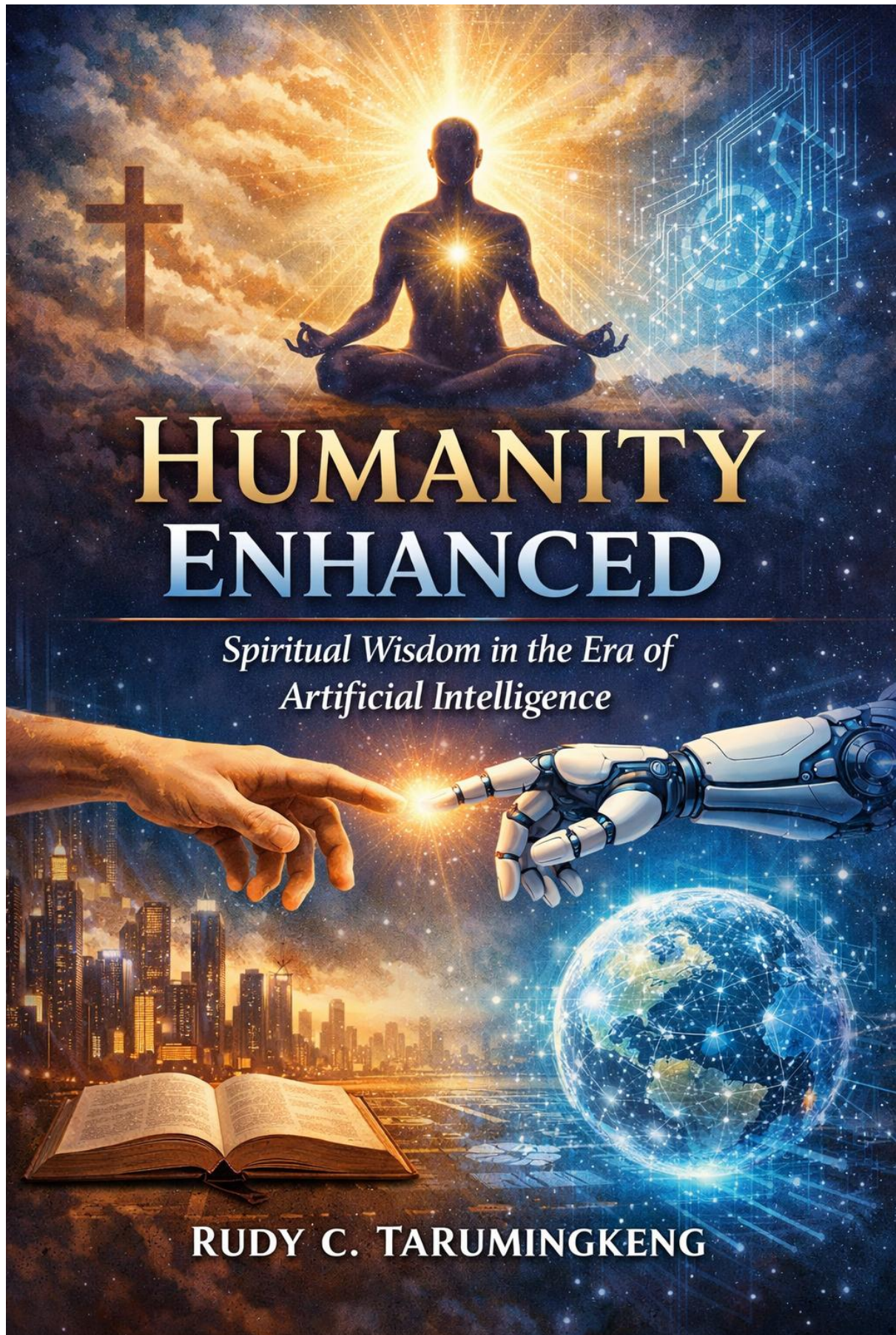




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HUMANITY ENHANCED: SPIRITUAL WISDOM IN THE ERA OF ARTIFICIAL INTELLIGENCE

Abstract

This essay examines the idea of “human enhancement” in the age of artificial intelligence from a Christian theological perspective. It argues that humanity should not be understood as enhanced merely by increases in speed, productivity, prediction, or computational reach. In biblical perspective, genuine human flourishing depends on wisdom, moral discernment, relational integrity, reverence before God, and the right use of power. The essay contends that AI can augment selected human capacities, but it cannot by itself confer wisdom, virtue, or spiritual maturity. Recent international and ecclesial frameworks increasingly recognize that AI raises questions of human dignity, rights, accountability, fairness, and oversight rather than mere technical performance. UNESCO’s Recommendation on the Ethics of Artificial Intelligence places human rights and dignity at the center of AI governance; the OECD’s updated AI Principles frame trustworthy AI in relation to human rights and democratic values; NIST emphasizes risk management and trustworthiness; WHO stresses ethics and human rights in healthcare applications; and recent Vatican teaching treats AI as an anthropological and spiritual challenge that must remain under proper human judgment. ([UNESCO][1])

Against that background, the essay develops a theology of “humanity enhanced” in five movements. First, it clarifies the biblical meaning of human dignity as grounded in the image of God rather than in functional performance. Second, it argues that spiritual wisdom in Scripture is deeper than information processing or strategic intelligence. Third, it shows how AI can become either a tool of stewardship or an instrument of domination depending on the moral posture of its users. Fourth, it explores practical domains—truth, work, education, healthcare, and care for the vulnerable—where the difference between technical enhancement and spiritual wisdom becomes especially important. Fifth, it proposes that Christian communities should respond to AI not with fear or naïve enthusiasm, but with discernment, humility, sabbath, compassion, justice, and hope.

The essay concludes that the most urgent question in the AI era is not whether machines will become fully human, but whether human beings will remain wise enough to use machines without surrendering their vocation. Humanity is truly enhanced not when it becomes more machine-like, but when technological power is integrated into a life ordered by love of God and neighbor. In that sense, spiritual wisdom is not a decorative religious supplement to AI ethics. It is the moral center without which enhancement becomes distortion.

Keywords

Artificial intelligence; spiritual wisdom; human dignity; imago Dei; Christian ethics; technological enhancement; discernment; stewardship; wisdom of the heart; human flourishing.

Humanity Enhanced: Spiritual Wisdom in the Era of Artificial Intelligence

1. Introduction: What Does It Mean to Be "Enhanced"?

The modern world speaks frequently of enhancement. People speak of enhanced productivity, enhanced cognition, enhanced efficiency, enhanced communication, and now, increasingly, enhanced humanity. Artificial intelligence seems to promise all of these. It accelerates search, drafts text, summarizes data, predicts patterns, generates images, assists diagnosis, and reshapes how institutions organize work. In public life, AI is no longer treated merely as a niche technical advance. Major international frameworks now approach it as a force touching rights, dignity, democracy, fairness, safety, and public trust. UNESCO describes the protection of human rights and dignity as the cornerstone of its AI ethics framework; the OECD says its updated AI Principles promote innovative and trustworthy AI that respects human rights and democratic values; NIST presents AI risk management as a way to enhance trustworthiness and public trust; and the World Health Organization says AI in health must put ethics and human rights at the heart of design, deployment, and use. ([UNESCO][1])

Yet the language of enhancement conceals an ambiguity. To be enhanced in one sense may mean to gain capacity. But greater capacity is not always greater humanity. A person may be more connected and less truthful, more informed and less wise, more efficient and less compassionate, more productive and less prayerful. A society may become more powerful in data processing and less capable of protecting the weak. The central Christian question, therefore, is not whether AI

increases human capability. Clearly it does. The deeper question is whether those increases are aligned with the true good of the human person.

The Bible helps frame the issue differently. It does not define the human being by performance metrics. Human dignity in Genesis is bestowed before achievement. Humanity is made in the image of God (Genesis 1:26–27), placed in creation as steward rather than absolute owner (Genesis 2:15), and called into covenantal life with God and neighbor. The biblical vision of flourishing therefore includes knowledge, but not knowledge alone; work, but not work alone; creativity, but not creativity alone. It includes wisdom, righteousness, love, humility, justice, worship, and faithful relation. If enhancement is interpreted apart from those realities, it becomes spiritually shallow.

For that reason, the age of AI is not only a technological era. It is an anthropological and spiritual testing ground. The Vatican's 2025 note **Antiqua et nova** explicitly presents AI as raising anthropological and ethical questions because one of its goals is to imitate aspects of the human intelligence that designed it. Pope Francis, in his 2024 message on "Artificial Intelligence and the Wisdom of the Heart," warns that this historical moment could leave humanity "rich in technology and poor in humanity" unless reflection begins from the heart rather than from technical capability alone. ([Vatican][2])

This essay argues that "humanity enhanced" is a valid aspiration only when enhancement is judged by spiritual wisdom rather than by technical expansion alone. AI can strengthen some dimensions of human action, but it cannot by itself tell us what a good human life is. Indeed, if it is not guided by wisdom, it may intensify folly. The Christian task is

therefore not to reject AI as such, nor to welcome it uncritically, but to ask how technological power can be placed under the rule of wisdom, compassion, truth, justice, and hope.

2. The Image of God and the Measure of the Human

Christian reflection on AI must begin with anthropology. What is a human being? Scripture answers before any machine enters the scene. Genesis 1:26–27 declares that humankind is made in the image and likeness of God. This means that human worth is not grounded in utility, market value, speed, or measurable intelligence. It is grounded in God's creative will. Psalm 8 marvels that humanity, though small before the cosmos, is crowned with glory and honor. Psalm 139 describes the person as fearfully and wonderfully made. James 3:9 condemns the cursing of human beings precisely because they are made in God's likeness. In biblical perspective, then, dignity is ontological before it is functional.

This point matters immensely in a machine-driven age. AI systems operate through classification, prediction, ranking, optimization, and generation. Those functions are not evil in themselves. But they can tempt societies to redefine the human person according to machinic criteria. If intelligence becomes the supreme measure of worth, then a machine that can outperform humans in selected cognitive tasks may seem to threaten human uniqueness. Yet Christian theology rejects that frame from the outset. A newborn child, a person living with severe disability, an elderly person with dementia, and a brilliant scientist are equally bearers of divine image. The human person is not valuable because of output. The human person is valuable because of God.

This is one reason recent Vatican teaching has insisted that AI must not be allowed to collapse the meaning of the person into performance.

Antiqua et nova warns against functionalist views that evaluate people according to what they can do, and insists that human intelligence belongs within a wider vision of embodied, relational, moral, and spiritual life. It emphasizes that every human being has inherent dignity simply by virtue of being a person, not because of a particular level of cognitive or technical achievement. The Vatican's 2024 declaration **Dignitas infinita** similarly reaffirms the "infinite dignity" of every human being and warns against cultural and economic systems that reduce persons to profit or utility. ([Vatican][2])

Theologically, this means that humanity is not enhanced simply because more functions become available. If a technology increases efficiency but encourages people to view themselves as data profiles rather than image-bearers, it has not enhanced humanity in the deepest sense. It may have enhanced process while impoverishing anthropology. Spiritual wisdom resists that impoverishment by remembering that human identity is received, not manufactured.

The doctrine of the image of God also implies vocation. Genesis 1 links the image with a calling to responsible dominion; Genesis 2 clarifies that this dominion is exercised as cultivation and keeping. Human beings are not passive. They are makers, organizers, cultivators, and stewards. This means that technological creativity can belong within human vocation. But the image of God sets a limit as well as a permission. It means that the person must never be treated as raw material for technical systems. Whatever AI may optimize, it must not redefine the human being as an instrument.

3. Wisdom in Scripture: More Than Intelligence

If dignity tells us what a person is, wisdom tells us how a person ought to live. In modern discourse, wisdom is often collapsed into intelligence or strategic competence. Scripture makes a far deeper distinction. Proverbs teaches that “the fear of the Lord is the beginning of wisdom” (Proverbs 9:10). Wisdom involves moral discernment, humility, patience, teachability, and the capacity to order life toward the good. It is not reducible to information accumulation. Solomon’s prayer in 1 Kings 3 is instructive: he does not ask for raw power or long life, but for an understanding mind to discern between good and evil.

This is precisely where AI reveals both its strength and its limit. It can process large quantities of data, detect patterns, and accelerate certain forms of analysis. But those capacities do not amount to wisdom in the biblical sense. A machine may optimize, but it does not revere God. It may rank options, but it does not repent. It may imitate compassion in language, but it does not love. It may generate advice, but it does not bear moral responsibility for a life before God.

Pope Francis’s 2024 message on AI and “the wisdom of the heart” is especially helpful here. He says that wisdom is not sought from machines and warns that the term “artificial intelligence” itself can be misleading because AI is not a form of human intelligence in the fullest sense. He argues that true wisdom involves integrating the whole and the parts, decisions and their consequences, individuality and community, and the past with the future. Such integration belongs to the heart understood

biblically as the center of freedom, discernment, and moral decision.
([Vatican][3])

The difference between intelligence and wisdom is also visible in Jesus' teaching. In Matthew 7, the wise builder is not the one with the most information, but the one who hears and does the words of Christ. In Luke 10, the Good Samaritan displays wisdom not by offering a correct analysis of the wounded man's condition but by acting with merciful responsibility. In James 3, heavenly wisdom is described as "pure, then peaceable, gentle, willing to yield, full of mercy and good fruits." None of these descriptions resembles mere computational excellence.

This has profound implications for the language of enhancement. If people say AI enhances humanity because it augments intelligence, the Christian response must be: intelligence toward what? If it does not strengthen wisdom, then enhancement may be partial, ambiguous, or even dangerous. A civilization that becomes more analytically powerful without becoming more just, truthful, and compassionate is not necessarily progressing. It may simply be becoming more capable of organized folly.

4. The Heart, the Soul, and the Inner Life

One reason wisdom cannot be reduced to intelligence is that the biblical understanding of the human person includes an interior life deeper than function. Scripture speaks of the heart not as mere emotion, but as the center of thought, intention, worship, and moral direction. "Guard your heart," says Proverbs 4:23, "for from it flow the springs of life." Jesus teaches that evil and good both proceed from the heart (Mark 7:20–23).

The Psalmist prays for a “clean heart” (Psalm 51:10), not simply for better cognitive performance.

This inner dimension matters in the age of AI because machine systems can tempt people to externalize or instrumentalize aspects of thought that were once bound up with contemplation, memory, and judgment. If every task becomes a prompt and every uncertainty an occasion for outsourced synthesis, then the cultivation of interior life may weaken. The risk is not simply that people become lazy. It is that they cease to experience the disciplines through which the heart becomes wise: patience, reflection, prayer, silence, discernment, and self-examination.

Pope Francis directly addresses this risk. In his communications message, he warns that the availability of artificial statistical compilations may make people evade the labor of thinking for themselves, thereby diminishing cognitive, relational, and spiritual capacities. He argues that technology becomes dehumanizing when it cuts information off from living relationships and from the flesh-and-blood reality through which truth is encountered and interpreted. ([Vatican][3])

A Christian anthropology of soul and heart therefore insists that humanity is more than an information-processing system. The human soul is not simply a hidden operator inside the body, but the spiritual dimension of personal life before God. The human heart is not merely an emotional signal processor, but the place of conversion, desire, obedience, and worship. AI can assist many external functions. It cannot replace the interior work of becoming wise.

Here the danger of “human enhancement” becomes more visible. A person may become outwardly more capable while inwardly less formed. They may produce more text and pray less, process more data and examine conscience less, communicate more widely and listen less deeply. Spiritual wisdom requires attention to that paradox. Enhancement of ability without enhancement of character is unstable. It easily bends toward pride, impatience, or domination.

This is why any Christian account of AI must include spiritual disciplines. Prayer, sabbath, worship, silence, scripture meditation, and communal accountability are not anti-technological practices. They are the practices through which the heart remains human in a world that rewards automation. They remind people that identity is not constituted by output and that the soul cannot be fed by speed alone.

5. AI as Amplifier: Stewardship or Distortion

AI is best understood theologically as an amplifier. It amplifies human reach, speed, pattern recognition, and influence. Amplification itself is neutral only in a very thin sense, because what it amplifies depends on the moral order into which it is introduced. In the hands of the wise and just, amplification may support stewardship. In the hands of the arrogant or careless, it may intensify distortion.

This is why so many official frameworks emphasize governance rather than mere innovation. UNESCO’s Recommendation frames AI as carrying profound positive and negative impacts for societies, human lives, the environment, and ecosystems, and makes transparency, fairness, accountability, and human oversight essential. The OECD Principles

likewise emphasize trustworthy AI that respects rights and democratic values. NIST says understanding and managing AI risks can enhance trustworthiness and cultivate public trust. WHO, in the health context, insists that ethics and rights must shape design and use from the beginning. ([UNESCO Documents][4])

Christian theology can explain why these themes recur. Human beings are fallen creatures as well as gifted ones. Genesis 3 and Genesis 11 show that intelligence and collective capacity can be turned toward grasping, self-exaltation, and disorder. Babel is especially instructive: technical coordination and architectural power are mobilized for the sake of human self-glorification. The problem is not building as such. The problem is building detached from humility and obedience.

Modern AI is vulnerable to the same temptation. It can be deployed for efficiency while deepening exploitation; for personalization while increasing manipulation; for security while expanding surveillance; for productivity while degrading labor; for communication while flooding the world with falsehood. Pope Francis calls AI “an exciting and fearsome tool,” emphasizing that its benefits or harms depend on whether it remains under proper human judgment and in service of the common good. ([Vatican][5])

A spiritually wise society therefore asks not only whether AI works, but what kind of moral logic it is amplifying. Does it amplify compassion or indifference? Justice or bias? Truth or simulation? Stewardship or extraction? Human agency or institutional evasion? Enhancement in the Christian sense occurs when amplification is subordinated to love, truth, and service. Otherwise, AI can magnify precisely the patterns that need repentance.

6. Humanity Enhanced in Truth: AI and the Information Environment

One of the clearest places where spiritual wisdom is needed is the information environment. AI can synthesize, translate, summarize, draft, and retrieve information with extraordinary speed. This is genuinely useful. Yet the same technologies can also generate falsehoods, plausible fabrications, impersonation, manipulated media, and endless layers of synthetic content that blur the line between testimony and simulation.

For Christian ethics, this is not a secondary concern. The commandment against false witness protects social trust. Jesus links truth with freedom (John 8:32). Paul commands truth-speaking because members belong to one another (Ephesians 4:25). Truth is therefore not merely an epistemic value; it is a relational and moral good. When truth is destabilized, community is wounded.

Pope Francis has warned that AI can produce “cognitive pollution” through misinformation, deepfakes, and synthetic distortions of reality. He asks how societies can distinguish between what represents an event and what merely simulates it, how they can identify authorship and source, and how they can prevent digital communication from collapsing into manipulative spectacle. The EU’s AI Act implementation materials also point to transparency obligations around AI-generated content as part of responsible governance. ([Vatican][3])

Spiritual wisdom responds by insisting that not all communication gains are moral gains. Faster content generation is not necessarily better understanding. Greater persuasive power is not necessarily truer speech.

A Christian approach to “enhanced humanity” in communication would ask whether AI helps people become more truthful, more patient interpreters of reality, and more responsible speakers. If not, then communicative enhancement may actually amount to moral diminishment.

This has practical implications. Designers should privilege disclosure over deception, traceability over anonymous fabrication, and safeguards over frictionless impersonation. Users should cultivate habits of verification, slowness, and humility in relation to AI-generated content. Churches and schools should teach discernment, not only literacy. To be enhanced in truth is not to drown in content, but to become more faithful witnesses.

7. Humanity Enhanced in Work: Vocation, Labor, and Responsibility

Work is another domain where the meaning of enhancement must be tested. AI can automate repetitive tasks, assist analysis, accelerate administrative processes, and potentially reduce certain forms of drudgery. These are real goods. Yet work in Christian theology is more than task completion. It belongs to vocation, service, creativity, and participation in social life. Genesis places labor before the fall; the sabbath command later limits labor so that it does not consume the whole person.

This means that a workplace is not spiritually improved merely because it is optimized. If AI-driven systems intensify worker surveillance, strip employees of agency, accelerate pace beyond humane rhythms, or quietly shift all judgment to opaque metrics, then productivity gains may conceal a deeper moral loss. **Antiqua et nova** explicitly warns that AI

can force workers to adapt to the speed and demands of machines rather than machines being used to support workers, and it says the dignity of the human person and the importance of human employment must remain central. ([Vatican][2])

The Christian criterion is therefore not automation for its own sake, but whether work remains ordered to the flourishing of persons. A hospital that uses AI to reduce documentation burden and give nurses more time with patients may be enhancing humanity in work. A company that uses AI to monitor workers obsessively and reduce them to performance streams is doing the opposite. Spiritual wisdom sees the difference because it measures systems not only by output but by what they do to the worker as a person.

This also means that societies should think about retraining, inclusion, transition, and fairness rather than assuming that labor disruption is an acceptable byproduct of innovation. Human beings are not disposable in God's economy. The Christian imagination insists that technological change must be accompanied by moral responsibility toward those whose lives are most affected.

8. Humanity Enhanced in Care: Medicine, Education, and the Limits of Substitution

AI has substantial promise in medicine and education, two areas where enhancement could be deeply beneficial if rightly ordered. WHO's guidance notes that AI may improve diagnosis, treatment, research, and public health functions, but insists that ethics and human rights remain central and that stakeholders remain accountable to workers,

communities, and persons affected. In education, AI can widen access, assist translation, personalize certain learning supports, and help with administration. Those are not trivial goods. ([World Health Organization][6])

But in both cases the same question returns: what kind of humanity is being enhanced? In healthcare, a system that improves pattern detection but reduces the patient to a data case may become clinically stronger while ethically weaker. In education, a system that personalizes content but weakens teacher judgment, student attention, or the communal nature of learning may increase efficiency while diminishing formation.

The Vatican note is especially illuminating here. It says AI may assist diagnostic work and make quality care more accessible, especially in underserved areas, but warns that if the patient-provider relationship is replaced rather than enhanced, something essential is lost. That caution applies beyond medicine. Teachers, pastors, counselors, and caregivers do more than transfer information. They bear responsibility in relationship. They notice, accompany, correct, encourage, and sometimes suffer with those they serve.

Spiritual wisdom therefore distinguishes between assistance and substitution. AI may assist human care. It must not quietly redefine care as merely the efficient delivery of outputs. A child learning from a teacher needs more than answers. A patient needs more than optimized treatment suggestions. A grieving person needs more than fluent language generation. The Christian understanding of humanity includes embodied attention, covenantal responsibility, and the moral weight of presence.

Thus, to speak of humanity enhanced in care is valid only if AI strengthens rather than hollows the human relation at the center of care. If institutions use AI mainly to justify withdrawal of human presence from those who are ill, aging, struggling, or learning, then “enhancement” becomes abandonment in a more sophisticated form.

9. Humanity Enhanced in Justice: Bias, Vulnerability, and the Neighbor

No Christian account of AI can ignore the question of justice. Scripture repeatedly sides with the poor, the stranger, the widow, the orphan, and the silenced. Jesus identifies himself with the hungry, the thirsty, the stranger, the sick, and the imprisoned in Matthew 25. Justice is therefore not peripheral to Christian wisdom; it is one of its clearest public signs.

Modern AI systems can encode and amplify injustice if datasets, objectives, and deployment contexts inherit unequal social realities. That is why public frameworks emphasize fairness and inclusion. UNESCO warns that AI can compound existing inequalities and harm marginalized groups. UNICEF’s 2025 guidance on AI and children lays out requirements for child-centred AI, including safety, non-discrimination, privacy protection, transparency, accountability, and support for children’s development and wellbeing. ([UNESCO][1])

For Christian ethics, this means that enhancement cannot be judged from the center alone. A system may look successful to those with power while harming those at the margins. Spiritual wisdom asks who bears the hidden cost, who is excluded, who cannot appeal a decision, who is misclassified, who is over-surveilled, and who remains unheard during

design. Pope Francis explicitly says that the poor, the powerless, and those usually unheard in global decision-making should have a voice in AI discussions. ([Vatican][7])

This emphasis changes the meaning of design. Bias mitigation is not merely a technical tuning problem. It is a work of justice. Explainability is not merely an engineering feature. It is part of giving the neighbor grounds for response. Accessibility is not merely a market expansion strategy. It is a recognition that the excluded are also image-bearers. Child protection is not paternalism. It is love in the form of restraint and responsibility.

Humanity is enhanced in justice when AI systems are designed and governed in ways that widen fairness, strengthen voice, protect those at risk, and reduce structural harm. It is diminished when AI becomes another layer of invisible power working against those already burdened. Spiritual wisdom insists that enhancement is false if it is purchased at the expense of the weak.

10. Sabbath, Humility, and the Spiritual Limits of Enhancement

One of the great temptations of the AI era is the assumption that every possible increase in capability ought to be pursued. Christian tradition offers a counter-principle: sabbath. Sabbath teaches that not all value is productive value, not all time should be optimized, and not all capacity must be exercised. It resists the idolatry of endless acceleration.

This matters because AI culture often celebrates immediacy. Faster answers, faster production, faster iteration, faster deployment. But spiritual wisdom knows that some goods require slowness: discernment, repentance, prayer, friendship, teaching, healing, communal deliberation. A society that cannot slow down cannot think morally for long. It becomes capable of rapid response but not of responsible judgment.

Humility belongs here as well. In Job, God confronts human presumption by showing that creation exceeds mastery. In Proverbs, wisdom begins with reverence rather than control. In the New Testament, Christ redefines greatness through service. A humble AI ethic therefore refuses technological triumphalism. It accepts that some questions cannot be solved by scale, that some decisions should remain personal, and that some forms of ignorance are better met with caution than with synthetic confidence.

Pope Francis's 2024 message is again relevant. He argues that the real challenge is not only technical innovation but whether human beings will cultivate wisdom of heart. That phrase is profoundly important. It suggests that the answer to AI is not a rival technology but a deeper humanity. Humans need practices that keep them from becoming servants of their own tools. ([Vatican][3])

Sabbath, prayer, community, scripture, silence, and embodied service all become forms of resistance against a culture that measures worth by constant output. They remind people that humanity is not enhanced when it becomes permanently available to systems of demand. It is enhanced when power is integrated into a rightly ordered life.

11. Hope, Service, and the Future of Human Enhancement

Christian reflection on AI should not end in pessimism. The Bible does not call human beings to abandon the world, but to serve faithfully within it. Technology can be used for healing, education, accessibility, environmental stewardship, and more humane administration. AI can assist research, support communication across languages, strengthen public health, reduce certain burdens, and widen access where resources are scarce. These possibilities should be acknowledged with gratitude rather than denied from fear.

But Christian hope is never mere optimism. It does not assume that because something is possible, it will be good. Hope is disciplined by truth about sin and by trust in God's faithfulness. It expects that human beings will need repentance as well as ingenuity. It expects that institutions will need governance as well as innovation. It expects that communities will need moral formation as well as technical literacy.

This is why the future of "humanity enhanced" depends less on whether AI becomes more capable than on whether people become more wise. A society of immense technical power and shallow moral imagination will be dangerous. A society of advancing technology and deepened wisdom may use enhancement in life-giving ways. The difference lies in spiritual formation.

The Christian vision of the future is also christological. Christ is the true image of God and the pattern of mature humanity. He embodies power as service, knowledge as obedience, truth as liberating love, and authority as self-giving care. If AI is to contribute to a more humane

future, it must be subordinated to that pattern. Enhancement worthy of the name is enhancement into greater capacity for service, justice, truthfulness, stewardship, and love.

12. Conclusion

“Humanity enhanced” is one of the defining promises of the AI age, but without spiritual wisdom it easily becomes one of its most misleading slogans. AI can enhance selected capacities—speed, reach, memory support, analysis, prediction, and generation. Yet the Christian tradition teaches that the human good is larger than capacity. Human beings flourish through wisdom, truth, justice, compassion, worship, community, and right relation to God and neighbor. Anything that increases ability while weakening those goods is not a straightforward enhancement of humanity.

Recent international and ecclesial frameworks increasingly recognize that AI raises precisely these deeper questions. UNESCO centers dignity and human rights. The OECD frames trustworthy AI around rights and democratic values. NIST emphasizes trustworthiness and public trust. WHO insists that ethics and human rights remain central in health applications. The EU AI Act shows that law is beginning to operationalize some of these concerns. Vatican teaching goes further by insisting that the deepest challenge is anthropological and spiritual: AI must remain a tool in service of the human person, and wisdom of heart must guide the use of technical power. ([UNESCO][1])

The central Christian claim, then, is simple but demanding. Humanity is truly enhanced not when it becomes more machine-like, but when

technological power is integrated into a life of wisdom. That means remembering that the person is more than output, that the heart is more than computation, that the neighbor is more than a user, and that truth, justice, and compassion are not optional constraints on progress but part of what makes progress genuinely human.

In the era of artificial intelligence, spiritual wisdom is not an escape from the technological future. It is the form of maturity needed to inhabit that future without losing the soul of humanity.

Glossary

****AI ethics****

The field of reflection and governance concerned with how artificial intelligence should be designed, deployed, regulated, and limited in relation to persons and society.

****Enhancement****

An increase in human capability or performance; in this essay, the term is critically examined in light of whether such increase truly deepens human flourishing.

****Human dignity****

The inherent worth of every person, grounded in Christian theology in the doctrine that human beings are created in the image of God.

****Imago Dei****

Latin for “image of God,” referring to the biblical teaching that humanity bears God’s image and therefore possesses unique dignity and vocation.

****Sabbath****

A biblical practice of rest that teaches limits, resists endless productivity, and reminds human beings that they are creatures rather than masters of all time and labor.

****Spiritual wisdom****

A form of discernment rooted in reverence for God, moral judgment, humility, compassion, truthfulness, and the right ordering of life.

****Stewardship****

Responsible care for creation, institutions, power, and technology under God’s authority and for the good of others.

****Technocracy****

A mindset in which technical efficiency, managerial control, and optimization are treated as sufficient guides to human flourishing.

****Truthfulness****

A moral commitment to speech, communication, and institutional practice that serves reality, trust, and freedom rather than deception or manipulation.

****Wisdom of the heart****

Pope Francis's expression for an integrative, spiritual form of wisdom that unites knowledge with conscience, responsibility, and openness to God. ([Vatican][3])

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