# Warszawskie Studia Teologiczne

AKW

AKADEMIA KATOLICKA W WARSZAWIE

**Słowa kluczowe:** sztuczna inteligencja, prawda, mądrość, tradycja franciszkańska, magisterium kościelne, Sokrates

**Keywords:** Artificial Intelligence, Truth, Wisdom, Franciscan Tradition, Ecclesiastical Magisterium, Socrates

*Martín Carbajo-Núñez OFM*[1]

PONTIFICAL UNIVERSITY ANTONIANUM, ROME, ITALY

ALFONSIANUM (PONTIFICAL LATERAN UNIVERSITY), ROME, ITALY

FST – UNIVERSITY OF SAN DIEGO, CALIFORNIA, USA

ORCID: 0000-0002-2814-5688

# ARTIFICIAL INTELLIGENCE, TRUTH AND WISDOM: A FRANCISCAN PERSPECTIVE

Artificial Intelligence (AI) is already embedded in our lives. While it provides "great possibilities for good," it also poses "the risk of turning everything into abstract calculations that reduce individuals to data, thinking to a mechanical process" (Francis, 2024b). How can we live in truth and attain wisdom in this new life environment? This article shows that the Franciscan tradition can help us guide AI toward fostering a more humane and fraternal world.

Technical advancements can be used for both good and evil. They are not merely tools at our disposal, as they reflect the society that created them and, at the same time, shape it. The Pope reminds us that our ancestors used simple tools, like knives, to survive the cold, but also to "develop the art of warfare" (Francis, 2024c). AI, being a much more complex instrument, will have an even greater influence

---

1 Prof. dr. Martín Cabajo-Núñez OFM - born in Zamora, Spain, has lived in Rome since 1995, where he currently teaches ethics and communication at two universities: the Antonianum (Pontifical University Antonianum or PUA) and the Alfonsianum (Pontifical Lateran University or PUL). At the PUA, he has served as Vice-Rector and Rector Magnificus ad interim for three years. He also teaches regularly in Spain and the USA. Professor Carbajo studies the relevance of the Franciscan Intellectual Tradition in formulating a global ethic and facing the challenges of the new digital age. He also studies journalistic deontology in regard to informational privacy, e-mail: mcarbajon@gmail.com.

on our society. It is necessary to harness its enormous potential while avoiding its dangers, thus ensuring it serves human dignity. We must not allow everything to be reduced to calculations and statistical probabilities, neglecting "the essential values of compassion, mercy, and forgiveness" (Francis, 2024a).

The first part of this article analyzes the possibilities and challenges that Artificial Intelligence presents to the human yearning to live in truth. On the one hand, AI is bringing about "a revolution in processes of accumulating, organizing and confirming data." It increases our knowledge, but it is also blurring the line between truth and falsehood. The second part focuses on the evolution of wisdom in the context of AI, referencing Socrates' reflections on writing. The third part explores how the Franciscan tradition has addressed truth and wisdom, illustrating that this perspective can guide the development of AI to build a more humane and fraternal world.[2]

## 1. LIVING IN TRUTH IN THE AGE OF AI

AI facilitates the production and dissemination of convincing content that is hard to distinguish from real news, thus blurring the line between truth and falsehood. In fact, between May and November 2023, "websites hosting AI-created false articles have increased by more than 1,000 percent," according to NewsGuard (Sadeghi et al., 2024). The Washington Post notes that AI is becoming a "misinformation super-spreader" (Verma, 2023).

Generative AI systems intensify these challenges. For example, they can create highly realistic images ("deepfakes") and audio messages, which can be used for criminal activities.[3] Furthermore, AI's capability to autonomously complete academic assignments poses a significant temptation for many students.

### 1.1. Truth in the technical-scientific paradigm

The scientific method introduced by Galileo Galilei (1564-1642), which has shaped modern science, confines scientific truth to what is measurable, verifiable, and reproducible, excluding qualitative properties such as colors, sounds, flavors, and other sensory experiences. Rigorous scientific research can only be based on properties that can be measured and expressed in mathematical terms. This method uses reason and logic to observe, verify, and experiment with natural phenomena,

---

2  This article continues the reflection initiated by the author in: 1) Carbajo-Núñez, M. (2024). Artificial intelligence and Franciscan humanism of fraternity. *Carthaginensia*, *41*(79); 2) Carbajo-Núñez, (2024). Education and Artificial Intelligence: The Role of the family. *Verdad y Vida,* 284.

3  About some scams carried out with AI, imitating the image and voice of family members: Atleson, 2023.

focusing on "primary qualities" such as size, shape, motion, and quantity. It considers that all of nature is written in the language of mathematics, so only what can be reduced to numbers counts. In this way, human experience is reduced to mere physical magnitudes.

Following this line of thought, the current technical-scientific paradigm seeks a truth that is universal, objective, quantifiable, and verifiable through the scientific method. To achieve this, it uses scientific rationality and the empirical method, while leaving aside other forms of knowledge, such as subjective experiences, traditional knowledge, and spiritual insights. In fact, "three of the five senses cannot be transmitted through technology. Three-fiths of reality, sixty percent" (Lynch, 2012).

This truth must be quantifiable in numerical data, so that results can be independently verified. Although this facilitates precision and consistency in analysis, it also hinders a comprehensive view of phenomena, as it ignores qualitative and contextual aspects.

### 1.1.1. Pope Francis invites us to overcome this concept of truth

Pope Francis asserts that artificial intelligence "could enable a democratization of access to knowledge and the exponential advancement of scientific research" (*FcoG7*), but it also carries serious risks. For instance, it could exacerbate scientistic reductionism, which prioritizes technology and economic efficiency over the integral well-being of people and the environment (Francis, 2015).

The "rapidification" (*LS* 18) of our technological society fosters thoughtless agitation, globalized indifference, and irresponsible abuse of everything around us (*LS* 225). We are subjected to an overload of information that neither translates into wisdom nor aids in discerning the truth about our existence (Francis, 2013). Amidst a deluge of data, we struggle to achieve a deep and holistic understanding of reality.

> "True wisdom, as the fruit of self-examination, dialogue and generous encounter between persons, is not acquired by a mere accumulation of data which eventually leads to overload and confusion, a sort of mental pollution." (*LS* 47).

The omnipresence of technology as a source of information hinders critical discernment and leads to a superficial and fragmented vision of reality. The technocratic paradigm prioritizes pragmatism and individualism, weakening the communal and ethical sense of truth. Technology and science are often presented as indisputable guarantors of truth, forgetting that knowledge, to be authentic, must in-

**167**

tegrate technical, ethical, social, and spiritual dimensions. This comprehensive understanding can only be achieved through a collective and multidimensional effort.

### 1.1.2. Is artificial intelligence truly intelligent?

The term "artificial intelligence" is inaccurate and misleading because human intelligence goes far beyond mere calculation, encompassing ethical, creative, and spiritual dimensions that machines cannot replicate. This terminology reflects the prevailing technocratic paradigm, which tends to overestimate the capabilities of machines at the expense of human dignity.

Basically, AI "works by means of a logical chaining of algebraic operations" (*FcoG7*), thus limiting itself to realities that can be formalized in numerical terms. This method of calculation does not guarantee objectivity or neutrality.

While the latest AIs still rely on initial numerical processing, they are capable of generating and interpreting images, text, audio, and video in ways that emulate human comprehension and creation. By using deep neural network architectures, these systems strive to grasp context and underlying meanings, which goes beyond simple numerical calculations.[4]

The complexity of such AI neural networks makes transparency and verification of results very difficult, even for the programmers themselves. The introduction of quantum computers, "which will operate not with binary circuits (semiconductors or microchips) but according to the highly complex laws of quantum physics" (*FcoG7*), will increase this sophistication.

We have seen that the term "artificial intelligence" is misleading because those systems only partially succeed in mimicking or reproducing some human cognitive capabilities. "Strictly speaking, so-called generative artificial intelligence is not really «generative,»" because "it does not develop new analyses or concepts. [...] Rather than being «generative,» it is «reinforcing» in the sense that it rearranges existing content" (*FcoG7*). Nonetheless, recent developments are blurring the distinction between simple data repetition and original creation. It is true that AI has no consciousness nor is it capable of critical thinking, but the way it generates new text suggests it is not merely reproducing existing information (Mitchell, 2019).

The pursuit of truth requires the development of critical thinking and deep reflection, achievable only through contrasting opinions in a pluralistic context. However, the omnipresence of AI risks creating uniformity of thought, as it be-

---

4 The input data is represented numerically by converting images into matrices of pixels, texts into vectors, using natural language processing (NLP) techniques, and sounds into sequences of amplitudes. Cf. Goodfellow, Bengio, Courville, 2017.

comes the primary source of information and can make certain notions seem "un-objectionable, simply because of their constant repetition" (*FcoG7*). Already now, AIs "shape the world and engage consciences on the level of values" (Francis, 2020).

## 1.2. Today we need to live in truth

In the age of AI, we need to "live in truth"; which entails continuous discernment and responsibility. However, the current socioeconomic system discourages this reflection, as it is not interested in people thinking, but in people buying, thus prioritizing consumerism over critical thinking. Aldous Huxley and Neil Postman have compellingly reminded us of this (Postman, 2012; Huxley, 2017)[5] Meaningless distraction and insubstantial entertainment are shaping a dazzling yet superficial culture.

Many people are connected and "vaguely aware of the tragedies afflicting humanity, but they have no sense of involvement or compassion" (*JMP* 2016). Thus, they fall into relativism and trivial indifference, eroding empathy, solidarity, and the ability to contemplate creation.

### 1.2.1. Learning from the past to live in truth

In the first century, the satirical poet Decimus Junius Juvenal criticized the populism of Roman emperors, who distracted the populace with "bread and circuses"[6] so that they would not worry about controlling the government or other serious political and social issues, such as corruption and the loss of freedom. Instead of promoting truth, they encouraged individualistic conformity and numbing escapism.

In that context, the Church Fathers warned about the ambivalence of spectacles (such as theater and gladiator games), not only because of their immoral or violent content, but especially because they blurred the distinction between reality and fiction, endangering the criterion of truth (*ratio veritatis*).

Augustine of Hippo (354-430 AD), in his work "Confessions," describes how Roman authorities used the violence and superficial entertainment of public spectacles (gladiatorial games, theater, etc.) to anesthetize the public's social conscience, alienating them from truth, inducing lethargy, and desensitize them to their moral and social responsibilities.

---

5  Huxley feared a trivial culture, where everyone would be docile consumption machines and there would be no need to ban books, because no one would want to read them.

6  «Iam pridem, ex quo suffragia nulli uendimus, effudit curas; nam qui dabat olim imperium, fasces, legiones, omnia, nunc se continet atque duas tantum res anxius optat, panem et circenses." Iunii Iuvenalis, 2004, 77-81; Cf. Lomas, Cornell, 2003.

"The whole place kindled with that savage pastime [...]. For so soon as he saw that blood, he therewith drunk down savageness; nor turned away, but fixed his eye, drinking in frenzy, unawares, and was delighted with that guilty fight, and intoxicated with the bloody pastime. Nor was he now the man he came, but one of the throng he came unto [...]. He beheld, shouted, kindled, carried thence with him the madness" (Agustinus Hipponensis, 2020, p. 118).[7]

Driven by irresponsible curiosity,[8] those attending these spectacles experienced intense emotions, but were not moved to review their lifestyle or to fight injustice. As a result, they became mere spectators or actors in a pseudo-reality lacking ontological consistency, abandoning that "living in the truth" that is inherent to the children of God (Lugaresi, 2011).[9]

"Why is it, that man desires to be made sad, beholding doleful and tragical things, which yet himself would no means suffer? yet he desires as a spectator to feel sorrow at them, and this very sorrow is his pleasure. What is this but a miserable madness? [...] But what sort of compassion is this for feigned and scenical passions? for the auditor is not called on to relieve, but only to grieve: and he applauds the actor of these fictions the more, the more he grieves" (Agustinus Hipponensis, 2020, 41).

Tertullian (155-240) asserts that spectacles are incompatible with the Christian faith because they distort the perception of reality and contradict the "*ratio veritatis*" of creation (TERTULLIANUS, 1839, 6). By favoring fiction over reality, spectators do not feel responsible, but only excited and curious, while manifesting strong emotions (love, hate) that lack any real bases.[10]

---

7  Augustin "admits elsewhere in his writings that he had once entertained a passion for spectacles." Fagan, 2011, 1.

8  "Curiosity is characterized by a specific way of *not tarrying* alongside what is closest. Consequently, it does not seek the leisure of tarrying observantly, but rather seeks restlessness and the excitement of continual novelty and changing encounters. In not tarrying curiosity is concerned with the constant possibility of distraction." Heidegger Martin, 2005, 195.

9  Il motivo di contraddire «la *ratio veritatis* della creazione perché presentano una realtà fittizia» è quello fondamentale. LUGARESI, 2008, 57.

10  "Quid enim suum consecuturi sunt, qui illic agunt, qui sui non sunt? nisi forte hoc solum, per quod sui non sunt: de aliena infelicitate contristantur, de aliena felicitate laetantur. quicquid optant, quicquid abominantur, extraneum ab iis est; ita et amor apud illos otiosus et odium iniustum." Tertullianus, 1839, XVI, 5.

Lactantius (c. 250-325 AD) criticizes these spectacles because they promote a fictitious and deceptive world that corrupts the spectators[11] and diverts them from the "living in truth" which should characterize Christians.[12] John Chrysostom (347-407 AD) also states that circuses and theatrical spectacles (Chrysostom, 2023, 263–270; Blake, 2001, 427–434) are contrary to Christian morals and faith.

### 1.2.2. The slow and arduous search for truth

Human formation and growth require silence, discernment, and interiorization. Plato (c.428-c.347 BC) stated that understanding the truth demands many years of silent searching and intellectual and moral preparation, with even more time needed to learn how to effectively communicate it to others (Plato, 2009, VII, 539e–540a).[13]

In a hyperconnected world, saturated with technological and consumerist distractions, we must cultivate the ability "to enjoy the value of silence and contemplation" and train ourselves "in understanding one's experiences and to listen to one's conscience."[14] This approach will enable us to live wisely, think deeply, and love generously (*LS* 47), laying the foundations for serene, affectionate, and meaningful encounters.

Emotions, intense and ephemeral, must yield to feelings, which "are always an expression of a personal and reflective interpretation of the subject."[15] Max Scheler states that emotions are superficial, instinctive, and momentary reactions to specific stimuli. In contrast, feelings are part of the spiritual core of the subject and are stable, deep, and lasting. Feelings help individuals shape their identity and orient themselves towards high values such as love, compassion, and solidarity (Cf. Scheler, 2013, 2016). They are not opposed to rationality, because they are accompanied by value judgments that allow them to guide behavior in an ethical and conscious way (Cf. Battaglia, 2011, 18).[16]

---

11  "Spectacula haec publica [...] quoniam maxima sunt irritamenta vitiorum, et ad corrumpendos animos potentissime valent, tollenda sunt nobis. [...] Circensium quoque ludorum ratio quid aliud habet, nisi levitatem, vanitatem, insaniam? Tanto namque impetu concitantur animi in furorem, quanto illic impetu curritur." Lactantius, 2009, V-VI, liber VI, cap. 20, n. 2 y 6.

12  "Si quis igitur spectaculis interest, ad quae religionis gratia convenitur, discessit a Dei cultu." Lactantius, 2009, VI, cap. 20, n. 6.

13  Plato used to say: "seven years of silent inquiry are needful for a man to learn the truth, but fourteen in order to learn how to make it known to his fellow men." Sen, 1967.

14  *Young People, the Faith and Vocational Discernment*, 2016, 60–61, c. III, § 4.

15  "Sono sempre l'espressione di un'interpretazione personale e riflessiva del soggetto." Bissi, 2017, 105.

16  "Si deve a Max Scheler il merito di aver dato consistenza teoretica alla connessione intrinseca, intenzionale, tra sentimento e valore: il valore è l'oggetto specifico del sentimento". *Ibid.*

## 2. WISDOM AND ARTIFICIAL INTELLIGENCE

"For this invention will produce forgetfulness in the minds of those who learn to use it, because they will not practice their memory. Their trust in writing, produced by external characters which are no part of themselves, will discourage the use of their own memory within them. You have invented an elixir not of memory, but of reminding; and you offer your pupils the appearance of wisdom, not true wisdom, for they will read many things without instruction and will therefore seem to know many things, when they are for the most part ignorant and hard to get along with, since they are not wise, but only appear wise" (Cf. Plato, 2011, 2014, 126).

These remarks about writing, which Plato attributes to Socrates (469-399 BC), closely resemble contemporary concerns about artificial intelligence (AI). This suggests that, at an anthropological level, the ethical challenges of communication have fundamentally remained the same over the centuries, even though the technologies used have changed and continue to evolve.

Socrates worried that writing would make us more ignorant, superficial, pretentious, and dependent. Similarly, there is concern today that AI might undermine our internal cognitive abilities, leading us to more externalized and superficial thinking. Dependence on AI may jeopardize the development of critical thinking, cognitive skills, and personal autonomy (cf. *JMP* 2024, 7). Rather than striving to discern the truth and make thoughtful decisions, we might be tempted to accept a shallow understanding, conveniently provided by quick, pre-packaged answers from external sources. We might even abdicate our responsibility and let those automated systems to make significant decisions on our behalf without our direct intervention.

### 2.1. Appearance of wisdom vs. true wisdom

AI and other Information and Communication Technologies (ICT) offer vast possibilities, but they alone cannot lead us to wisdom and authentic communication. Indeed, "it is not technology which determines whether or not communication is authentic, but rather the human heart and our capacity to use wisely the means at our disposal" (*JCS* 2016).

In our technological world, we can confuse knowledge with problem-solving; quick connection with secure understanding; authentic relationships with mere contacts; information exchange with friendship; goodness with profit; novelty with beauty; and subjective experience with truth (cf. *JCS* 2009 & 2024).

Socrates argued that writing cannot lead us to wisdom, for it lacks a defined interlocutor who can respond to possible objections. Without debate or dialogue, readers may be left with superficial knowledge. Indeed, when relational dimensions are overlooked, everything becomes an object to be known and dominated. Even the uniqueness of the human person is reduced to mere data.

### 2.1.1. AI lacks the wisdom to discern and make thoughtful decisions

Human beings make decisions in a very different way from machines. "The machine makes a technical choice among several possibilities based either on well-defined criteria or on statistical inferences. Human beings, however, not only choose, but in their hearts are capable of deciding" (*FcoG7*).

Machines and AI algorithms make technical decisions based on data, pre-defined rules, and statistical models. They can process information with precision and speed, following well-defined criteria and objectives, but they lack the ability to grasp the full human context and the intrinsic morality of situations. Their statistical inferences are technical and objective, based on patterns and probabilities derived from large data sets, but they lack the ethical and emotional dimension that human beings inherently provide.

Humans make decisions by considering much more than mere technical criteria. Guided by their own moral conscience, they incorporate in their discernment subjective factors such as empathy, feelings, and intuitions, as well as ethical principles and value judgments. Therefore, what is technically correct does not always coincide with what is morally just in human decision-making.

Machines are not suited to make prudent and fair decisions in complex and dynamic contexts, such as in medicine, justice, education, and politics. These areas require wisdom and common sense for practical evaluation and moral judgment. Greek philosophy refers to this capability as "*phronesis*" (practical wisdom) which involves applying knowledge ethically and effectively, a capacity that surpasses theoretical knowledge (*episteme*) and technical skill (*techne*). In Aristotelian ethics, *phronesis* is a virtue that enables individuals to discern what is good and beneficial in specific situations through experience and moral judgment (Aristoteles, 2022).[17]

> "Faced with the marvels of machines, which seem to know how to choose independently, we should be very clear that decision-making [...]

---

17  Aristóteles, 2022; cf. Gadamer, 2014. Álvaro Vallejo criticizes Gadamer›s interpretation of *Phrónesis* and *praxis*, arguing that the way Gadamer describes the unity of theory and praxis is not found in Aristotle: Vallejo Campos, 2004, 465-485; cf. Blanco Carrero, 2018, 93-116.

must always be left to the human person. [...] We need to ensure and safe-guard a space for proper human control over the choices made by artificial intelligence programs: human dignity itself depends on it." (*FcoG7*).

Therefore, humans must retain a central role in making effective and ethical decisions, using machines and artificial intelligence as complementary tools rather than replacements or substitutes.

### 2.1.2. Confusing the true with the feasible

The omnipresence of technology fosters a technicist mentality that equates truth with what is feasible (Benedict XVI, 2009, 641-709). This perspective promotes ruthless competitiveness to achieve predetermined goals, which excludes gratui-tousness, erodes the sense of limits, and undermines the ability to accept failure.

> "Human beings are, by definition, mortal; by proposing to overcome every limit through technology, in an obsessive desire to control everything, we risk losing control over ourselves; in the quest for an absolute freedom, we risk falling into the spiral of a 'technological dictatorship'" (*JMP* 2024, 4).

"In this type of culture, the conscience is simply invited to take note of tech-nological possibilities." (*CV* 75). Pope Francis contradicts this mentality by warning that AI and other technologies are not ethically neutral (*LS* 114). The challenges they pose "are technical, but also anthropological, educational, social and political," as they "have to do with the deeper understanding of the meaning of human life, the construction of knowledge, and the capacity of the mind to attain truth" (*JMP* 2024, 2-3).

The vast possibilities offered by AI can lead many people to rely on it as their sole reference point, potentially eliminating diversity and stifling the devel-opment of critical thinking. The overabundance of information and perceived reli-ability of data, combined with a lack of transparency, can lead us to blindly accept AI's outputs without critical analysis, thus making us more passive and dependent, hindering our ability to distinguish truth from falsehood.[18] Furthermore, AI systems are trained with vast amounts of data that often contain biases and prejudices, which can be amplified and perpetuated by the AI without scrutiny.

---

18 Broussard asserts that excessive reliance on technology can lead to a decline in critical thinking. "Technochauvinism is the belief that tech is always the solution", BROUSSARD, 2019, 111.

## 2.2. The wisdom of the heart

The wisdom of the heart enables us to confront and interpret "the newness of our time and rediscover the path to a fully human communication" (*JCS* 2024). It is a gift of the Holy Spirit that helps us find meaning amidst the vast array of data that technology bombards us with.[19] This wisdom "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" (*JCS* 2024).

### 2.2.1. "It is not many words that real wisdom proves"

"Artificial intelligence systems can help to overcome ignorance and facilitate the exchange of information between different peoples and generations" (*JCS* 2024), but they alone cannot provide meaning to the data they provide.

"It is not many words that real wisdom proves,"[20] Thales of Miletus (7th-6th century BC) observed. Likewise, Seneca reacted ironically to the countless sentences proposed by Lucilius: "Do I need to know all that?"[21]

The constant influx of vast amounts of information complicates its elaboration, interpretation, and organization, making thoughtful assimilation difficult. We can inform ourselves without communicating, receive many data without structuring our thought. An overload of information can lead to confusion rather than enhance our understanding; and not by talking much we communicate more.

### 2.2.2. "All I know is that I know nothing"

AI can foster in us "a Promethean presumption of self-sufficiency" and an obsessive desire to control everything, leading to a loss of our "sense of limit" (*JMP* 2024, 4) and distorting our self-knowledge. To counteract this, individuals must learn to value themselves in a critical and realistic manner, acknowledging their weaknesses and the possibility of failure (John Paul II, 1996, 377–486).

The inscription "Know thyself" was inscribed at the temple of Apollo at Delphi. Having that in mind and acknowledging his own limitations, Socrates used to repeat, "All I know is that I know nothing." He recognized that self-knowledge is crucial for wisdom and a virtuous life. Consequently, rather than imposing predetermined teachings, he used the dialectical method of maieutics, allowing others to

---

19  On the challenge of finding the meaning of life in the technological age: Kim Tae, Scheller-Wolf, 2019, 319–337.

20  Quoted in Banvard, 1855, 379.

21  *Haec sciam? Et quid ignorem?* SENECA, 1809, 362.

"give birth" to the truth within themselves and autonomously formulate their own conclusions and meanings.

Facing the temptation towards domination and omnipotence brought by new technologies, we should adopt a more relational paradigm, recognizing and accepting that we are limited creatures, inherently dependent and naturally inclined towards collaboration.

## 3. Truth and wisdom in the Franciscan Tradition

Western rationalism, particularly from René Descartes (1596-1650) onwards, asserts that truth can be reached through reason and logical thought. Descartes employed methodical doubt to arrive at universal, objective truths, "clear and distinct," grounded in logical and mathematical principles, while discarding all other beliefs. Science focuses solely on certain and true knowledge, beginning with indubitable principles and using reason to deduce further truths.[22]

In line with this perspective, the prevailing technocratic paradigm favors analysis, objectification, and dissection over appreciating the unique mystery of everyone, embracing diversity, and contemplating nature. Technology "linked to business interests, is presented as the only way of solving these problems" (*LS* 20).

In contrast, the Franciscans differentiate between science (*scientia*) and wisdom (*sapientia*), following the Augustinian tradition (Martínez Fresneda, 2020). Saint Augustine posits that science is concerned with rational understanding of the physical, temporal world, while wisdom seeks to know and love God and eternal truths.[23] Additionally, wisdom helps us know ourselves and guides us towards a virtuous life and salvation, something that can only be achieved through faith and revelation.

Duns Scotus "highlighted the limits of reason in the knowledge of revealed truths and the necessity of the latter to achieve the ultimate end."[24] Bonaventure similarly distinguished between science, which focuses on rational and philosophical knowledge of temporal matters, and wisdom, which seeks a higher knowledge, involving not only reasoning but also contemplation and union with God. Science, by itself, is limited as it offers knowledge about the natural world without uncover-

---

22 "Les chose que nous concevons très clairement et très distinctement sont toutes vraies." Descartes, 2013, 36.

23 "Distat tamen ab aeternorum contemplatione actio qua bene utimur temporalibus rebus, et illa sapientiae, haec scientiae deputatur." Augustinus, 1968 (*PL* XLII).

24 "Contra rationalismi placita is animadvertit rationem et cogitationem coarctari et terminari limitibus in cognoscendis veritatibus divinitus revelatis, hasque prorsus ideo necessarias esse monet, ut homo ultimum finem, ad quem procreatus est, assequatur." Paul VI, 1966, 609-614.

ing its meaning and ultimate purpose. Therefore, it must be illuminated and guided by wisdom towards the ultimate good, which is God.

## 3.1. Truth as mystical experience and divine gift

Wisdom and truth are divine gifts because only God can grant us the grace to know and experience Him inwardly. "If any of you lacks wisdom, he should ask God [...] and he will be given it."[25] Francis of Assisi prayed: "Enlighten the darkness of my heart and give me [...] sense and knowledge."[26] By asking for the illumination of the heart, he emphasizeg that he sought not only rational knowledge but vital knowledge, with his whole being, for only then "may we make our way to You, Most High" (*PrCr* 40).

Bonaventure invites us to be contemplatives, capable of discovering, hearing, and savoring (Bonaventure, 1891b) the beauty of the Beloved through spiritual senses.[27] This affective, multisensory dimension of beauty leads to the "fruition of the Supreme Good," to "feeling" it with our whole being, thus transcending the cold subject-object knowledge.

Through contemplation, the soul comes to "taste" God, His goodness, and beauty; an experience that involves love and devotion. Truth is not merely intellectual; it is primarily the fruit of mystical experience. We need to cultivate within ourselves a "heart which sees" (Benedict XVI, 2005, 217–252) and "listens" (1Kings 3:9).

Reason and intelligence are at the service of love, since God is "formally love and formally charity,"[28] and it is only through love and charity that we can achieve complete happiness.[29] The true goal is to love God and live virtuously, which also requires our intellectual capacity, as no one can love what they do not know.

Duns Scotus exalts "action, influence, practice and love rather than pure speculation."[30] True knowledge is more practical than theoretical.[31] The truth con-

---

25  James 1:5. We have not received "the Spirit that is from God, so that we may understand the things freely given us by God." 1Cor 2,12.

26  Francis of Assisi, 2001c, p. 40; "Inwardly cleansed, interiorly enlightened and inflamed by the fire of the Holy Spirit, may we be able to follow in the footprints of your beloved son." Francis of Assisi, 2001b, p. 51.

27  Bonaventure, 1891a, V 6,6. That beauty is not merely aesthetic, but is filled with truth, goodness, and divine love. Therefore, it transcends human understanding and can only be perceived through spiritual senses.

28  Duns Scotus, 1950, V, 221–222 (I, d.17, n.173)..

29  "Eternal life is simply the desire as well as the will to love, blessed and perfect." Duns Scotus, 1891–1895, XXIV, 630a (IV, d. 49, q. 2, n. 210); Benedict XVI, 2008b.

30  Duns Scotus, 1891–1895, XXIV, 630a (IV, d. 49, q. 2, n. 21); cf. *Scot2008.*

31  Cf. Duns Scotus, 1950 (prol., n. 314).

templated is inherently linked to practice, as "love is truly praxis";[32] therefore, speculation is at the service of a virtuous life governed by charity.[33]

### 3.2. Unity of faith-reason: truth is lived through love

Love and knowledge are intimately related. Love is a form of knowledge that leads us to union with God through affective and aesthetic experience. As Benedict XVI states: "Intelligence and love are not in separate compartments: *love is rich in intelligence and intelligence is full of love*" (*CV* 30). It is not enough to understand well; it is necessary to feel well, to experience the truth in a direct and affective way, uniting soul and body, mind and heart.

John Duns Scotus, as "the principal standard-bearer of the Franciscan School," "holds virtue of greater value than learning."[34] It is not enough to intellectually grasp the truth; we must love it, live it, and approach it in a practical way. "Loving the truth has as its fundamental purpose 'to live in truth'" (Lázaro Pulido, 2013, 351). Therefore, "knowledge is valuable to the extent that it is applied in praxis" (*Scot2008*). This is primarily about the Truth with a capital letter, Christ incarnate, the model of humanity. Living in the truth is living in Christ, establishing a close relationship with Him, and embodying his same feelings (Phil 2:5).

The Augustinian tradition holds that both faith (revelation) and reason are essential to reaching the truth. "For St Augustine the '*intellectus*', the seeing with reason and the heart, is the ultimate category of knowledge" (Benedict XVI, 2010, 340–345). Bonaventure upholds this Augustinian view but also draws inspiration from Pseudo-Dionysius, who states:

> "In the ascent towards God one can reach a point in which reason no longer sees. But in the night of the intellect love still sees it sees what is inaccessible to reason. Love goes beyond reason, it sees further, it enters more profoundly into God's mystery."[35]

Inspired by this 5th-century theologian, Bonaventure extends Saint Augustine's assertion by claiming that where reason ceases to see, love continues to see. This aligns with the great mystical tradition. Bonaventure's position "is neither an-

---

32  Est ostensum dilectionem esse vere praxim» *Alma parens* 14; cf. Duns Scotus, 1950, I, 200 (prol., pars 5, q. 1–2).

33  Duns Scotus, 1950 (prol., n. 222). "Cum ibidem inter scire et bene vivere illi hoc praepolleat. Quia autem affirmat supereminentem scientiae caritatem." *Alma parens* 9.

34  *Alma parens* 8–9.

35  Pseudo-Dionysius, quoted in Benedict XVI, 2010.

ti-intellectual nor anti-rational: it implies the process of reason but transcends it in the love of the Crucified Christ" (Benedict XVI, 2010). Hence his words:

> "If you ask how such things [the ascent to God] can occur, seek the answer in God's grace, not in doctrine; in the longing of the will, not in the understanding; in the sighs of prayer, not in research; seek the bridegroom not the teacher; God and not man; darkness not daylight; and look not to the light but rather to the raging fire that carries the soul to God with intense fervor and glowing love. The fire is God."[36]

For Bonaventure, wisdom is primarily an affective experience rather than a purely rational one. It involves a deep and joyful perception of divine truth that transcends intellectual comprehension. Poverty and humility are essential to receive this evangelical truth and live it authentically.

## 3.3. Living in truth leads to fraternal unity

In the Franciscan tradition, truth is holistic and relational. It is not reduced to mere conformity with facts or data; it integrates knowledge with love, humility, contemplation, and action. As Benedict XVI states, truth "is *lógos* which creates *diá-logos*, and hence communication and communion."[37] Truth, therefore, is more than an intellectual concept; it is life and fraternal relationship. Ubertino of Casale uses the metaphor of "the tree of life" to indicate that Franciscan saints live and manifest the divine truth (Ubertino da Casale, 2007).

Fraternal charity and inner senses enable us to understand and live the truth. It is only through love that we can fully attain knowledge. Bonaventure asserts that love is the key to both knowledge and union with God. This idea was previously explored by the monastic tradition, which emphasized that the "*sensus amoris*" is essential for achieving wisdom. In line with this tradition, William of Saint-Thierry (ca. 1075-1148) holds that reason alone is insufficient for grasping the profound truth of things. Pope Benedict, who wrote his thesis on Bonaventure,[38] explains William's thought with these words:

---

36 "Si autem quaeras, quomodo haec fiant, interroga gratiam, non doctrinam; desiderium, non intellectum; gemitum orationis, non studium lectionis; sponsum, non magistrum; Deum, non hominem: caliginem. non claritatem; non lucem, sed ignem totaliter inflammantem et in Deum excessivis unctionibus et ardentissimis affectionibus transferentem." *Itin.* VII, 6.

37 *CV* 4. "Charity is love received and given." *CV* 5.

38 "My postdoctoral work was about St. Bonaventure." Ratzinger, 2000.

Love "illuminates the mind and enables one to know God better and more profoundly and, in God, people and events. The knowledge that proceeds from the senses and the intelligence reduces but does not eliminate the distance between the subject and the object, between the 'I' and the 'you'. Love, on the other hand, gives rise to attraction and communion, to the point that transformation and assimilation take place between the subject who loves and the beloved object. This reciprocity of affection and liking subsequently permits a far deeper knowledge than that which is brought by reason alone. A famous saying of William expresses it: *'Amor ipse intellectus est.'* 'Love in itself is already the beginning of knowledge'. [...] Without a certain fondness one knows no one and nothing! And this applies first of all to the knowledge of God."[39]

We come to recognize each other as siblings when we experience and welcome the love of our common Father. This experience of grace and gratuitousness allows us to approach one another with humility, simplicity, fraternity, and gratitude, free from fear or prejudice, for "what a person is before God, that he is and no more" (Francis of Assisi, 2001a).

Living in the truth involves joyfully recognizing that we are all children of the same Father and, therefore, siblings. God's love ensures the dignity of all beings while highlighting the uniqueness of each one. We are worthy because we have been loved, called into existence by name, and integrated into a web of familial relationships. In this common home, "everything is connected" and nothing is superfluous or accessory.

## 3.4. God's truth and beauty are reflected in creation

The "technocratic paradigm" fosters a rigid rationalism that is disconnected from love and indifferent to both the cries of the earth and the poor. In its quest to control and dominate every aspect of life, it diminishes the sense of wonder and respect for nature.

"Science in its beginnings was due to men who were in love with the world. They perceived the beauty of the stars and the sea, of the winds and the mountains. Because they loved them their thoughts dwelt upon them, and they wished to understand them more intimately than a mere outward contemplation made possible. «The world,» said Heraclitus, «is an

39  William of St-Thierry, 1981, quoted in Benedict XVI, 2009.

ever-living fire, with measures kindling and measures going out.» Heraclitus and the other Ionian philosophers, from whom came the first impulse to scientific knowledge, felt the strange beauty of the world almost like a madness in the blood. [...] But step by step, as science has developed, the impulse of love which gave it birth has been increasingly thwarted, while the impulse of power, which was at first a mere cam-follower, has gradually usurped command" (Russell, 2009, 197).

Western rationalism and the technocratic paradigm have reduced nature to a mere object for observation and manipulation, losing sight of the deeper mystery of each being and the intricate web of relationships in which we are all connected.

In contrast, the Franciscan Tradition views nature as a revelation of God's truth and beauty. Understanding nature, analyzing it, and uncovering its internal structure are of little value if we do not also cultivate a sense of love for it. According to Bonaventure, a rational understanding of nature must be complemented by the symbolic interpretation. Only through contemplation can we grasp the inherent dignity and holistic beauty of the natural world. Everything has been created according to the divine model and, therefore, "each creature bears in itself a specifically Trinitarian structure."[40]

Sin has obscured our ability to immediately recognize the reflection of the Trinity in each creature (*LS* 239). We need to recover that "distinctive way of looking at things" (*LS* 111) that enables us to contemplate the world "from within" (*LS* 220) and to listen to the "paradoxical and silent" voice of the creatures,[41] which speak to us even though "their voice is not heard" (Ps 19:4). The whole of creation proclaims the glory of God, revealing His goodness, beauty, and love.

> "He who does not see the innumerable splendors of creatures, is blind; he who is not awakened by so many voices, is deaf; he who for all these wonders does not praise God, is dumb; he who from so many signs does not rise to the first principle, is foolish."[42]

---

40  *LS* 239. "Creatura mundi est quasi quidem liber, in quo relucet et repraesentatur el legitur Trinitas fabricatrix." Bonaventure, 1891a, II c. 12 (V 230a).

41  John Paul II, «Catechesis» (26.01.2000), n. 5, quoted in *LS* 85.

42  "Qui igitur tantis rerum creaturarum splendoribus non illustratur caecus est; qui tantis clamoribus non evigilat surdus est; qui ex omnibus his effectibus Deum non laudat mutus est; qui ex tantis indiciis primum principium non advertit stultus est. - Aperi igitur oculos, aures spirituales admove, labia tua solve et cor tuum appone, ut in omnibus creaturis Deum tuum videas, audias, laudes, diligas et colas, magnifices et honores, ne forte totus contra te orbis terrarum consurgat." *Itin* I, 15.

"All of creation, in the end, is conceived of to create the place of encounter between God and his creature, a place where the history of love between God and his creature can develop" (Benedict XVI, 2008a). The contemplation of the truth of creation leads to establishing loving relationships with God and with all living beings in the common home. This is the best way to live the divine truth that all beings treasure.

## CONCLUSION

The Franciscan tradition holds that truth and wisdom are always linked to "living relationships" (*JCS* 2024), characterized by mercy, dialogue, and diversity. In this perspective, study and research become expressions of love. This was also the experience of great philosophers of antiquity, who harmonized mind and heart, knowledge and virtuous living.[43]

From the Franciscan perspective, science must go hand in hand with loving contemplation, for love is the supreme form of knowledge and the pathway to wisdom. Rather than focusing solely on intellectual understanding, Franciscans prioritize practical wisdom; that is, a deep and experiential understanding of God, ourselves, and nature. For them, knowledge is not an end in itself but a means to grow in love for God and neighbor.

True wisdom ("sapere," to savor) is what gives "flavor" to life. Without it, "life becomes bland" (*JCS* 2024) and we fail to perceive and appreciate that "everything is interconnected" (*LS* 70). It is not merely an analytical, rational, and instrumental knowledge, but a way of being and living in fraternal reciprocity. Seneca expressed this by saying: "one must live for others if one wants to have an authentic life; one must have an authentic life to be able to live for others."[44] In this perspective, knowledge is synonymous with recognition, openness to mystery, growth in wisdom and love.

In contrast to this holistic and relational vision, the current technocratic paradigm tends to reduce truth to what is useful, efficient, and quantifiable, ignoring the ethical, spiritual, and human dimensions. AI exemplifies this paradigm, offering "exciting possibilities" for expanding our knowledge while also posing "grave risks" (*JMP* 2024, 1). For instance, it "might limit our worldview to realities expressible in numbers [...] excluding the contribution of other forms of truth and imposing uniform anthropological, socio-economic and cultural models" (*FcoG7*).

Despite the risks, the Pope invites us to engage with and humanize AI,

---

43 "Greek ethics, in fact, integrates practical wisdom with vulnerability and compassion." Nussbaum, 2001.

44 «Alteri vivas oportet, si vis tibi vivere.» Seneca, 1989, 228.

avoiding "catastrophic predictions" (*JCS* 2024). The example of writing can serve as a reassuring parallel. Indeed, despite Socrates' concerns, writing has become an essential technology, significantly advancing knowledge, preserving culture, and enhancing communication, AI can similarly be integrated in a way that enhances rather than diminishes our capabilities.

We must open ourselves to the critical use of AI, integrating it appropriately so that it positively enriches our lives and enhances our internal skills rather than replacing them. Specifically, AI can facilitate access to information and handle repetitive tasks, freeing us to focus more on activities requiring critical thinking, creativity, and judgment. Ultimately, it is up to us to decide whether we "become fodder for algorithms" (*JCS* 2024) or use them to grow in wisdom.

**Bibliography:**

Paul VI. (1966, 14 July). Apostolic Letter. Alma parens. *AAS, 58*, 609–614.

John Paul II. (1996, 25 March). Vita consecrate. Post-synodal apostolic exhortation. *AAS, 88*, 377–486.

Ratzinger, J. A. (2000, 13 Nov.). *Self-Presentation of Card. Joseph Ratzinger as member of the Pontifical Academy of Sciences*. Retrieved from: https://www.vatican.va/content/benedict-xvi/en/biography/documents/hf_ben-xvi_bio_20050419_self-presentation.html

Benedict XVI. (2005, 25 Dec.). Deus caritas est. Encyclical letter. *AAS, 98*, 217–252.

Benedict XVI. (2008a, 6 Oct.). Address at the opening of the 12th Ordinary General Assembly of the Synod of Bishops. *Ecclesia,* 3436, 26.

Benedict XVI. (2008b, 20 Oct.). *Apostolic letter on the 7th centenary of the death of blessed John Duns Scotus*. Retrieved from: https://www.vatican.va/content/benedict-xvi/en/ apost_ letters/documents/hf_ben-xvi_apl_20081028_duns-scoto.html

Benedicto XVI. (2009, 29 June). Caritas in veritate. Encyclical letter. *AAS*, 101, 641–709.

Benedict XVI. (2009, 2 Dec.). General audience. *Osservatore Romano, 1*.

Benedict XVI. (2010, 17 March). General audience. *Insegnamenti di Benedetto XVI*, *6* (1), 340–345.

Francis. (2013, 24 Nov.). Evangelii gaudium. Apostolic exhortation. *AAS*, *105*, 1019–1137.

Francis. (2015, 24 May). Laudato si'. Encyclical letter. *AAS*, *107*, 847–945.

Francis (2020, 28 Feb.). *Address to participants in the general assembly of the Pontifical academy for life*. Retrieved from: https://www.vatican.va/content/francesco/en/speeches/2020/february/ documents/papa-francesco_20200228_accademia-perlavita.html.

Francis (2024a, 1 Jan.). Message for the 57th World Day of Peace. *Osservatore Romano*, *286*, 3.

Francis. (2024b, 24 Jan.). Message for the 58th World Day of Social Communications. *Osservatore Romano*, 19, 8.

Francis. (2024c, 14 June). *Address at the G7 session on Artificial Intelligence*. Retrieved from: https://www.vatican.va/content/francesco/en/speeches/2024/june/documents/20240614-g7-intelligenza-artificiale.html

Agustinus Hipponensis. (2020). *Las confesiones*. Madrid: Palabra.

Agustinus Hipponensis. (1968). *De Trinitate* (*PL* XLII). Turnholti: Brepols.

Aristoteles. (2022). *Ética a Nicómaco*. Barcelona: RBA.

Aristotle. (2011). *Nicomachean ethics*. Chicago: Chicago UP.

Armstrong, R. J., Hellmann, W. J. A., Short, W. J. (Eds.). (2001). *Francis of Assisi: Early documents* (3 vol.). New York: New City Press .

Atleson, M. (2023, 20 March). *Chatbots, deepfakes, and voice clones: AI deception for sale*. Retrieved from: https://www.ftc.gov/business-guidance/blog/2023/03/chatbots-deepfakes-voice-clones-ai-deception-sale

Banvard, J. (1855). *Wisdom, wit, and whims of distinguished ancient philosophers.* New York: Sheldon, Lamport & Blakeman. (Reprint: HardPress, 2020).

Battaglia, V. (2011). *Sentimenti e bellezza del Signore Gesù: Cristologia e contemplazione 3*. Bologna: EDB.

Bissi, A. (2017). Discernimento e corso della vita. *CredereOggi*, *37* (5), 99–111.

Blake, L. (2001). John Chrysostom on the Seductions of the Theater. *Studia Patristica*, *37*, 427–434.

Blanco Carrero, E. E. (2018). El concepto de ‚phrónesis': desde Aristóteles hasta Francis de Suárez. *Mutatis Mutandis*, *10*, 93–116.

Broussard, M. 2019. *Artificial unintelligence: how computers misunderstand the world*. Cambridge: MIT Press.

Bonaventure. (1891a). *Breviloquium*. In: Bonaventure, *Opera omnia* (V). Quaracchi: Typ. Collegii S. Bonaventurae

Bonaventure. (1891b*). Itinerarium mentis in Deum*. In: Bonaventure, *Opera omnia* (V). Quaracchi: Typ. Collegii S. Bonaventurae.

Bonaventure. (1882–1902). *Opera omnia* (10 vols.). Quaracchi: Typ. Collegii S. Bonaventurae.

Carbajo-Núñez, M. (2024a). Educación e inteligencia artificial. El papel de la familia. *Estudios Franciscanos*, *125*(475).

Carbajo-Núñez, M. (2024b). Inteligencia artificial y humanismo de fraternidad. *Estudios Franciscanos*, *125* (475).

Chrysostom, J. (2023). Homilía contra los juegos circenses y el teatro. *PG*, *56*. [En español: Salmanticensis, 70–1, 39–68].

Duns Scotus, J. (1950). *Ordinatio*. In: J. Duns Scotus, *Opera Omnia, studio et cura Commissioni Scotisticae ad fidem codicum edita* (XXIV: II–VI). Vatican City: LEV.

Duns Scotus, J. (1891–1895). *Reportatio Parisiensis*. In: J. Duns Scotus, *Opera omnia* (I–IV*)*. París: Vivès L.

Descartes, R. (2013). *Discours de la méthode*. Cambridge: Cambridge UP.

Descartes, R. (2017). *Discurso del método y Meditaciones metafísicas*. Madrid: Tecnos.

Fagan, G. G. (2011). *The Lure of the Arena: Social Psychology and the Crowd at the Roman Games*. New York: Cambridge UP.

Francis of Assisi. (2001a). Admonitions. In: R. J. Armstrong, W. J. A Hellmann, W. J. Short (Eds.), *Francis of Assisi: Early documents* (128–137). New York: New City Press.

Francis of Assisi. (2001b). A Letter to the entire Order. In: R. J. Armstrong, W. J. A. Hellmann, W. J. Short (Eds.), *Francis of Assisi: Early documents* (116–121). New York: New City Press.

Francis of Assisi.(2001c). The prayer before the Crucifix (*PrCr*), I. In: R. J. Armstrong, W. J. A Hellmann, W. J. Short (Eds.), *Francis of Assisi: Early documents* (40–41). New York: New City Press.

Gadamer, H.-G. (2014). *Truth and method, Bloomsbury Academic*. London.

Goodfellow, I. J., Bengio, Y., Courville, A. (2017). *Deep Learning*. MIT press, Cambridge (MA).

Heidegger, M. (1962). *Being and time*. London: SCM.

Heidegger, M. (2005). *Ser y tiempo*. Santiago de Chile: Editorial Universitaria.

Huxley, A. (2014). *Brave new world*. Massachusetts: Ipswich.

Huxley, A. (2017). *Un mundo feliz*. Barcelona: Delbolsillo.

Iunii Iuvenalis, D. (2004). *Satura X* (P. Campana, Ed.). Firenze: Mondadori.

Kim Tae, W., Scheller-Wolf, A. (2019). Technological unemployment, meaning in life, purpose of business, and the future of stakeholders. in *Journal of Business Ethics*, 160. 319–337. https://doi.org/10.1007/s10551-019-04205-9

Lactantius Lucius, C.F. (2009). *Divinae Institutiones*, V–VI. Monachii: Saur.

Laertius Diogenes et alii, 2005). *Vite e dottrine dei più celebri filosofi*. Milano: Bompiani.

Lázaro Pulido, M. (2013). El amor a la verdad en la escuela franciscana (siglo XIII). *Pensamiento*, *69* (259), 351–367.

Lomas, K., Cornell, T. (eds.). (2003). *Bread and circuses: Euergetism and municipal patronage in Roman Italy*. London: Routledge.

Lugaresi, L. (2011, 16 Feb.). I padri della Chiesa fra teatro e Internet. *Osservatore Romano* , 4.

Lugaresi, L. (2008). *Il teatro di Dio. Il problema degli spettacoli nel cristianesimo antico (II–IV secolo)*. Brescia: Morcelliana.

Lynch, J. (2012). *The Scent of Lemons: Technology and relationships in the age of Facebook*. London: Darton Longman & Todd.

Martínez Fresneda, F. (ed.). (2020). *Saber y sabor de Dios en Cristo. Pensamiento Franciscano.* Murcia: Espigas.

Migne, J. P. (1857–1866). *Patrologia graeca*. Paris: Garnier.

Mitchell, M. (2019). *Artificial intelligence: A guide for thinking humans*. London: Penguin.

Nussbaum, M. C. (2001). *The fragility of goodness: Luck and ethics in Greek tragedy and philosophy.* Cambridge: Cambridge UP.

Plato. (2014). *Fedro*, Madrid: Gredos.

Plato. ( 2019). *La República*. Madrid: Alianza.

Plato. (2011). *Phaedrus*. Cambridge: Cambridge UP.

Plato. (2009). *The republic*. Waiheke Island: Floating Press.

Postman, N. ( 2006). *Amusing ourselves to death: public discourse in the age of show business.* New York: Penguin.

Postman, N. (2012). *Divertirse hasta morir: el discurso público en la era del "show business"*. Barcelona: Tempestad..

Russell, B. (1975). *La perspectiva científica*. Barcelona: Ariel.

Russell, B . (2017). *The Scientific Outlook*, London: Taylor and Francis.

Russell, B. (2009). *The scientific outlook*. London: Routledge.

Sadeghi, M. et al. (2024, 1 July). *Tracking AI-enabled Misinformation*. NewsGuard. Retrieved from: https://www.newsguardtech.com/special-reports/ai-tracking-center/

Scheler, M. (2013). *Der Formalismus in der Ethik und die materiale Wertethik*, eBook. Salzwasser: Paderborn.

Scheler, M. (2016). *Wesen und Formen der Sympathie*. Hamburg: Meiner.

Sen, N. B. (ed.) (1967). *Wit and Wisdom of Socrates, Plato, Aristotle...* New Delhi: New Book Society of India.

Seneca, L. A. (1989). Epistulae morales ad Lucilium. In: L. A Seneca, *Lettere a Lucilio* (I, 228). Milano: Garzanti.

Seneca, L. A. (1809). *Ad Lucilium Epistolae Morales*. Strasburg.

Young People, the Faith and Vocational Discernment. (2016). *XV Ordinary General Assembly of the Synod of Bishops*. Vatican City: LEV.

Tertullianus, Q. S. F. (1839). *De spectaculis*. Lipsiae.

Ubertino da Casale. (2007). *Árbol de la vida crucificada*. Murcia: Espigas.

William of St-Thierry. (1981). *De natura et dignitate amoris*. Kalamazoo, Mich: Cistercian Pub.

William of St-Thierry. (2023). *Naturaleza y dignidad del amor = De natura et dignitate amoris*. Salamanca: Sígueme

Vallejo Campos, Á. (2004). El concepto aristotélico de phrónesis y la hermenéutica de Gadamer. In: J. J. Acero Fernández (ed.), *El legado de Gadamer*. Granada: Universidad de Granada.

Verma, P. (2023, 17 Dec.). The rise of AI fake news is creating a 'misinformation superspreader'. *The Whashington Post*. (Retrieved from: https://www.washingtonpost.com/technology/2023/12/17/ai-fake-news-misinformation/)

XV Ordinary General Assembly of the Synod of Bishops (2016), *Preparatory document: Young People, the Faith and Vocational Discernment,* LEV, Vatican City.

# ARTIFICIAL INTELLIGENCE, TRUTH AND WISDOM: A FRANCISCAN PERSPECTIVE

## SUMMARY

This article delves into how to live in truth and attain wisdom in the age of Artificial Intelligence (AI), using the Franciscan Tradition as a guide and reference. While AI can help expand our knowledge, it also blurs the line between truth and falsehood (1st part). The second part, drawing on Socrates' reflections on writing, explores the evolving concept of wisdom in the context of AI. The third part examines how the Franciscan Tradition has approached truth and wisdom. It is concluded that the Franciscan holistic and relational perspective can guide the development of AI towards creating a more humane and fraternal world.

187