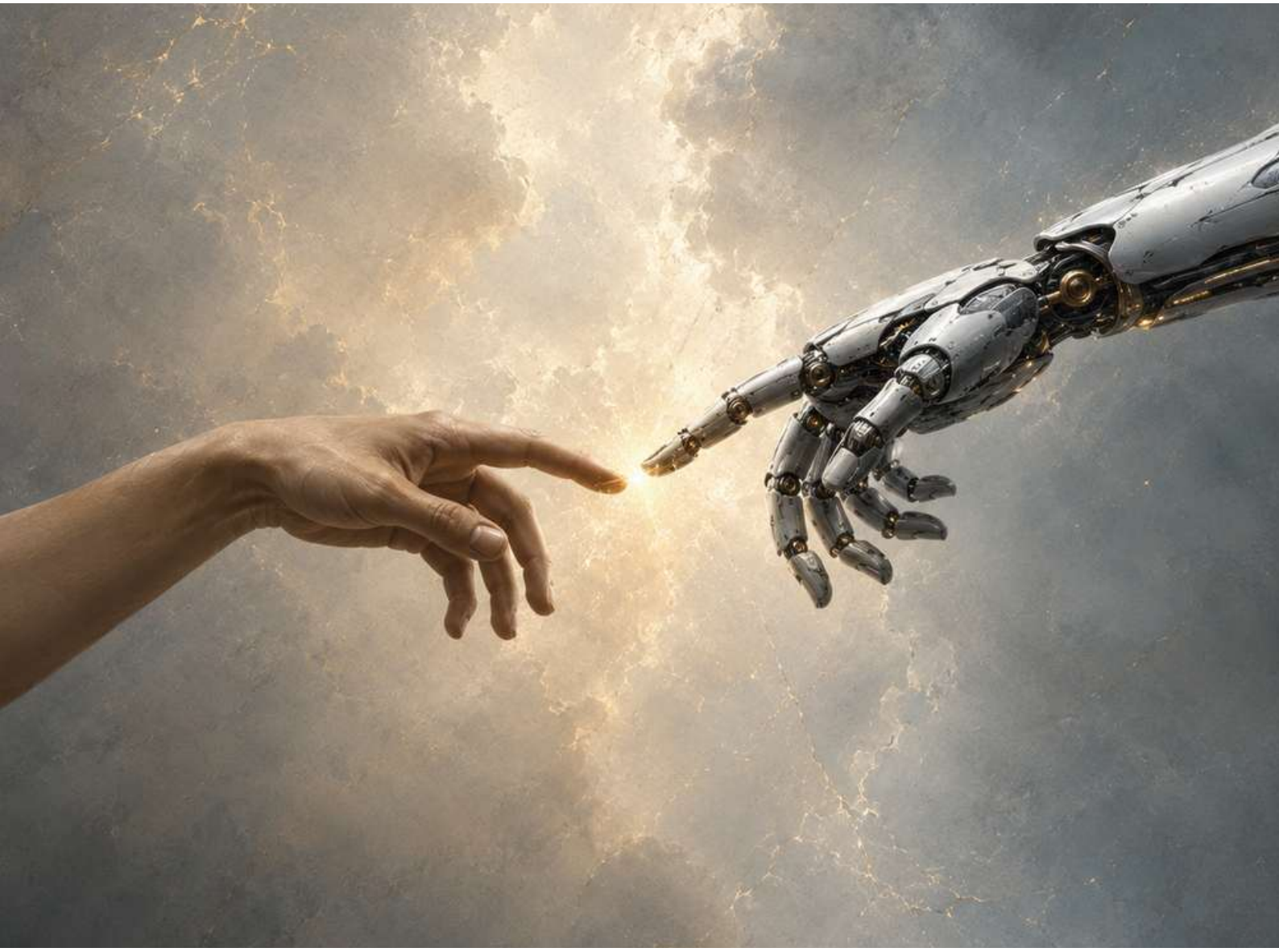
Justice & Peace Scotland
Catholic faith in action



PARISH STUDY GUIDE

MAGNIFICA HUMANITAS

POPE LEO XIV ON ARTIFICIAL INTELLIGENCE AND THE HUMAN PERSON

Justice & Peace Scotland is a Commission of the Bishops' Conference of Scotland who educate, advocate and campaign on issues related to: international peace and nonviolence; human rights and social justice; refugees and migration; and care for creation and climate justice. All our work is grounded in Gospel values and Catholic Social Teaching. For support in delivering your study group, please contact us via: office@justiceandpeacescotland.org.uk

Access the Full Document

Access the full text of Pope Leo XIV's first Encyclical Letter, Magnifica Humanitas, exploring the relationship between artificial intelligence, human dignity and the future of society. This landmark document reflects on how technology must always serve the human person and the common good, offering a clear moral vision for the digital age. Read the complete Encyclical at:

vatican.va/content/leo-xiv/en/encyclicals/documents/20260515-magnifica-humanitas.html



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Why This Encyclical Matters

We are living through one of the greatest periods of change in human history.

Artificial intelligence, robotics and digital technologies are rapidly transforming the world around us. These developments are changing how we communicate, learn, work, shop, travel and even how decisions are made about our lives.

Many people hear the term artificial intelligence — or AI — but may not be fully sure what it means.

Artificial intelligence refers to computer systems that can perform tasks which usually require human intelligence. These include recognising speech, answering questions, analysing information, generating images and text, predicting behaviour and making decisions based on large amounts of data.



AI is already deeply woven into daily life:

- internet search engines
- social media
- healthcare systems
- banking
- online shopping
- education
- surveillance systems
- workplace automation
- media and entertainment

Some of these technologies can greatly benefit humanity. They can improve healthcare, assist scientific research, support communication and make many daily tasks easier. However, AI is increasingly employed in other contexts which undermine dignity: automated warfare, eradication of employment opportunities and the weakening of tangible human connections.

But Pope Leo XIV warns that there is also a deeper question we must ask:

What kind of world are we building?

This is the central concern of Magnifica Humanitas.

At the beginning of the encyclical, Pope Leo says humanity stands before a great choice:

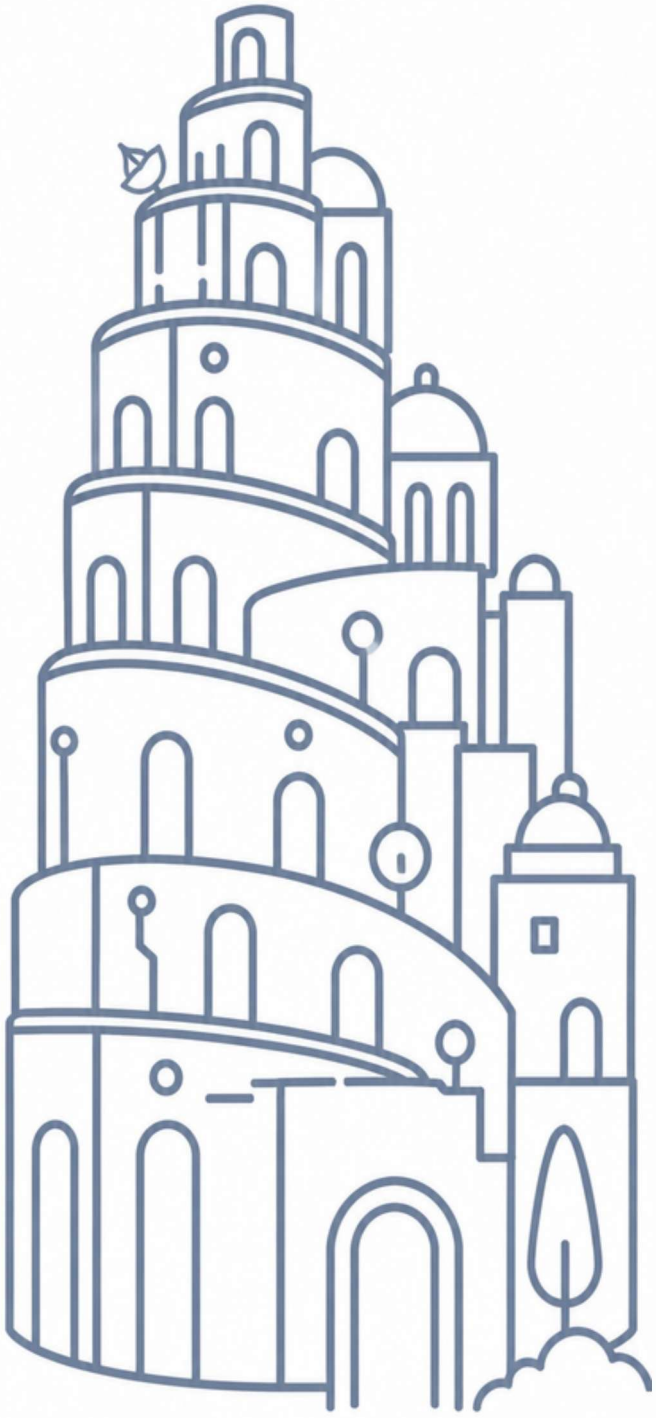
"To erect a new Tower of Babel or to build the holy city, where God and humanity dwell together."

This image comes from Sacred Scripture.

In the Book of Genesis, humanity builds the Tower of Babel as a symbol of pride, self-sufficiency and power without God. The people seek to make themselves great through their own strength alone. The result is confusion, division and fragmentation.

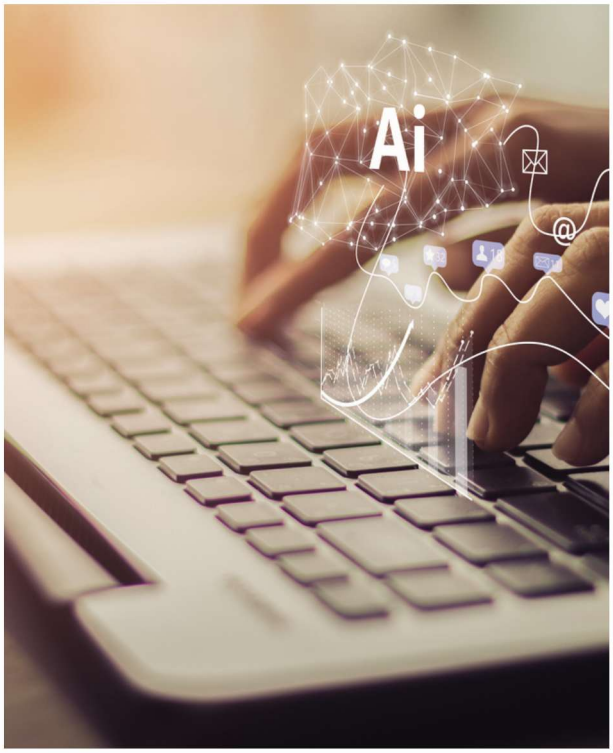
By contrast, the "holy city" symbolises a civilisation built on communion, truth, justice and relationship with God. It is a society where human dignity is protected and where people live not for domination or control, but for the common good.

Pope Leo believes modern technology places humanity once again at this crossroads.



The real question is not simply whether technology becomes more advanced. The deeper question is:

- Will it help build God's Kingdom of love, justice and peace?
- Will technology serve the human person, or control the human person?
- Will it deepen solidarity or isolation?
- Will it strengthen truth or spread manipulation?
- Will it protect human dignity or reduce people to data and efficiency?
- Will it help build peace or increase systems of power and control?



This is why the encyclical matters.

The Church is not against technology. Christianity has always valued human creativity, science and discovery. But the Church insists that progress without moral parameters wisdom can become dangerous.

Technology alone cannot tell us what is good.
Power alone cannot tell us what is right.

Only a vision rooted in the dignity of the human person can guide society safely through this new age.

"Test everything; hold fast to what is good." — 1 Thessalonians 5:21

Pope Leo reminds us that every generation helps shape the future. We are not passive observers. Through our choices, values and priorities, we are already building the world of tomorrow.

The question is:

- What are we collectively helping to construct?
- A digital Babel built on power, control and self-interest?
- Or a civilisation of love rooted in truth, justice, compassion, communion and solidarity?

This study guide is intended to help Catholics reflect prayerfully on these questions through the light of the Gospel and the social teaching of the Church.



Today's new issues (res novae):

- Artificial Intelligence
- Digitalisation
- New technological capabilities

Risks:

- ⚠ Concentrated power (often in private hands)
- ⚠ Automated decision-making
- ⚠ Loss of human control

"What direction should we choose as people and as a human community?" MH 4

TWO ROADS AHEAD OF US:

Babel

Humanity without God
Uniformity
Dehumanisation

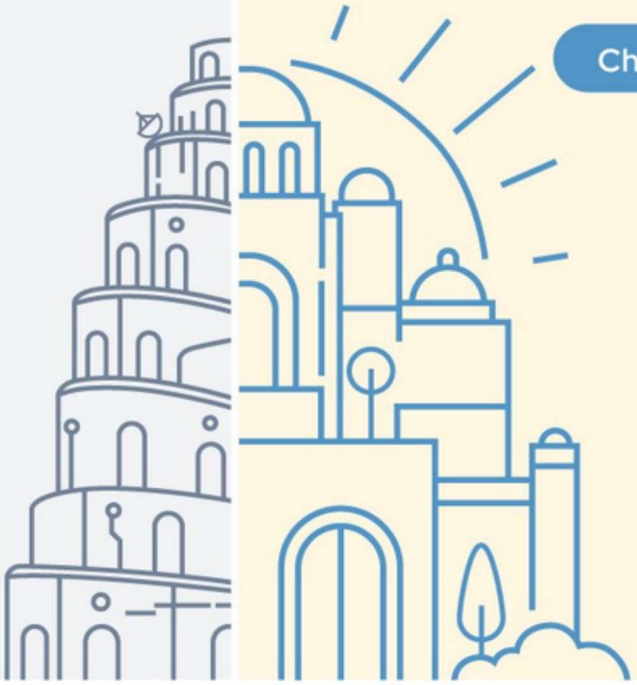
Jerusalem

God at the centre
Diversity as a source of richness
Brotherhood / Collaboration

"Never has humanity had such power over itself." MH 6

The Tower of Babel Syndrome

- Profit before people
- Reducing people to mere data
- Growing inequalities
- Loss of dignity



Choose "Nehemia's way"

build together

- Dialogue
- Listening
- Inclusion
- Shared responsibility

"No one can single-handedly bear the weight of the challenges the world is facing." MH 13

4 PILLARS FOR BUILDING A BETTER FUTURE

1. Relationship with God
2. Accepting human limitations
3. Shared responsibility
4. Language that unites

"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, the splendor of which no machine can ever replace." MH 15

A DYNAMIC APPROACH FAITHFUL TO THE GOSPEL

CHAPTER 01

AT A GLANCE

Catholic Social Teaching is not a political ideology or a list of technical solutions. It is a moral compass for action rooted in Jesus Christ and concerned with the dignity of every human person.

The Church does not stand outside history looking down on the world. She walks with humanity through every age, listening carefully to the signs of the times while remaining faithful to the Gospel.

The Pope explains that Christians are called to discern wisely how modern technologies are shaping society and the human heart.

Technology itself is not evil. The question is whether it serves the human person and the common good.

The Church offers “principles for thinking, criteria for discernment and guidelines for action".





KEY THEMES

- The Gospel speaks to every generation
- Catholic Social Teaching is living and dynamic
- Christians are called to discernment
- The Church walks with humanity through history
- Technology must serve humanity
- Real wisdom is human, not artificial

DISCUSSION QUESTIONS

1. How has technology changed human relationships?
2. What benefits of modern technology are you most grateful for?
3. What dangers concern you most?
4. How can Catholics use technology wisely without becoming controlled by it?
5. What does Christian discernment mean in practice?
6. How do we build together with God at the centre as opposed to a humanity without God?

Guided Scripture Reflection

"Do not be conformed to this world,
but be transformed by the renewal of your mind."
— Romans 12:2

Modern life moves quickly. Many people feel constantly connected, constantly distracted and constantly busy.

Phones, screens and social media shape much of our daily experience. Sometimes they help us communicate and learn. But they can also leave us anxious, impatient or emotionally distant from others.

Saint Paul reminds Christians not simply to drift with the culture around them.

The Christian life always involves discernment.

We must ask:

- What is helping me grow closer to God?
- What is distracting me from prayer and relationships?
- What habits are shaping my heart?
- Am I becoming more peaceful, patient and loving?

Technology can be useful, but it should never become our master.
Take a few moments in silence. Ask the Holy Spirit for wisdom and balance.

Prayer

Lord Jesus Christ,
You entered human history and shared our lives.
Guide us in this digital age.

Help us to use technology wisely,
to seek truth faithfully, and to protect the dignity of every person.

Renew our minds and hearts,
so that we may never lose sight of what truly matters.

May your Gospel always guide our path.
Amen.



FOUNDATIONS AND PRINCIPLES OF THE CHURCH'S SOCIAL TEACHING

"Embodying God's love in the concrete events of life." MH 47

THE FOUNDATIONS

Person = image of God

"Every human person is planned and willed by God to enter into communion with him, with others and with creation." MH 50

Human Dignity

- It is **innate** (not earned)
- It is **infinite**
- It applies to **everyone**

The value of human rights

- **Universal**
- **Inviolable**
- Grounded in **dignity**



THE PRINCIPLES

to guide today's world in the face of its challenges

The common good

The good of all is greater than the sum of the good of each individual

The universal destination of goods

So that they may sustain the lives of everyone

Subsidiarity

Helping without taking over

Solidarity

None is saved alone

Social justice

Providing dignified conditions for all

INTEGRAL HUMAN DEVELOPMENT

the concrete way in which these principles are put into practice in history

THE FULL DEVELOPMENT OF THE PERSON

1 economic | 2 social | 3 spiritual | 4 environmental

Development is genuine only if it concerns the whole person and all people

"Do technological innovations truly help individuals and populations to become more humane and fraternal, while respecting our common home and future generations?" MH 85

HUMAN DIGNITY AND CATHOLIC SOCIAL TEACHING

CHAPTER 02

AT A GLANCE

At the heart of Catholic Social Teaching is the dignity of the human person.

Every human being is created in the image of God and possesses a dignity that cannot be earned, measured or taken away.

Pope Leo warns that modern societies increasingly value people according to usefulness, intelligence, productivity or performance. In a world shaped by data and efficiency, the Church insists that every life has sacred worth.

The chapter also explores the major principles of Catholic Social Teaching:

- the common good
- solidarity
- subsidiarity
- the universal destination of goods
- social justice

These principles help Christians evaluate modern technology and social change.They are key to genuine human flourishing and development for all





KEY THEMES

- Every person is made in the image of God
- Human dignity is not based on usefulness
- Human rights flow from God-given dignity
- Society must protect the vulnerable
- Solidarity means recognising our interdependence
- "No one is saved on their own"
- Development is more than technological advances
- Genuine human development allows the whole person and all people to live a life of diginity
- The principles of Catholic Social Teaching are the means by which genuine diginity and development can be realised for all



DISCUSSION QUESTIONS

1. Why does the Church place such importance on human dignity?
2. How can technology reduce people to numbers or statistics?
3. Which groups are most vulnerable in the digital age?
4. What does solidarity look like online?
5. How can society ensure technology serves the common good and genuine human development?

Guided Scripture Reflection

"God created mankind in his image."

— Genesis 1:27

Every person carries immense dignity because every person is loved by God.

In modern culture, people are often judged by appearance, success, intelligence or productivity. Many people feel pressure to prove their worth constantly.

But Christianity teaches something radically different.

Your dignity does not come from achievement.
It comes from being a child of God.

Pope Leo reminds us that no society or technology has the right to reduce human beings to data, profit or efficiency.

Reflect quietly:

- Do I truly believe I am loved by God?
- How do I treat difficult people?
- Do I overlook the elderly, vulnerable or lonely?
- Do I recognise the dignity of people online as well as in person?

Ask God to help you see every person with compassion and reverence.

Prayer

Heavenly Father,
You created every person in your image and likeness.
Teach us to honour the dignity of all people.

Protect the vulnerable and forgotten.
Help us never to treat others as objects or statistics.

Open our eyes to recognise Christ in every person we meet.
Through Christ our Lord.
Amen.



THE GREATNESS OF THE HUMAN PERSON IN THE FACE OF THE PROMISES OF AI

The risk of the technocratic paradigm

- Efficiency ⟶ ⚠ becomes the sole criterion
- Profit ⟶ ⚠ guides decisions
- AI ⟶ ⚠ accelerates the problem
- Person ⟶ ⚠ reduced to performance

Artificial Intelligence

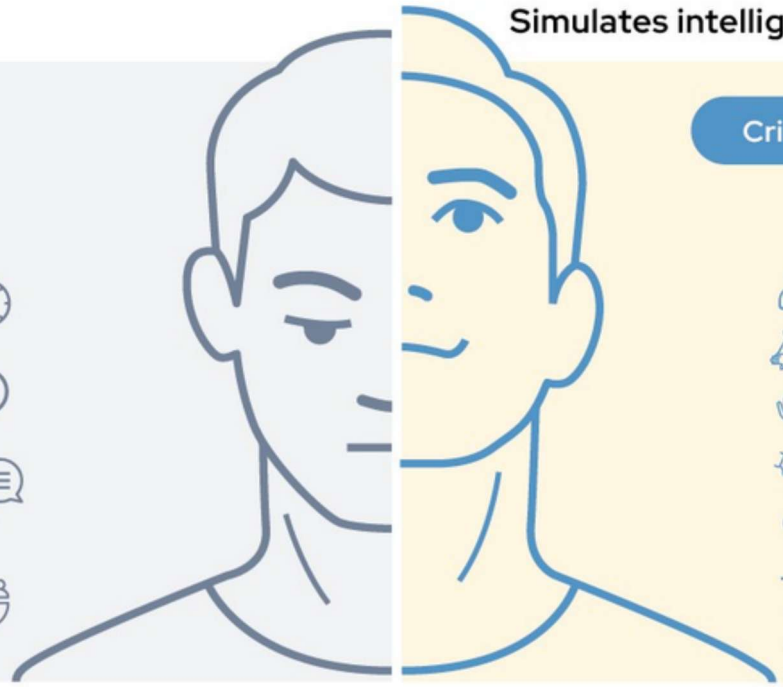
What it does

- Processes data
- Recognises patterns
- Is fast and powerful

What it does NOT do

- ⚠ Has no consciousness
- ⚠ Does not love, does not suffer
- ⚠ Is not responsible

Simulates intelligence, but is not human



Risks of AI

- **Speed** less critical thinking
- **False objectivity** hides bias
- **Simulated relationships** illusion
- **Concentrated power** everything in the hands of a few

Criteria for a more humane AI

- Human dignity
- The common good
- Social justice
- Reliability
- Transparency

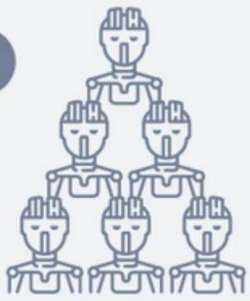
IA is not neutral, it reflects values and choices

> "To disarm AI does not mean rejecting technology, but preventing it from dominating humanity." MH 110

> "The quality of a civilization is measured not by the power of its means, but by the care it is able to offer." MH 114

The myths of transhumanism

- Humans as something to be optimised, 'enhanced'
- Removing limitations
- Transcending humanity
- Human-machine fusion





The true human being:

- Relationship
- Vulnerability
- Care
- Love

A limitation is not a flaw: it is what makes us human

> "For an algorithm, an error is a flaw to be corrected; for a person, however, it can be a catalyst for profound change." MH 128

TECHNOLOGY, POWER AND THE HUMAN PERSON

CHAPTER 03

AT A GLANCE

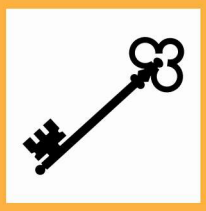
This chapter examines the relationship between technology and power.

Pope Leo warns against the “technocratic paradigm" – the belief that everything can be measured, controlled and optimised.

Artificial intelligence may imitate some human tasks, but it can never become fully human. AI cannot love, pray, suffer, forgive or exercise moral responsibility.

The Pope also rejects the idea that weakness and limitation are flaws to be eliminated. Human vulnerability is part of God’s design and often becomes the place where love and compassion flourish.





KEY THEMES

- Technology is a tool, not a master
- Human beings are more than data or performance
- AI cannot possess conscience or moral responsibility
- Human weakness can become a place of grace
- Relationships are essential to human flourishing



DISCUSSION QUESTIONS

1. Does modern society value efficiency more than people?
2. Why are vulnerability and weakness spiritually important?
3. What dangers arise when decisions are left entirely to algorithms?
4. Can technology weaken relationships?
5. What makes human beings unique?
6. What would a humane AI system look like?
7. How can we prioritise genuine human connections?

Guided Scripture Reflection

"My grace is sufficient for you,
for power is made perfect in weakness."
— 2 Corinthians 12:9

Modern society often tells us that weakness is failure.

We are encouraged to appear strong, successful and independent. Yet Jesus reveals something very different.

On the Cross, what looked like weakness became the greatest act of love in history.

Pope Leo reminds us that limitation is not a mistake. Our need for one another teaches compassion, patience and mercy.

Artificial intelligence may become powerful, but it can never love sacrificially. It cannot know forgiveness or grace.

Reflect quietly:

- What weaknesses or struggles do I carry?
- Am I compassionate towards the weaknesses of others?
- Do I consider my weaknesses as flaws?
- Do I allow others to help me?

Bring your limitations before God and ask for deeper trust.

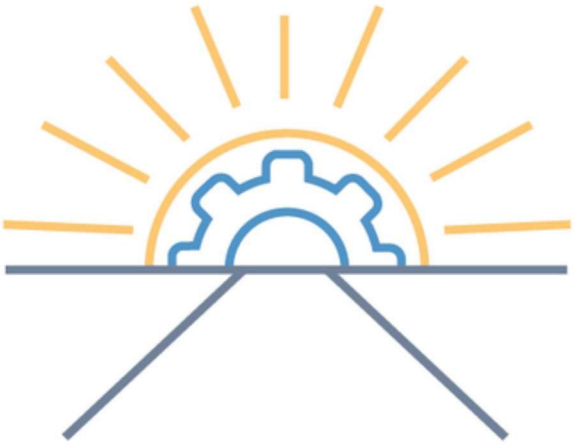
Prayer

Lord God,
Keep us from becoming proud and self-sufficient.
Teach us that true greatness is found in love, mercy and humility.

Help us never to lose sight of what it means to be human.
May technology always serve the person
and never replace the human heart.
Amen.



SAFEGUARDING THE HUMAN PERSON IN THE TRANSFORMATION



TRUTH

An essential common good for civic life

Digital technologies and AI **are changing communication**

RISKS

- Disinformation
- Manipulation
- Increased control – totalitarianism

RESPONSIBILITY

- Critical education
- Transparency
- Responsible use of technologies

"The search for truth is an essential element of democracy, which is itself a means of contributing to the common good." MH 134

WORK

Contributes to the dignity of the person and to social participation

RISKS

- Job insecurity
- Inequalities
- Workers monitored or replaced by machines

RESPONSIBILITY

- Protection of work
- Continual formation
- More human innovation

"AI frequently forces workers to adapt to the speed and demands of machines, rather than machines being designed to support those who work." MH 150

FREEDOM

AI and digital technologies are also increasingly shaping behavior

RISKS

- Digital addictions
- Control through data
- New forms of slavery

RESPONSIBILITY

- Fair rules
- Shared responsibility
- Education

"Freedom in the digital age is not merely a matter of interiority but also a public concern." MH 171

IF TECHNOLOGY DOMINATES the human person becomes a means

IF IT IS GUIDED BY WISDOM it becomes **human development**

TRUTH, WORK AND FREEDOM IN THE DIGITAL AGE

CHAPTER 04

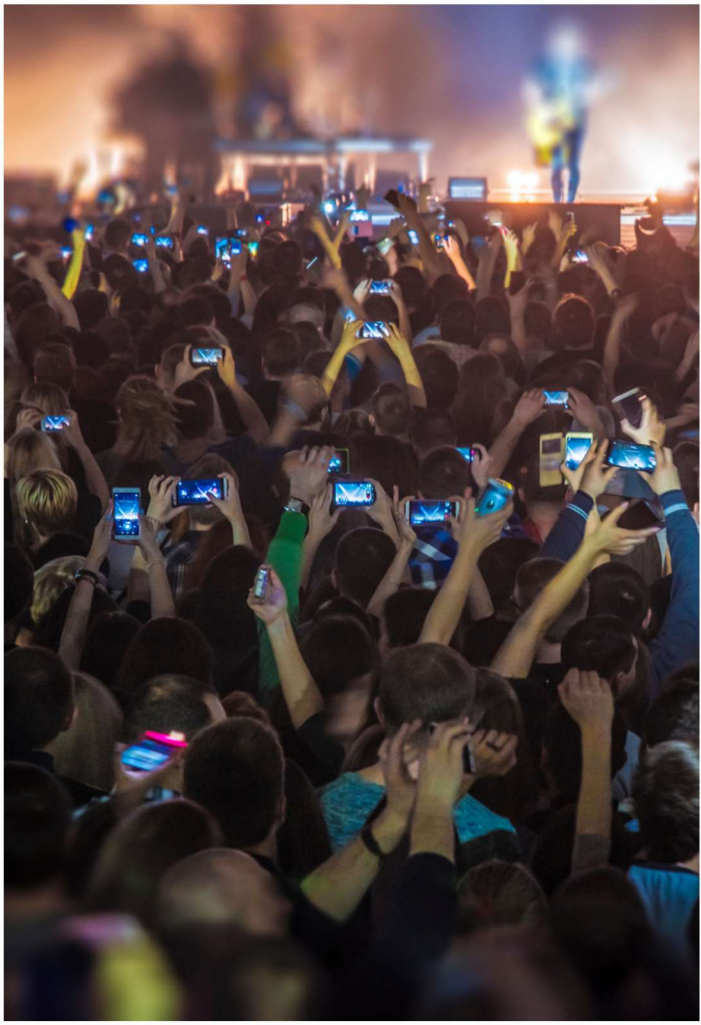
AT A GLANCE

Pope Leo reflects on how digital technologies affect truth, work and freedom.

The spread of misinformation, manipulated images and online division threatens trust within society. Truth is not created by algorithms or popularity. It grows through honesty, responsibility and trustworthy relationships.

The chapter also discusses work. Technology should support workers, not discard them or reduce them to machines.

Finally, Pope Leo warns that freedom itself is threatened when digital systems manipulate behaviour, encourage addiction or constantly monitor human activity.

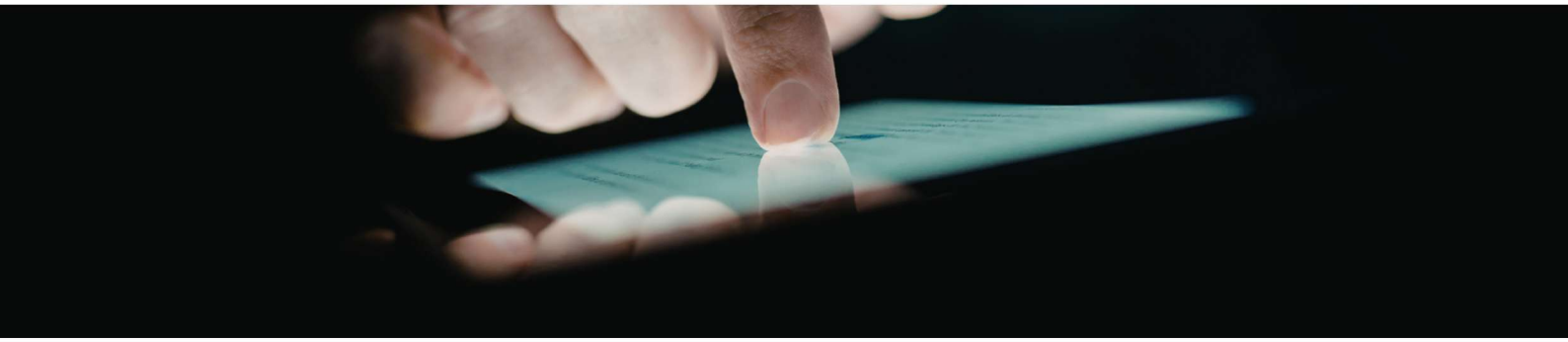


KEY THEMES

- Truth is essential for society
- Christians are called to honesty online
- Work is part of human dignity and must be protected
- Technology must support workers and never replace
- Freedom does not diminish obligations towards God and others

DISCUSSION QUESTIONS

1. Why is truth under pressure today?
2. Who are today's targets of misinformation?
3. How can Catholics promote honesty online?
4. Have digital habits affected your peace or attention?
5. How should society protect workers in the digital age?
6. What habits help us remain spiritually free?



Guided Scripture Reflection

"The truth will set you free."
— John 8:32

We live in an age of endless information, but not always wisdom.

Many people feel overwhelmed by constant news, opinions and digital noise. Screens can dominate our attention and leave little space for silence or reflection.

Jesus reminds us that the truth of His Gospel brings freedom.

Real freedom is not simply doing whatever we want. True freedom means becoming the person God created us to be by living out the vaues of the Gospel.

Reflect quietly:

- How much space does technology occupy in my life?
- Do my online habits bring peace or restlessness?
- Am I truthful and charitable in what I share and say online?
- Do I make time for silence and prayer?

Ask God for wisdom and balance.

Prayer

Lord Jesus,
You are the Way, the Truth and the Life.
Help us to reject lies, division and manipulation.

Teach us to use technology with wisdom and moderation.
Protect our freedom, our attention and our hearts.

May our words and actions always reflect your truth.
Amen.



BUILDING THE CIVILIZATION OF LOVE

Technology, war, and responsibility in the digital age

A constantly growing connection between **technology, power, and violence**

Culture of Power

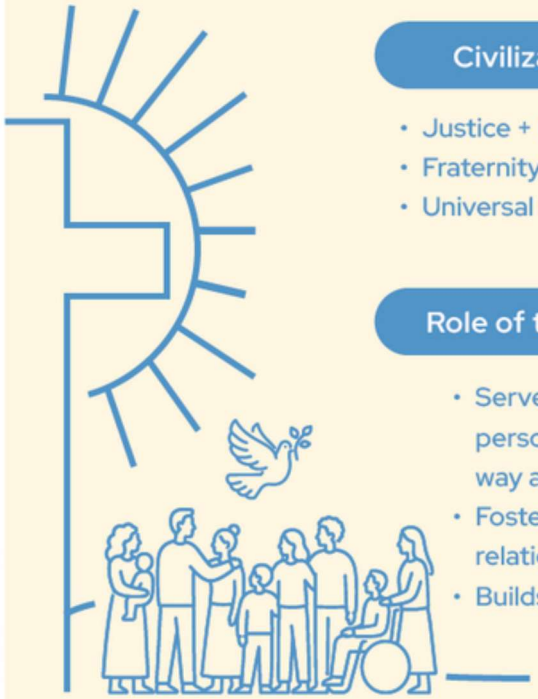
- Normalization of war
- Logic of the "strongest"
- Economic interests (weapons)

Risks of technology:

- Automated decisions
- Unclear responsibility
- Citizens reduced to "data"



Peace = the fundamental condition of the common good



Civilization of Love

- Justice + Charity
- Fraternity among peoples
- Universal common good

Role of technology:

- Serves the human person, not the other way around
- Fosters real relationships
- Builds community

"No algorithm can make war morally acceptable." MH 198

What is not working

- ⊗ Weak multilateralism
- ⊗ Politics based on force
- ⊗ Disinformation
- ⊗ War economy

What we can do

- ✓ Disarm words
- ✓ Build justice
- ✓ Listen to victims
- ✓ Have balanced realism (no cynicism, no naïveté)
- ✓ Dialogue and diplomacy

"Nothing is lost with peace, whereas with war everything can be lost." MH 219

The civilization of love is born from **small daily actions**
We cannot change everything, but we can do our part.

No technological transformation can be fully embraced without a **conversion of the heart** and without a concrete practice of **justice, solidarity, and care for the most vulnerable.**

"The Magnificat" as a key for interpretation: upending power and recognizing the value of humility.

THE CIVILISATION OF LOVE

CHAPTER 05

AT A GLANCE

The final chapter contrasts the culture of power with the civilisation of love.

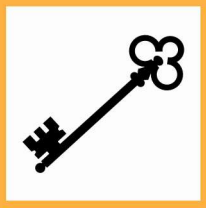
Pope Leo warns that technology can sometimes distance people from the moral reality of suffering and violence. He strongly rejects the idea that war can become morally acceptable through advanced technology or automated systems.

No machine can replace human moral responsibility.

Instead, Christians are called to build a civilisation rooted in justice, mercy, peace and dialogue.

The Church insists that peace is not weakness. It is a courageous commitment to the dignity of every human life.





KEY THEMES

- All human life is sacred
- Technology cannot remove moral responsibility
- War and violence must never become normalised
- Peace requires justice and dialogue
- Christians are called to become peacemakers



DISCUSSION QUESTIONS

1. Why can technology never replace moral responsibility?
2. How can societies become desensitised to violence?
3. What does a civilisation of love, justice and peace look like in practice?
4. How can Christians become peacemakers today?
5. Why is prayer essential in building peace?

Guided Scripture Reflection

"Blessed are the peacemakers,
for they shall be called children of God."
— Matthew 5:9

The world often feels divided, angry and fearful.

Technology can spread hostility quickly. Online spaces sometimes encourage cruelty, outrage and division instead of understanding.

Jesus calls Christians to become peacemakers.

Peace begins in ordinary places:

- in our homes
- in our conversations
- in our parishes
- in our communities
- online as well as offline

Building peace requires patience, humility and forgiveness. It requires us to see the other person as an equal.

We must ask:

- Is there anger or division in my heart?
- How do I speak about others?
- Do I contribute to peace or conflict?
- Is God asking me to forgive someone today?

Ask Christ, the Prince of Peace, to soften your heart.

Prayer

God of peace,
Heal our divided world.
Keep us from hatred, fear and violence.

Teach us to build bridges instead of walls.
Help us to speak with kindness and listen with patience.

May we become builders of communion
and witnesses to your love.
Through Christ our Lord.
Amen.





Conclusion

Pope Leo reminds us that the future of humanity will not be decided by machines alone but by the moral and spiritual choices people make.

Technology can assist humanity, but it can never replace the human soul, human relationships or the grace of God.

At the centre of Christian faith stands the mystery of the Incarnation:

> *"The Word became flesh."*
> *— John 1:14*

God did not save humanity through systems or machines but through a human heart.

The encyclical ends with a call to hope.

Christians are invited to become:

> *"Builders of communion,*
> *not architects of Babel."*

The future remains unwritten.
What humanity becomes will depend greatly on what we choose to value, protect and build together.



Final Prayer

Mary, Mother of the Church,
teach us to treasure what is truly human.

Help us to use wisely the gifts of science and technology.
Protect the vulnerable, strengthen the weak, and guide humanity towards peace and communion.

May we always choose love over power, truth over manipulation,
and hope over fear.

Through Christ our Lord.
Amen.

Further READING

Rerum Novarum, Pope Leo XIII, 15 May 1891

The foundational text of modern Catholic Social Teaching. Written during the Industrial Revolution, it reflects on the dignity of workers, social justice, economic life and the responsibilities of society towards the poor and vulnerable. Many later Church teachings on technology, labour and human dignity build directly upon this encyclical.

Web address:
https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html

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Laudato Si', Pope Francis, 24 May 2015

A major encyclical on care for creation and humanity's responsibility towards "our common home." Pope Francis explains how environmental destruction, consumerism and social injustice are deeply connected. The document also reflects on the dangers of a technocratic mindset that values efficiency over human dignity.

Web address:
https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html

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Fratelli Tutti, Pope Francis, 3 October 2020

This encyclical focuses on fraternity, social friendship and the dignity of every human person. Pope Francis calls for a culture rooted in solidarity rather than division, fear or isolation. Its vision of human communion strongly complements Pope Leo XIV's teaching on the "civilisation of love."

Web address:
https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html

Caritas in Veritate, Pope Benedict XVI, 29 June 2009

Pope Benedict XVI reflects on economics, globalisation, technology and authentic human development. The encyclical teaches that technological progress must always be guided by truth, charity and moral responsibility if it is to serve humanity properly.

Web address:
https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

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Compendium of the Social Doctrine of the Church, 2004

A comprehensive summary of Catholic Social Teaching. It explains the Church's teaching on human dignity, solidarity, economics, work, peace, politics, human rights and the common good. It provides an excellent foundation for understanding the themes of Magnifica Humanitas.

Web address:
https://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html

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Gaudium et Spes, Second Vatican Council, 1965

One of the key documents of the Second Vatican Council. It reflects on the relationship between the Church and the modern world, encouraging Christians to engage thoughtfully with science, culture, politics and technological progress while remaining rooted in the Gospel.

Web address:
https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html

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Catechism of the Catholic Church, 1992

The official summary of Catholic belief and doctrine. It contains important teaching on human dignity, morality, conscience, truth, freedom, justice, social responsibility and the ethical use of science and technology.

Web address:
https://www.vatican.va/archive/ENG0015/_INDEX.HTM



The Office of
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