

Introduction (Par. 1-16)

In Magnifica Humanitas Pope Leo XIV wrote “the proclamation of the Gospel cannot overlook the concrete lives of people”. He used two biblical images to highlight possible Artificial Intelligence (AI) development. The first is the Tower of Babel and the second is Rebuilding the walls of Jerusalem.

In the Tower of Babel – the people sought to guarantee stability and power for themselves by themselves.

In the rebuilding of the Walls of Jerusalem story the people rediscover a common language not one of uniformity but one of communion. All worked together for the common good. With this AI approach all are given their own section for the wall; scientists and researchers, entrepreneurs and workers, educators and legislators, civil society, popular movements and faith communities.

Technology is never neutral. It takes on the characteristics of those who devise, finance, regulate, and use it. Human dignity is threatened by new forms of dehumanization

1. A dynamic approach faithful to the Gospel (Par. 17-45)

AI is a development that does not fit neatly into the categories of Catholic Social Doctrine. None the less, this encyclical is a continuation of Catholic Social Doctrine developed by previous encyclicals giving us a single heritage which confirms the dignity of the person, the value of work, the universal destination of goods, solidarity and subsidiarity, care for creation and centrality of peace and fraternity.

2. Foundations and principles of the social doctrine of the Church (Par. 46-89)

Church’s Social Doctrine for the common good can be divided into five categories the common good, the universal destination of goods, subsidiarity, solidarity and social justice. These categories will help us to interpret the “new things” of our time. To work toward the common good transparency, accountability and meaningful forms of participation are needed. Working together means developing a shared vision where hope springs eternal.

Universal destination of goods must include new forms of property such as patents, algorithms, digital platforms, technological infrastructure and data in addition to soil, water, air and natural resources which are given by God to the entire human family to sustain the lives of all. Private property is always subordinate to the universal destination of goods.

Subsidiarity means that decisions are to be made at the closest level possible to the persons involved. Individuals, families, and local communities should not be supplanted by higher-level authorities. With AI the highest level may not be the state but the economic and technological actors who exercise power over everyday life. Subsidiarity does not disengage the state but guides its actions.

Solidarity is the concrete recognition that the future of everyone is connected to the future of all. Every person depends on the good of others. Solidarity demands that decisions regarding data, algorithms, platforms and AI consider not only the immediate benefit for a few but also the impact on all people and on future generations.

When subsidiarity is not linked to solidarity, it ends up becoming merely the protection of particular interest; when solidarity is not supported by subsidiarity it degenerates into a form of welfare that does not foster responsibility

Justice is not merely about the fairer distribution of resources or the correction of current injustices but is also restorative. There is a long way to go to ensure the rights of a great many, namely women and other with little or no power to defend their rights. Among these rights, the first is the right to life, from conception to its natural end.

Particularly insidious is the concept that every person must earn or justify his or her own worth, to the point of attributing greater value to those who are more efficient or effective. From this perspective, people end up being reduced to a means of achieving results, a resource to be used and exploited.

A litmus test for social justice is treatment of migrants, refugees and those forced to move due to poverty, violence, climate change or environmental disasters

3. Technology and dominance. The grandeur of humanity in light of the promises of AI (Par. 90-130)

What are we building? A good question

AI often surpasses human intelligence in speed and computational capacity, but the power is entirely tied to data processing. AI is a form of statistical adaptation based on data and feedback while effective these systems merely imitate certain functions of human intelligence. Our globalized world is letting the logic of efficiency control and profit alone shape personal social and economic decisions.

The most astounding technical feats unless accompanied by authentic moral and social progress, will in the long run go against man. AI does not have a moral conscience. Automated systems do not know compassion mercy forgiveness and above all hope that people are able to change. They end up reflecting and reinforcing the stereotypes biases of their designers. An increase in means without a growth in humanity is having more without being more.

Vigilance is required. The ease with which results are obtained gives the impression of objectivity. The simulation of human communication encourages excessive reliance on readymade answers. Technical power left unchecked makes us more isolated, more vulnerable to being dominated, weakens personal creativity and judgment. Exclusion of the vulnerable becomes cloaked in a veneer of neutrality and objectivity such that it becomes difficult to raise objection, so injustice goes unnoticed and compassion mercy and forgiveness disappear. AI fosters a culture where one may lose the desire to form genuine human connections.

Accountability is crucial. We do not mean to reject technology, but we must prevent it from dominating humanity.

Transhumanism and posthumanism are linked like an archipelago of islands distinct but in a common sea. Transhumanism envisions enhancements of human being through technologies biomedicine, body engineering, devices and algorithms aimed at increasing performance. Post humanism envisions a hybridization of human beings and machines. If human beings are treated as something to be perfected or surpassed it becomes easier to accept that some lives are less

useful, less desirable or less worthy. In life everything with limits is seen as a defect to be corrected rather than a reality through which our humanity matures.

To eliminate suffering entirely would mean extinguishing love and desire. We cannot avoid passing through trial and suffering over the years. We carry within us lessons that leave their mark like scars. Because we experience limits vulnerability, suffering and failure, we can recognize the inviolable dignity of every person.

For an algorithm an error is a flaw to be corrected, for a person an error can be a catalyst for profound change. A person's future is not calculable but depends on one's freedom.

St Augustine described human history as a struggle between two loves which give rise to two ways of inhabiting the world and living together. Two cities one the love of God and neighbor and the other the exclusive love of self.

I encourage all members of the Church not to be afraid of present challenges.

4. Safeguarding humanity at a time of transformation, truth, work, freedom (Par. 131-181)

We are having a crisis of truth. The search for truth is an essential element of democracy. Indifference to truth leads slowly but surely to a descent into totalitarianism. AI is fostering distorted narratives blurring the boundaries between truth and falsehoods mixing facts with opinions AI is a powerful amplifier

Communication is not only the transmission of information but is also the creation of a culture. The quality of public communication depends on social trust and in turn shapes it. What originates online now becomes a part of people's lives especially the youngest. Modern man is wrongly convinced that he is the sole author of himself, his life and society

Psychological and psychiatric literature has documented with growing insistency how early and unsupervised exposure to digital devices and social media can negatively impact sleep, attention span, control of emotions, and relationships. We must help students use technologies responsibly, critically and creatively rather than passively succumbing to their influence. Without care an educational system lacking in love for truth may emerge.

Rapid technological transformations reveal just how unprepared we are on the educational level. It is necessary to support the ongoing formation of teachers. Schools are not called to follow the pace of the digital world

Interventions by legislators are appropriate for setting age limits, holding service providers accountable rather than shifting the whole burden of control onto families.

Technology can paradoxically de-skill workers. Technical development risks exposing many to forced inactivity, lack of responsibility and absences of daily task resulting in human impoverishment. System designs that are not centered on the human person and solely on performance create a paradox of material progress undermining the foundations of a just and stable social peace. A just society requires a vigilant state and civil institutions capable of overcoming the singular mentality of efficiency and making continuous training and professional transitions accessible to all.

The first natural society endowed with foundational rights is the family. The family is fundamental and irreplaceable cell of every community organization

Work is not merely a source of income but a crucial sphere in which identity is formed. Young people struggle to develop a sense of responsibility. Addiction linked to the digital economy should not be underestimated. Business models that thrive on human weakness where the person is treated as a means rather than an end and keep people dependent is akin to slavery.

In some regions of the world children and adolescents work in dangerous conditions extracting rare earth elements. Technology built on a chain of exploitation that remains deliberately hidden contradicts the fundamental principle of human dignity.

It was only in the nineteenth century that a formal, absolute and universal condemnation of slavery was clearly articulated. This is a clear example of the Church's growth in understanding. The Church renews her firm condemnation of all forms of slavery trafficking and the commodification of person.

It is important to move beyond the current metrics of development which for more than 80 years has been Gross National Product. Development of parameters and metrics complementary to GNP is crucial. Finance for its own sake is fundamentally different from finance aimed at the development of work.

We must oversee the transformation. Establish social criteria for innovation. Be more transparent. Ensuring AI and robotics favor human dignity with accountability and equity.

Search for truth in public life education in the digital environment the transformation of work, fragility of families and new forms of slavery are not isolated phenomena. Social doctrine of the Church calls for a shared responsibility and institutions capable of regulating without stifling.

5. The culture of power and the civilization of love (Par. 182-228)

Peace is a prerequisite for the universal common good.

In the aftermath of World Wars there was the conviction that war should remain a last resort. Peace was made the focus of the international order envisioning a world in which justice and charity are intertwined, and love becomes the guiding principle of a demanding project This memory has been lost. When historical memory fades and the ethical principles that protect civilians and the most vulnerable are weakened it becomes easier to justify violence as necessary inevitable or even sanitized

Today we are witnessing a real paradigm shift in public discourse ... revival of war as an instrument of international politics When the common good of humanity is relegated to the background and the concrete tragedy of peoples at war is secondary to strategic interests. Also new groups mark the end of the State's monopoly on the use of force.

Offence is reported to be defense so the difference between protection and aggression becomes blurred. Today more than ever the right to self defense in the strictest sense needs to be used. It is important to reaffirm that "Just War" theory which has all too often been used to justify any kind of war, is now outdated. Battlegrounds are also on the economic, financial and cyber fronts. Cyberattacks, data manipulation and campaigns of influence orchestrated with the help of AI can destabilize entire countries even before open armed conflict erupts.

The use of force, violence and weapons has disastrous consequences for civilian populations. Once the conflict starts there is the tendency to disregard all ethical limits. It is much easier to start a war than to stop it and yet discussion on conflict prevention remains tragically marginal.

Decisions now seem to be driven almost exclusively by economic calculations. The perpetuation of conflict is a source of power and income. Profit from a market that thrives on conflicts contributes to fueling tensions.

Autonomous weapons systems can be deployed easily, making war more feasible and less subject to human control. When a decision to strike becomes automated or opaque it becomes difficult or impossible to identify those responsible.

We should not give in to the thought that the problems are too big

There are five paths toward daily and public responsibility: the need to disarm words, building peace through justice, adopting the perspective of victims, cultivating healthy realism and reviving dialogue and multilateralism

Peace is always possible as the fruit of justice and charity. Let us disarm words. We must engage in dialogue. Shift from the culture of power to a genuine culture of negotiation. International organizations, particularly the United Nations, are essential instruments for promoting a civilization of love.

Conclusion (P 229-245)

The Christian life emerges through contemplating God's plan, living ecclesial unity by partaking of the Eucharist, building a world centered on the common good and praying in union with the blessed Virgin Mary.

The future of humanity therefore finds its standard in the agility to welcome this divine way of drawing near to sharing the burden of the world of transforming relationships from within. In Christ, we are called to cooperate in the work of creation rather than be disinterested observers. We must be faithful to the truth, invest in education, cultivate relationships and love justice and peace.

We all need to learn how to engage with the digital world in a human way. Technological evolution does not follow a predetermined path. In AI the main development drivers may be private and are not subject to controls like in the past. A careful examination of the supply chain of digital production is needed to prevent abuse.

A call to overcome our divisions and to work together for this is the way of Jesus Christ, yesterday, today and forever.