



Bishop Siegel celebrates Candidacy Mass for seminarian Nicholas Freyberger

By MEGAN ERBACHER
The Message editor

Bishop Joseph M. Siegel celebrated Mass May 30 at St. Joseph Parish in Jasper, during which Diocese of Evansville seminarian Nicholas Freyberger was admitted as a candidate for Holy Orders.

Freyberger is a member of the Class of 2030. A son of St. Joseph Parish in Jasper, Freyberger currently studies at Kenrick-Glennon Seminary in Missouri. In the fall, he will continue his priestly formation at the Pontifical North American College in Rome.

Four priests of the diocese concelebrated with Bishop Siegel. They included Father John Brosmer, pastor of St. Joseph Parish in Jasper and dean of the East Deanery; Benedictine Father Christian Raab, parochial vicar of St. Joseph Parish in Jasper; Father Homero Rodriguez, part-time parochial vicar of St. Joseph Parish in Jasper and St. Mary Parish in Huntingburg; and Father Keith Hart, parochial vicar of St. Joseph Parish in Jasper.

The Mass served as the Vigil Mass for the Solemnity of the Most Holy Trinity.

During his homily, Bishop Siegel spoke about the sign of the cross. He said we use it to begin our prayers in Mass or at home, to bless ourselves coming into church



Bishop Joseph M. Siegel, standing at left, accepts Diocese of Evansville seminarian Nicholas Freyberger, standing at right, as a candidate for Holy Orders during a May 30 Mass at St. Joseph Parish in Jasper.

and we use it as a sign of protection. Because it is such a common practice, bishop noted, it's sometimes easy to do it without thinking, or even in a disrespectful way, forgetting what it means — who and what we invoke when we make this gesture.

On this Trinity Sunday, Bishop Siegel said, may we take a moment to reflect on this most powerful sign, which is fundamentally a pro-

See **MASS** page 5



The Message photos by Megan Erbacher
Bishop Joseph M. Siegel, right, stands with Diocese of Evansville seminarian Nicholas Freyberger following his May 30 Candidacy Mass.

Magnifica Humanitas: Pope invokes justice to combat 'anti-human vision' in AI

By HANNAH BROCKHAUS
EWTN News

In his encyclical "Magnifica Humanitas," published May 25, Pope Leo XIV calls on society and AI developers to implement "shared standards of social justice" in order for artificial intelligence to respect human dignity and serve the common good.

AI is not a morally neutral tool; it matters not only how it is used but how it is designed, Pope Leo writes in

"Magnifica Humanitas: On Safe-guarding the Human Person in the Time of Artificial Intelligence," published May 25. Magnifica humanitas means "magnificent humanity" in Latin.

He also warns that "a more moral AI is not enough if that morality is determined by a few . . . In fact, as with every major technological shift, AI tends to amplify the power of those who already possess economic resources, expertise and access to data."

The first encyclical letter of Leo XIV covers a wide range of social issues, focusing heavily on the impacts of AI in the areas of education, the economy, unemployment, work, the development of young people, human trafficking and war.

He proposes the principles of Catholic social doctrine — the dignity of the person, the common good, the universal destination of goods, subsidiarity, solidarity and justice — as guidelines for decision-making and the "criteria for judging whether technologies truly serve humanity or are subjugating it."

While rejecting dichotomous thinking that pits the opportunities of AI against its risks, or enthusiasm against fear, Leo offers a stark assessment of the technological paradigm the world finds itself in today and describes a path of progress that serves people "or a progress that subjects them to the mentality of power."

"The risk extends beyond the misuse of certain technologies. More gravely, the pervasive technocratic paradigm in which we are immersed, and that is amplified by the digital revolution and AI, threatens to normalize an antihuman vision," he writes.

Pope Leo borrows the term "technocratic paradigm" from Pope Francis' 2015 encyclical "Laudato Si'" in which, Pope Leo writes, Francis critiqued a paradigm "that seeks to reduce everything to an object to be dominated."

In that antihuman vision, he continues, "the fullness of life is equated with having more, reducing weakness, eliminating uncertainty and exerting total control. When efficiency becomes the ultimate measure of value, human beings are tempted to see themselves as a project to be optimized rather than as persons called to relationship and communion."

According to Pope Leo, the central question — safeguarding our humanity — is something everyone should have a role in answering.

He invokes one of his spiritual guides, St. Augustine of Hippo, quoting from "De Civitate Dei" ("The City of God"): "Two loves have built two cities: the earthly city, the love of self even to the contempt of God; the heavenly city, the love of God even to the contempt of self.' As throughout history, these two loves continue to contend for dominance in our hearts today."



CNS photo by Lola Gomez

Pope Leo XIV speaks at a presentation of his encyclical, "Magnifica Humanitas: On Safeguarding the Human Person in the Time of Artificial Intelligence," at the Synod Hall at the Vatican May 25. It is the first encyclical of his pontificate.

From Catholic social doctrine to the fight for power

The encyclical's 245 paragraphs are broken down into an introduction and five chapters, with the first two dedicated to an explanation of the development of the Church's social doctrine from Pope Leo XIII to today, the main principles of that doctrine, and how they can be applied to the current technological age.

Chapter 3 introduces "the technocratic paradigm" of artificial intelligence and the imbalance of digital power.

Chapter 4 turns to the importance of

See **POPE**, page 2