

MAGNIFICA HUMANITAS

ENCYCLICAL LETTER
OF THE HOLY FATHER LEO XIV
ON THE CARE
OF THE HUMAN PERSON
IN THE TIME OF ARTIFICIAL INTELLIGENCE

Pastoral kit

Introduction to this Pastoral Kit

We live in a time of great transformations. Digital technologies and artificial intelligence are changing the way we work, communicate, learn, build relationships, and even understand ourselves. Faced with these changes, we may feel excited, fearful, curious, or confused. But as believers, we are called above all to live this time with discernment, hope, and responsibility. This pastoral handbook was created to accompany individuals, groups, and communities in a simple yet profound reflection on the relationship between faith, human dignity, and technological innovation. Inspired by the encyclical Magnifica Humanitas, it proposes a journey that intertwines the Word of God, the Social Doctrine of the Church, and the concrete experience of daily life.

The biblical images of the Tower of Babel and the reconstruction of Jerusalem accompany the entire process of the handbook. On the one hand, there is the risk of building a world dominated by power, individualism, and dehumanization; on the other, there is the possibility of building together a "city" founded on listening, fraternity, justice, and mutual care.

➔ How the Pastoral Kit is structured

Each chapter offers:

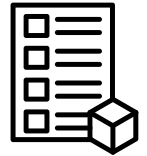
- a summary of the main themes,
- biblical texts and quotes for meditation,
- personal and community questions,
- concrete experiences,
- moments of examination and prayer.

The resource has a section for adults (parish groups, catechesis, pastoral counseling, and moments of personal and community spirituality), followed by a section for young people, and one for children.

It's not about "talking about technology," but about learning to preserve humanity within the changes of our time. As Christians, we are called to be builders of communion, artisans of peace, and weavers of hope, even in the digital age.

May this journey help us rediscover our "magnificent humanity," so that every innovation may be illuminated by the Gospel and oriented toward the common good.

Introduction



➔ Brief summary

The Encyclical begins with a powerful **biblical metaphor**: humanity faces a choice between erecting a new Tower of Babel (a world of self-referential technical power) or building the Holy City (a world where God and humanity dwell together).

Humanity at the center: Every technological advance must be measured by its ability to safeguard the dignity of the person. There is no true progress if the heart remains closed to others.

- **The primacy of Christ:** The mystery of humanity is understood only in the mystery of the Incarnate Word. This magnificent humanity in Jesus Christ becomes the Way, the Truth, and the Life, opening for each of us the path to grow toward the fullness of our humanity.
- **The construction site of time:** We are all called to "get our hands dirty" to ensure that the "rejected stones" become the cornerstone of our common home.



➔ Quotations from the Encyclical

- Humanity, created by God in all its grandeur, is today facing a pivotal choice: either to construct a new Tower of Babel or to build the city in which God and humanity dwell together.

MH 1

- In the era of artificial intelligence, when human dignity is threatened by new forms of dehumanization, ours is the pressing duty to remain profoundly human. We must lovingly safeguard the grandeur of humanity bestowed upon us and revealed in its fullness in Christ, the splendor of which no machine can ever replace.

MH 15

- True progress always stems from a heart open to others, an intelligence willing to listen and a will that seeks what unites rather than what separates.

MH 15

→ Biblical Passage



Steadfast love and faithfulness will meet; righteousness and peace will kiss each other. Faithfulness will spring up from the ground, and righteousness will look down from the sky.

Psalm 85:11-12

→ Questions for reflection

On a personal level

- What am I building? Am I working for my personal "tower" (success, power) or for the "city" where there is room for others too?
- Do I view technological changes with fear, or do I seek in them the opportunity to bear witness to my faith?

In community

- Who are the "rejected stones" of the digital transformation around us? How can we make them the protagonists of our construction site?
- Are we a place of listening and dialogue, or do we risk becoming closed and incomprehensible groups (as happened in the Tower of Babel)?

→ Experiences



On a personal level

- The "rejected stone": Identify a person you ignore or "discard" (a shy colleague, a homeless person, an elderly person) and dedicate 15 minutes of attentive listening to them. Try to see the "face of Christ" in that person.
- The "construction site" of reality: Choose a manual or physical activity that requires patience and care (repairing something, cooking for someone, tending a garden). Perform this activity as a form of prayer, seeking the "perseverance" mentioned in the text.

In community

- Stones or bricks?: Bring some bricks (all the same, symbolizing Babel, where people are standardized) and some stones (diverse, symbolizing the heavenly Jerusalem where every person is unique). Each person takes a stone and observes its irregularities. Together, ask yourselves: are we trying to make everyone the same (bricks) or are we valuing the uniqueness of each (stones), especially the most vulnerable? Then, each person writes on their stone the name of a "discarded stone" (people who are lonely, vulnerable, or disadvantaged) that the community could put back at the center.

→ Personal evaluation



Choose the correct answer

1. What is the main risk mentioned in the Introduction regarding the current era?
 - The lack of energy resources.
 - The risk of losing our identity by building a new Babel.
 - The excessive speed of transportation.
2. According to the text, where does the mystery of humanity find light?
 - In the discoveries of science and AI.
 - In the mystery of the Incarnate Word.
 - In individual willpower.
3. Who are the "rejected stones" that must become the "cornerstones"?
 - Computer scientists.
 - The poor, the sick, migrants, and the little ones.
 - World political leaders



→ Closing Prayer

Lord, we thank you for the "magnificent humanity" you have given us.
Give us eyes to see, in this time of great machines,
the splendor of the face of your Son who became flesh.
Teach us not to fear the construction site of history,
but to inhabit it with the wisdom of those who build communion.
Dispel from us the pride of Babel and help us always seek what unites us.
Transform our hands into instruments of justice,
so that our earth may become a common home
where love, truth, and peace can meet.

Amen.

Choose the correct answer
1. The risk of losing our identity by building a new Babel.
2. In the mystery of the Incarnate Word.
3. The poor, the sick, migrants, and the little ones.

A dynamic thought faithful to the Gospel



➔ Brief summary

- The **Social Doctrine of the Church** (SDC) is not a "static set of concepts," but a dynamic thought that evolves in dialogue with history. It arises from the Church's mission to walk with humanity, respecting the autonomy of civil entities but offering the Gospel as a criterion of justice.
- **Historical Evolution:** From Pope Leo XIII's defense of workers (*Rerum Novarum*) to Pius XI's principle of subsidiarity, up to the global attention of Saint John XXIII.
- **The turning point of the Second Vatican Council:** It proposes the method of listening to the "signs of the times," making dialogue with the human sciences an integral part of the Church's mission.
- **Recent Magisterium:** Saint John Paul II emphasizes the dignity of work, Benedict XVI emphasizes charity in truth, and Pope Francis emphasizes fraternity and integral ecology, combining care for our common home and the preferential option for the poor.
- **The digital world and Artificial Intelligence** (AI) are realities that require further evolution of the SDC.



➔ Quotations from the Encyclical

- Artificial intelligence should not be considered as merely yet another theme to be studied or an emergency to be managed, but rather as a development that challenges the categories of Social Doctrine from within, entailing its further development in fidelity to the Gospel.

MH 17

- History is thus understood as one of the places in which the Church allows herself to be taught by the Spirit about the humanizing power of the Gospel; and she learns to develop her own teaching at the service of the dignity of every person and the good of all peoples.

MH 22

- The Church's Social Doctrine is born from the encounter between the eternal truth of the Gospel and the questions of history. It allows itself to be challenged by the signs of the times, and draws nourishment from the contributions of science, culture and human experience.

MH 27



→ Questions for reflection

On a personal level

- Do I consider my faith a "static code" of rules or a dynamic way of thinking capable of being challenged by the transformations of the world?
- In my daily life, do I try to live like the "Good Samaritan," approaching the "wounds" of those around me without judging from above?
- When I analyze my work or that of others, do I try to prioritize the dignity of the person, or do I allow myself to be influenced by a purely financial or profit-driven logic?

In community

- Are we capable of listening to and interpreting the "various languages" of the people in our community to understand how to truly promote their lives?
- How can we better value the diversity of vocations and cultures in our community, preventing the truth from becoming something to be defended rather than a good to be shared?
- How do our community choices (economic, organizational, pastoral) respond simultaneously to the "cry of the poor" and the "cry of the earth"?

→ Experiences



On a personal level

- Listening to the Signs: Choose a news story or an event happening in your neighborhood and try to observe it not with a judgmental attitude, but with the "Good Samaritan's gaze," asking yourself what human wounds and hopes lie hidden within.

In community

- Polyhedron Method: In a group or work meeting, try to give value to an opinion different from your own, remembering that truth is like a "polyhedron," which reflects from multiple angles.

→ Biblical Passage



A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise, a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, while traveling, came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him.

Luke 10:30-35

→ Personal evaluation



True or False?

- The Social Doctrine of the Church is a static code of norms to be applied unchanged over time.
- The Church recognizes the legitimate autonomy of earthly realities and politics.
- Artificial intelligence is considered merely an emergency to be managed.
- The principle of subsidiarity requires that higher-level institutions recognize, protect, and promote the freedom and creativity of lower levels.

→ Closing Prayer



Lord, guide our steps through history.

Teach us to listen with an open heart to the "signs of the times,"
so that we may recognize Your presence in the transformations of our world.

Give us the wisdom to use the new technologies,
not as instruments of domination, but as ways to serve the dignity of every person.

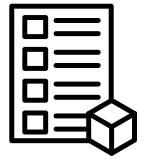
Make us humble companions on humanity's journey,
capable of uniting in a single embrace the cry of the earth and that of the poor.

Help us build communities that are like a polyhedron,
where every diversity is a gift and every action is oriented towards the common good.

Amen

True or False?
False: The Social Doctrine of the Church is a static code of norms to be applied unchanged over time.
True: The Church recognizes the legitimate autonomy of earthly realities and politics.
False: Artificial intelligence is considered merely an emergency to be managed.
True: The principle of subsidiarity requires that higher-level institutions recognize, protect, and promote the freedom and creativity of lower levels.

Foundations and Principles of the Social Doctrine of the Church



➔ Brief summary

The second chapter of the Encyclical focuses on the cornerstones of the Social Doctrine of the Church (SDC), presenting them as a "living wisdom" necessary to guide humanity in the era of Artificial Intelligence (AI) and of major technological transformations.

The human person is the foundation of everything. The human being is never an object or a data point, but a subject with dignity, whom technology is called to serve and not replace.

The Principles:

- **Common good:** It is a non-negotiable value; it is the set of conditions that allow everyone to achieve their perfection. In the digital age, this includes the right to access technology and the protection of personal data.
- **Universal destination of goods:** The goods of the earth (including digital goods and innovation) belong to everyone. Profit cannot be the only criterion; innovation must reduce inequalities, not increase them.
- **Subsidiarity:** safeguards the freedom of individuals and intermediate groups from the interference of strong powers (state or technological).
- **Solidarity:** The destiny of each person is tied to the destiny of all: "no one is saved alone."
- **Social justice:** It is not just about the fairest distribution of goods, but also about active participation and transparency in decision-making processes, including those driven by algorithms.

These principles, when considered together, create a social ethic capable of humanizing modernity and fostering the integral human development of every person, no one excluded.



→ Quotations from the Encyclical

- Human dignity does not depend on a person's abilities, wealth or position in life, nor on the right or wrong choices made; instead, it is a gift that precedes and transcends each person.

MH 50

- Solidarity demands that decisions regarding data, algorithms, platforms and artificial intelligence take into account not only the immediate benefit for a few, but also the impact on all peoples and on future generations.

MH 76

- In this day and age, social justice must also grapple with the environment shaped by digital technologies.

MH 80

→ Biblical Passage



They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

Acts 2:42-47

→ Questions for reflection



On a personal level

- What determines the value of people?
- Do my daily choices seek the common good or only my own interests?
- Does my daily use of technology (social media, apps, AI tools) serve to improve my relationships and include others, or is it becoming a form of isolation that only fuels my own private interests?

In community

- Are we attentive to those who are "left behind" by digital inequality? What are we doing concretely to ensure that innovation does not generate new forms of marginalization among the elderly or the more disadvantaged?
- Are we capable of seeking "transparency and accountability" in the decision-making processes that affect us?
- How can we prevent the "safe havens" of algorithms from replacing human discernment and the genuine participation of the baptized?

→ Experiences



On a personal level

- The test of the "common good": Before making a career or family decision, don't just ask yourself "What's best for me?", but ask yourself:
 - How does this choice impact those around me?
 - Does it foster inclusion or create barriers?
- Giving knowledge: In line with the "universal destination of goods," spend some time this week explaining something you do well to someone who struggles to understand it, without asking for anything in return.

In community

- Digital solidarity: Organize a small "help desk" for those who struggle with using technology (e.g., seniors who must complete paperwork online), transforming technology into a useful tool for everyone.

→ Personal evaluation



Choose the correct answer

1. A technological innovation that increases a platform's profits but excludes the poorest segments of the population violates the principle of:
 - Industrial secrecy
 - Common good
 - Technical progress
2. When a central institution prevents a local association from addressing a problem that it could effectively solve, it is violating:
 - Solidarity
 - Subsidiarity
 - Distributive justice
3. What does it mean to apply the "universal destination of goods" to digital knowledge and AI?
 - Make all software free by law
 - Abolish private data ownership
 - Direct the fruits of ingenuity so that progress truly belongs to everyone, not just a few
4. If a company uses an algorithm to evaluate employee performance based solely on numbers, which principle of the Social Doctrine of the Church is primarily at risk?
 - Solidarity
 - The dignity of the human person
 - The universal destination of goods

→ Closing Prayer

Lord, source of life, teach us to see in every person a face,
so that technology may always be at the service of the person.
Help us to seek the good of all, sharing knowledge in a spirit of solidarity
and valuing the good that comes from below.
Give us the wisdom to build true justice, so that technological progress
may be a path of peace for all humanity.



Amen

Choose the correct answer

1. Common good
2. Subsidiarity
3. Direct the fruits of ingenuity so that progress truly belongs to everyone, not just a few
4. The dignity of the human person

Technology And Domination. The Greatness Of Humanity In The Face Of The Promises Of Ai



➔ Brief summary

The third chapter analyzes the **anthropological and ethical challenge** posed by Artificial Intelligence and the emerging technologies. The text uses two biblical images to describe human action:

- **Tower of Babel:** Represents the risk of progress guided by the desire for domination, where technical efficiency can become “an idol” that dehumanizes and fragments relationships.
- **Reconstruction of Jerusalem (Nehemiah):** Represents the model of shared responsibility, where technology is used to heal wounds and rebuild social bonds in a participatory manner.

Key concepts:

- **Technocratic paradigm:** Technology is not neutral. If not guided by the heart and values, it tends to impose a logic of total control that reduces reality to a mere object of exploitation.
- **Limit as a Resource:** Human “limit” is not a lack, but the space that allows for relationships and the need for others.
- **Progress vs. development:** If technological innovation grows while the human heart withers, we are faced with false progress.
- **Responsibility and choice:** AI is not an inevitable fate, but an ongoing construction site. Believers are called to choose every day whether to work on a project of domination or a work of care and protection for humanity.

➔ Biblical Passage



Then I said to them, “You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us rebuild the wall of Jerusalem, so that we may no longer suffer disgrace.” [...] Then they said, “Let us start building!” So they committed themselves to the common good. [...] Each person built the walls, and the burden bearers carried their loads in such a way that each labored on the work with one hand and with the other held a weapon.

Nehemiah 2:17-18, 4:17



→ Quotations from the Encyclical

- We are called to reflect on the great “construction sites” of our era and ask what are we building? [...] This is a choice not only for our future but also for our present.
MH 90
- The creative intelligence of humanity is a gift that can alleviate suffering and open up new possibilities, but it must remain ordered toward the common good, justice, the care of the vulnerable and creation.
MH 129
- If, however, power grows while the heart withers and human bonds fray, then we are faced with a new form of Babel — a construction that is grandiose, yet fundamentally dehumanizing.
MH 129
- The age of AI is no exception: the construction of Babel or the rebuilding of Jerusalem begins within each one of us.
MH 130

→ Questions for reflection

On a personal level

- Do I feel that my life is becoming "more human" thanks to the technological tools I use, or do I perceive that I am becoming less capable of listening, more impatient, and more focused on immediate results?
- Do I accept my limitations (of time, knowledge, fatigue) as a space that opens me to the help of God and others, or do I seek in technology an "infinite power" that makes me believe I never need anyone?

In community

- Does our family, parish, or church group resemble a centralized project where a few decide everything (Babel) or a construction site where everyone, as in the time of Nehemiah, contributes their "piece" with responsibility and a participatory style?
- Beyond using technology, we stop to ask ourselves together: "What criteria do we use to decide whether an innovation is truly progress for us? Does what we are building make our community more worthy of humanity?"
- You can try, as a group or individually, to complete this sentence from the text: "Today I choose not to build my “Tower of Babel” when I avoid... and I choose to be like Nehemiah when instead..."



→ Experiences

On a personal level

- Fasting from "control": Choose a time of day when you give up using technology to monitor or control something (e.g., don't constantly check your phone notifications or social media "likes").
- Repairing a relationship: Like Nehemiah rebuilt the walls from the ruins, identify a relationship "in ruins" in your life. Send a text or make a call, not to argue, but to try to build a bridge and, possibly, arrange a face-to-face meeting.

In community

- The celebration of limits: Organize a community event (a dinner, a retreat) that is "low tech." Celebrate the beauty of needing each other to cook, sing, or talk, rediscovering that fragility and limitations are what truly bring us together.

→ Personal evaluation



True or false?

- In the biblical metaphor proposed by the text, the Tower of Babel, in relation to technology, represents the inevitable failure of all scientific progress.
- The fundamental question to ask when faced with a technological innovation is whether it makes human life on earth more worthy of humanity.
- The model of Nehemiah and the reconstruction of Jerusalem suggests that we must let the experts solve everything on their own.
- When we speak of a "heart that withers" due to technology, we are speaking of the loss of sensitivity, connections, and the ability to love in favor of power alone.

→ Closing Prayer

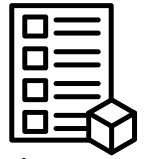


Lord, architect of goodness, grant us the spirit of Nehemiah,
so that we may courageously inhabit the construction site of history,
accepting our limitations as a space for
encounter and patiently rebuilding wounded bonds.
May every discovery and every technical tool serve to make life on this earth
more dignified, more just, and more humane.

Amen

True or False?
 False: In the biblical metaphor proposed by the text, the Tower of Babel...
 True: The fundamental question to ask when faced with a technological innovation is...
 False: The model of Nehemiah and the reconstruction of Jerusalem suggests that...
 True: When we speak of a "heart that withers" due to technology, we are speaking...

Safeguarding the Human in Transformation. Truth, Work, Freedom



➔ Brief summary

The fourth chapter explores how Artificial Intelligence and digital technologies are rewriting everyday gestures and social structures. The text focuses on three fundamental principles:

1. Truth as a common good: It denounces the risk of misinformation and the manipulation of content, images, and videos. In the face of distorted narratives, truth is not simply a "private matter," but the foundation of democracy. Technology must not blur the line between true and false.

2. Dignity of Work: It addresses the transition from automation to the "replacement" of humans; work is not merely production, but a means for people to express themselves. It warns against the de-skilling of workers, their subjection to automated surveillance, and the risk of relegating them to rigid and repetitive tasks, which deprive them of autonomy and dignity.

3. Safeguarding freedom from all types of dependence and commodification: It criticizes the transformation of the user into a "product." Personal information, especially biometric or health data, has become the new "rare earths" of power. The risk is a new digital colonialism where the data of the most disadvantaged are mined to train models that benefit the richest.

The text concludes that simply "regulating" technology is not enough; critical education is needed to help people avoid becoming dependent on technological tools and rediscover the beauty of real encounters.

➔ Biblical Passage



For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another.

Galatians 5:13



→ Quotations from the Encyclical

- The search for truth is an essential element of democracy, which is itself a means of contributing to the common good. [...] Indifference to the truth leads, slowly but surely, to a descent into totalitarianism.

MH 134

- The Magisterium has recognized in work “the essential key” to understanding the entire social question, since it is through their work that individuals develop many dimensions of their existence.

MH 148

- Here lies one of the most urgent moral challenges of our time: to ensure that shared knowledge becomes a true common good rather than an instrument of dominance.

MH 178

- These have become the new “rare earths” of power: vital data which, once aggregated and analyzed, can be used to train predictive models, guide investment strategies, anticipate crises and, above all, determine who and what is deemed to matter.

MH 178

→ Questions for reflection

On a personal level

- Do I verify information before sharing it?
- Am I aware that social media tends to show me things that confirm my preferences?
- How many times during the day do I choose to look the person in front of me in the eye? Am I safeguarding my ability to remain in the "real" world and not live in the "digital world"?

In community

- What are we doing to train young people—and even older people—to recognize and counter manipulation? Can we offer moments of "digital literacy"?
- Does technology in our communities encourage everyone's participation, or is it creating new hierarchies between those who "have the tools," those who "know how to use them," and those who are excluded?

→ Experiences



On a personal level

- Fasting from sharing: For a week, commit to not sharing any link, news, or video until you've answered three questions: Is it true? Is it good? Is it useful? If a piece of news is only intended to trigger anger or indignation, choose not to share it.
- Personal privacy check: Check your phone settings. Disable advertising profiling and localization where it is not needed. It's an act of freedom: take back your "rare earths" (your data).

In community

- "Beyond the algorithm": choose a controversial current topic. Divide the group into two: one group will search for information only on social media, the other only on direct documentary sources (full texts, official data, extended interviews). Then compare the results. How was the "opponent" described on social media? What nuances were missing?

→ Personal evaluation



True or False?

- Human work has a value that goes beyond efficiency.
- In the search for truth, we must completely ignore digital platforms to avoid being influenced.
- The "new rare earths of power" are the geographical areas where electricity costs less to power AI.
- Technology must help the human person.



→ Closing Prayer

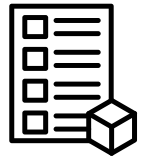
Lord, God of Truth and Life, teach us to guard the Truth as a common good:
grant us discernment so as not to get lost among distorted narratives,
and the responsibility to be witnesses of what is true and just,
fleeing any manipulation that harms democracy and fraternity.
Bless those who work: let technology always be a tool of service.
Protect the dignity of every worker, so that each
may express their beauty and creativity in their work.
Teach us to remain human, ready to encounter and care,
so that our freedom may always be a gift for others.

Amen

True: Human work has a value that goes beyond efficiency.
False: In the search for truth, we must completely ignore digital platforms to avoid being influenced.
False: The "new rare earths of power" are the geographical areas where electricity costs less to power AI.
True: Technology must help the human person.

True or False?

The Culture of Power and the Civilization of Love



➔ Brief Summary

Chapter 5 prompts reflection on the impact of Artificial Intelligence (AI) on armed conflicts and the pursuit of peace. It warns against the temptation to entrust machines with decisions that should remain exclusively in the hands of human beings.

- 1. The Grammar of Conflict:** AI is changing the way that war is waged, making it faster and more impersonal through cyberattacks and disinformation campaigns. The risk is that technology will lower the threshold for the use of force, making war an option that is all too readily available rather than a last resort.
- 2. Autonomous Weapons Systems (AWS):** A machine has neither conscience nor discernment; delegating decisions about life and death to an algorithm is an inhumane act that erases personal responsibility.
- 3. From Power to Peace:** The text contrasts the “culture of power” (which views the other as an enemy to be eliminated or as data to be processed) with the “civilization of love.” True peace is not merely the absence of war, but an active commitment to dialogue and care for others.
- 4. Diplomacy as care:** The encyclical reaffirms the vital role of diplomacy, which must use “humility and patience” to mend broken relationships, even in the digital sphere, by preventing cyberattacks that can destabilize entire nations.

➔ Biblical Passage



“In days to come... He shall judge between the nations, and shall arbitrate for many peoples; they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.”

Isaiah 2:2-4



→ Quotations from the Encyclical

- In an increasingly interdependent world, peace is not simply one issue among others, but a prerequisite for the universal common good and a test of the moral maturity of peoples, especially of those who bear responsibility for governing.

MH 182

- We must recall the principles of Social Doctrine: the dignity of the person, the common good, the universal destination of goods, subsidiarity, solidarity and justice, for they are criteria for judging whether technologies truly serve humanity or are subjugating it. We should, therefore, consider these principles as guidelines for our decision-making.

MH 183

- The peace of the risen Christ. A peace that is unarmed and disarming, humble and persevering. [...] Let us never tire of praying for peace and of committing ourselves to achieving it in our relationships and in society

MH 228

→ Questions for reflection

On a personal level

- What attitudes in me fuel aggression or closed-mindedness?
- In the digital space (social media, chat), do I use words as “weapons” to attack those who think differently, or do I practice the “diplomacy of the heart” by seeking dialogue?
- Do I realize that delegating my moral choices to automated systems (even small ones, like letting an app decide how to manage my time or my relationships) strips me of my human responsibility?

In community

- Do we speak out against the dehumanization of war and the use of autonomous weapons, or do we remain indifferent to technology that can decide matters of life and death?
- How can we educate people to choose peace in the digital world?

➔ Experiences



On a personal level

- “The One-Minute Diplomacy”: Before responding to an aggressive comment or an online provocation, observe a moment of silence. Use that time to remind yourself that there is a person behind the screen, not an “enemy to be defeated.” Respond with gentleness, or choose not to fuel the conflict.
- Discernment regarding Entertainment: Oftentimes, video games and media content portray war and violence as an impersonal and entertaining game. Take stock of these forms of entertainment in your own life, then take a short “break” from this content and view it with a critical eye, asking yourself: “Is this helping me recognize the dignity of other people, or is it conditioning me to see them as targets?”

In community

- “Transformation” Workshop: Organize a group meeting inspired by the prophecy of peace in Isaiah 2:2-4 (turning swords into plowshares). Analyze together a technological tool that you use regularly: in what ways can it be used to “harm” (like the sword) and in what ways can it be “reforged” to “cultivate” relationships and the common good (like the plow)?
- Raising Awareness about Autonomous Weapons Systems: Organize an informational session (such as a film screening or a discussion) on the topic of the “algorithmic delegation” of life and death. You can invite experts or read together the passages from Chapter 5 of the encyclical to understand why the Church calls for “meaningful human control” over weapons.

→ Personal evaluation



Select the correct answer

1. What is the main risk mentioned in the text regarding the use of AI in armed conflicts?
 - That machines might feel hatred toward the enemy.
 - That it makes decisions about life and death faster and more impersonal.
 - That Artificial Intelligence might refuse to carry out military orders.
2. What is meant by “the peace of the Risen Christ”?
 - A peace that is unarmed, disarming, humble, and persevering.
 - A temporary armed truce between the superpowers.
 - A peace that can only be achieved through total military victory.
3. What is the role of diplomacy in cyberspace according to the text?
 - To replace human diplomats with artificial intelligence systems.
 - To foster dialogue with all parties to prevent attacks that destabilize countries.
 - To create armies of hackers to respond to cyberattacks.
4. How does AI affect the perception of the “enemy”?
 - It helps better understand the adversary’s motives through machine translation.
 - It fosters a culture in which the enemy is reduced to a target to be struck or data to be processed.
 - It makes it impossible to identify who the enemy is due to anonymity.

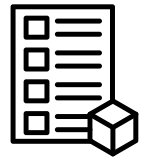


→ Closing Prayer

Lord, God of Peace,
we pray for those who develop and govern new technologies:
may they not yield to the temptation of domination, nor ever entrust the sacred decision
regarding a human life to the calculations of an algorithm.
Break our “digital swords,” the rhetoric of hatred and sources of vitriol,
and help us to reforge them into plows of justice,
to cultivate the earth and to nurture human fraternity.
Grant us the wisdom of diplomacy, the humility of dialogue, and the courage of meekness,
so that we may dwell in this world not as builders of the Tower of Babel,
but as artisans of Your peace.
Amen.

Correct Answers:
1. That it makes decisions about life and death faster and more impersonal.
2. A peace that is unarmed, disarming, humble, and persevering.
3. To foster dialogue with all parties to prevent attacks that destabilize countries.
4. It fosters a culture in which the enemy is reduced to a target to be struck or data to be processed.

Conclusion



➔ Brief Summary

The encyclical proposes a “path of Christian life” for the digital age. The key points are:

- The Incarnation as a compass: “In a world dominated by algorithms and technological abstractions, the center remains the Word made flesh.” The Christian faith calls us back to the concreteness of the body, of faces, and of real bonds.
- Discernment and Responsibility: Echoing St. Paul, “let each one be careful how he builds,” we are invited to ask ourselves what kind of world we are building: a Tower of Babel or a common home for humanity?
- The Way of the Magnificat: Mary is the model of one who can discern God’s plan even amidst change. Her hymn is an innovative force that overturns the logic of domination in favor of mercy.
- Weavers of Hope: The final invitation is to transform this time into a “story of salvation,” bearing witness to the beauty of a humanity inhabited by God.



➔ Quotations from the Encyclical

- “Let each builder choose with care how to build” (1 Cor 3:10).[...] we have reflected on the world we are building, and we asked ourselves what it means to safeguard the human person in the era of artificial intelligence.

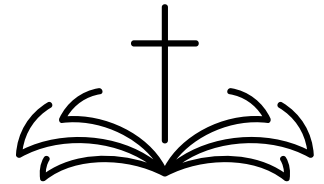
MH 229

- With the same faith as Mary, let us become “weavers of hope” in our world, sharing who we are and what we have, so that the presence of Jesus may grow among us and his Kingdom take shape.

MH 245

- Even the era of AI can become a time in which the Holy Spirit brings about the civilization of love to fulfilment in our lives. Indeed, the Lord continues to make all things new.

MH 245



→ Biblical Passage

“My soul magnifies the Lord [...] He has brought down the powerful from their thrones, and lifted up the lowly; he has filled the hungry with good things, and sent the rich away empty.”

Luke 1:46-52

→ Questions for reflection

On a personal level

- In the way I use technology, am I trying to “leave a mark” of love, or am I getting swept up in the tide of new trends?
- Do I seek God in the concrete face of my neighbor, or do I take refuge in a disembodied and solitary spirituality mediated solely by screens?

In community

- Are we a place where hope is communicated, or where fears about this era of change are fueled?
- How can we use digital tools to preserve unity and communion, rather than to divide us?

→ Experiences



On a personal level

- Pilgrimage of Concrete Action: Choose one day a week to “step away from the abstract.” Meet with someone, witness a situation of need firsthand, and perform an act of charity.
- The Magnificat Journal: Every evening, write down a small reason to be grateful for something “new” that God has done in your day.

In community

- The Magnificat on our Streets: Gather at a meaningful location in the neighborhood. Read the passage from the Magnificat together, and then share a “sign of hope” that each person has seen in their digital or real-world environment during the week.
- Agape and Closeness: Conclude the journey with a moment of “offline” fellowship, leaving phones in a basket at the entrance and focusing on food, conversation, and eye contact.



➔ Personal evaluation

Choose the correct answer

1. What is the “compass” indicated by the text for the digital age?
 - The speed of algorithms.
 - The mystery of the Incarnation.
 - The efficiency of markets.
2. Who is presented as a model of hope and innovation?
 - Saint Paul.
 - Mary, the woman of the Magnificat.
 - Modern AI scientists.
3. What does it mean to be “weavers of hope”?
 - Building secure technological networks.
 - Bearing witness to God’s presence within the changes of our time.
 - Ignoring the challenges of the future to remain in the past.



➔ Closing Prayer

Lord Jesus, Word made Flesh,
 You who dwelt in time and space out of love,
 teach us to live in this age of algorithms with a watchful heart.
 Grant us Mary’s faith, so that we may sing the Magnificat even among machines,
 recognizing that true power belongs only to Your mercy.
 Make us “weavers of hope,” capable of using every tool to unite and never to divide,
 so that the civilization of love may take shape even online and across digital networks.
 Make our humanity “magnificent,” so that it may be a story of salvation
 that speaks of You to the whole world.
 Amen.

Choose the correct answers:
 1. The mystery of the Incarnation.
 2. Mary, the woman of the Magnificat.
 3. Bearing witness to God’s presence amid the changes of our time.

For children



➔ A Letter from Pope Leo XIV

Pope Leo has written **a letter** to the whole world in which he invites even children to take care of one another, to build a more beautiful and fraternal society, where people help one another, where there is no war, and where we do not view others as enemies.

This letter tells the stories of two cities:

1. **Babel:** People wanted to build a gigantic tower that would reach the sky, to show how strong they were. But soon they began to argue among themselves and could no longer understand one another, as if they were speaking different languages.
2. **Jerusalem:** After the city of Jerusalem had been destroyed (cf. Neh 2:17), everyone agreed to rebuild it together. Everyone worked together, contributing their skills and what they possessed. That is how their project succeeded.

➔ Activities

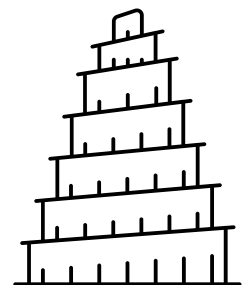


The Wall of Joy (inspired by Nehemiah)

Each child receives one or more “bricks” made of colored paper and writes on them something nice they can do (e.g., “I can smile,” “I help my mom,” “I’m good at soccer”) or an act of kindness (e.g., helping a friend, listening to the teacher, saying a prayer). Together, they can glue the bricks onto a poster to build the “walls of Jerusalem.” We can only build well if we do it together, putting God at the center and helping one another.

The Tower That Makes No Sense

Act out the story of Babel using only plastic blocks or boxes. The children should try to build a very tall tower, competing with one another and speaking “made-up” languages (creating a great deal of confusion). Then, explain how Nehemiah and the others rebuilt Jerusalem: calmly, praying, and listening to one another.



Robot and child

We might think that computers are very good because they're fast, but the Pope reminds us that there are many "wonderful" things that only we can do.



Look at the cartoon and color it in, then add other things that only people can do and feel. Machines help, but the human heart is unique and wonderful. People aren't measured by what they can do or how quickly they do it, but by the beauty of their hearts and the care they show others.

Silence as a Starting Point for Listening

For three minutes: everyone in silence, with their eyes closed. After this moment of silence, ask yourself: How did I feel? Is it easy to be in silence? What did I feel and think? In silence, we can listen to God and to others.



Guidelines for the Proper Use of Technology

Work together to create 10 simple rules to write on a poster. For example:

1. I use kind words.
2. I don't exclude anyone.
3. I check if a news story is true.
4. I turn off my phone when I'm talking to someone.
5. I use technology to do good.



Our World

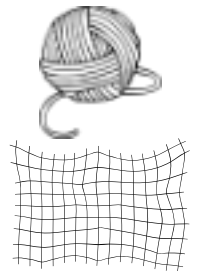


Form a circle by holding hands (a symbol of unity) and kiss a small globe to symbolize our stewardship of creation.

God has placed the whole world in our hands so that we may care for it and make it more beautiful every day. Caring for it is what Jesus asks of us every day, and we must also care for those who are vulnerable and who struggle more than we do.

The Network of Brotherhood

The children form a circle. One child is given a ball of yarn and asked to say a positive word (e.g., friendship, help, peace, listening). Then they pass the yarn to another child, creating a web. The reflection could be: "We are all connected by invisible threads. When we help each other, we build a web of goodness; if, on the other hand, we treat each other badly, then the web hurts us."



➔ Closing Prayer

Jesus, teach us to use our words, phones,
and computers wisely.
Help us to be kind, to tell the truth, to build peace,
and to love one another.
May no machine ever make us forget
how important our hearts are.
Amen.





For Young People

We live in an age where we are constantly connected: phones, social media, artificial intelligence, images, notifications. Everything moves so fast, and we often risk living that way too: rushing about, distracted, full of words but not so good at listening.

In his letter *Magnifica Humanitas*, Pope Leo invites young people not to be afraid of technology, but to learn to use it with wisdom and freedom. Machines can help us in many ways, but they can never replace what truly makes a person's heart human: loving, listening, choosing the good, building authentic relationships, and caring for others.

Artificial Intelligence is a powerful tool, but it is up to us to decide what form it takes. This is why the Pope asks us not to become passive spectators of the digital world, but young people capable of building fraternity, truth, and hope.

Even today, there are two ways to build the world:

- One way is like Babel, where everyone thinks only of themselves, seeks visibility and power, but ends up no longer understanding others. The people of Babel wanted to scale the heavens relying solely on their own strength, using bricks that were all identical and standardized. Often the digital world risks becoming just that: a place of performance, where cold efficiency calculates everything, where people are reduced to "data to be extracted" (the new rare earths), and where, behind reassuring rhetoric, loneliness, polarization, and an inability to understand one another deeply are hidden. In Babel, there is much talk, but no longer any communication.
- The other way is like in Jerusalem, where we rebuild together, placing the person, collaboration, and the common good at the center. Jerusalem is, in this image, the city of communion and closeness, where God chooses to dwell among humanity. Here, standard bricks are not used, but "living stones," all different, each with its own identity and even its own fragilities. It is the model of those who use technology not as a lever of domination, but as an instrument of care, placing the human being at the center and starting precisely with the outcasts (those who are poor, sick, or suffering) to make them the cornerstone.

We are called to pause, reflect, and ask ourselves:

- Who am I becoming?
- Am I free, or do I depend on the gaze of others?
- Does technology truly bring me closer to others?
- What does it mean to be human today?

Because the future will not depend solely on the machines that we are able to create, but above all on the humanity that we are able to preserve.

→ Glossary of Key Terms

To understand this document, we need to speak the same language. Here are some key concepts:

- AI (Artificial Intelligence): a powerful tool that shapes decision-making processes and the collective imagination; it is not neutral because it takes on the character of those who conceive and use it.
- Technocratic paradigm: the tendency to view technology as the only way to understand reality, reducing human beings to mere data or performance metrics.
- Integral human development: growth that concerns not only the economy, but every dimension of the person (spiritual, social, relational).
- Subsidiarity: fostering cooperation among small groups, young people, and institutions, so that no one is excluded from making their own contribution.
- Structures of sin: economic or political systems that foster injustice and exploitation, treating people as “disposable.”
- Epistemic asymmetry: an imbalance of power between those who control data and algorithms and those who are merely their objects.
- Accountability: the requirement that every automated decision be traceable to an identifiable human responsibility.

→ Activities

Silence and Reflection

Before the session begins, the students are asked to put all their cell phones on airplane mode and place them in a box in the center of the room. For the next 15 minutes, there is a moment of deep silence, followed by a group reading of the Introduction on the previous page.

Immediately afterward, the discussion begins:

- What does it feel like to disconnect from the constant stream of notifications?
- Are algorithms shaping our desires, or are we the ones guiding our own freedom?
- How can we use technology to create real connection rather than isolating ourselves?

Who am I online?

Each young person asks themselves a few questions:

- Am I the same person online and offline? What image of myself do I project on social media? What do I hide?
- How much do I depend on likes or approval?
- Can I go without my phone?

Then they can share with one another in small groups.

The Workshop of Living Stones (based on the Book of Nehemiah and Psalm 85)

Each young person is given a physical stone. The young people are invited to observe it: it is unique, with its rough edges, coloration, texture, and uniqueness—just like our bodies and our stories.

Then each person is asked to reflect on a “discarded stone” in their own environment (university, school, social media, neighborhood): a situation of isolation, an invisible platform worker (delivery person), or a peer who feels left out.

Each person writes on their stone a keyword or a concrete commitment to “care” and “closeness” to bring that situation back into focus (e.g., listening, verbal disarmament, physical presence, justice).

One by one, they place their stone on a poster (featuring a sketch of a city map or a shared home), fitting it together with the others.

Unlike the standard bricks of Babel, the Jerusalem of young people is built by valuing diversity and fragility. Technology becomes a bridge only if there is an authentic human relationship at its foundation.

“True or Fake?” Workshop

Distribute news articles, images, videos, and/or social media posts (some real and others altered or generated) to the students.

The groups reflect on:

- what is reliable
- what signs help us discern
- why it is easy to believe fake news.

What makes us human?

Write in the center of a poster: “A machine will never be able to...”

Everyone adds words or phrases (e.g., truly love, forgive, pray, suffer with someone, give of oneself freely).

Artificial Intelligence on Trial

Form a prosecution team, a defense team, and a jury. The topic will be: “Does artificial intelligence help or endanger humanity?”

Each group prepares arguments regarding work, freedom, relationships, education, war, and loneliness, and the trial begins.



The “Office Algorithm”

The group must complete a practical and creative task in just a few minutes (e.g., build a sturdy structure using only uncooked spaghetti and marshmallows, or wrap some gifts).

A facilitator plays the role of “the algorithm.” They do not speak, but only display signs with strict, impersonal instructions at frequent intervals (e.g., 30 seconds remaining, no laughing allowed, anyone who makes a mistake is eliminated, increase speed by 20%). The algorithm evaluates only the number of items produced, ignoring effort, collaboration, and mutual help.

Midway through the activity, the algorithm randomly “fires” or “penalizes” anyone who stopped to help a teammate in trouble.

At the end, we share about the following questions:

- What does it feel like to work for a code rather than for a person?
- How can technology in the workplace strip away the soul and reduce a person to a machine?
- How can we bring “heart” and relationships back into our daily activities and studies?

The Room of Words

Make two posters:

1. Words that build up
2. Words that hurt

The students write down phrases they’ve actually heard online, at school, or in social media groups.

Then they reflect:

- Why do some words stick with us?
- How much weight does a comment carry?
- Can I be a presence of peace on social media?

The activity concludes with a reading from the Gospel about words and loving one another.

➔ Closing Prayer



Lord Jesus, help us to navigate the digital world without losing ourselves.
Grant us inner freedom, words that build others up, eyes that see others,
and a heart that is open to the truth.

May technology never replace friendship, listening, compassion, and love.
Make us young people who are capable of building community and hope.

Amen.

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