

Pope Leo expresses criticism of the growth in the arms industry, the nuclear arms race, and the emergence of new armed actors—including jihadist groups—who aim to perpetuate conflicts as a source of power and profit.

The Pope laments that the rule of law has been replaced by the law of the strongest, while the logic of power prevails over peace building and institutions established to safeguard the common destiny of peoples have now been weakened. In this regard, the Pope hopes for “profound reforms” of the UN that can overcome the current crisis of values in favour of the common good (226). The encyclical notes that today “hybrid” wars are fought “also on the economic, financial and cyber fronts, where disinformation and campaigns that feed people’s fears are used to manipulate public opinion” so that increases in military expenditures are seen as the “only response” to an uncertain future. He notes that there is the possibility that some “may consider armed conflict as an effective way of diverting attention from domestic problems and a cynical tool for managing difficulties (208).

Christians, says Pope Leo, are called to respond to the culture of power by building “the civilization of love” and by choosing whether to feed the logic of force or safeguard peace. The Pope indicates five paths of responsibility, which include disarming words by speaking the truth; building peace in justice; adopting the perspective of victims by taking a stand, because there are conflicts in which “it is unjust to remain neutral”; cultivating “a healthy realism” that seeks practicable paths of peace through deeds, not only words. He writes that “those who use the name of God to legitimize terrorism, violence or war betray his true nature, for to fight in the name of religion means attacking religion itself” (223).

At the conclusion of his first encyclical, Pope Leo XIV invites the faithful to navigate this new technological era in the light of the Gospel, following “a sober yet demanding program of Christian life.” Even in the age of AI, concludes the Pope, “we may bear witness to the grandeur of humanity, in which God has made His dwelling.”

Taken from [Pope Leo XIV's Encyclical Magnifica Humanitas: A Summary in English](#) | [ZENIT - English](#)

Pope Leo XIV’s Encyclical Magnifica Humanitas: A Summary in English.

Marking the 135th anniversary of Rerum novarum, Pope Leo XIV releases his first encyclical, entitled ‘Magnifica humanitas: On Safeguarding the Human Person in the Time of Artificial Intelligence.’ He appeals for the safeguarding of humanity, promotion of truth, dignity of work, social justice, and peace.

“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.” The opening words of Pope Leo XIV’s first encyclical, Magnifica humanitas: On Safeguarding the Human Person in the Time of Artificial Intelligence, summarize its underlying reasons and purpose.

Divided into five chapters, Magnifica humanitas has an underlying premise: technology is not “a force antagonistic to humanity” (4), nor is it “inherently evil” (9). However, “technology is never neutral, because it takes on the characteristics of those who devise, finance, regulate, and use it. Therefore, Pope Leo XIV appeals for people to build “for the common good” and to “remain human,” following a courageous mentality of shared responsibility and communion, so that the world “will come to recognize the human heart as the place where God desires to dwell” (16). Church’s social doctrine

The first chapter—“A Dynamic Approach Faithful to the Gospel”—traces the Social Doctrine of the Church in recent magisterium and the Second Vatican Council, highlighting “its dynamic character” (17).

In the second chapter, Pope Leo XIV explores the “Foundations and Principles of the Social Doctrine of the Church”. Pope Leo XIV identifies five principles of the Social Doctrine of the Church.

1. is the **common good**, and the Pope defines it as “the social expression of the dignity recognized in every person” (59).
2. the “**universal destination of goods.**” At this point, and in other parts of the encyclical, Pope Leo XIV insists on the need to ensure that technologies are not concentrated in the hands of only a few people,

thereby widening the gap between those included and those excluded from the digital revolution (67).

3. **Subsidiarity** (68), requires humanity to overcome “any form of paternalistic or welfare-based management of societal life” in favour of shared responsibility.
4. **Solidarity** (73), is both “a principle and a virtue,” says the Pope, noting it is opposed to indifference and takes into account people and future generations.
5. **Social justice**. In the digital age, social justice requires ensuring fair access to opportunities for all people, protecting the most vulnerable, combating hatred and disinformation, and subjecting the use of technologies to public oversight.

The third chapter—Technology and Dominance. The Grandeur of Humanity in Light of the Promises of AI—stresses the need to approach artificial intelligence with vigilance. Pope Leo warns about the “technocratic paradigm” already denounced by Pope Francis and how it can require that every choice be dictated exclusively by measuring efficiency and profits (92). On the contrary, the most powerful technology is not necessarily the best. AI can imitate and simulate the person, but it does not possess a moral conscience, empathy, or affective, relational or spiritual capabilities. The Pope urges clarity about responsibilities and accountability at every stage of the development process, focusing on adequate AI policies and legal frameworks, independent oversight, and user education. Above all, Pope Leo calls for an ethical code subject to shared standards of social justice, because “a more moral AI is not enough if that morality is determined by a few” (107). Nor, he adds, should the environmental impact of new technologies be overlooked, since they require large quantities of energy and water, affecting Creation (101)

AI must be “disarmed,” Pope Leo XIV continues, in order to free it from the mentality of military, economic, and cognitive competition. “To disarm means discrediting the assumption that technical power automatically confers the right to govern,” he says. “To disarm does not mean rejecting technology but preventing it from dominating humanity” (110).

In the fourth chapter—Safeguarding Humanity at a Time of Transformation. Truth, Work, Freedom— the Pope calls for an “ecology of communication” based on truth. He urges transparency in how content is selected, protection of personal data, serious journalism founded on argumentation and verification, a new awareness in the “proper and critical” use of digital tools, and the integration of different forms of knowledge. The Church must also embody transparent and honest communication, especially in cases of injustice and abuse. The Pope also appeals for a renewed educational alliance, so that the “desire to ask questions” may not be extinguished in young people by perfect machines that make human thought seem useless (140). Pope Leo XIV therefore calls for renewed attention to schools as places where people learn to “seek and love the truth” (147). In the “fourth industrial revolution” represented by the digital transition, the Pope emphasizes the importance of protecting the dignity of work by designing systems centred on the person and not only on performance. Technology can certainly free human beings from burdensome or repetitive tasks, but it must not lead to unemployment in the name of reducing costs and increasing profit.

The Pope reiterates the need to strengthen each person’s interior freedom, while also confronting the risk of social control arising from the mass collection of data and the use of algorithmic systems. Profiling, predicting, and directing behaviour, he says, is “a new form of power” (171) that risks discriminating against the weakest.

In the fifth chapter—The Culture of Power and the Civilization of Love— Pope Leo XIV turns his gaze to war, saying “the digital revolution is changing the nature of conflict.” At the root of all this is a “culture of power” that normalizes war and rehabilitates it as an “instrument of international politics,” favouring rearmament. For this reason, Pope Leo XIV reiterates that—while preserving the right to legitimate defence in the strictest sense—the theory of “just war” must be overcome, and dialogue, diplomacy, and forgiveness must instead be promoted (192).