds in the castle because there isn't enough room.

They cannot estimate the time for fresh air, the so-called hour of air, occurs in a courtyard where there are so many people that they cannot even pass a ball to each other. And often what we call a bathroom does not exist. And so this elementary rule of human dignity, of privacy in certain circumstances is denied to these people. This creates a really difficult problem. It makes coexistence very, very difficult. Then there are also other problems. When we realized that in many prisons there was no hot water for showering, some responded by saying that they were not hotels. But this happens in every part of the world. Here, it was a question of mine and for its eminence Castillo. There is little compassion in our societies. How can we have more?

It is true. Here, I mentioned volunteering, which is proof that compassion can exist. The interest in others can exist. I have an answer. These things do not come from below. They come when someone introduces them. Think of those young people who live in our suburbs, who tend to be violent, who have organized into groups, who commit crimes. Often, this occurs because no one has ever looked after them. And they feel abandoned to themselves. No one takes care of me. No one takes care of me. Why should I take care of others? Here, if someone takes care of this boy who thinks like this, maybe it will be easier for him to understand that there are others too. So, who can bear this emotion? It's not easy here.

We believe that the family was able to do it in the past, but often the family does not exist. They have the ability to attend school, but not everything can be accomplished through schooling. There are good priests who, in their neighborhoods, try to do exactly that. Look, there is not much more than this, in fact. You can not establish a law that enforces charging interest from others. Here is an illustration of a human example. Many people need to be to give an example. If someone shows interest in me, interest in others may then emerge within me. And, in my opinion, this is the answer to the fourth question I had. How to overcome the perfect moral storm in which we find ourselves, by interrupting it, by introducing an opposite element, and this is what physics shows us that it often creates a short circuit, and that which worked perfectly before this interruption are blocked, they stop.

They can win it once, but it's not said that they can do it. And so, this, like many other things, is entrusted to men and women with good will. There is no better chemical formula than this.

Moderator:

Thank you very much, Professor Lütz.

Lütz:

I have here four questions. The first: is there an epidemic of narcissistics? First two questions. - I will answer that first. I am not sure about that. It is, I think we have now, we see that more often because before we had not seen exactly in that direction. But I am not sure if we have a lot of narcissistic disorders. I think it is an abuse of diagnostics when we make diagnostic with people we do not like. And we treat, and we use diagnosis for offending somebody. This is not the sense of diagnostic. So, in the states there is the Goldwater Rule which says that serious psychiatrists should not make a diagnosis of somebody whom he has not personally seen. So, to do diagnostics for public persons is narcissistic in that. This is an abuse, and it is not good. Because some politicians, some men of power, they are called narcissistic. If they were narcissistic, it would be good. So, we could treat them, and afterwards they are very nice. But this is not possible. So, I am against this word. In my hospital, I have said that nobody has to use this word except the diagnostic criteria of the DSM are fulfilled. Also, in psychiatric hospitals, it was used a little bit that a patient that was not very nice and was against the food and all that, in the letter afterwards was diagnosed as as narcissistic aspects and such things. So, I think we have to use other words for them. Selfish, ruthless, without moral, a person without moral, yes. That is more dangerous than a narcissistic person. The second question is, would it be possible to identify this disorder in politicians and mandatory? I answered that question already. It is also an attack on my nice patients. My patients, when I speak of a man who is absolutely ruthless, when I speak of narcissistic, it is an attack on my narcissistic patients who are nice people who suffer. They do not suffer.

Okay, next. We see artificial intelligence surrogates for psychiatrists and other mental health counselors. How can society effectively limit and regulate them so that they encourage moral awareness in patients? I am not sure if I can answer this question really. But I think it is very important to see that artificial intelligence cannot replace human beings as medical doctors, cannot replace. They can be helpful. And the moral of the artificial intelligence depends on the moral of the person who has introduced information into the artificial intelligence.

Third question how can creativity or other creative processes serve as spaces for encounter? Do you think creativity can bring us together and generate a new



society?. No. This is too simple. I think creativity is a good ability of human beings, but you can use it for bad things, very bad things, and you can use it for very good things. So In general you cannot answer “Creativity is always good.” I hope it can help, but it is not true.  
And last...

Romer:

In that sense, creativity is just like technology.

Lütz:

Yes. A knife is good for bread, and you can also kill somebody, yes.  
And, last question, can the church save the world? Isn't its theology still too miraculous and mythological, its structures still too futile? And its ritual still too far from intimacy of cynical to play the role of Jesus saving the world? I think we had in Germany a very well-known theologian who said that he believes in Jesus Christ because this church was so terrible for 2,000 years and exists always. He was a Jesuit. And I think every Catholic believes sometimes in his life, some minutes at least, although the church exists. But I believe the church, with all the bad things that are in church, for me is always a sign of Incarnation. If there were a church only with holy persons, I'm forced to believe. And I do not like to be forced. But so the church is a little bit... on Holy Friday, we cite always Isaiah, the man of suffering who is not nice and full of suffering and who is not full of beauty. And Church sometimes is not full of beauty. Yes. One time Mother Teresa was asked by a journalist, “What has to be changed in church?” And she answered, 'You and me.' Thank you.

Moderator: Thank you. ....

Castillo:

Above all, in young people, the excessive use of social media, alcohol, drugs, etc. Esta primera pregunta es muy importante porque nuestra sociedad secular en nuestros países de América Latina es diferente ya que no se han realizado completamente como países modernos. They have lived with modernity, but at the same time there are many marginalizations. The communities, the people who are marginalized, oppressed, organize themselves, so it is different. Pero aquí ha habido un cierto equilibrio económico y hay más o menos igualdad. There are also inequalities. The problem is that secularization has also reached a

peak. And that is that there is too much solitude. Secularization implies great autonomy for the individual, such that educating the child is no longer important; one enrolls them in a school or academy, and affection is no longer required; they will learn to be affectionate to themselves.

And then individualism is really galloping. Y cuando lo miras, siempre viene aquí, por ejemplo, voy a una parroquia donde somos amigos y la gente lo busca para hablar de sus problemas porque no tienen a nadie con quien hablar. And then we all have to ask ourselves, for our case too, but also for Europe, if we have not reached a peak that requires a rethinking of the secular form that we have. And for that there are two aspects. One aspect is more related to customs, which are more within our control to change. If I have to go for a walk on Sunday instead of being with the children, then I tell them, this Sunday I will be with you. The custom has already changed. So two Sundays a week we meet together.

And we are going to be together. Y tu me vas a contar tus problemas y vamos a cantar. These are basic things that we can do starting from the foundation. Yes. But at the same time there is a matter of conceptions, of thoughts. There it does have a lot of influence. Phrases like 'man is a being for death', by Heidegger. Or we have been thrown into existence. Well, at least they didn't throw me. And I don't know about you. Because when someone is born, they are carried, dressed in a little outfit, and then given milk. Even the nurse does that. But thrown into existence is a lie. And yet, we have accepted it as a fact. So the man suffers because he is thrown into existence.

And since he is thrown into existence, he is going to die. So, it is better to create a superman to overcome everything. And then comes individualism, arrogance, and the traps of those who are in the head. In that sense, we must analyze together. This is a historical work. Precisely because we have reached a limit. And human happiness is at stake. The possibility of living happily. And then to find different means of happiness. Young people typically strive for anything that represents a gathering or collaboration between them. If they could play football together, play football together, come. If they could play soccer together, come. I mean, it's always a problem of socialization. Entonces tenemos que ver que no es tanto por qué los jóvenes se emborrachan, sino qué podemos hacer para que los jóvenes tengan condiciones para beber de manera simple y no emborracharse, o destruirse, o drogarse.

The root is in that, in the exercise of solidarity. And that is what compassion was called. I believe we are on the same page. And I want to add one more

thing. The doctor has already said it. The subject of compassion means having someone who suffers with me. That is, who accompanies me in my sufferings. And that is only done through the story. The Bible was written as a story to accompany the experience of Israel throughout human history. That is what it was made for. It was a story. And even when someone reads the Bible, it bounces back at them, as it assists them in reflecting on their life. One of the biggest problems we face today in the world is that people do not know their history, nor have they ever told it to anyone.

In my priest group, we have just completed the retreat before our arrival; out of 50 priests, only 40 had shared something about their lives. 10 had a personal history, they had shared a story about their career. 40 had small pieces, they did not know who they were. They were taught at the seminary to be officials. You celebras tu Misa por la mañana, distribuyes la comunión, confiesas y te vas a casa. And money. And then, we have destroyed people to make them priests. That is what Pope Francis wants to change. That church where we are all uniform and we do not have the flexibility to adapt to a complex world. The complex world is accompanied by that complexity, by learning to understand the complexity, by understanding. The point is simple.

The point is the capacity to understand. And that makes us more human and frees us from many things. And it also makes us recognize our limits. Sharing is always very beautiful. What I like about Italy, when I come to the little towns, is that the ladies know each other and they talk. En español, decimos "lero candelero", como dicen los mexicanos. Los mexicanos dicen "lero lero", lo llaman hablar. The ladies know the prices of things. Hey, look, the neighbor is visiting the neighbor. Even if it is gossip. But it is interesting. It is a way of... the towns have a lot of that. That is why I still have a lot of hope in Italy. I do not know France and England. I have recently been to England with a friend. But in the cities there is still a dynamic where women are very, very close. But the problem is that the children go to the city and then they come back very late and they no longer choose us. Well, I believe we need to take a basic step. And there are two more things. The first thing is: if everything must be synodal, moralization must be synodal, personal life must also be treated in a synodal way, the Church must be more synodal, the liturgy too, the structures of the Church I mentioned to you. Yes, yes. Synodality is a project, a project for the whole church because the church is constitutively synodal. Why? The synodal in the Gospel is that Jesus goes out with his disciples on the way and sees the

face of the other, responds to their needs, the other goes on their way, and they learn how to walk that way.

It is not a flattening process. Jesus moves forward and those who want to take advantage of him, but he moves forward and he moves forward with everyone, he moves forward with everyone. No, Jesus dialogues, he goes to the right, he goes to the left, he goes back, he takes into account, he sees the case of the Samaritan, he sees the case of the hemorrhage, he sees the case of leprosy. Cada uno es considerado y eso tiene que ser el caso a nivel global y en todas las estructuras, en las parroquias, en las comunidades, en los movimientos.

Therefore, movements, if there are any present here, will have to abandon their rules dear, in order to be synodal and thus have to overcome their original charisma.

If it is synodal, it is accepted, as in the case of the Sodality, that there was no charisma, even worse; but even having charisma it is preferable to have the finesse to give up in order to be able to open up to Jesus, because it is Jesus who has taught us that path. Y así es como el Segundo Vaticano significó el regreso a Jesús, a las sandalias del pescador. Do you remember the film? Yes, I remember. The Fisherman's sandals, when they elect the Pope, who later became known as John XXIII. Well, and the last thing, there is a very nice thing that has been asked of me now, it is an example of wise knowledge that originates from below. A little strength is always needed to help someone who is below, but there are also processes below.

The Pope taught us this very nicely, when he came to Peru. He first went to Mother of God, which is in the jungle, in the Amazon, and he met with the peasants who were all wild, with their attire, with their clothing, and then he sees them and says to them, 'and how is what you feel, how are your people?' Y comenzó a hablar con todas esas personas, escuchándolas, y las normas salieron, las escuchó durante unas tres horas, y le contaron cómo, en situaciones difíciles con las que viven, aquellos que roban petróleo, quienes destruyen la ecología, etc., le contaron todo, y entonces él dijo, 'y ustedes, ¿qué sueñan?' says the Pope. Y participaba de una red de sueños que le contaban, y entonces dice, 'Eso es lo que quiero, que cada uno cuente sus sueños, porque en los sueños está el futuro del Perú, en sus sueños está el futuro que será del Perú.'

That is a wise image, the individuals are constructing their thoughts, and also our individuals, our people possess it, we declare, 'No, no, we are modern.' then, 'no', we all have a desire, a dream, right? If we share our dreams, the result is the same as in the Aguarunas or in the Shipibo, right? ¿Cuáles son las personas

o los Aguajun? They all have a utopia of what they desired because they suffer, they suffer in the present world and they are searching for something new. That dream, it is important to share it, and that is why I think that this is an example with which we live with the Pope, who told him, those dreams of yours must be valued, and he put it in a speech, and I say this so that everything that is done in the Church in the Amazon is from the dreams of the Capuchin people. De todos los pueblos indígenas del bosque, de la jungla. Well, with that I think I will end now.

Moderator:

Thank you very much. It is already six. We had two questions for all of them, but you have answered because one was the meaning of hope, and I think hope is a line that unites you. And the other one, aren't we responsible for this salvation, aren't we, each person. So I think you both answered to that. So I give the floor to the Monsignor Paglia to close the session. I truly appreciate it. It was fascinating. I believe you are aware of the privilege we had in having these five individuals here with us this afternoon. Thank you very much again.

Before saying a few concluding words, I would like to confer an award, as we do every year, for the defense of life. This year we chose Sister Giustina. Where is Sister Giustina? Come Sister Giustina. Who is Sister Giustina?

Sister Giustina is a Ukrainian nun, a clinical psychologist, who founded an association called Perinatal Hospice Imprint of Life in her country in 2017. An association that, as you can imagine, is closely linked to the purpose of the Academy. And today we would like to present you with this award because with this association, which is part of that volunteering we talked about earlier, that precisely saves the world. Because the world is already saved. Why are there people who do not think about themselves but about others. The work of Sister Giustina is aimed primarily at pre-natal and post-natal children. So just when life blossoms and often children who are born, if they have malformations, die. And this association takes care of their memory and their parents. Just because this life that is born, does not end, it continues.

And that is why every October 15 they celebrate the day in memory of children who died during pregnancy or shortly after birth. It is a tender reality and this year we are doubly thinking of rewarding it, also because in the face of the distortions that have been happening to the Ukrainian people in these weeks, we would like to tell the truth. We would like to say that women like Sister

Giustina and all her friends and acquaintances are a light in the darkness of lies and blind policies for which death doesn't matter, thinking that thousands of deaths make ideas beautiful. Here, we believe that life does not exist in the abstract, lives exist, men, small and great, and this life, these lives are immortal. Not the soul, lives, people, because the image and likeness of God belongs to all, as we have already remembered today. Professor Giuliano Amato remembered it. That is why today we would like, Sister Giustina, to doubly be close to you, as a witness of this tender affection for all the children and families that are part of your universe. For us Christians, then, death is not the end. There is a dictionary that is deceitful: the end of life. And where is it written? The pyramids spoke of something completely different, the tomb of Cecilia Metella in the Alps speaks of something completely different, and the golden ornaments, the jewels of the towers, the plegi, the stenons, not even, tussche tombs, very precious and beautiful, spoke of something else. The revelation tells us, interprets this profound need that life continues. That's why you had to call the little angels. So, alright, they are part of this communion of saints, this communion of the human. Here we would like to, with this small prize, however signify to tell you thank you on behalf of the whole Academy for your work. Thank you. Thank you.

Thanks to all the children who were born, who have passed away, even that child who will be born later. We also thank you for that award, because that award is not mine, but our children, our parents, all my people. Today life is rewarded. Thank you that the Academy for Life can give that great sign that deals with all of life, even if it is beautiful. Thank you. Thank you. Thank you. Every year, the number of married young couples facing difficult issues in their lives, with pregnancy pathology, is increasing. Encountering loneliness and lack of understanding from society, at times from family, sometimes from friends. The question always stands, what is the point of giving birth to a child who may only live for a few minutes, a few hours, a few weeks. And life should be, let's say, like this: helping families, supporting in such difficult situations, supporting until the end. This is prenatal palliative care, or rather in other terms, it is prenatal care. This is a perinatal hospice. For us, every minute, every day with this child is very important, what else can be done. First of all, build as many positive memories as possible. Memories of communicating with my child who is in the womb, immediately after birth.

This clothing, which is given to parents, who may also say goodbye to their child upon departure, but sometimes it is also for meeting their baby, a little one

who is born. This is a great testimony also for medical personnel. Because when we see a child, even if they have a serious defect, a difficult situation, but they have clothes, even those that can be, whether it be hats, or little shoes, or even some tender covers, it is a kind of manifestation of our love, our openness to accompanying such a life. Mom sensed it. Mother came, mother came, mother came, mother came. Every woman already has her great calling to realize her motherhood. We know exactly that motherhood has different ways of manifestation. This is also about childbirth, but it is also the protection of this life that comes into this world in its various such faces. Every woman is a specific idea of God, which through her heart, through her service can reach everyone. Each of us knows how it feels and remembers maternal tenderness, maternal love. And a woman truly becomes a woman only when she knows how to realize her femininity, her motherhood, her love, and her care and calling. Thank you.

**(Edited by Kathleen Farnan – Notre Dame Rome)**