Jáki Society's reflection on

Encyclical Letter Magnifica Humanitas of Pope Leo XIV

Faithful to the intellectual and spiritual legacy of our Society's namesake, Father Stanley L. Jáki, O.S.B., we consider it both a privilege and a responsibility to respond to Pope Leo XIV's invitation to Catholic institutions to reflect upon and promote his first Encyclical, *Magnifica Humanitas*.[1] The Encyclical addresses artificial intelligence (AI), a subject that stands in profound continuity with Father Jáki's lifelong engagement with the philosophy of science, the nature of human intelligence, and the relationship between scientific progress and Christian faith. Long before contemporary debates on AI, Jáki cautioned against attributing genuinely human capacities such as thought, understanding, and creativity to computers, insisting instead that they remain products of human intelligence and rational design.[2] From the perspective of Father Jáki and the Benedictine Archabbey of Pannonhalma, it is equally significant that the Encyclical, drawing upon the wisdom of Saint Benedict, reaffirms the identity-forming dignity of human labour as an essential dimension of the human vocation.

Artificial intelligence is a human artefact that imitates certain functions of human intelligence[3] while remaining fundamentally dependent upon the rational capacities of its creators. As Jáki consistently maintains, computers are remarkable instruments precisely because they embody the intellectual achievements of the human mind; they do not become minds themselves.[4] Consequently, AI invites us to reflect more deeply on what it means to be human.[5] If our creativity reflects, however imperfectly, the creative wisdom of God, then our technological creations inevitably mirror the assumptions, values, and aspirations of those who design them.[6] Artificial intelligence therefore becomes not merely an object of technical investigation but an occasion for theological and anthropological reflection on the unique dignity of the human person created in the image of God.

Human relationship to technology and the message of Pentecost

Father Stanley L. Jáki repeatedly warns that the greatest danger lies not in the increasing sophistication of computers themselves but in philosophical misunderstandings that attribute to them capacities that properly belong to the human person. Jáki insightfully points out that the

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[1] Pope Leo XIV. *Magnifica Humanitas: On Safeguarding the Human Person in the Time of Artificial Intelligence*. The Holy See, 15 May 2026, www.vatican.va/content/leo-xiv/en/encyclicals/documents/20260515-magnifica-humanitas.html

[2] Stanley L. Jáki, *Brain, Mind and Computers*, 3rd ed. (Washington, DC: Regnery Gateway, 1989), esp. the Introduction and chap. 4, where Jáki argues that computers are products of human intelligence and rejects claims that they possess genuine thought or consciousness.

[3] Dicastery for the Doctrine of the Faith and Dicastery for Culture and Education. *Antiqua et Nova: Note on the Relationship Between Artificial Intelligence and Human Intelligence*. 28 Jan. 2025. Vatican, 3.

[4] Jáki, *Brain, Mind and Computers*, chap. 4 ("Computers and Thought"), where he distinguishes computational processes from genuine human thought and consciousness.

[5] Interjú Hortobágyi T. Cirill pannonhalmi főapáttal: 'A mesterséges intelligencia lehetőséget kínál, hogy hívőként Istentől teremtettségünkre reflektáljunk.'Jáki Szaniszló Társaság, 24 May 2024., https://jakisociety.org/interju-hortobagyi-t-cirill-pannonhalmi-foapattal-a-mesterseges-intelligencia-lehetoseget-kinal-hogy-hivokent-istentol-teremtettsegunkre-reflektaljunk/

[6] AI Research Group of the Centre for Digital Culture. *Encountering Artificial Intelligence: Ethical and Anthropological Investigations*. Pickwick Publications, 2024., 43.

real threat is not machines themselves, but man's relationship with machines.[7] As the Encyclical states: "*If we focus only on contingencies, we risk letting the succession of emergencies dictate the direction of our path*."[8] For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline. (2Tim 1:7) „*In Christ, we are not called to be disinterested observers of technological processes that limit our freedom and responsibility*."[9]

It is no coincidence that the Encyclical was published on Pentecost. Jesus promised the Holy Spirit to his disciples, who had locked the doors out of fear. (John 20:19) The Church seeks to help us approach technology - in light of our humanity and our relationship with God - without fear, and in a way that ensures human beings do not become mere tools in the hands of technology, but remain its architects, enabling AI to promote the common good.

Catholic Social Teaching provides a framework for reflecting on AI

When the Church reflects on AI, then "*She does not claim to assume the functions belonging to the State.*"[10] She wants to use this opportunity to promote the common good in accordance with the Church's Social Teaching (CST):[11] promote the dignity of every person, reflect on the common good,[12] protect the dignity of work and to safeguard freedom against all forms of dependence and commercialization.[13] The Church's reflection on AI is therefore closely linked to its social teaching. Scientific discovery in Jáki's view, reaches its fullest meaning only when it respects both the intelligibility of creation and the transcendence of the human person. Consequently, technological innovation should always deepen rather than diminish our appreciation of human dignity and divine wisdom.[14]

***Imago Dei:* The Essence of Our Humanity**

Father Stanley L. Jáki consistently argues that the remarkable computational power of machines should never obscure the qualitative distinction between computation and genuine human intelligence. Computers process symbols according to predetermined structures, whereas human beings possess the capacities for understanding, judgment, moral responsibility, creativity, and openness to transcendence. Consequently, no technological advancement can diminish the unique dignity that belongs to the human person as one created in the image of God.[15]

As Christians, we share in the mystery of Jesus, who is the Word made flesh, and in whose resurrection, we too wish to share.[16] Because, He is the Beginning and the End. (Rev 21:6) grandeur of our humanity *"revealed in its fullness in Christ"*.[17] According to the Encyclical: „*At the heart of the Christian understanding of the human person lies the great biblical affirmation that men and women are created in the image and likeness of the Triune God*."[18]

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[7] Stanley L. Jaki, *Brain, Mind, and Computers*, Regnery Gateway, 1989., 301.
[8] *Magnifica Humanitas,* 6.
[9] *Magnifica Humanitas,* 233.
[10] *Magnifica Humanitas,* 21.
[11] *Magnifica Humanitas,* 20.
[12] *Magnifica Humanitas,* 46.
[13] *Magnifica Humanitas,* 131.
[14] Stanley L. Jáki, *The Road of Science and the Ways to God* (Chicago: University of Chicago Press, 1978), Introduction and Lecture I.
[15] Stanley L. Jáki, *Brain, Mind and Computers*, 3rd ed. (New Hope, KY: Real View Books, 2022), chap. 8, "Computers and Thought."
[16] *Magnifica Humanitas,* 1.
[17] *Magnifica Humanitas,* 15.
[18] *Magnifica Humanitas,* 50.

Human intelligence and skills to care for and develop creation in accord with God's plan.[19] The Encyclical also points out that „*In Christ, we are called to cooperate in the work of creation*."[20] As Catholics we confess that the Father, the Son and the Holy Spirit exist in an eternal community of love. (John 17:24) God exists *by* relations.[21] *Imago Dei* is that we are created for relationships with God and with each other: "*the mystery of the living God, revealed in Jesus Christ, who, as a communion of Persons - Father, Son and Holy Spirit - is love itself in relationship, expressed in the mutual gift of self and in sharing with the world*."[22] The kingdom of God is within you. (Luke 17:21)

Jáki further maintains that confusion about artificial intelligence often arises not from the capabilities of machines themselves but from philosophical errors concerning the nature of intelligence. To attribute genuine understanding or consciousness to computational systems is to mistake the manipulation of information for the intellectual and spiritual capacities proper to human persons.[23]

Human Work in the Image of the Creator

From a Benedictine perspective, technological development must remain ordered by the virtues that have shaped monastic life for centuries: humility, obedience, stability, communal discernment, and the harmonious integration of prayer and work (*ora et labora*). These virtues remind us that wisdom cannot be automated and that the ultimate purpose of human labour is communion with God and service to neighbour.

Referring to the example of Saint Benedict of Nursia, the Encyclical explains that united prayer and work, presenting daily labour as part of the human response to God's call.[24] Since human beings are created in the image of the Creator, their work in some sense continues God's creative activity. Through work, they contribute to social progress and the common good: „*For these reasons, work is not simply an instrument; it expresses and enhances the dignity of our lives. It is a requirement of the human condition, a normal path toward maturity, development and personal fulfilment*."[25] Work is therefore not only a source of income, but also a vital sphere in which identity is shaped, friendships and relationships are formed, practical responsibilities are learned, and one's vocation is gradually discerned.[26]

The machine only imitates and simulates

The Encyclical emphasizes that AI systems only imitate certain functions associated with human intelligence.[27] In doing so, they may exceed human capacities in terms of speed and computational power. However, this capacity remains wholly dependent on data processing. Such systems do not have experiences, possess bodies, feel joy or pain, mature through relationships, or understand from within the meaning of love, work, friendship, or responsibility.[28] Nor do they possess moral conscience, since they cannot judge good and evil, perceive the ultimate meaning of situations, or assume responsibility for their consequences. Although they may imitate language, behaviour, analytical abilities, and even forms of empathy

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[19] *Antiqua et Nova*, 25.
[20] *Magnifica Humanitas,* 233.
[21] AI Research Group of the Centre for Digital Culture. *Encountering Artificial Intelligence: Ethical and Anthropological Investigations*. Pickwick Publications, 2024., 54.
[22] *Magnifica Humanitas,* 48.
[23] Jáki, *Brain, Mind and Computers*, chap. 3, "Computers and the Brain"; chap. 8, "Computers and Thought."
[24] *Magnifica Humanitas,* 148.
[25] *Magnifica Humanitas,* 149.
[26] *Magnifica Humanitas,* 167.
[27] *Magnifica Humanitas,* 99.
[28] *Magnifica Humanitas,* 99.

or understanding, they do not understand what they generate: „*they lack the affective, relational and spiritual perspective through which human beings grow in wisdom.*"[29]

This understanding also reflects Father Jáki's broader philosophy of science. Throughout his writings he insists that scientific knowledge flourishes precisely because reality possesses an objective intelligibility grounded in the act of divine creation. Human intelligence therefore participates in discovering an order that precedes it rather than inventing reality according to subjective preference. Artificial intelligence, by contrast, remains entirely dependent upon this prior human participation in reality.[30]

Therefore, the full delegation of important and sensitive decisions - concerning employment, credit, access to public services, or even a person's reputation - to automated systems that do not recognize compassion, mercy, forgiveness, and, above all, the hope that people are capable of change is highly risky.[31]

The Danger of the Reduction of Human Intelligence

Jáki's critique of technological reductionism remains especially relevant in an age of artificial intelligence. While computers may execute extraordinarily complex operations, they neither possess moral conscience nor exercise authentic freedom. Decisions involving justice, compassion, responsibility, and the common good necessarily require human judgment because they transcend computational calculation.[32]

Father Jáki sees the praise of classical mechanical physics in the enthusiasm for thinking machines (physicalism or reductionism). He argues that the problem with this praise is that classical physics excluded all non-quantitative phenomena from its field of investigation.[33] For humans, intelligence involves the whole person, integrating various dimensions of being, while in artificial intelligence, it's typically reduced to functional tasks, implying human mental processes can be digitized and mechanically reproduced.[34] As the Encyclical states: „*intelligence, when absolutized, overshadows other essential dimensions of life, such as affection, the will, commitment and relationships*."[35]

As pope Francis emphasized when met with participants in International Convention organized by Centesimus Annus Pro Pontifice Vatican Foundation: "*are we sure we want to continue to call 'intelligence' what intelligence is not? […] whether the misuse of this word, that is so important, and so human, is not already a surrender to technocratic power*."[36] It is not difficult to understand the motivation behind the elevation of artificial intelligence above human intelligence, which is to harvest economic benefits of the technology. The encyclical refers to this as the "*Babel syndrome*" which is motivated by the "*idolatry of profit.*"[37] The Encyclical reveals the profit motivations behind reductionist views: „*At the root of these problems lies a technocratic and post-humanist mentality that tends to regard the human person as an object*

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[29] *Magnifica Humanitas,* 99.
[30] Stanley L. Jáki, *The Road of Science and the Ways to God* (Chicago: University of Chicago Press, 1978), Introduction; Lecture II.
[31] *Magnifica Humanitas,* 102.
[32] Stanley L. Jáki, *Brain, Mind and Computers*, chap. 8.
[33] Jaki, Stanley L. *Brain, Mind, and Computers*. 3rd ed., Regnery Gateway, 1989., 60.
[34] Antiqua et Nova, 10.
[35] *Magnifica Humanitas,* 113.
[36] Pope Francis. "Address of Pope Francis to Participants in the International Conference of the 'Centesimus Annus Pro Pontifice' Foundation." *The Holy See*, 22 June 2024, www.vatican.va/content/francesco/en/speeches/2024/june/documents/20240622-centesimus-annus-propontifice.html
[37] *Magnifica Humanitas,* 10.

to be manipulated or a resource to be optimized, removing all safeguards against the unchecked pursuit of profit."[38]

The Encyclical also draws attention to the risk of dehumanization[39] whereby human beings are reduced to a means of achieving results, a resource to be used and exploited[40] being reduced to data:[41] „*The value of persons, however, does not depend on what they achieve or produce.*"[42]

According to the Encyclical: „*Some post-humanist currents even go so far as to envision "second-class" human beings, subordinate to the interests of elites who consider themselves superior. This troubling prospect becomes all the more serious when combined with technological tools that exponentially increase the capacity for control and selection*."[43]

Father Stanley L. Jáki consistently maintained that science flourishes only when it recognizes both the intelligibility and the contingency of creation. Scientific inquiry does not create reality but gradually discovers an order that already exists because the universe is the work of a rational Creator. Consequently, technological innovation, including artificial intelligence, should be understood as participation in humanity's vocation to investigate and responsibly cultivate creation rather than as an autonomous source of truth or meaning.[44]

The technocratic paradigm and the unchecked pursuit of profit

In his Encyclical *Laudato Si'*, Pope Francis warned against the increasing dominance of the technocratic paradigm in the globalized world.[45] This paradigm reflects a tendency to allow efficiency, control, and profit to determine personal, social, and economic decisions. „*This makes it clear that technology is not simply a tool*"[46]; when guided only by this logic, it risks reducing human beings to parts of a system ordered toward ever greater efficiency. By confusing computational performance with intelligence, or information processing with understanding, we risk diminishing the uniqueness of human rationality and moral responsibility.[47]

The danger is that humanity may become a victim of its own achievements when technological development is not matched by ethical progress.[48] If technology is detached from ethics and responsibility, decisions about life and death may become more rapid, distant, and impersonal, while the use of force may appear as an immediate and acceptable option.[49] „*When efficiency becomes the ultimate measure of value, human beings are tempted to see themselves as a project to be optimized rather than as persons called to relationship and communion.*"[50]

According to the Encyclical *„the subtler forms of addiction linked to the "digital attention economy" should not be underestimated since platforms and services are often designed to capture users' time and attention, exploiting their vulnerabilities and weakening their inner*

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[38] *Magnifica Humanitas,* 172.
[39] *Magnifica Humanitas,* 10.
[40] *Magnifica Humanitas,* 51.
[41] *Magnifica Humanitas,* 180.
[42] *Magnifica Humanitas,* 51.
[43] *Magnifica Humanitas,* 172.
[44] Stanley L. Jáki, *The Savior of Science* (Grand Rapids, MI: William B. Eerdmans, 1988), Introduction and chap. 1
[45] Pope Francis, Encyclical Letter *Laudato Si '*106-109
[46] *Magnifica Humanitas,* 92.
[47] Jáki, *Brain, Mind and Computers*, chap. 4 ("Computers and Thought"), especially his critique of claims that computers genuinely think or possess consciousness.
[48] *Magnifica Humanitas,* 94.
[49] *Magnifica Humanitas,* 182.
[50] *Magnifica Humanitas,* 112.

freedom."[51] These problems stem from „*a technocratic and post-humanist mentality that tends to regard the human person as an object to be manipulated or a resource to be optimized, removing all safeguards against the unchecked pursuit of profit*."[52]

A Human's Way on Earth Is Spiritual

Father Jáki consistently rejects every form of reductionism that seeks to explain the whole of human existence through material or computational processes. Human intelligence remains inseparable from consciousness, freedom, moral responsibility, and openness to transcendence. Artificial intelligence, however sophisticated, cannot participate in this spiritual dimension because it neither knows truth as a person nor freely chooses the good.[53]

„I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) We must walk this way if we want to reach the Father. However, this way is not the way to perfection: „I have not come to call the righteous, but sinners." (Mark 2:17). This way is narrow (Matthew 7:14) hidden from the wise and learned, and „revealed them to little children" (Matthew 11:25) „unless you turn and become like children, you will never enter the kingdom of heaven". (Matthew 18:3) St Benedict and the monastic tradition therefore regard inner peace as the key to a person's spiritual journey ("My peace I give unto you" John 14:27), the cornerstone of which is humbleness.[54]

This spiritual way offered by Jesus stands in contrast to the image of perfection and knowledge of everything promoted in today's world through which AI technology seeks to elevate human rationality above humanity itself. This is the reductionism that denies the fullness of the human person - including spirituality. Yet the fullness of the human person, which encompasses spirituality, is something "*no machine can ever replace*."[55]

As the Encyclical states: „*Our relationship with life seems to be in crisis today. Everything that appears as a "limit" - incapacity, illness, old age, suffering, vulnerability - tends to be seen primarily as a defect to be corrected, rather than as a reality through which our humanity matures and opens itself to relationship.(...) Humanity flourishes not despite limitations, but often through them.*"[56] For an algorithm, an error is a flaw to be corrected; for a person, however, an error can be a catalyst for profound change: „*human beings are not confined by the boundaries of their own nature; rather, they are called to self-transcendence*."[57] „*To eliminate suffering entirely would mean, in the end, extinguishing love and desire as well*."[58] Because when „*we experience limits - vulnerability, suffering and failure - we can recognize the inviolable dignity of every person, both our own and that of others*."[59]

The Church's engagement with artificial intelligence is not an accommodation to technological culture but a continuation of her enduring mission to proclaim the truth about the human person. Father Stanley L. Jáki devoted his scholarly life to demonstrating that scientific inquiry reaches its fullest significance only when situated within a philosophical realism and a Christian

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[51] *Magnifica Humanitas,* 170.
[52] *Magnifica Humanitas,* 172.
[53] Stanley L. Jáki, *Brain, Mind and Computers*, chap. 8, "Computers and Thought."
[54] „*Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls*." (Matthew 11:28-29)
[55] *Magnifica Humanitas,* 15.
[56] *Magnifica Humanitas,* 118.
[57] *Magnifica Humanitas,* 127.
[58] *Magnifica Humanitas,* 120.
[59] *Magnifica Humanitas,* 122.

understanding of creation. His work therefore provides an intellectual foundation for the Church's contemporary engagement with emerging technologies.[60]

The Promise of Technological Salvation

Jáki repeatedly cautions against confusing scientific success with philosophical completeness. However extraordinary computers may become, they remain instruments whose operation presupposes human intelligence, rational judgment, and moral responsibility. The danger therefore lies not in technological advancement itself but in the mistaken belief that scientific or computational methods alone are sufficient to explain the fullness of reality.[61]

The technology promises to „*devalue human limits and promise a purely technical form of salvation*."[62]

Transhumanism and certain posthumanist currents, which aim at an enhanced and almost disembodied form of humanity, express the desire for a fuller life, less subject to limitation and suffering.[63] Nevertheless, the Incarnation points to another way: For God enters the world through a child and wishes to save us as children as well.[64] "Whoever humbles himself like this child is the greatest in the kingdom of heaven." (Matthew 18:4) However, this technological revolution promises to „*overcome limitations through technology, and to rise above others by asserting dominance.*"[65] „*Contrary to this, the mystery of the Son of God entering into our human condition promises something quite different. The living God descends into our history in order to free us from all forms of slavery. He takes upon himself our weakness and transforms it into a setting for salvation*."[66]

The Machine's Vision as invisible infrastructure

From the perspective of the CST, the key issue is not the use of technology as such, but the vision that underlies it.[67] Technology is never neutral, since it reflects the intentions and assumptions of those who design, fund, regulate, and use it.[68] For this reason, AI cannot be regarded as morally neutral.[69] Every technical system embodies particular choices and priorities through what it measures, what it overlooks, what it optimizes, and how it classifies persons and situations. „*It must also examine how that system is designed and what vision of the human person and society is embedded in the data and models that guide it*."[70] Otherwise, those who control AI may impose their own moral framework, which then becomes the "*invisible infrastructure*" of these systems: „*A more moral AI is not enough if that morality is determined by a few."*[71] Since *„every design choice reflects a vision of humanity. So developers are called to embed values in their projects*."[72]

Private dominance and the invisible hand

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[60] Stanley L. Jáki, *The Road of Science and the Ways to God* (Chicago: University of Chicago Press, 1978), Introduction; Richard Haffner, *Stanley L. Jáki: Science and Faith in a Realist Perspective*, Introduction.
[61] Stanley L. Jáki, *Brain, Mind and Computers*, chap. 8, "Computers and Thought"; Stanley L. Jáki, *The Limits of a Limitless Science* (Wilmington, DE: ISI Books, 2000), Introduction.
[62] *Magnifica Humanitas,* 117.
[63] *Magnifica Humanitas,* 232.
[64] *Magnifica Humanitas,* 231.
[65] *Magnifica Humanitas,* 232.
[66] *Magnifica Humanitas,* 232.
[67] *Magnifica Humanitas,* 117.
[68] *Magnifica Humanitas,* 9.
[69] *Magnifica Humanitas,* 104.
[70] *Magnifica Humanitas,* 104.
[71] *Magnifica Humanitas,* 107.
[72] *Magnifica Humanitas,* 111.

Artificial intelligence ultimately confronts humanity with questions that no algorithm can answer: What is truth? What is wisdom? What is the purpose of freedom? What constitutes authentic human flourishing? Father Stanley L. Jáki's intellectual legacy reminds us that these questions lie beyond the competence of machines precisely because they concern the vocation of persons created in the image of God. For this reason, the future of artificial intelligence will depend not only upon scientific progress but also upon the moral and spiritual maturity of those who guide its development.

Encyclical emphasizes that modern "goods" meant to benefit everyone now must include patents, algorithms, digital platforms, technology infrastructure, and data.[73] When these are controlled by only a few without fair access or sharing, they create inequality and contradict the universal destination of goods by deepening the divide between those who can benefit from the digital revolution and those left behind.[74]

According to the Encyclical data have become the new "*rare earths*" of power.[75] Those who control data possess structural leverage over the future, because they can shape needs, markets, and possibilities. In this sense, the digital age risks becoming colonialism in another form.[76]

According to the Encyclical „*most urgent moral challenges of our time: to ensure that shared knowledge becomes a true common good rather than an instrument of dominance*."[77] The digital economy must become more transparent, ensuring that no competitive advantage is established on the basis of hidden exploitation.[78]

As with every major technological transformation, AI tends to reinforce the power of those who already possess economic resources, technical expertise, and privileged access to data.[79] The encyclical discusses "*disarming*," which means challenging the idea that „*technical power automatically confers the right to govern. It does not reject technology but calls for preventing technology from controlling humanity and freeing it from monopolistic control*."[80] Technical power, when unchecked, does not empower us; it leaves us more isolated, vulnerable to domination.[81]

The Encyclical resonates with *Quadragesimo Anno*[82] when states that no longer possible to rely solely on the "*invisible hand*" of the market.[83] Politics has the task of orientating economies and technologies to the common good, promoting dignified work, social inclusion and an equitable distribution of the benefits of innovation.[84] The Encyclical also reflects on Pope Francis's Apostolic Exhortation „Evangelii Gaudium", which states: „*We can no longer trust in*

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[73] *Magnifica Humanitas,* 67.
[74] *Magnifica Humanitas,* 67.
[75] *Magnifica Humanitas,* 178.
[76] *Magnifica Humanitas,* 178.
[77] *Magnifica Humanitas,* 178.
[78] *Magnifica Humanitas,* 179.
[79] *Magnifica Humanitas,* 108.
[80] *Magnifica Humanitas,* 110.
[81] *Magnifica Humanitas,* 113.
[82] "*[…] the right ordering of economic life cannot be left to a free competition of forces. […] Destroying through forgetfulness or ignorance the social and moral character of economic life, it held that economic life must be considered and treated as altogether free from and independent of public authority, because in the market, i.e., in the free struggle of competitors, it would have a principle of self direction which governs it much more perfectly than would the intervention of any created intellect. But free competition, while justified and certainly useful provided it is kept within certain limits, clearly cannot direct economic life […]"* Pius XI. *Quadragesimo Anno: On Reconstruction of the Social Order*. The Holy See, 15 May 1931, *www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html,* 88.
[83] *Magnifica Humanitas,* 113.
[84] *Magnifica Humanitas,* 163.

the unseen forces and the invisible hand of the market.(…) the economy can no longer turn to remedies that are a new poison, such as attempting to increase profits by reducing the work force and thereby adding to the ranks of the excluded."[85]

Conclusion

Pope Leo XIV's *Magnifica Humanitas* invites the Church not merely to respond to artificial intelligence as a technological phenomenon but to discern its meaning within God's plan for humanity. This discernment requires more than scientific expertise; it demands philosophical realism, theological wisdom, moral responsibility, and spiritual humility.

Father Stanley L. Jáki devoted his life's work to demonstrating that authentic scientific inquiry neither diminishes faith nor competes with it. Rather, science reaches its fullest dignity when it acknowledges the intelligibility of creation and the transcendence of the human person. His historical studies repeatedly showed that the remarkable achievements of modern science became possible precisely because Christianity affirmed a rational universe created by a rational God.[86]

Artificial intelligence therefore should never become an occasion either for technological triumphalism or for cultural pessimism. Instead, it should inspire renewed appreciation for the extraordinary dignity of the human person, whose intelligence, creativity, freedom, and moral responsibility remain irreducible to computational processes. As Father Jáki consistently argues, computers remain products of human intelligence; they neither replace nor surpass the unique vocation of persons created in the image of God.[87]

As members of the Stanley L. Jáki Society, we receive *Magnifica Humanitas* with gratitude and hope. Father Stanley L. Jáki devoted his life to demonstrating that authentic science, grounded in philosophical realism and illuminated by Christian faith, serves rather than diminishes the dignity of the human person. Inspired by his Benedictine witness, we renew our commitment to ensuring that the development of artificial intelligence remains firmly rooted in truth, ordered toward the common good, and always respectful of the inalienable dignity of every person created in the image of God. In this way, we seek to contribute to the Church's continuing dialogue with science and technology in faithful service to the Gospel and to humanity.

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[85] Pope Francis. *Evangelii Gaudium: Apostolic Exhortation on the Proclamation of the Gospel in Today's World*. The Holy See, 24 Nov. 2013, www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html, 204.

[86] Stanley L. Jáki, *The Savior of Science* (Grand Rapids, MI: William B. Eerdmans, 1988), Conclusion; Stanley L. Jáki, *The Road of Science and the Ways to God* (Chicago: University of Chicago Press, 1978), concluding lecture.

[87] Stanley L. Jáki, *Brain, Mind and Computers*, chap. 8, "Computers and Thought."