

Some Educational Challenges of AI and Creation Care Research

Alcune sfide educative nella ricerca sull'intelligenza artificiale e la tutela del creato

A mesterséges intelligencia és a teremtésvédelem kutatásának néhány oktatási kihívása

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Abstract

The paper focuses on one of the challenges of the digital age: manipulative applications, examined from the perspective of their impact on the attention of future generations. It addresses the reasons for and interpretations of the emergence of neural rights and explores how future generations might relate to the transformed social environment. The presentation concludes with a report on how members of the GENESIS College of Excellence investigate the challenges of the digital age and their legal regulation. Its conclusion is that addressing the above challenges of the digital age requires a renewal of our alliance with nature, which is not possible without an ecological conversion.

Keywords: cognitive liberty, creation care, AI regulation, environmental law

Abstract

Lo studio si concentra su una delle sfide dell'era digitale: le applicazioni manipolative, analizzate in particolare per il loro impatto sull'attenzione delle generazioni future. Esamina le ragioni dell'emergere dei cosiddetti neurodiritti in relazione all'intelligenza artificiale e ne interpreta il significato, indagando inoltre come i giovani possano rapportarsi a un contesto sociale profondamente trasformato. Il contributo si conclude con una relazione che presenta il lavoro dei membri del laboratorio di eccellenza studentesca GENESIS, impegnati nello studio delle sfide dell'era digitale e della loro regolamentazione giuridica. La conclusione sostiene che affrontare tali sfide richiede

un rinnovamento della nostra alleanza con la natura, possibile solo attraverso una conversione ecologica.

Parole chiave: libertà cognitiva, cura del creato, regolamentazione dell'IA, diritto ambientale

Absztrakt

A tanulmány a digitális kor egyik kihívására összpontosít: a manipulatív alkalmazásokra, a jövő generációi figyelmére gyakorolt hatásuk szempontjából vizsgálva. Kitér a mesterséges intelligenciával kapcsolatos idegi jogok megjelenésének okaira és értelmezésére, valamint azt vizsgálja, hogy az ifjúság hogyan viszonyulhat az átalakult társadalmi környezethez. A tanulmány egy beszámolóval zárul, amely bemutatja, hogyan vizsgálják a GENESIS Kiválósági Diákműhely tagjai a digitális kor kihívásait és azok jogi szabályozását. Következtetése szerint a digitális kor fenti kihívásainak kezelése megköveteli a természettel való szövetségünk megújítását, ami ökológiai megtérés nélkül nem lehetséges.

Kulcsszavak: kognitív szabadság, teremtésvédelem, MI-szabályozás, környezetvédelmi jog

1. Desertification

Young people in this virtual environment face new challenges in maintaining focused attention and effective learning. In the next few pages, drawing on the words of the Holy Fathers, our leaders and teachers on this subject, I will highlight the dangers of the battle for the attention of young people in the digital age – especially the use of manipulative applications – and point out that turning toward nature and the underlying order revealed by scientific study can also be a forward-looking approach for our university students.

At a time of triple crisis in our environment (Larsen & Tararas, 2024) – climate change, high pollution, and the destruction of biodiversity – alongside the desertification of nature, another form of desertification poses a challenge: spiritual desolation, with our youth as its primary target.

In the digital age, individuals are bombarded with an overwhelming amount of information on the internet in a short time period, unable to form emotional connections with all of it to the same degree. This leads to frustration and can change the physical structure of the brain (Valaczka, 2025). Typing, mobile phone usage, and internet activity have created a virtual climate change that affects the vulnerable, still-developing age group the most.

Just as global warming requires adaptation from the human body, survival due to the changed virtual climate requires adaptation from the human brain. The part of the prefrontal cortex that puts the events experienced in an emotional context can shrink

because the emotional component can be lost during the usage of computers. This chronic stress state can go hand in hand with emotional desolation.

As brain researcher Tamás Freund points out:

“...[t]he processing and storing information of the external world in the cerebral cortex is effective if it is associated with impulses from our inner world, since the latter ensure – through brain waves – the cooperation between the cells performing the coding with the appropriate precision. This is how we will be able to store information efficiently and selectively in the compartments of our brain, even subconscious, from which creativity is also nourished. These results and conclusions prove that the richness of the emotional world significantly influences our learning ability and creativity. [...] The signs of spiritual desolation are clearly noticeable among today’s youth, which is facilitated by the Internet, the virtual reality of computers, the unselected flood of information – but also by the forty-year exile of faith and religious morality. Through artistic experiences, we open up the corridor of reception between the brain and the outside world in young people, as creativity also travels in the same corridor, only in the opposite direction. This will not only increase our creativity, but we will also become more humane people in the world of money, selfishness and interests.” (Freund, 2025, 246.)

Géza Kuminetz writes about the so-called runaway phenomenon as follows:

“Man-driven cultural evolution has denied its foundation, biological evolution, because it forces the members of society to adapt so quickly, and thus at such a speed, now on a global scale, that today dominates everything – conscious and subconscious – but tomorrow suddenly almost everything that human civilization has created could collapse.” (Kuminetz, 2025b, 315.)

As the quoted author points out:

“The name of this phenomenon and its science was born, which deals with this complex crisis and collapse, polycrisis and collapse. Its researchers claim that we can no longer reverse the course of this mainly man-made ‘development’, so collapse will inevitably come, and what else humans can do is to prepare for receiving it, learn and be taught to adapt to new environmental conditions. [...] This adaptation is not guaranteed by any high level of education. [...] From mere education, we do not yet acquire [...] a value judgment, a firewall intended to protect and develop our personality.” (Kuminetz, 2025b, 325.)

1.1. Digital Age – Ask, But How?

Technology, like so many human creations, is a Janus-faced phenomenon. While it makes everyday life more convenient, more predictable and faster, it “puts more power in the hands of its possessor than ever before, and at the same time it is the source of countless civilizational harms” (Kuminetz, 2025a, 325.).

An ancient, well-known method of teaching and learning is the peripatetic teaching method in the form of questions and answers, which can be linked to the name of Aristotle.¹ In the digital age, it has become especially important to be able to ask questions. Several studies reveal which professions are challenged by the spread of AI, and many fear that jobs that are easy to do will be taken over by robots. Thus, the focus is more on how the labor market is expected to change: the use of innovative technologies can result in an increase in productivity, and those who can use the technologies effectively gain an advantage in the labor market (Cazzaniga et al., 2024). The created human-centric AI will drive innovation and growth in the digital economy (Birher et al., 2019).

Before we think that in order to survive, you need to be able to “prompt”, let’s now focus on another question. Although the digital age offers an immeasurable amount of information and data on a platter, we can say that young people see everything, but the essence is lost.

The question rightly arises: how to ask? How can a young person learn to ask questions well?

1.2. Can the World Be Translated Into a Series of Mathematical Operations?

In a simplified interpretation, the responses generated by AI are derived from mathematical operations applied to vast datasets. AI, particularly large language models like ChatGPT or Grok, produces responses by analyzing patterns within extensive datasets (comprising trillions of words, sentences, and texts) through mathematical processes. However, the term “inference” in this context does not refer to logical inference as understood by humans, but rather to statistical probability predictions.

“The notion that mathematics, as a high level of abstraction, could be fully encapsulated by logic has created the illusion that we can construct a logical system capable of describing the world in its entirety” (Birher et al., 2024, 107.).

Without delving into the mediating role of language, let us examine what cannot be translated into a series of mathematical operations and patterns.

Following the steps of data collection, tokenization, embedding, transformer modelling, and response generation, the machine produces its response. In this process, AI does not comprehend meaning; it merely identifies patterns. How does deflection occur? When encountering rare or contradictory data, AI may provide an incorrect but confident answer, as mathematics deems it the most probable. Mathematics also accounts for contextual dependence, where the response hinges on prior input. AI is trained with human feedback to enhance its utility and safety, but this, too, is fundamentally a mathematical weighting process.

Overall, AI’s responses are texts generated from large datasets through mathematical

¹ “The Golden Mean was among the many precepts Aristotle taught to his students at the Lyceum. His habit of walking back and forth as he taught earned the Lyceum the name of the Peripatetic School (from the Greek word for walking around, *peripatetikos*.” (Mark, 2019)

probability (statistical modelling) – not logical inferences, but predictions based on patterns. This raises the question: Can everything humans experience in the world be translated into the language of mathematics?

“It turns out that in the realm of data, the value lies not so much in the data itself but in their relationships and the patterns of data connections. Instead of direct, primary causal relationships, indirect causes and the probabilities derived from their relationships have become significant for predictive purposes.” (Birher et al., 2024, 107.)

As the authors note in the cited work, drawing on Ludwig Wittgenstein: We feel that even if all possible scientific questions were answered, our life’s problems would remain entirely untouched (Wittgenstein, 1989, 6.52.).

Based on experience thus far, what cannot be translated into a series of mere mathematical operations is precisely the essence of life, including infinity, love, grief, faith, human relationships, and similar concepts. Pope Francis expressed it as follows in his encyclical *Dilexit Nos*:

“20. [...] No algorithm will ever be able to capture, for example, the nostalgia that all of us feel, whatever our age, and wherever we live, when we recall how we first used a fork to seal the edges of the pies that we helped our mothers or grandmothers to make at home. It was a moment of culinary apprenticeship, somewhere between child-play and adulthood, when we first felt responsible for working and helping one another. Along with the fork, I could also mention thousands of other little things that are a precious part of everyone’s life: a smile we elicited by telling a joke, a picture we sketched in the light of a window, the first game of soccer we played with a rag ball, the worms we collected in a shoebox, a flower we pressed in the pages of a book, our concern for a fledgling bird fallen from its nest, a wish we made in plucking a daisy. All these little things, ordinary in themselves yet extraordinary for us, can never be captured by algorithms. The fork, the joke, the window, the ball, the shoebox, the book, the bird, the flower: all of these live on as precious memories ‘kept’ deep in our heart.” (Pope Francis, 2024)

In the digital age, it is a significant challenge to capture the attention of young people born into this era and to guide them toward appreciating the beauty of the created world and the true values of humanity. Amid the constant clamor of competing for their attention, we must learn to look up from the screens of computers, tablets, laptops, and phones and rediscover the wonders of nature.

In July 2025, Pope Leo XI celebrated the first Mass for the Care of Creation in the village of Laudato Si’ in Castel Gandolfo, urging us Christians to embrace our mission of bringing peace and reconciliation to our world and all of creation.

He recalled that St. Francis of Assisi emphasized God’s love for all of creation, who gives life to everything. Only a contemplative gaze can transform our relationship

with created things and guide us out of the ecological crisis caused by the severance of our relationships with God, our neighbour, and the earth due to sin (Watkins, 2025).

1.3. Fighting for Attention: An Infringement on Cognitive Freedom

Géza Kuminetz writes with regard to education that:

“[...] the term education is preferred in certain authoritative circles. But this word suggests that it is enough to give information to man at the right time and in the right way, and the new man is ready, or at least in possession of the new information, the man sees things as the power or the communicator wants him to see it. However, just because even the most accurate information is available to a person, it does not follow that he can understand, interpret and evaluate it correctly [...]. What is only in memory, not in our heart, we can manipulate – both ourselves and others. It’s like something alien or tolerated in our souls.”
(Kuminetz, G., 2025b, 317.)

Internalizing information, as the author writes, “assimilation” can help us go from information to knowledge, from knowledge to wisdom (Kuminetz, 2025b, 317.).

All learning presupposes a kind of concentrated attention. As Géza Kuminetz writes, the abundance of information itself is a suffocating, almost morbid factor. The communication of the age is born and nourished by pervasive sinsdistortions, gross material and power interests, hatred, ignorance, ideological-religious blindness; this can be reflected in our entire education systems (Kuminetz, 2025b, 318.).

As the time young people spend in front of screens increases, it becomes increasingly challenging to foster the focused attention they need (Singh et al., 2015).

The Holy Father acknowledges the genuine challenges of our time: fragmented attention due to hyper-digitization, fragile relationships, social insecurity, and inequality. He said:

“We are aware of the difficulties: hyper-digitalization can fragment attention; the crisis of relationships can wound the psyche; social insecurity and inequalities can extinguish desire. Yet, precisely here, Catholic education can be a beacon: not a nostalgic refuge, but a laboratory of discernment, pedagogical innovation and prophetic witness. Drawing new maps of hope: this is the urgency of the mandate.” (Pope Leo XIV, 2025, para. 11.1.)

We risk becoming manipulated victims of the digital age, with our cognitive liberty potentially violated. Let us explore what the literature means by cognitive liberty.

The literature thoroughly examines and classifies cognitive freedom in medical and other contexts, but in the following, we will focus on the violation of cognitive freedom in relation to the effects of commercial and social media on young people.

Marcello Ienca (2023) argues that behavioural influence should be considered ma-

nipulative if it exhibits a combination of intentionality, asymmetry of outcomes, lack of transparency, and violation of autonomy.

Among the socio-technical trends driven by digital technologies, the potential for manipulation arises in the digital presence of young people in the following areas: social media platforms, micro-targeted advertisements, personalized search algorithms, and deepfake technologies. „A key enabler of manipulation in these contexts is the undisclosed collection of data, which is a primary activity of social media platforms. While these services are financially free, users pay with their data, time, and attention” (Bernáth, 2023). All this occurs in an environment driven by consumption and the satisfaction of consumer interests, where data is already more valuable than oil.

Is it morally and ethically permissible for individuals or entities that consume media to collect data and generate new demand without direct consent, with only weak forms of consent, or when behaviour merely suggests consent?

The platforms in question are today’s new digital social spaces, which can be described as marketplaces or virtual realities. They are not only effective for temporarily engaging people and influencing their shopping habits but also thrive as agents for the entertainment industry. Moreover, these platforms serve an additional function as tools for organizing and controlling individuals (Zódi, 2022). It is generally assumed that most social media users trust that their personal data, correspondence, and other related, even sensitive, information (i.e., the data they generate) are secure on company servers. This trust remains largely intact, despite the 2018 Cambridge Analytica scandal, which revealed that clicking Facebook’s “Accept Terms of Use” button does not guarantee the safety of our data. In addition to raw data, legislators face a new, unprecedented set of challenges with the *Big Data* phenomenon. By leveraging the data collected from individuals, certain companies generate profits while simultaneously exerting increasing economic and political influence over their consumers.

The literature defines the concept of non-rational influence, which relies on subtle and indirect means of persuasion rather than explicit or rational arguments. This contrasts with rational influence, which is based on explicit and rational arguments (Birks & Douglas, 2018).

A subtle, transparent effect prevails, bypassing reason and controlling decisions without the individual’s knowledge or consent. By evading the intellectual consciousness of the manipulated user, the manipulator gains power through asymmetry, securing an advantage that can be converted into economic gain. This manipulation interferes with a fundamental aspect of personal autonomy: cognitive liberty. As Ienca notes, another source in the literature describes this as covert influence (Susser et al., 2023). The lack of intentionality and transparency is evident in the data collection activities described above. Manipulation is inherently non-transparent, as it involves a form of influence that is typically hidden and difficult for the affected individual to detect. This results in both an asymmetry of outcomes and a violation of autonomy.

According to Ienca’s research, the concept of cognitive liberty is a relatively new

area of debate in philosophy and ethics, focusing on the freedom to control one's own consciousness and mental processes (Ienca, 2023).

According to the concept of cognitive liberty, individuals have the right to access and control their own thoughts, emotions, and perceptions, free from interference or coercion by others. Proponents argue that cognitive liberty is an essential component of individual autonomy and human dignity, serving as a necessary precondition for other freedoms, such as freedom of speech and expression. They further contend that advances in neuroscience and related technologies can significantly enhance cognitive liberty by enabling individuals to gain greater control over their mental processes and overcome cognitive barriers, such as mental illness or cognitive disabilities.

However, proponents also note that these technologies could be used to manipulate or coerce individuals, potentially violating their cognitive freedom and autonomy. Recent work highlights that the concept of cognitive freedom serves as a valuable framework for examining not only technologies that directly intervene in the brain (so-called neurotechnology's) but also the moral implications of technologies that do not directly access the brain yet interact with an individual's sensory and behavioural capacities (Ienca et al., 2022).

The concept of cognitive liberty is identified in the literature as comprising three components. The first is privacy, which asserts that an individual's thoughts must remain private until they choose to share them, providing protection against the coercive and non-consensual use of neurotechnologies. The second is autonomy, which holds that each person must be able to think independently and utilize their full mental capacity. In terms of autonomy, cognitive liberty entails the freedom to control one's own consciousness and electrochemical thought processes. The third component is freedom of choice, which ensures that the capabilities of the human mind are not restricted. In negative terms, cognitive liberty is defined as protection against external influences on the mind (Sommaggio et al., 2017, 40.).

In the cited study, the authors (Blitz, 2016) use Beitz's (2009) concept – (human rights defend urgent individual interests against the typical, predictable dangers of the modern world order) –, and argue that cognitive liberty has the necessary characteristics to become a human right. The conclusion of their research is that cognitive liberty plays a key role in the new neuro-oriented society, and that not only do we need to modify existing rights, but they call for a completely new Declaration of Human Neuro-Rights. This process is compared to previous efforts with the Human Genome. In their view, cognitive liberty could be the basis for a new kind of habeas corpus: a 'habeas mens' (my mind is free) right that allows reporting on unlawful interference with the inner world.

1.4. Critical Thinking

Young people in this virtual environment face new challenges in maintaining focused attention and effective learning.

As Géza Kuminetz writes, "a human being, as a legal subject, is an entity in need

of education, born for culture, yet unable to fully understand or develop their nature through their own efforts alone” (Kuminetz, 2025b). To avoid falling victim to frequent cognitive manipulation, we also need strong critical thinking skills (Butson & Spronken-Smith, 2024). The conscious use of AI can be learned and taught.

In the digital age, the application of AI in higher education presents significant opportunities. We now live in an era where AI can be harnessed not only as a tool but also as an active partner in the scientific process. According to some scholars, AI can manage research operations in higher education, design research programs, analyse relevant data sets, and support scientific thinking and writing processes. This collaborative partnership has the potential to expand the knowledge needed to shape and develop new practices and research priorities in higher education. Teaching the proper use of AI helps fill a critical gap for university students.

Tradition as a Compass

What can we rely on to teach the correct use of AI? What approach is our guiding principle in Catholic university education?

In his Apostolic Letter *Drawing New Maps of Hope* – signed on October 27, 2025, on the occasion of the 60th anniversary of the Council’s Declaration *Gravissimum educationis* – Pope Leo XIV notes that the insights of *Gravissimum Educationis* remain relevant in today’s fragmented and digitized environment, encouraging educational communities to build bridges and creatively provide civic and professional formation (Pope Leo XIV, 2025). This direction, first outlined by the Second Vatican Council, has fostered a rich legacy and charisma that continue to serve as spiritual and pedagogical treasures for the Church.

The letter emphasizes that educational charisms are not fixed formulas but living responses to the needs of each era. Recalling St. Augustine’s teaching about the true educator who awakens the desire for truth and freedom, the Pope traces the tradition extending from religious communities through mendicant orders to the *Ratio Studiorum*, where scholastic thought converged with Ignatian spirituality. Catholic universities and schools are places where questions are not silenced and doubt is not banished but accompanied. At their heart is dialogue with the human individual, and their method is one of listening that recognizes the other as a partner, not a threat.

Cor ad cor loquitur was the motto of Cardinal John Henry Newman, taken from the letter of St. Francis de Sales: “It is the sincerity of the heart, not the abundance of words, that touches the hearts of men” (Pope Leo XIV, 2025).

“Christian formation embraces the entire person: spiritual, intellectual, emotional, social, physical. It does not pit manual and theoretical skills, science and humanism, technology and conscience against each other; rather, it demands that professionalism be imbued

with ethics, and that ethics be not an abstract concept but a daily practice. Education does not measure its value only on the axis of efficiency: it measures it according to dignity, justice, the capacity to serve the common good. This integral anthropological vision must remain the cornerstone of Catholic pedagogy. Following in the wake of the thought of Saint John Henry Newman, it goes against a strictly mercantilist approach that often forces education today to be measured in terms of functionality and practical utility.” (Pope Francis, 2024, para 4.2)

Catholic education is called by the Holy Father to rebuild trust in a world marked by fear and division, cultivating a sense of common belonging that fosters fraternity among people and nations. Technical modernization alone is insufficient to meet contemporary challenges, he writes; what is needed is a coherent vision grounded in discernment.

As his predecessor, Pope Francis, pointed out in his encyclical *Dilexit Nos* (Pope Francis, 2024):

“9. [...] In contemporary society, people ‘risk losing their centre, the centre of their very selves (Pope St. John Paul II, 2000), ‘Indeed, the men and women of our time often find themselves confused and torn apart, almost bereft of an inner principle that can create unity and harmony in their lives and actions. Models of behaviour that, sadly, are now widespread exaggerate our rational-technological dimension or, on the contrary, that of our instincts.’ (Pope St. John Paul II, 1994). No room is left for the heart.

2. [...] Some have questioned whether this symbol is still meaningful today. Yet living as we do in an age of superficiality, rushing frenetically from one thing to another without really knowing why, and ending up as insatiable consumers and slaves to the mechanisms of a market unconcerned about the deeper meaning of our lives, all of us need to rediscover the importance of the heart.

3. In classical Greek, the word *kardía* denotes the inmost part of human beings, animals and plants. For Homer, it indicates not only the centre of the body, but also the human soul and spirit. In the *Iliad*, thoughts and feelings proceed from the heart and are closely bound one to another (Homer, 1960). The heart appears as the locus of desire and the place where important decisions take shape (Homer (1960). In Plato, the heart serves, as it were, to unite the rational and instinctive aspects of the person, since the impulses of both the higher faculties and the passions were thought to pass through the veins that converge in the heart (Plato, 1984). From ancient times, then, there has been an appreciation of the fact that human beings are not simply a sum of different skills, but a unity of body and soul with a coordinating centre that provides a backdrop of meaning and direction to all that a person experiences.”

What can the heart have to do in education?

This is our responsibility toward future generations and the youth of our time: to draw their attention to the challenges of our era and to provide them with ‘compasses’ – the works of authors that teach them to ask questions and find their way. Using the

metaphor of fixed stars to describe the principles guiding education, the Pope emphasized that truth is discovered in communion (Pope Francis, 2024).

3. Work of the Genezis College of Excellence and the St. Izidor Research Group, November 19, 2025

We believe in this teaching and that, in an interconnected world, education must also be interconnected. We affirm the power and fruitful efforts of university research groups, including inter-faculty collaboration. The Holy Father encourages greater cooperation between universities and professional institutes. He notes that differences in methods or structures should be viewed as resources, not barriers, contributing to a coherent and fruitful whole. The future, he says, will require increased cooperation and unity of purpose. In this spirit, Genezis was founded in September 2023.

It began as a student workshop, but today it includes PhD students among its members.

The mission of Genezis is to disseminate and research the teachings of the encyclical *Laudato Si'* (Pope Francis, 2015), which seeks to protect the created world and cultivate care for our common home. In our research, we explore the regulatory background and shortcomings of legal dilemmas that also raise ethical concerns. Additionally, we emphasize the creation protection approach, placing the teachings of *Laudato Si'* – regarded as the Magna Carta of the creation care approach – at the centre of our research and scientific dialogues. Alongside numerous sustainability and environmental protection events organized by Genezis, we held a conference on the legal and ethical issues arising from the application of AI on November 19, 2024 (PPCU, 2024). As a follow-up, we conducted a roundtable discussion in the spring of 2025 on the relationship between AI and law, as well as related ethical issues (PPCU, 2025). In the spirit of cooperation emphasized by Pope Leo XIV, this month we are collaborating with the St. Isidore Research Group. At the conference on November 19, 2025, we will present research papers from six Genezis members examining the applications of sustainability and AI. These include, for example, the research on manipulative applications mentioned earlier. The papers are titled: *Some Legal Aspects of Deepfake in the Age of AI* (Diána Wachtler), *The Intersection of ESG and AI* (Bálint Bartl), *The Future of Reproduction?* (Zsolt Dobróczy), *GMO Regulation and AI Applications* (Alexa Lukács), *Green Economic Development: Sustainable Solutions* (János Szabadkai), and *The Use of AI in Forest Protection* (Bianka Timár). These works also explore creation protection and ethical issues. We believe, as the Apostolic Letter *Drawing New Maps of Hope* puts it:

“Ecological responsibility is not limited to technical data. These are necessary, but they are not enough. There is a need for education that involves the mind, the heart and the hands: new habits, community styles, virtuous practices” (Pope Leo XIV, 2025).

4. Prophets of the Digital World

In his letter, Pope Leo XIV proposes a bold strategy, arguing that the true, long-term strength of Catholic schools lies in living out their Catholic identity. The future belongs to authentic Catholic educational communities that provide integral education unmatched by the public or for-profit sectors. He views Catholic identity not as a burden but as the most valuable and distinctive resource

As Rector Kuminetz emphasised in his article

“The enduring priority for a sustainable and truly human society is the cultivation of multifaceted human intelligence. Only then can the development of artificial intelligence and other economic, technical, political, and scientific advancements follow. Only a well-formed person – that is, one with a coherent worldview – can truly be educated.” (Kuminetz, 2025b, 315.)

We guard our hearts, for relationships are more important than opinions and people are more important than programs. As he recalled the Apostle Paul’s exhortation: “you must ‘shine as lights in the world, holding fast the word of life’ (Phil 2:15–16)” (Pope Leo XIV, 2025).

The responsibility of Catholic university education is to show young people that a moment of contemplation in nature can lead to ecological conversion. Only a contemplative gaze can change our relationship with created things and lead us out of the ecological crisis caused by the rupture of relationships – with God, with our neighbor, and with the earth – resulting from sin,’ he said. It offers the opportunity for contemplation of creation to lead to contemplation of the Creator Bagyinszki P. Á. OFM (2020).

On October 30, 2025, Pope Leo XIV received students participating in the Jubilee of World Education Day. In his speech, he presented St. Pier Giorgio Frassati, St. John Henry Newman, St. Augustine, and St. Carlo Acutis as role models for the students.

He said that without silence, without prayer, even the stars go out. We may learn a lot about the world while not knowing our own hearts (Pope Leo XIV, 2025):

“[...] new educational challenges is a commitment that affects us every day and in which you are teachers: digital education. You live in it, and that is not a bad thing; there are enormous opportunities for study and communication. But, do not let the algorithm write your story! Be the authors yourselves; use technology wisely, but do not let technology use you. Artificial intelligence is also a great novelty – one of the rerum novarum, or ‘new things,’ of our time. However, it is not enough to be ‘intelligent’ in virtual reality; we must also treat one another humanely, nurturing emotional, spiritual, social and ecological intelligence. Therefore, I say to you: learn to humanize the digital, building it as a space of fraternity and creativity – not a cage where you lock yourselves in, not an addiction

or an escape. Instead of being tourists on the web, be prophets in the digital world!" (Pope Leo XIV, 2025)

I hope that our students pursue their studies and examinations with hearts open to understanding, always mindful that the human person is a unity of soul, body, and mind.

May they lift their young eyes to see that reality holds more light than any screen. Disarm harsh words, raise your eyes, and guard your hearts, for that is where life begins!

To the young people of today, I pray: May you share in the fullness of life! "I have come that they may have life, and have it to the full." (Jn 10:10).

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