Communications Week Programme

(3rd Edition in Nigeria)
SUNDAY 5 - SUNDAY 12 MAY 2024

THEME:
**"Artificial intelligence and
wisdom of the heart:
for a fully human communication"**

5-12
MAY
2024

ComWEEK
... growing media literacy for discipleship

Daily Manual

Towards the celebration of the World Communications Day

**National Directorate of Social Communications,
CSN, Abuja**

His Holiness,
Pope Francis

Most Rev. Lucius Iwejuru Ugorji
(Archbishop of Owerri & CBCN President)

Most Rev. Emmanuel Badejo
Bishop of Oyo Diocese/President, CEPACS

Most Rev. David Ajang
Bishop Chairman, Social Communications

Rev. Fr. Zacharia Nyantiso Samjumi
Secretary General, CSN

ComWEEK
... growing media literacy for discipleship

Rev. Fr. Michael Nsikak Umoh
National Director, Social Communications

ComWEEK
... growing media literacy for discipleship

LIST OF ALL PROVINCIAL COORDINATORS

Ten Provincial/Religious Social Communications Coordinators
(PRSCC)

ABUJA	Fr. Moses **IORAPUU** (Makurdi)
BENIN CITY	Fr. Charles **UGANWA** (Iselle-Uku)
CALABAR	Fr. Justin **UDOMAH** (Uyo)
IBADAN	Fr. Anthony **AKIWOWO** (Ibadan)
JOS	Fr. Andrew **DANJUMA** (Pankshin)
KADUNA	Fr. Jude **OFFOR** (Minna)
LAGOS	Fr. Anthony **GODONU** (Lagos)
ONITSHA	Fr. George **ADIMIKE** (Onitsha)
OWERRI	Fr. Leonard **EHIMERE** (Umuahia)
RELIGIOUS	Fr. Kuha **INDYER**, CSSP

ComWEEK
...growing media literacy for discipleship

FOREWORD

Dear friends,

It is another Communications Week! This year's theme chosen by the Holy Father for reflection is 'Artificial intelligence and wisdom of the heart: for a fully human communication. This theme is particularly relevant and timely, given the significant impact of Artificial Intelligence on humanity and the broader implications for creation. Typical to the situation here with the church in Nigeria, the Catholic Bishops of Nigeria extended the one-day World Communications Day (WCD) to a week-long celebration of a media literacy programme. By this, they provide a platform for exploring the dynamics of media and communications, their effects on individuals, and their application to evangelization.

This year 2024, the week-long programme, the third in the series, features various topics related to Artificial Intelligence and are carefully explored daily, in the course of the week. The topic for the first day: Understanding the basics of Artificial Intelligence; will expose the participants to the basic concepts and rudiments of Artificial Intelligence. The second day, with the topic: Prospects and challenges of AI for Evangelisation, will usher in an introduction into the anticipated possibilities, expectations and the challenges of this evolving technology on evangelization. Consequently, the third day with the topic: Ethical considerations of Artificial Intelligence, will interrogate the ethical and moral plausibilities in the use and application of the AI tools. This will then open up the participants to the topic of the fourth day: Artificial Intelligence and the future of Education, which will look at AI from the perspectives of teaching and learning and its future implications on the standards and ideals of education. The fifth day, with the topic: Artificial Intelligence & the Risk of Deepfakes, will expose the associated dangers of digital misrepresentations and personality alterations with the AI applications and its implications in aiding false information and other malicious

interest. The sixth day will then introduce us to the MAGISTERIUM AI, which is a new initiative that aims at using Artificial Intelligence to provide accurate and reliable information on Catholic teachings and doctrines. Then the seventh day will be to share insights on AI for Catechesis; how to make catechesis more engaging and effective for different demographics, and the need to ensure that AI is used ethically in catechesis. The eighth day of program will culminate in a discussion on the Pope's message regarding Artificial Intelligence and the wisdom of the heart for fully human communication.

This comprehensive approach which is exhaustively designed to provide a basic understanding of AI and its implications for individuals, evangelization and the Christian community, can be accessed through www.comweekng.com. You are encouraged to share it with everybody. Be a missionary disciple by ensuring that everyone has access to this programme. Do not forget that even beyond the one week of ComWEEK, this is a programme you can always turn to for personal or group enlightenment.

Special thanks to Rev. Frs. Peter Egielewa and Diipo Badejo for working with us on the daily manual.

Wishing you all an inspiring and enlightening Communications Week!

Remain blessed.

Rev. Fr. Michael Nsikak Umoh
National Director,
Directorate of Social Communications, CSN
09060006198
www.comweekng.com

DAY ONE　　Sunday 5 May, 2024

6th Sunday of Easter.　　Liturgical Colour: White Year: B(II)

Topic: Understanding the basics of Artificial Intelligence

First Reading: Acts 10: 25-26, 34-35, 44-48. Responsorial
Psalm: Psalms 98: 1, 2-3, 3-4. Second Reading: First John 4: 7-10.
Alleluia: John 14: 23. Gospel: John 15: 9-17

REFLECTION

1.   From the first reading (Acts 10:25-26,34-35,44-48), Peter explained to Cornelius that God's love is present with all who fear him and do what is right. This shows the universality of the Christian message and the possibility of it being received and understood in all cultures; as reported in the Pentecost experience (Acts 2:7-9). Cornelius' heart was fertile for the Word of God, thus he accepted that he needed to learn from Peter. Despite being a highly placed person as a Centurion, he knelt at Peter's feet. He chose to be baptized with his entire household. He put faith in God above his preferences.

2.   Artificial intelligence is a product of human intelligence, but more importantly and never to be lost, it is God's gift to humanity. All media technologies are gifts from God, which the Church must always take advantage of for her mission. In our age and time, we Christians need to engage this great tool to aid the work of the Holy Spirit particularly in the areas of formation like catechesis, proclamation and even spirituality.

3.   Just as Paul sought out for Cornelius, a Centurion, who was not likely to be among the crowd in the temple listening to the Word of God, or among those on the crusade grounds by the seaside, we need to pay special attention to those who are excluded from accessing and understanding the message of Christ. Psalm 98 says "All the ends of the earth have seen the salvation of our God." The mission of Christ is for all of humanity (tribe, race or colour), and for all of creation in

every age and time. Though still evolving, AI is an important tool today which should not be ignored by the Church. Thus, we ask: Who are those excluded from pastoral care? Why are they excluded? How can AI help us reach them effectively and efficiently?

4.   In order to be able to make the best of this technology in promoting the mission of the Church and for the general good of humanity, we need to have some basic knowledge of it; understanding the advantages and dangers. We should recognize its limits and not allow it to move us away from the "Almighty Intelligence", God, who is the source of all intelligence. AI is not capable of emotions. AI cannot love. AI cannot replace the human person. But AI can and should be used to foster love, unity and understanding among humans and creations as a whole.

5.   Important and powerful as it is, AI is a tool and cannot replace the human person. Therefore, missionaries are still needed. Churches in cities and viable areas can more easily identify areas of need and reach out to those in poor and disadvantaged areas with their assistance to promote the mission of Christ. Advancing beyond the social media, AI provides link and easy connections among cultures, breaking down distance and language barriers and allowing exchange of experience and information.

FROM THE 2024 MESSAGE OF THE HOLY FATHER

The Holy Father captured this whole idea carefully in his message for this World Communications Day. He said:

"… wisdom cannot be sought from machines. Although the term "artificial intelligence" has now supplanted the more correct term, "machine learning", used in scientific literature, the very use of the word "intelligence" can prove misleading. No doubt, machines possess a limitlessly greater capacity than human beings for storing and correlating data, but human beings alone are capable of making sense of that data. It is not simply a matter of making machines appear more human, but of awakening humanity from the slumber induced by the illusion of omnipotence, based on the belief that we are completely autonomous and self-referential subjects, detached from all social bonds and forgetful of our status as creatures. Human beings have

always realized that they are not self-sufficient and have sought to overcome their vulnerability by employing every means possible. From the earliest prehistoric artifacts, used as extensions of the arms, and then the media, used as an extension of the spoken word, we have now become capable of creating highly sophisticated machines that act as a support for thinking. Each of these instruments, however, can be abused by the primordial temptation to become like God without God (cf. Gen 3), that is, to want to grasp by our own effort what should instead be freely received as a gift from God, to be enjoyed in the company of others." *(The bolded texts are for emphasis)*

EXPLANATION OF POPE'S MESSAGE

1. Wisdom and Machines:
    a. Wisdom is the ability to make good judgments based on knowledge and experience.
    b. Machines, like computers, can store and process vast amounts of data, but they lack a heart and true wisdom.
    c. So, wisdom cannot be found in machines; it's a human quality.
2. Artificial Intelligence vs. Machine Learning:
    a. The term "artificial intelligence" is often used, but it can be misleading.
    b. "Machine learning" is a more accurate term for how machines learn from data.
3. Human Uniqueness:
    a. Humans are special because we can make sense of information beyond raw data.
    b. We understand context, emotions, and nuances that machines are not capable of.
4. Illusion of Omnipotence:
    a. Sometimes we think we are all-powerful and detached from others.
    b. But we are vulnerable creatures who need each other.
5. From Artifacts to Machines:
    a. Throughout history, we have used tools to extend our abilities.
    b. Now, we have created sophisticated machines to aid our thinking.

"These are technical, scientific and political problems, but they cannot be resolved except by starting from our humanity. A new kind of human being must take shape, endowed with a deeper spirituality and new freedom and interiority". (2024 WCD Message)   13   ComWEEK
... growing media literacy for discipleship

6. The Temptation:
   a. We must be careful not to misuse these tools.
   b. Instead of trying to be like gods, we should appreciate they are all His gifts which must be used to serve Him and to be share it with others.

FINAL THOUGHT

Wisdom Is Uniquely Human, Machines Cannot Replace Our Hearts, Understanding And Connections With Each Other.

FOR SCHOOLS:

What is AI?

- Readings: Psalm 98. All the ends of the earth have seen the salvation of our God

I. Why was AI invented? AI was invented to enhance human capabilities, automate repetitive tasks, and solve complex problems more efficiently.

II. Who is AI meant to serve? AI is meant to serve humanity, aiding in various aspects of life such as healthcare, transportation, communication, and more.

III. Is AI part of God's design for humanity? Yes, because the human capacity to create and innovate, which has led to the development of AI, is part of God's plan for humanity to improve the world. Also, AI aligns with God's intention for stewardship over the Earth and its resources.

"artificial intelligence" has now supplanted the more correct term, "machine learning", used in scientific literature, the very use of the word "intelligence" can prove misleading (2024 WCD Message)

14 ComWEEK
... growing media literacy for discipleship

DAY TWO   Monday 6 May, 2024

Monday of the 6th week of Eastertide. Liturgical Colour: White Year: B(II)

Topic: Prospects and challenges of AI for Evangelisation

First Reading: Acts 16: 11-15. Responsorial Psalm: Psalms 149: 1b-2, 3-4, 5-6a and 9b. Alleluia: John 15: 26b, 27a. Gospel: John 15: 26–16:4

REFLECTION

1. In Acts16: 11 – 13, we read how Paul continued to sail all the way from Troas to Samthrace, Neapolis, Philippi, Macedonia and then outside the city gate where they prayed and encountered some women among whom was Lydia. That must have been a tough and tedious journey, knowing how slow a ship moves; it was not a speed boat. But that was the means possible and available as at then for the work of evangelisation. Today, it is no longer the ship to convey the missionary to distant and remote islands to proclaim the message, but all tools of media, especially the internet-powered media, transport the message of the kingdom.

2. The Catholic Church has consistently recognized the media of social communications as valuable tools for spreading the message of faith. The Church considers the media as gifts that must be harnessed for evangelisation and for the good of the society. In *Communio et Progressio* the Church said that: "modern media offer new ways of confronting people with the message of the Gospel" (#128); in Evangelii Nunciandi, Pope Paul VI said that the Church "would feel guilty before the Lord" if it failed to use the media for evangelization (# 45); Pope John Paul II described the media as "the first Areopagus of the modern age", and declared that they should be used not only for spreading the Christian message and the Church's authentic teaching but also to integrate the Christian message into the 'new culture' created by modern communications" (*Redemptoris Missio, #37)*.   It has

It is not simply a matter of making machines appear more human, but of awakening humanity from the slumber induced by the illusion of omnipotence, based on the belief that we are completely autonomous and self-referential subjects, detached from all social bonds and forgetful of our status as creatures. (2024 WCD Message)

15   ComWEEK
... growing media literacy for discipleship

become very important because the media do not only influence what people think about life but also, to a great extent "human experience itself is an experience of media" (Aetatis Novae, #. 2.).

3. The mission of the Church is not limited to only within the Church, *missio ad intra,* but also and very importantly too, to those outside the fold, *missio* ad extra. Jesus has other sheep that do not belong to the fold (cf. Jn 10:16). Digital media, social media, AI are all now the new areopagus (that is, the public places where the Church encounters the world). If the message of Christ is to be heard and mission is to be fruitful, AI is indispensable today. There are millions of people out there on the internet who, like Lydia, are hungry for the word of God.

4. Artificial intelligence does a lot to aid human activity. It is indeed a revolution. The extent it will go and the level of changes it will bring about is unimaginable. It is "an attempt to make a computer, a robot, or other piece of technology 'think' and process data in the same way or with greater speed and efficiency than humans do. **Artificial intelligence therefore is an attempt to configure machines to act like the human brains, 'think', learn, and make decisions when it tries to solve problems or execute a task.** The big question is: can a machine really 'think' in the sense of rational processing of thoughts?

5. Here are three examples of the use of AI in religion circles:
a. **Robot priests:** A Catholic Church in Germany has a robot priest called BlessU-2 offering blessings in five languages, while a Buddhist temple in Japan uses a robot called Mindar to teach on the Heart Sutra. (cf. Gods in the machine? The rise of artificial intelligence may result in new religions (theconversation.com) , God and robots: Will AI transform religion? - BBC News). Additionally, some religious groups have experimented with using robots to perform religious rituals, such as reciting prayers, delivering sermons, or blessing worshippers.

From the earliest prehistoric artifacts, used as extensions of the arms, and then the media, used as an extension of the spoken word, we have now become capable of creating highly sophisticated machines that act as a support for thinking. Each of these instruments, however, can be abused by the primordial temptation to become like God without God (2024 WCD Message)

16 ComWEEK
... growing media literacy for discipleship

b. **Virtual reality churches:** Some religious groups, like the VR Church hold weekly services virtually on AltspaceVR, no Church building. People join freely from all over the world. Similarly, there is the Islam VR which simulates the experience of visiting Mecca and performing the Hajj pilgrimage. (https://www.reviewofreligions.org/36863/will-artificial-intelligence-transform-religion/)

c. **AI-generated prayers and sermons:** Some religious groups have used generative AI to produce original and personalized prayers and sermons, based on the input of the users. For example, a Jewish group called Aleph Beta has developed an AI tool called Bard, which can generate Torah commentaries on any topic or question. A Christian group called The Prayer Engine has created an AI tool that can generate prayers for various occasions and needs.

6. Thus, AI can have some possible benefits to us as Catholics in the following areas:

a. **AI can be deployed for teaching the faith:** AI can provide a variety of personalized and interactive learning programmes on catechism, pre-marriage course, retreats, sermon guides, theology courses, etc

b. **AI can support pastoral agents in their task:** AI can assist priests and all pastoral agents like catechists and other Church leaders in performing their roles and functions more efficiently.

7. However, there are also dangers which one needs to be weary of in deploying AI to religion. These include:

a. **AI could cause harm and confusion regarding religious authority and authenticity:** AI may create confusion or conflict among the faithful through manipulated and distorted teachings and messages it shares intentionally or unintentionally.

b. **AI could threaten or violate religious values and norms:** AI could challenge or contradict some of the core beliefs and values of the Catholic traditions, such as the uniqueness and dignity of human beings, the sanctity of life, the sovereignty of God; as well as violates some ethical and moral norms.

FROM THE 2024 MESSAGE OF THE HOLY FATHER

The Holy Father captured this whole idea carefully in his message for this World Communications Day. He said:

"At this time in history, **which risks becoming rich in technology and poor in humanity, our reflections must begin with the human heart.** Only by adopting a spiritual way of viewing reality, only by recovering a wisdom of the heart, can we confront and interpret the newness of our time and rediscover the path to a fully human communication. In the Bible, the heart is seen as the place of freedom and decision-making. It symbolizes integrity and unity, but it also engages our emotions, desires, dreams; it is, above all, the inward place of our encounter with God. Wisdom of the heart, then, is the virtue that enables us to integrate the whole and its parts, our decisions and their consequences, our nobility and our vulnerability, our past and our future, our individuality and our membership within a larger community."

(The bolded texts are for emphasis)

EXPLANATION OF POPE'S MESSAGE

1. **Context:** We live in a time where technology is advancing rapidly, but sometimes it feels like we are losing touch with our humanity.

2. **Starting Point:** To understand and navigate this new era, we need to begin by looking at our inner selves, specifically our hearts.

3. **Spiritual Perspective:** Instead of just relying on facts and data, we should also consider a spiritual way of seeing things. This means looking beyond the surface and connecting with deeper truths.

4. **The Heart:** In the Bible, the heart represents more than just a physical organ. It's where our freedom, choices, and emotions reside. It's also the place where we encounter God.

5. **Wisdom of the Heart:** This is a special kind of wisdom that helps us put everything together. It allows us to see how our decisions impact our lives, our relationships, and our community. It's about

The miracle of encounter can take place, which makes us look at one another with compassion, welcoming our mutual frailties with respect rather than judging by hearsay and sowing discord and division. (2023 WCD Message)

18 **ComWEEK** *... growing media literacy for discipleship*

understanding the big picture while still valuing our individuality.

FINAL THOUGHT

We Should Use Both Our Minds And Our Hearts To Communicate In A Way That's Truly Human. It's Not Just About Technology; It's About Connecting With Others And Making Thoughtful Choices.

FOR SCHOOLS

Readings: John 15:26 When the counsellor comes, you shall bear witness to the truth

1. **How does AI challenge or reflect our understanding of being made in the image and likeness of God?** AI challenges our understanding by demonstrating human-like capabilities such as learning, problem-solving, and even creativity. However, it also reflects our ability to create and innovate in the likeness of God. AI helps us to recognise our unique capacity for love, creativity, and moral responsibility.

2. **Will AI potentially complement or endanger human capabilities?** AI has the potential to both complement and endanger human capabilities depending on how it is developed and utilized. It can enhance productivity and quality of life but also raise ethical concerns and potentially lead to job displacement.

3. **Is AI likely to reduce human beings to mere "algorithms" or "tools"?** There is a risk that AI could reduce human beings to mere algorithms or tools if not guided by ethical considerations and respect for human dignity. However, humans are more than just creators of AI; they are moral agents responsible for its use and development.

• **Other Resources:** Laudato Si Paragraphs 3-6 (Nothing in this world is indifferent to us)

Communicating in a cordial manner means that those who read or listen to us are led to welcome our participation in the joys, fears, hopes and suffering of the women and men of our time. (2023 WCD Message)

19   **ComWEEK**
... growing media literacy for discipleship

DAY THREE — Tuesday 7 May, 2024

Tuesday of the 6th Sunday of Eastertide. Liturgical Colour: White Year: B (II)

Topic: Ethical considerations of Artificial Intelligence

First Reading: Acts 16: 22-34.
Responsorial Psalm: Psalms 138: 1-2ab, 2cde-3, 7c-8. **Alleluia:** John 16: 7, 13. **Gospel:** John 16: 5-11

REFLECTION

Reading: John 16:5-11

1. Jesus made the disciples realize that he had to go back to the one who sent him. This was not good news for those disciples, because his physical presence with them made the difference for their life. They must have felt threatened when they heard directly from him that he had to go away from them. But he did not leave them just like that. He promised them the Advocate, the Holy Spirit, who will **teach** them and **lead** them to the truth (John 16:13).

2. Ethics is concerned with what is right and wrong; and what is right and wrong is determined by truth. One must have the disposition and the capacity of accessing the truth in order to know what is truly right or wrong.

3. The Catholic Church has over the ages described herself as having the fullness of truth. This, however, has been contested especially in recent age by those who think truth is relative (relativism) and employ the limitations in the character of some Church personnel as argument against. However, the Catholic position is that as a result of natural law, goodness and rays of truth abound everywhere (cf. Romans 2: 14-15), yet the Catholic Church stands as the custodian of the complete and unadulterated truth, rooted upon **Jesus Christ; the way, the truth and the life.**

Everything within our reach becomes either an opportunity or a threat. Our very bodies, created for communication and communion, can become a means of aggression. (2024 WCD Message)

20

ComWEEK
...growing media literacy for discipleship

4. Some factors that mitigate against truth include: human tendency towards lies and deception; fear of facing uncomfortable realities about ourselves; biases which distort our views of reality; arrogance of believing that everything is relative and that there can be no absolute truth; truly difficult and complex situation where one is really uncertain; a sincere inability to draw a balance between objective and relative truth.

5. **If Artificial intelligence is to become a tool that will play very crucial role in the life of humanity, then the creation of such a tool must be very carefully regulated to uphold the highest standard and with highest sense of responsibility.**

6. This has been a grave concern to the Catholic Church, which has made her champion some initiatives towards regulating the creation and deployment of this technology. The initiative follows a Catholic tradition of highlighting human dignity in the face of threats from industrial society (e.g., *Rerum Novarum, Centesimus Annus and Laudato si')*.

7. Patrick Robert did a report in 2020 titled "Rome Call for AI Ethics" where the Pope assembled technology companies, and other organizations involved directly or indirectly with the creation of AI in order to promote an ethical approach to Artificial Intelligence and foster a sense of responsibility among various stakeholders. Among other things, the document insisted that creators of AI must place Human Dignity and Rights above all else and advocated the need for a common ethical framework across religious and ethical traditions.

8. Here are some specific issues that the Church has addressed in relation to AI:

   a. The responsibility of AI developers and users to uphold the dignity and rights of all human beings, especially the vulnerable and marginalized, and to prioritize environmental protection and care for our shared home.

   b. The challenge of ensuring that AI complements human work rather than replacing it. It should create new

We are all called to seek and to speak the truth and to do so with charity. (2023 WCD Message)

21

ComWEEK
... growing media literacy for discipleship

opportunities, improve working conditions, and support human dignity and integral development.

c.   The Church stresses that education and formation is crucial in preparing people to engage with AI in a critical and ethical way. There is also the need to develop the human and spiritual values that are essential for a meaningful and fulfilling life.

d.   There is need for Transparency, Accountability, and Regulation of all AI systems to ensure that they are not used for harmful purposes like war.

e.   The Church invites all people of good will to collaborate in the ethical and responsible use of AI, and to seek the guidance of the Gospel and the Magisterium in discerning the moral implications of this technology. The Church also encourages dialogue and cooperation among different religious traditions, academic disciplines, and social sectors, to promote a culture of encounter and solidarity in the face of the challenges and opportunities of AI.

FROM THE 2024 MESSAGE OF THE HOLY FATHER

In his message for the 2024 World Communications Day, the Holy Father said:

"Depending on the inclination of the heart, everything within our reach becomes either an opportunity or a threat. Our very bodies, created for communication and communion, can become a means of aggression. So too, every technical extension of our humanity can be a means of loving service or of hostile domination. Artificial intelligence systems can help to overcome ignorance and facilitate the exchange of information between different peoples and generations. For example, they can render accessible and understandable an enormous patrimony of written knowledge from past ages or enable communication between

There is a need to act preventively, by proposing models of ethical regulation, to forestall harmful, discriminatory and socially unjust effects of the use of systems of artificial intelligence and to combat their misuse for the purpose of reducing pluralism, polarizing public opinion or creating forms of groupthink. (2024 WCD Message)

22   ComWEEK
... growing media literacy for discipleship

individuals who do not share a common language. Yet, at the same time, they can be a source of "cognitive pollution", a distortion of reality by partially or completely false narratives, believed and broadcast as if they were true. **We need but think of the long-standing problem of disinformation in the form of fake news, which today can employ "deepfakes"**, namely the creation and diffusion of images that appear perfectly plausible but false (I too have been an object of this), or of audio messages that use a person's voice to say things which that person never said. The technology of simulation behind these programmes can be useful in certain specific fields, **but it becomes perverse when it distorts our relationship with others and with reality."**
(The bolded texts are for emphasis)

EXPLANATION OF POPE'S MESSAGE

1. **Heart's Inclination:** Depending on how we feel inside (our heart's inclination), we see things around us as either opportunities or threats. It's like wearing different glasses that color our view.

2. **Our Bodies:** Our bodies, which are meant for communication and connection, can sometimes be used aggressively. For instance, we might use our words to hurt others.

3. **Technology Extensions:** Just like our bodies, technology extensions (like smartphones or AI systems) can be used for good or bad. They can help us connect and serve others, or they can dominate and harm.

4. **AI Systems:** Artificial intelligence (AI) systems can be powerful tools. They help us learn and share information across different cultures and generations. For example, they make old written knowledge accessible and help people communicate even if they don't speak the same language.

5. **Cognitive Pollution:** But there's a catch. Sometimes AI can spread false information (like fake news or deepfakes). These distort our understanding of reality.

It is important therefore to understand, appreciate and regulate instruments that, in the wrong hands could lead to disturbing scenarios. (2024 WCD Message)

23

ComWEEK
... growing media literacy for discipleship

FINAL THOUGHT

While Ai Has Its Benefits, We Need To Be Careful About How It Affects Humanity, Our Relationships With Others And Our World.

FOR SCHOOLS:

AI and the Common Good

- **Readings:** Psalm 149, The Lord takes delight in his people.

I. **How can AI be harnessed to promote social justice and care for creation?** AI can be used to address social issues such as poverty, healthcare disparities, and environmental conservation by providing insights, optimizing resource allocation, and facilitating data-driven decision-making.

II. **What are AI's potential pitfalls for the common good?** AI's potential pitfalls include intensifying inequality, infringing on privacy, reinforcing biases, and creating dependency on technology that may not be accessible to all.

III. **Will AI-aided research support Catholic social teachings on healthcare, poverty alleviation, preservation of the earth, etc.?** AI-aided research has the potential to support Catholic social teachings by enabling more effective and efficient solutions to complex problems affecting human well-being and the environment.

- **Other Resources:** Laudato Si Paragraphs 17-19 (What is happening to our common home)

Like every other product of human intelligence and skill, algorithms are not neutral.
(2024 WCD Message)

24

ComWEEK
... growing media literacy for discipleship

Wednesday of the 6th Sunday of Eastertide. Liturgical Colour: White Year: B (II)

Topic: Artificial Intelligence and the future of Education

First Reading: Acts 17: 15, 22 – 18: 1. Responsorial Psalm: Psalms 148: 1-2, 11-12, 13, 14. Alleluia: John 14: 16. Gospel: John 16: 12-15

REFLECTION

Reading: John 16:12-15

1. "But when the Spirit of truth comes, he will lead you to the complete truth." The heart of the disciples is where the Spirit of truth will carry out his action, and through those disciples, the Holy Spirit will operate in the world, **teaching the world**. The heart is a deep place of interior presence of the sacred. A well-formed heart makes good choices, such that whatever it encounters is checked on the scale of true wisdom, that is God himself. This must necessarily be applied to the experience of the encounter between the working systems of the human intelligence and artificial intelligence. The wisdom of the heart which is given to the one who engages with the Spirit of truth becomes useful here. Among other things, this was an invitation to the disciples to dispose their hearts to the Spirit of truth.

2. Having been infused and empowered by the Holy Spirit, they were also under obligation to go out and enlighten others. The **Holy Spirit** is the principal agent of evangelisation; empowering, guiding, accompanying, and fructifying the efforts of all evangelisers (cf. *Evangelii Nunciandi*, #75). Evangelisation in the Church entails worship, teaching and proclamation. Education necessarily belongs to the teaching ministry of the Church.

...ial teachings of the

Catholic Church; for promoting human dignity, justice, solidarity, and the common good. The Church considers it as a powerful tool for positive transformation and for building a more just and compassionate society. Authentic education fosters empathy, understanding, and a sense of responsibility toward others. The Church emphasizes the inherent **dignity** of every person, created in the image of God. Education plays a crucial role in nurturing this dignity by promoting intellectual, moral, and spiritual growth. Education also promotes environmental awareness and responsible stewardship. It teaches respect for creation and sustainable practices.

4. Education takes place within families and communities, thus the Church recognizes the family as the primary educator, emphasizing moral values and faith. Authentic education aims to form peacemakers who work toward a just and harmonious world.

5. Artificial intelligence is impacting the education sector by improving access, administrative process and learning outcomes. It is very helpful to the educator, as well as to the students:

   a. Advantages of Artificial Intelligence to Education.

   Some scholars have fixed the advantages of Artificial Intelligence to include:

   i. **Automating Administrative Tasks:** This saves the teacher from all the hassles filing papers, developing lecture resources, etc through task automation instead.

   ii. **Smart content creation:** AI and machine learning tools enable the creation of accurate and targeted educational content. This convenience allows students to achieve their academic goals faster.

   iii. **Personalized education:** According to the character and comprehension level of each student. Apart from providing actionable feedback to learners, they generate periodic reports to help teachers understand their students better.

   iv. **Easy access to education in spite of distance & physical constraint:** This is possible through the cloud, AI enables students to access learning resources anytime and from

Sometimes friendly conversations can open a breach even in the most hardened of hearts. (2023 WCD Message)

26

ComWEEK
... growing media literacy for discipleship

anywhere, irrespective of distance and physical condition. For example, there is speech recognition software for students with hearing impairments.

v. **Translation:** AI-powered content can be translated into several different languages to optimize it for all learners.

vi. **Around-the-clock assistance:** Students do not need to be in the classroom or meet the teacher to receive assistance. AI-powered chatbots specifically provide 24/7 aid to students on various subjects.

vii. **Facial recognition:** AI-powered facial scans now replacing traditional student IDs for security, research, and administrative functions. This enhances security and management of school environment.

viii. **Secure virtual exams:** This is useful for remote learning solutions because teachers can design pre-set question banks that AI tools can use to create queries, exercises and grading the students. The system prevents cheating by limiting availability and allocating questions randomly.

b. **The disadvantages of AI in education include:**

i. **Technology addiction:** Research shows higher stress levels in children who spend too much time with tech gadgets. In such situations, their brains release cortisol, a hormone that can harm memory nerve cells.

ii. **Quality not assured:** AI does not always produce quality content since it relies on algorithms, which depends on predefined data. In the end, human teachers are still better at producing original, complex, and innovative solutions.

iii. **Robotic teachers may displace humans.** Because they are machines, they will always be available, work longer hours without tiring, and become more accurate as they learn. This is threat of AI to the job market.

iv. **Malfunctioning:** Also, because they are machines, they can also malfunction as a result of long use, without the inventors or users being immediately aware.

Francis de Sales' meek attitude, humanity and willingness to dialogue patiently with everyone, especially with those who disagreed with him, made him an extraordinary witness of God's merciful love. (2023 WCD Message)

27

ComWEEK
... growing media literacy for discipleship

v. **Vulnerable to cyber attacks:** Robot are not immune from ransomware and other malware attacks on institutions.

vi. **Use a lot of power:** More use of power is needed, which increases utility and administrative costs. This is a big problem especially in the undeveloped countries where basic facilities are lacking or scarce.

vii. **Widening the media divide & educational gap:** Due to high implementation costs, not many people can afford the technology, especially poor people and countries. Thus, AI may widen the media divide and educational gaps.

viii. **Preparing Teachers for an AI-Powered Environment.** There is the challenge of preparing to switch practice to the AI-media mode which is highly technological. Apart from the cost of such training, teachers who are not tech-sarvy may not find it easy.

ix. **Developing Comprehensive Public Policy:** There is the challenge of developing an all-embrasive public policy to regulate the creation and use of AI generally. Having a common voice that will be binding on all is a serious issue.

c. **Examples of AI-Based education Apps:**
Duolingo, Brainly, MATHIaU, ALEKS, Data and Learning Analytics, Automated Grading, Thinkster Math and Oddizzi. Check them out!

FROM THE 2024 MESSAGE OF THE HOLY FATHER

The Holy Father in his 2024 message for this World Communications Day said:

"This wisdom of the heart lets itself be found by those who seek it and be seen by those who love it; it anticipates those who desire it and it goes in search of those who are worthy of it (cf. Wis 6:12-16). **It accompanies those willing to take advice** (cf. Prov 13:10), those endowed with a docile and listening heart (cf. 1 Kg 3:9). A

One could say about him (Francis de Sales): "A pleasant voice multiplies friends, and a gracious tongue multiplies courtesies" (Sir 6:5). (2023 WCD Message)

28 **ComWEEK**
...growing media literacy for discipleship

gift of the Holy Spirit, **it enables us to look at things with God's eyes,** to see connections, situations, events and to uncover their real meaning. Without this kind of wisdom, life becomes bland, since it is precisely wisdom – whose Latin root sapere is related to the noun sapor – that gives "savour" to life."
(The bolded texts are for emphasis)

EXPLANATION OF POPE'S MESSAGE

1. **Wisdom of the Heart:** This refers to a special kind of intelligence or understanding that comes from our emotions, empathy, and intuition. It's not just about knowledge; it's about seeing things deeply and feeling their true meaning.

2. **How It Works:**

    a. **Seeking and Finding:** Those who actively look for this wisdom can discover it. It's like searching for a hidden treasure.

    b. **Love and Recognition:** People who truly love and appreciate this wisdom can recognize it when they encounter it.

    c. **Anticipation and Desire:** It's like wisdom knows when someone desires it and is ready to receive it.

    d. **Accompanying and Advising:** Wisdom guides those who are open to advice and willing to listen.

    e. **Gift of the Holy Spirit:** It is a divine gift, something beyond ordinary understanding.

    f. **Seeing Connections:** Wisdom helps us see how things are related and understand their deeper significance.

    g. **Adding Flavor to Life:** Without this wisdom, life can feel dull, because wisdom gives life its special "savor."

FINAL THOUGHT

Artificial intelligence has the potential to transform education, but its deployment must be guided by principles of equity, transparency and ethics. Formation in Artificial Literacy is very key to this whole process.

Communication should never be reduced to something artificial, to a marketing strategy, as we might say nowadays, but is rather a reflection of the soul, the visible surface of a nucleus of love that is invisible to the eye. (2023 WCD Message)

29   ComWEEK
     ... growing media literacy for discipleship

Day 4: AI and Ethical Consideration

· **Readings:** Acts 17, For we are indeed his offsprings

I. **How do we cultivate a prudent approach to AI?** We cultivate a prudent approach to AI by considering its potential impacts on individuals, communities, and society as a whole, and by applying ethical principles such as respect for human dignity, justice, and solidarity.

II. **What are the ethical concerns in the use of AI?** Ethical concerns in the use of AI include issues related to privacy, bias, accountability, transparency, and the potential for autonomous decision-making by AI systems.

III. **How can such ethical concerns be approached?** Ethical concerns in AI can be approached through interdisciplinary dialogue, the development of ethical guidelines and regulations, transparency in AI development and decision-making processes, and ongoing reflection on the ethical implications of AI technologies.

IV. **How can chatbots be deployed for pastoral advantage?** Chatbots can be deployed for pastoral advantage by providing 24/7 support, guidance, and information to individuals seeking spiritual or emotional assistance, especially in situations where human resources are limited or inaccessible.

Topic: Artificial Intelligence & the Risk of Deepfakes

First Reading: Acts 1: 1-11. Responsorial Psalm: Psalms 47: 2-3, 6-7, 8-9. Second Reading: Ephesians 4: 1-13. Alleluia: Matthew 28: 19a, 20b. Gospel: Mark 16: 15-20

REFLECTION

Maintaining the authenticity of the Church after Jesus is taken away:

1. The Ascension of Jesus into heaven was a definitive physical parting of Jesus from his disciples and from the world. It is the Holy Spirit of God who is now at the heart of the Church, inspiring all its activity. Paul in the second reading urges the Ephesians "Do all you can to preserve the unity of the Spirit by the peace that binds you together." This suggests that there were squabbles, causing division, among the brethren. Indeed, every form of disunity in the body of Christ is a distortion of his image and message.

2. The Gospel reading speaks of the signs that will be associated with believers: casting out devils, gifts of tongues, picking up snakes unharmed, laying hands on the sick, etc (Mark 16:17). We have seen how many people have applied themselves to this passage in very deceptive and manipulative ways, thereby distorting the true face of Christ and his Church. These manifest in the numerous activities of false pastors and fake churches, producing 'deepfakechristians'.

3. We have an urgent call today to protect and preserve the true faith and teachings of Jesus Christ as handed down to the apostles; and not as reinvented by human beings and the secularists or pagan ideologies of the day.

4. Artificial intelligence is one tool that must be of great concern to us as Christians because it is capable of distorting realities. While the world grappled with the scourge of fake news as a result of the social media, the artificial intelligence introduces a more advanced and harmful form of distortion of reality known as **"Deepfake".**

5. **What is Deepfake?**
    Deepfake, also known as synthetic media, is the use of artificial intelligence to manipulate existing video, image or audio, by replacing it or mixing it with another to produce an entirely new form which looks authentic, but remains fake in reality. The origin can be traced back to 2017, when an anonymous Reddit user named **"Deepfakes"** manipulated Google's open-source deep-learning technology.

6. **What is Fake News?**
    Fake news refers to false or misleading information, like fabricated stories, hoaxes and misinformation, disseminated through traditional or digital media.

7. **Distinctions and danger between deepfakes and fake news**
    i.   While **deepfakes** are generated using AI, while fake news are created by humans, often with malicious intent, to deceive or mislead.
    ii. Deepfakes are usually used for entertainment, artistic expression, or malicious purposes, while fake news intentionally spreads false narratives, often to influence public opinion or create trouble.
    iii. Deepfakes are usually in forms of videos, images, voice recordings, while fake news are shared through written articles, social media posts, and other textual formats.
    iv. It is still very difficult to detect deepfakes today as it requires specialized tools, but fake news can be detected through fact-check and critical media literacy thinking.
    v.   Like fake news, deepfakes adversely harm reputations,

As I have emphasised, "In the Church, too, there is a great need to listen to and to hear one another." (2023 WCD Message)

32

ComWEEK
... growing media literacy for discipleship

create confusion, and erode trust in media texts (news, images, videos, audios).

    vi. Deepfakes is harmful to the society because they are images, videos and audios usually fabricated to mislead and deceive people. They violate people's privacy by superimposing their likeness in explicit or uncompromising situations thereby causing the person's concerned emotional stress and reputational damage. Even criminals adopt this technology to impersonate and commit crimes because deepfakes enables them to fabricate consent videos. Criminals can go on to use the obscene images and videos they have created of their innocent victims to extort them.

8. Positive uses of Deepfake

However, it is necessary to note that Deepfake technology is not only about negatives, as there are also several positive applications. These include:

    i. Artificial intelligence (AI) can create tools that enhance accessibility for people with disabilities. E.g. Sign language interpreter.

    ii. In education, it can bring historical figures to life in the classroom, allowing the students to interact with the simulated figure.

    iii. In arts and architecture, deepfakes can be used to produce innovative and surreal visual content.

    iv. Deepfakes can enhance storytelling and communication by easily integrating messages with a mixture of media forms video, audio, images. This is useful for recreating historical events or documentaries.

FROM THE 2024 MESSAGE OF THE HOLY FATHER

From the message of the Holy Father for 2024 World Communications Day:

"So too, every technical extension of our humanity can be a means of loving service or of hostile domination. Artificial

intelligence systems can help to overcome ignorance and facilitate the exchange of information between different peoples and generations. For example, they can render accessible and understandable an enormous patrimony of written knowledge from past ages or enable communication between individuals who do not share a common language. Yet, at the same time, they can be a source of "cognitive pollution", a distortion of reality by partially or completely false narratives, believed and broadcast as if they were true. **We need but think of the long-standing problem of disinformation in the form of fake news, [3] which today can employ "deepfakes", namely the creation and diffusion of images that appear perfectly plausible but false (I too have been an object of this),** or of audio messages that use a person's voice to say things which that person never said. The technology of simulation behind these programmes can be useful in certain specific fields, but it becomes perverse when it distorts our relationship with others and with reality." *(The bolded texts are for emphasis)*

EXPLANATION OF POPE'S MESSAGE

1. **Technology and Humanity:**
    a. Every new technology we create can either be helpful or harmful.
    b. It can serve with love or dominate with hostility.
2. **Positive side of Artificial Intelligence (AI):**
    i. Fight Ignorance: They help us learn and share information across different cultures and generations.
    ii. Unlock Knowledge: They make old written knowledge accessible and understandable.
    iii. Bridge Language Gaps: They enable communication between people who don't speak the same language.
3. **The Dark Side of AI:**
    i. AI can also cause "cognitive pollution".

I dream of an ecclesial communication that knows how to let itself be guided by the Holy Spirit, gentle and at the same time, prophetic, that knows how to find new ways and means for the wonderful proclamation it is called to deliver in the third millennium. (2023 WCD Message)

34 **ComWEEK**
... growing media literacy for discipleship

   ii. This means it spreads false stories that people believe and share as if they're true.

   iii. Think of the problem of fake news—misleading information that's been around for a long time.

   iv. Nowadays, we have something even trickier: **deepfakes.**

- These are fake images or audio that look and sound real.

- They can make people say things they never actually said.

- The technology behind deepfakes has its good uses, but it can also mess up our understanding of reality and our relationships with others.

FINAL THOUGHT

Deepfake and the Urgent Call to Preserve True Faith: Artificial intelligence, particularly "Deepfake," poses a concern for Christians. While fake news has plagued social media, Deepfake technology creates more advanced distortions of reality. Safeguarding the authentic teachings of the Church is crucial amidst reinventions and secular ideologies.

FOR SCHOOLS:

Day 5: AI, Empathy, and the Heart

- **Readings:** Acts 1, appearing to them during 40 days and speaking to them of the Kingdom of God

- **Reflection:**

I. **Will AI replace Emotional Intelligence?** AI cannot replace Emotional Intelligence entirely, as empathy and understanding human emotions require a level of human connection and understanding that machines cannot replicate.

II. **Can AI aid Emotional Intelligence?** AI can aid Emotional Intelligence by analyzing data to provide insights into emotional patterns, offering support and resources for

We have a pressing need in the Church for communication that kindles hearts, that is balm on wounds and that shines light on the journey of our brothers and sisters. (2023 WCD Message)

35   ComWEEK
... growing media literacy for discipleship

emotional well-being, and facilitating communication and connection between individuals.

III. **How can AI promote a more humane society?** AI can promote a more humane society by augmenting human capabilities, addressing societal challenges, and fostering empathy, compassion, and understanding among individuals and communities.

•

Today more than ever, speaking with the heart is essential to foster a culture of peace in places where there is war; to open paths that allow for dialogue and reconciliation in places where hatred and enmity rage. (2023 WCD Message)

36 ComWEEK
... growing media literacy for discipleship

Topic: Introducing the MAGISTERIUM AI

First Reading: Acts 18: 9-18. Responsorial Psalm: Psalms 47: 2-3, 4-5, 6-7. Alleluia: Luke 24: 46, 26. Gospel: John 16: 20-23

REFLECTION

Jn14:26: **The Holy Spirit will teach you everything and remind you of all I have said to you.**

1. Jesus was very concerned about the need to preserve his authentic teachings among his disciples and in the world, hence he promised the community the gift of the Holy Spirit whom he assured will teach and remind them of everything he had taught.

2. On their own part, the disciples too grasped the importance of preserving the traditions of the Church, as manifested in Acts 2: 42-47 which describes how the early Christians followed the apostles' teaching on breaking bread and prayers. In same vein, 2 Thessalonians 2:14-15 urges Christians to stand firm and uphold the oral and written teachings of the apostles.

3. Thus, Sacred Tradition (oral and written) form a unified sacred deposit of divine revelation, entrusted to the Church for preservation and transmission. The Church's teaching authority, particularly the papacy, tasked with authentically interpreting and protecting the word of God is called the Sacred Magisterium.

4. In budding stage of the Artificial Intelligence, it is heartwarming to know that the Catholic Church has shown keen interest by being in the forefront of ensuring ethical standards are applied in the development and deployment of this technology.

5. The Church has also developed her own exclusive App known as Magisterium AI

6. **An overview of Magisterium AI** (M.Ai)

    a. Magisterium AI (M.Ai) is created by the U.S.-based

ComWEEK
...growing media literacy for discipleship

company Longbeard, and aims to make Catholic insight and Church teaching available worldwide.

b. It provides a growing dataset of Church documents, making the Church's teachings (Catholic doctrine, teachings, and Canon law) more accessible.

c. This user-friendly App can answer questions on Church teaching, practices, and other topics, explaining complex theological concepts in simple language.

d. The M.Ai app can be downloaded for both android devices and iPhone.

e. The difference between Magisterium AI and ChatGPT is that M.Ai is trained on a private database of only Church documents, and therefore less likely to "hallucinate" (that means, not likely to give guess answers).

f. At the moment, it is available in 10 languages including English, French and Spanish, and currently used in 125 countries.

g. The goal is to make this wisdom available to anyone worldwide, regardless of their native language.

h. Though still in experimental stage, Magisterium AI is helpful to formators, teachers, students and anyone seeking to deepen their understanding of the Catholic faith.

i. It is the plan to incorporate the entire library of the Pontifical Oriental Institute in order to make theological and philosophical works widely available.

j. While it is a powerful and reliable tool, it should be noted that its responses are not infallible. Thus, human experts are still needed, especially when there is doubt regarding issues that are complex or nuanced.

7. **Possible uses of Magisterium AI**

a. **AI-Integrated Bible Study:** The App integrates AI technology into the Catholic bible, making it easier to read or study the bible at one's pace and level of understanding

b. **Clears Doubts:** It aids to clears all questions and concerns on the Catholic Faith. Thus, very helpful for

priests, catechists, catechumen and all who seek knowledge on the faith.

   c. **Inspirational stories:** The App is a great resource for stories on faith, hope and love.

   d. **Promotes Pious Devotions:** You can easily access particular devotions tailored to your emotion and spiritual need at a time.

FROM THE 2024 MESSAGE OF THE HOLY FATHER

At this time in history, which risks becoming rich in technology and poor in humanity, our reflections must begin with the human heart. [2] Only by adopting a spiritual way of viewing reality, only by recovering a wisdom of the heart, can we confront and interpret the newness of our time and rediscover the path to a fully human communication. In the Bible, the heart is seen as the place of freedom and decision-making. It symbolizes integrity and unity, but it also engages our emotions, desires, dreams; it is, above all, the inward place of our encounter with God. Wisdom of the heart, then, is the virtue that enables us to integrate the whole and its parts, our decisions and their consequences, our nobility and our vulnerability, our past and our future, our individuality and our membership within a larger community.

This wisdom of the heart lets itself be found by those who seek it and be seen by those who love it; it anticipates those who desire it and it goes in search of those who are worthy of it (cf. Wis 6:12-16). It accompanies those willing to take advice (cf. Prov 13:10), those endowed with a docile and listening heart (cf. 1 Kg 3:9). A gift of the Holy Spirit, it enables us to look at things with God's eyes, to see connections, situations, events and to uncover their real meaning. Without this kind of wisdom, life becomes bland, since it is precisely wisdom – whose Latin root sapere is related to the noun sapor – that gives "savour" to life.

EXPLANATION OF POPE'S MESSAGE

Here are some key points in that part of the Pope's message:
·   Complexity in Technology: That technology is becoming more and more complex, raising the question of control and the effect on human beings.

- Ethical Concerns: The rapid changes and complexities of technology raise ethical challenges which require careful considerations.
- Human Approach: There is a strong call to pay attention to how the technology affects human beings and the society, emphasising the need for priotising kindness, compassion, and unity.
- Technology for human development: Technology must aid human development and foster unity and mental health.

FINAL THOUGHT

MAGISTERIUM AI represents an innovative approach to religious education, leveraging AI technology to support the dissemination and understanding of Catholic teachings

Day 6: AI and the Future

- **Readings:** Psalm 47, our heritage, he chose for us

- **Reflection:**

I. **Will AI lead to job losses?** Will AI reduce global poverty? How? AI may lead to job displacement in certain industries but can also create new job opportunities in others. Through increased efficiency and innovation, AI has the potential to contribute to economic growth and poverty reduction by improving productivity and expanding access to goods and services.

II. **How should society ensure the dignity of human labour remains protected and sustainable?** Society should ensure the dignity of human labour by implementing policies that promote fair wages, safe working conditions, access to education and training, and opportunities for meaningful employment, while also fostering a culture of solidarity and respect for workers' rights

- III. **How can society incorporate reskilling of future workers to prepare them for the heavy deployment of AI in the workspace?** Society can incorporate reskilling initiatives through education and training programs that

equip individuals with the skills and knowledge needed to adapt to technological advancements, including AI, and thrive in the changing labour market. Collaboration between governments, businesses, and educational institutions can also facilitate reskilling programs.

DAY SEVEN — Saturday 11 May, 2024

Saturday of the 6th week of Eastertide. Liturgical Colour: White Year: B (II)

Topic: Artificial Intelligence for Catechesis

First Reading: Acts 18: 23-28. **Responsorial Psalm:** Psalms 47: 2-3, 8-9, 10. **Alleluia:** John 16: 28. **Gospel:** John 16: 23b-28

REFLECTION

Reading: Acts 18:26: When Priscilla and Aquila heard him speak boldly in the synagogue, ***they took an interest in him and gave him further instruction about the Way.***

1. Priscilla and Aquila, upon hearing Apollos' teaching others, recognized his potential and graciously provided him with deeper insights into "the **Way of God.**" The couple's willingness to share knowledge of the faith and guide others exemplifies the spirit of mentorship expected of pastors, catechists, parents, all Christians and the entire Church community.

2. Earlier in the same chapter 18 of Acts, we are told that Apollos had been instructed in the way of the Lord, and he spoke with great fervour and taught about Jesus accurately, though he knew only the baptism of John (Acts 18.25).

3. In this context, "the Way" refers to the teachings of Jesus Christ which defined the path to be followed by his true disciples. The term "the Way" is mentioned several times in the New Testament, particularly in the Book of Acts, where it signifies the Christian way of life, moral conduct, and devotion to God. This is what we call catechism today.

4. Pope John Paul II considered catechesis a primary task of the Church, because Jesus entrusted the task to his apostles when he commanded that they go, make disciples and teach (Matt.28:19-20).

5. In 1992, a compendium of the Catechism of the Catholic Church was presented to the Church. This comprehensive compendium has served as a refence for renewed catechesis based on the living sources of faith.

6. In the age of Artificial Intelligence, this effort needs to be mechanized using the new technology.

7. Here are some specific AI applications that can enhance catechism and religious education:

   a. **Digital Catechetical Platforms:** AI-powered platforms can offer personalized learning experiences. They adapt content based on the learner's progress, preferences, and knowledge gaps. For example, an AI-driven catechism app could provide tailored lessons, quizzes, and scripture passages.

   b. **Natural Language Processing (NLP):** NLP algorithms can analyze religious texts, including the Bible and catechism materials. They can extract key themes, answer questions, and provide explanations. Chatbots with NLP capabilities can engage in interactive conversations about faith and doctrine.

   c. **Virtual Catechists:** Virtual assistants or chatbots can answer common questions, guide users through prayers, and provide explanations of theological concepts. These AI-driven catechists can be available 24/7, complementing human catechists.

   d. **Content Recommendation Systems:** AI algorithms can recommend relevant articles, videos, or sermons based on a user's interests and browsing history. For instance, if someone is studying a specific saint, the system could suggest related content.

   e. **Sentiment Analysis:** AI can analyze social media posts, blog articles, or comments related to religious topics. This helps identify trends, concerns, and areas where catechists can focus their teaching efforts.

   f. **Automated Translations:** AI-powered translation tools facilitate communication across language barriers. Catechists can reach a global audience by translating catechism materials into various languages.

g. **Data Analytics for Outreach:** AI can analyze data from parish databases, attendance records, and surveys. Insights gained can inform outreach efforts, identify community needs, and tailor catechetical programs.

h. **Sermon Generation:** While not a replacement for human homilists, AI can assist in generating sermon outlines or suggesting relevant Bible verses based on the liturgical calendar or specific themes.

i. **Interactive Bible Study Tools:** AI-driven platforms can provide deeper insights into scripture. Users can explore historical context, cross-references, and theological interpretations.

j. **Ethical Dilemma Discussions:** AI chatbots can engage users in discussions about moral and ethical dilemmas, helping them apply Catholic teachings to real-life situations.

It must be noted that while AI can enhance catechesis, it should always complement the guidance of human catechists and adhere to the teachings of the Church. The ultimate goal remains fostering spiritual growth and understanding about the Catholic faith.

8. Some successful examples of AI applications in catechism programs:

   a. **Digital Catechetical Platforms:** These platforms leverage AI to offer personalized learning experiences. They adapt content based on the learner's progress, preferences, and knowledge gaps. (Read Digital Technology in Catechetical Ministry – Guide for Catechetical and School Leaders (sadlier.com))

   b. **Magisterium AI:** The Church recognizes the need for individuals who can make sense of data and apply it effectively.

   c. **Catholic.chat:** Using the technology behind ChatGPT (specifically, GPT-3), Fivable has trained a computer program to reference the Catechism of the Catholic Church. (Catholic.Chat)

   d. **Ethical Reflections:** While not a specific program, AI can assist in generating ethical discussions.

e. **Data Analytics for Outreach:** AI analyzes parish databases, attendance records, and surveys to gain insights. ([How Digital Ready Are You? Checklist | Download | Sadlier Religion](#))

f. **Virtual Catechists:** AI-driven virtual assistants or chatbots can answer common questions, guide users through prayers, and provide explanations of theological concepts.

FROM THE 2024 MESSAGE OF THE HOLY FATHER

"Artificial intelligence systems can help to overcome ignorance and facilitate the exchange of information between different peoples and generations. For example, they can render accessible and understandable an enormous patrimony of written knowledge from past ages or enable communication between individuals who do not share a common language. Yet, at the same time, they can be a source of "cognitive pollution", a distortion of reality by partially or completely false narratives, believed and broadcast as if they were true."

EXPLANATION OF POPE'S MESSAGE

1. **Overcoming Ignorance and Facilitating Exchange:**
   - AI systems can bridge gaps by making vast repositories of written knowledge from past ages accessible and understandable.
   - They enable communication between people who do not share a common language, fostering cross-cultural understanding.

2. **Cognitive Pollution:**
   - However, AI systems can also be a double-edged sword.
   - They may inadvertently contribute to "cognitive pollution" by disseminating partially or completely false narratives.
   - These narratives, when believed and propagated, distort reality and perpetuate misinformation.

ComWEEK
...growing media literacy for discipleship

FINAL THOUGHT

AI has immense potential for positive impact in the area of knowledge. This should be applied to sharing the knowledge about God which helps to form the human person for His good and the good of his society.

FOR SCHOOLS:

Day 7: Hope and Responsibility in the Age of AI

- **Readings:** John 16:23, if you ask anything of the Father, he will give it to you

- **Reflection:**

I. **How will AI in the future continue to align with Gospel values?** AI in the future can align with Gospel values by promoting justice, solidarity, compassion, and the common good, respecting human dignity, autonomy, and the sanctity of life and prioritising human well-being over profit.

II. **Does AI reassure us of the hope of a flourishing future?** AI has the potential to contribute to a flourishing future by addressing pressing challenges and improving quality of life, but its impact will depend on how it is developed, regulated, and integrated into society as well as our choices and ethical uses of the technologies.

III. **What responsible ways should be considered for AI to continue to serve humanity?**

a) *Transparency:* AI systems must be understandable to all.

b) *Inclusion:* AI systems must not discriminate against anyone because every human being has equal dignity.

c) *Accountability:* There must always be someone who takes responsibility for what a machine does.

Impartiality: AI systems must not follow or create biases

d) .

Other resources: A Catholic Approach to Artificial Intelligence" by John Conley, S.J.

•

DAY EIGHT — Sunday 12 May, 2024

7th Sunday of Easter. Liturgical Colour: White Year: B (II)

Topic: Artificial intelligence and wisdom of the heart: for a fully human communication

58TH WORLD COMMUNICATION DAY

First Reading: Acts 1: 15-17, 20-26. Responsorial Psalm: Psalms 102 (103): 1-2, 11-12,19-20. Second Reading: First John 4: 11-16. Alleluia: John 14: 18. Gospel: John 17: 11-19

HIGHLIGHTS OF POPE'S MESSAGE FOR 2024 WORLD COMMUNICATION DAY

Pope Francis's message for the 58th World Communication Day in 2024 highlights the impact of artificial intelligence on information and communication. Here are the key points:

1. **Radical Transformation**: The development of artificial intelligence systems is significantly changing the landscape of information and communication. These changes affect everyone, not just professionals in the field. The rapid spread of innovations beyond our full understanding has both excited and disoriented us.

2. **Deeper Questions**: As AI advances, we grapple with questions about human nature, our uniqueness, and the future of Homo sapiens in this age of technology. How can we remain fully human and guide this cultural transformation for the greater good?

3. **Starting with the Heart**: Pope Francis urges us to set aside catastrophic predictions and engage with openness and sensitivity. Rejecting the new solely to preserve the past is not the solution. Instead, we must approach these challenges from

our humanity. A new kind of human—one with deeper spirituality, freedom, and interiority—must emerge.

4. **Human-Centered Reflections**: In an era at risk of becoming rich in technology but poor in humanity, our reflections should begin with the human heart. By integrating AI with wisdom and compassion, we can create a more authentic and empathetic world.

Highlights of Pope's 2024 message for World Communication Day:

1. **Artificial Intelligence (AI) and Its Impact**: The development of AI systems is significantly transforming the world of information and communication. These changes affect everyone, not just professionals in the field. The rapid spread of astonishing innovations, whose workings are often beyond our understanding, can be both exciting and disorienting.

2. **Starting with the Heart**: In addressing this cultural transformation, Pope Francis emphasizes the importance of the **human heart**. He encourages us to set aside catastrophic predictions and adopt a spiritual way of viewing reality. The heart symbolizes freedom, decision-making, integrity, and unity. It engages our emotions, desires, and dreams. It is also the inward place of our encounter with God.

3. **Wisdom of the Heart**: Pope Francis calls for the recovery of the **wisdom of the heart**. This virtue enables us to integrate various aspects of life, including decisions, consequences, nobility, vulnerability, past, and future. It allows us to be fully human and guides us toward a purposeful communication.

4. **Humanity in the Age of AI**: As technology advances, we must not lose sight of our humanity. Guardini's wisdom from a century ago still holds true: We must engage with openness and sensitivity, starting from our humanity. A new kind of human being—one with deeper spirituality, freedom, and

ComWEEK
... growing media literacy for discipleship

interiority—must take shape.

5. **Continuity with Previous Messages**: This year's message builds upon preceding themes: encountering persons where they are, hearing with the ear of the heart, and speaking to the heart. It emphasizes the need for discernment and vigilance, ensuring that AI serves humanity without overstepping the realms of God.

In summary, the Holy Father requests us to embrace the wisdom of t he heart as we navigate the intersection of AI and communication, fostering a fully human approach in this technologically rich era.

THEMES FOR WORLD COMMUNICATIONS DAY
FROM 1967 – 2024

The Holy Father's message for World Communications Day is traditionally published in conjunction with the Memorial of St. Francis de Sales, patron of writers (January 24).

World Communications Day, the *only* worldwide celebration called for by the Second Vatican Council (INTER MIRIFICA, 1963), is celebrated in most countries on the Sunday before Pentecost.

Click on any link below to review a document.

YEAR	THEME OF MESSAGE	POPE
1967	Church and Social Communication: First World Communication Day	Paul VI, 7 May 1967
1968	Social Communications and the Development of Nations	Paul VI, 26 March 1968
1969	Social Communications and the Family	Paul VI, 7 April 1969
1970	Social Communications and Youth	Paul VI, 6 April 1970
1971	The role of Communications Media in promoting unity among men	Paul VI, 25 March 1971
1972	The Media of Social Communications at the Service of Truth	Paul VI, 21 April 1972
1973	The Mass Media and the Affirmation and Promotion of Spiritual Values	Paul VI, 1 May 1973
1974	Social Communications and Evangelization in Today's World	Paul VI, 16 May 1974
1975	The Mass Media and Reconciliation	Paul VI, 19 April 1975
1976	Social Communications and the Fundamental Rights and Duties of Man	Paul VI, 11 April 1976
1977	Advertising in the Mass Media: Benefits, Dangers, Responsibilities	Paul VI, 12 May 1977
1978	The receiver in Social Communications: his expectations, his rights and...	Paul VI, 28 April 1978
1979	Social Communications: Protecting the Child and promoting his best int...	John Paul II, 23 May 1979
1980	Social Communications and Family	John Paul II, 1 May 1980
1981	Social Communications and Responsible Human Freedom	John Paul II, 10 May 1981
1982	Social Communications and the Problems of the Elderly	John Paul II, 10 May 1982
1983	Social Communications and the Promotion of Peace	John Paul II, 15 May 1983
1984	Social Communication: Instruments of Encounter Between Faith and Culture	John Paul II, 3 June 1984

1985	Social Communications for a Christian Promotion of Youth	John Paul II, 19 May 1985
1986	Social Communications and the Christian Formation of Public Opinion	John Paul II, 11 May 1986
1987	Social Communications at the Service of Justice and Peace	John Paul II, 31 May 1987
1988	Social Communications and the Promotion of Solidarity and Fraternity...	John Paul II, 15 May 1988
1989	Religion in the Mass Media	John Paul II, 7 May 1989
1990	The Christian message in a computer culture	John Paul II, 27 May 1990
1991	The Communications media and the unity and progress of the human family	John Paul II, 12 May 1991
1992	The proclamation of Christ's Message in the Communications Media	John Paul II, 31 May 1992
1993	Videocassettes and audiocassettes in the formation of culture and	John Paul II, 23 May 1993
1994	Television and family: guidelines for good viewing	John Paul II, 15 May 1994
1995	Cinema: communicator of culture and of values	John Paul II, 28 May 1995
1996	The Media: Modern Forum for Promoting the Role of Women in Society	John Paul II, 19 May 1996
1997	Communicating Jesus: The Way, the Truth and the Life	John Paul II, 11 May 1997
1998	Sustained by the Spirit, communicate hope	John Paul II, 24 May 1998
1999	Mass media: a friendly companion for those in search of the Father	John Paul II, 16 May 1999
2000	Proclaiming Christ in the Media at the Dawn of the New Millennium	John Paul II, 4 June 2000
2001	Preach from the housetops: The Gospel in the Age of Global Communication	John Paul II, 27 May 2001
2002	Internet: A New Forum for Proclaiming the Gospel	John Paul II, 12 May 2002
2003	The Communications Media at the Service of	John Paul II, 1 June 2003

ComWEEK

... growing media literacy for discipleship

	Authentic Peace in the,,,	
2004	The Media and the family: A Risk and a Richness	John Paul II, 23 May 2004
2005	The Communications Media: At the Service of Understanding...	John Paul II, 8 May 2005
2006	The Media: A Network for Communication, Communion and Cooperation	**Benedict XVI**, 28 May 2006
2007	Children and the Media: A Challenge for Education	**Benedict XVI**, 20 May 2007
2008	The Media: At the Crossroads between Self-Promotion and Service...	**Benedict XVI**, 4 May 2008
2009	New Technologies, New Relationships, Promoting a Culture of...	**Benedict XVI**, 24 May 2009
2010	The Priest and Pastoral Ministry in a Digital World: New Media at...	**Benedict XVI**, 16 May 2010
2011	Truth, Proclamation and Authenticity of Life in the Digital Age	**Benedict XVI**, 5 June 2011
2012	Silence and Word: Path of Evangelization	**Benedict XVI**, 20 May 2012
2013	Social Networks: Portals of Truth & Faith; New Spaces for Evangelization	**Benedict XVI**, 12 May 2013
2014	Communication at the Service of an Authentic Culture of Encounter	**Benedict XVI**, 1 June 2014
2015	Communicating the Family: A Privileged Place of Encounter …	**Francis,** 17 May 2015
2016	Communication and mercy: a fruitful encounter	**Francis**, 8 May 2016
2017	Fear not, for I am with you: Communicating Hope and Trust …	**Francis**, 28 May 2017
2018	The truth will set you free: Fake news and journalism for peace	**Francis**, 13 May 2018
2019	We are members one of another: From social network communities to …	**Francis**, 2 June 2019
2020	That you may tell your children and	**Francis**, 24 May 2020

	grandchildren: Life becomes history	
2021	Come and See: Communicating by Encountering People Where and as …	**Francis**, 16 May 2021
2022	Listening with the ear of the heart	**Francis**, 29 May, 2022
2023	Speaking with the heart 'The truth in love' (Eph. 4:15)	**Francis**, 24 January, 2023
2024	Artificial Intelligence and the Wisdom of the Heart: Towards a Fully Human Communication	**Francis**, 24 January, 2024

List of committee members and contributors
1. Most Rev. Gerald Musa
2. Rev. Fr. Diipo Badejo
3. Rev. Fr. Peter Egielewa
4. Rev. Fr. Martin Anusi
5. Rev. Fr. Kuha Indyer, CSSP
6. Mr. Emmanuel Eko
7. Miss Fidelia Angbalaga
8. Rev. Fr. Justin Udomah
9. Miss Aule Cynthia Dooyum
10. Rev. Fr. Moses Iorapuu
11. Mr. Vincent Njoku
12. Rev. Fr. Michael Umoh
13. Rev. Fr. Leo Ehiemere
14. Rev. Fr. Anthony Godonu

Composition of Nigeria Catholic Social Communications Commission (NCSCC)
The Commission shall be composed of the following: Bishop Chairman for Communications, The National Director of Social Communications, 4 NMA members, 10 PRCC members, 3 Lay media experts chosen by the National Director, National Presidents of the Nigeria Catholic Media Bodies **(NCCB)**: **CAMPAN**, **CAEAN**, **SIGNIS**, Cath-**ICT** (Catholics in ICT), **CML** (Catholic Media Lecturers) and **CMP** (CATHOLIC MEDIA PROPRIETORS, and or any media group as may be deemed important to be established.

The Bishop Chairman for Communications
MOST REV. DAVID **AJANG**

The National Director of Soc. Comms.
V. REV. FR. MICHAEL **UMOH**

Four Nigerian Catholic Social Communications Advisers (NCSCA)
Very Rev, Fr. Dr. Patrick **ALUMUKU**
HOD, CESACC, CIWA
Very Rev, Fr. Dr. Martin **ANUSI**

Sr. Oluwakemi **AKINLEYE**
Three National Communications Experts (NCE) *Lay media experts appointed by the National Director*
Mrs. Nwabuogo Chambers Okorie
Mr. Tony Chiejina
Mr. Sanctus Amaechi
Ten Provincial/Religious Social Communications Coordinators **(PRSCC)**

ABUJA	Fr. Moses **IORAPUU** (Makurdi)
BENIN CITY	Fr. Charles **UGANWA** (Iselle-Uku)
CALABAR	Fr. Justin **UDOMAH** (Uyo)
IBADAN	Fr. Anthony **AKIWOWO** (Ibadan)
JOS	Fr. Andrew **DANJUMA** (Pankshin)
KADUNA	Fr. Jude **OFFOR** (Minna)
LAGOS	Fr. Anthony **GODONU** (Lagos)
ONITSHA	Fr. George **ADIMIKE** (Onitsha)
OWERRI	Fr. Leonard **EHIMERE** (Umuahia)
RELIGIOUS	Fr. Kuha **INDYER**, CSSP

National Presidents of the Nigeria Catholic Communications Bodies **(NCCB):**

SIGNIS: Very Rev. Fr. Dr. Patrick **ALUMUKU**

Nigerian Catholic Communications Lecturers (NCCL)
HOD, CESACC, CIWA **(Coordinator)**
CAMPAN: Mr. Patrick **OSU**

CAEAN: Dr. Charles **OKWUOWULU**

Catholics in ICT (Cath-**ICT) TO BE FORMED**

Catholic Communications Proprietors (CMP)
Sir Soji **OLAGUNJU (Coordinator)**

DO YOU WANT TO PROMOTE YOUR GOODS AND SERVICES ON A RELIABLE PLATFORM?

You have the opportunity here!

www.comweeknigeria.com

ComWeek is an annual media literacy programme for over 30 million Catholics in Nigeria, and beyond.

It is astonishingly affordable.

You will be glad you did. Don't miss it.

This message is from the National Directorate ofSocial communications, Catholic Secretariat of Nigeria, Abuja.

Please call:08034042068 or 08131036241 or 09060006198.