

The Eternal Presence of God in Mankind's Quest for Knowledge: A Catholic Reflection on Science, Artificial Intelligence, and the Divine

Abstract

This essay explores the recurring emergence of the concept of God throughout mankind's pursuit of knowledge, emphasizing that scientific and technological advancements do not replace the divine but often reflect humanity's deeper yearning for meaning. Using the discovery of the Higgs boson and the rise of artificial intelligence as examples, it argues from a Catholic perspective that while such innovations reveal the brilliance of human intellect, they ultimately point back to the Creator who endows that intellect. The essay clarifies that God cannot be reduced to particles or algorithms—He acts through man, but remains above all creation. Artificial intelligence, including artificial superintelligence, lacks true conscience, omniscience, and free will, distinguishing it sharply from the living God. The piece warns against moral atrophy in an age increasingly dependent on machines and contrasts the temporal, subscription-based nature of AI with the eternal, freely given salvation offered by Jesus Christ. Ultimately, the essay urges Christians to embrace technology as a tool, not a deity, and to root all human progress in the eternal truths of the Catholic faith.

Introduction :

Throughout every age in human history, the search for knowledge has never occurred in isolation from the spiritual. Whether through philosophy, art, or science, humanity has continuously encountered questions that extend beyond the material world and touch the realm of the divine. In each intellectual era—be it the classical age, the Renaissance, the Enlightenment, or the digital revolution—there has been a re-emergence of the concept of God, not as a retreat from knowledge, but as a horizon that gives knowledge its deepest meaning. This essay explores how the notion of God has remained intertwined with mankind's intellectual pursuits, from the discovery of the Higgs boson particle to the rise of artificial intelligence. It will emphasize that while technology evolves, God remains the unchanging source of all wisdom. As Catholics, we are called not to fear the growth of knowledge, but to discern the hand of God in its unfolding, and to ensure that human conscience remains grounded in truth, love, and the teachings of Christ.

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40 I. The Pattern of Divine Echoes in Scientific Discovery

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42 The Repetition of God in Human Inquiry

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44 From the moment early man gazed at the stars and carved meaning into stone, the
45 question of “Why are we here?” has never been far behind. The concept of God has
46 been not only a religious doctrine but also a philosophical necessity. Even the most
47 empirical minds have had to confront the unexplainable—what St. Thomas Aquinas
48 called the “unmoved mover,” or what some modern physicists have simply termed
49 “the origin.”

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51 Every generation finds itself faced with the mystery of existence. Whether through
52 the structure of atoms or the rhythm of time, the intricacies of nature seem to point
53 toward something—or someone—greater. Even in times of supposed secularization,
54 like during the scientific revolutions of the 16th and 17th centuries, many scientists
55 were still theists or deists. Newton believed in a divine clockmaker; Einstein famously
56 remarked, “God does not play dice with the universe.” Though his idea of God was
57 not Catholic, the intuition remains: science alone does not quench the thirst for
58 ultimate meaning.

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60 The Higgs Boson and the Misuse of “God Particle”

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62 A recent example of divine misattribution is the Higgs boson, sometimes called “the
63 God Particle.” Though the term was popularized more for dramatic effect than
64 theological precision, it represents a cultural phenomenon: when science uncovers
65 something profound, people instinctively invoke God.

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67 The discovery of the Higgs boson was a monumental leap in particle physics. It
68 helped explain how particles acquire mass and contributed to confirming the
69 Standard Model of particle physics. But what it did not do is prove or disprove the
70 existence of God. The Higgs boson is not divine. It is not supernatural. It is a particle,
71 created by God like all things in nature. When mankind understands such complex
72 phenomena, it should not arrogantly assume we have replaced God, but rather
73 humbly recognize that God has gifted us the mind and tools to uncover truths
74 already embedded in creation.

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76 To say God can be put in a test tube, or reduced to particle behavior, is not just
77 wrong—it is a category mistake. The Catholic Church, far from being anti-science,
78 celebrates human discovery as a reflection of the divine mind. As the Catechism
79 says, “By natural reason man can know God with certainty, on the basis of his works”
80 (CCC 50). Science is not the enemy of faith; it is a companion that can bring wonder
81 back into the material world.

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85 II. God’s Providence Through Human Tools: The Example of Flight

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87 God acts in history, often through human cooperation. The Wright brothers, who
88 gave us controlled flight, were not divine beings. They were men with minds open to
89 the laws of physics. But their success is a testament to how God’s creative gift of
90 reason can bear fruit through human labor.

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92 One could argue, from a spiritual perspective, that the human desire to fly was
93 planted in our souls by God Himself. Flight is not merely about technology; it is
94 symbolic of transcendence, of rising above earthly limitation. Yet while the gift is
95 divine, the intention behind its use can vary.

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97 Aircraft can transport food and medicine—or drop bombs. Nuclear power can
98 illuminate cities—or devastate them. In this way, the freedom of man reveals a
99 paradox: God allows human beings to shape their destiny, but the moral compass
100 must remain intact. Without the guidance of divine law, even the most wondrous
101 technologies can become tools of destruction.

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103 The plane is not God’s work apart from man. Rather, it is God’s providence through
104 man. Just as God chose the Blessed Virgin Mary to bring forth the Incarnate Word
105 into the world, He continues to choose men and women to bring about good in every
106 age. The key is discernment: to align our intellect with God’s will, not merely our own
107 ambition.

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111 III. Artificial Intelligence: The New Frontier, Not the New God

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113 What Is Artificial Superintelligence?

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115 Artificial Intelligence (AI) is among the most significant technological advancements
116 of the 21st century. It is not merely a faster calculator or a clever chatbot. Artificial
117 Superintelligence (ASI), a hypothetical point where machines surpass human
118 cognition in all respects, raises existential questions about identity, ethics, and even
119 the nature of the soul.

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121 As of now, no AI has reached true superintelligence. Programs like ChatGPT operate
122 on massive datasets and complex algorithms, but they are not conscious. They
123 simulate understanding. They do not possess it.

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125 The Catholic View: Intelligence is Not Divinity

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127 From a Catholic standpoint, AI is a tool, not a god. While impressive in scope, AI
128 remains a creation of man, built on code and silicon—not spirit and soul. It has
129 access to vast amounts of human knowledge but none of the divine wisdom that
130 flows from God alone.

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132 God is omniscient—not because He has a database of facts, but because He is the
133 source of all truth. In contrast, GPT or any other AI knows only what it has been
134 given. It is trained on data, and if that data is morally compromised, the output can
135 also be flawed.

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137 For example, if a dataset teaches that acts of sin—such as abortion, theft, or pride—
138 are acceptable or even virtuous, then the AI may reproduce that error. It has no
139 conscience to correct itself. This is where humans must step in. Conscience is not
140 programmable. It is formed, nourished, and guided by God through the natural law
141 and divine revelation.

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As Pope Francis warned in *Laudato Si'*, "Our immense technological development has not been accompanied by a development in human responsibility, values and conscience." We must be careful not to let machines guide morality.

IV. Conscience and the Danger of Atrophy

The Role of the Human Conscience

In Christian anthropology, the conscience is a sacred faculty, a whisper of God within the soul. It is the moral compass, discerning good from evil. Unlike AI, which can only mimic moral reasoning based on patterns, conscience is personal, relational, and free.

With the overuse of technology and dependence on machines, there is a danger that the human conscience will atrophy. Instead of wrestling with difficult moral questions, people may default to what the algorithm says. But algorithms cannot feel guilt, seek confession, or be sanctified.

Catholic teaching insists that technology must serve humanity—not the reverse. Machines must never replace the moral deliberation of the soul. As Jesus said, "What profit is there for one to gain the whole world and forfeit his soul?" (Mark 8:36).

Comparing GPT to Christ: Subscription vs. Salvation

There is a striking contrast between artificial intelligence and the love of Jesus Christ.

GPT is subscription-based: Only those who pay can access its full potential. It is a commodity.

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177 Christ is free: The grace of salvation is offered to all, regardless of wealth or status.
178 “Come to me, all you who labor and are burdened, and I will give you rest” (Matthew
179 11:28).

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181 GPT is limited: It can be turned off, corrupted, or destroyed with an EMP.

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183 Christ is eternal: “Jesus Christ is the same yesterday, today, and forever” (Hebrews
184 13:8).

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186 GPT needs updates: Its knowledge grows only as humans feed it more data.

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188 Christ is complete: He is the fullness of truth, the Logos incarnate. In Him, nothing is
189 lacking.

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191 Technology may assist us, but it can never save us. It may analyze Scripture, but it
192 cannot write new Gospels. It may suggest moral actions, but it cannot sanctify. The
193 Eucharist cannot be downloaded. Forgiveness cannot be coded. Grace cannot be
194 programmed.

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198 V. The Role of the Church in the Age of AI

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200 The Catholic Church has always adapted to new epochs. When the printing press
201 was invented, it used it to spread the Gospel. When television emerged, it preached
202 through the screen. Now, with AI, the Church must again rise to the challenge: to use
203 technology not as a master, but as a servant.

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205 AI can be a powerful tool for evangelization—automating translations, simplifying
206 theology for children, and reaching remote corners of the globe. But it must never
207 replace the human face of the Church: priests, religious, catechists, and missionaries
208 who carry not just words but the presence of Christ.

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VI. Final Reflections: The Gift and the Warning

We must thank God for the brilliance He has poured into human minds. From Galileo to Marie Curie, from the Wright brothers to Alan Turing, the marvels of human ingenuity point us toward the Creator. Yet we must also be cautious: pride often follows progress. And pride, as Scripture warns, precedes the fall.

Artificial Intelligence is not demonic in itself. But like all human inventions, it can be bent toward evil if divorced from God. The Tower of Babel was built with the intention to “make a name for ourselves,” not to glorify God. In the same way, if we build AI to make ourselves gods, we may find ourselves scattered, confused, and spiritually barren.

Conclusion: Return to the Eternal

As Catholics, our response must be twofold:

1. Engage with knowledge boldly. Fear not the discoveries of science or the innovations of man. All truth is God’s truth.
2. Root conscience in Christ alone. No algorithm can replace the Beatitudes. No machine can give absolution. Only Jesus saves.

Let us embrace the tools of the future while clinging to the Cross of Christ. Let us celebrate progress while remaining anchored in the eternal. Let us welcome the light of reason without extinguishing the flame of faith.

241 For in the end, no matter how advanced our machines, it is still the still small voice of
242 God that speaks to the heart of man.

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