



COLLINS CENTER
FOR ABRAHAMIC HERITAGE



CENTRO PRO UNIONE
"Ut Omnes Unum Sint"

March 10, 2026 | 5-7 PM

AI & Human Freedom: JEWISH, CHRISTIAN & MUSLIM PERSPECTIVES



Centro Pro Unione
Via di Santa Maria
dell'Anima, 30 - Rome

AI & Human Freedom: Jewish, Christian, & Muslim Perspectives

The accelerating rise of artificial intelligence is impacting nearly every dimension of human life – from communication and labor to governance, ethics, and spirituality. While AI technologies promise new possibilities for innovation and connection, they also raise profound questions about human freedom, moral agency, and dignity.

“AI & Human Freedom: Jewish, Christian, & Muslim Perspectives” comes at a decisive cultural moment. It is designed specifically for an interfaith audience, bringing together Jewish, Christian, and Muslim voices to reflect on how the Abrahamic traditions can contribute to a shared moral and spiritual framework for the age of artificial intelligence.

This initiative follows a major international conference – “AI, Human Dignity, and the Free Society” – hosted in December 2025 by the Acton Institute at the Pontifical Gregorian University in Rome (see pages 8-11). This event builds upon the December momentum but moves intentionally into the interreligious sphere. In doing so, the Collins Center is spearheading crucial work in the field of interfaith dialogue by organizing high-level conversations on artificial intelligence—an issue that transcends confessional boundaries and demands collaborative moral reflection.

The interfaith gathering will explore several critical questions:

- *How do Jewish, Christian, and Muslim traditions understand human freedom and moral responsibility in a world increasingly shaped by algorithms and automation?*
- *What guidance do sacred texts and long-standing ethical traditions offer to ensure that technology serves—rather than supplants—human dignity?*
- *How can interreligious cooperation help shape a humane and ethical vision for AI in contemporary society?*

AI & Human Freedom: Jewish, Christian, & Muslim Perspectives

March 10, 2026 | 🕒 5:00–7:00 PM

📍 **Centro Pro Unione**
Via di Santa Maria dell'Anima, 30 – Rome

Welcome

- *Rev. James LOUGHRAN*, Centro Pro Unione

Introduction & Moderation

- *Taras DZYUBANSKY*, Collins Center for Abrahamic Heritage/Istituto Acton

Key Interfaith Reflections

JUDAISM

- *Rabbi Ariel DI PORTO*, La Sinagoga di Roma
- *Jenn LINDSAY*, So Fare Films/John Cabot University

CHRISTIANITY

- *Prof. Giulia BOVASSI*, Bioethicist, Expert in Biolaw and AI Ethics
- *Andrea GAGLIARDUCCI*, Catholic News Agency/ACI Stampa

ISLAM

- *Imam Yahya PALLAVICINI*, COREIS/EULEMA
- *Eman FATHY*, Radio and TV presenter

Moderated Dialogue

Concluding Remarks

- *Father Kenny ANG*, Pontifical University of the Holy Cross

Welcome, Introduction and Concluding Remarks



Father James LOUGHRAN, S.A. is the Director of the Centro Pro Unione in Rome, one of the world's leading institutes for ecumenical and interreligious dialogue. A priest of the Franciscan Friars of the Atonement, he has long been at the forefront of fostering unity among Christian traditions and promoting dialogue across faiths. With decades of experience in global ecumenical engagement, Father Loughran is known for his pastoral wisdom, theological depth, and unwavering commitment to building bridges of understanding in a divided world.



Dr. Taras DZYUBANSKYI is a theologian and Religious Liberty Fellow at the Collins Center for Abrahamic Heritage/Acton Institute and founder of the Libertas Center for Interreligious Dialogue. He holds a PhD in Theology from the Pontifical University of St. Thomas Aquinas and has served since 2012 as adviser on religious and ecumenical issues to the Mayor of Lviv. An alumnus of the UNAOC Fellowship Program, he has developed global interfaith initiatives, including a Dialogue Fellowship Program in Ukraine, and teaches at the Ukrainian Catholic University and Adam Mickiewicz University in Poznan, Poland. Author of four books, he is dedicated to fostering interfaith and intercultural dialogue as a path to peace and understanding.



Father Kenny ANG is a Research Professor in Dogmatic Theology at the Pontifical University of the Holy Cross in Rome. He earned his Doctorate in Sacred Theology there and now teaches Trinitarian theology at both undergraduate and graduate levels. His research focuses on medieval Trinitarian theology, including figures like Peter Lombard and Thomas Aquinas, the connection between the Trinity and creatures, and the broader field of Biblical Thomism. He is also interested in the impact of artificial intelligence on theological inquiry and religious education.

SPEAKERS: JUDAISM



Rav Ariel DI PORTO is a prominent rabbi and a leading voice in Jewish life and interreligious dialogue in Italy. Serving the Jewish community of Rome, he is deeply engaged in education, pastoral leadership, and the preservation of Jewish tradition in one of the world's oldest Jewish communities. Known for his thoughtful teaching and openness to dialogue, Rav Di Porto brings a rooted yet outward-looking perspective, fostering meaningful encounters between Judaism and other faith traditions in today's pluralistic world



Jenn LINDSAY, Ph.D., is the CEO of So Fare Films and a Lecturer in Sociology at John Cabot University in Rome. A documentary filmmaker and social scientist specializing in religion, pluralism, and cultural conflict, her work examines how belief systems are shaped, represented, and contested in contemporary societies. She is the Producer/Director of the award-winning feature documentary *Simulating Religious Violence*, which follows computer scientists and religion scholars using computational modeling and simulation to better understand processes of religious radicalization. Lindsay has directed and produced multiple documentary projects, led international training programs for emerging filmmakers, and published widely on interreligious dialogue and documentary practice. Working across academia, media, and cultural institutions, she brings a research-driven and globally grounded approach to documentary storytelling on religion, identity, embodiment, trauma, and social life.

SPEAKERS: CHRISTIANITY



Giulia BOVASSI is a bioethicist engaged in academic research and institutional advisory work in the fields of bioethics, biolaw, and the ethics of Artificial Intelligence. She serves as Associate Researcher at the Faculty of Bioethics of Universidad Anáhuac (Mexico) and at the UNESCO Chair in Bioethics and Human Rights in Rome. She teaches in the Master's Program in Global Bioethics at Universidad Anáhuac and is Adjunct Lecturer in Philosophy of Law at the European University of Rome. Author of numerous scientific publications and three monographs, her research focuses on the foundations of bioethics, the legal implications of biomedical issues, and the anthropological challenges posed by neurotechnologies, digital technologies and Artificial Intelligence



Andrea GAGLIARDUCCI is a leading Vaticanista and journalist specializing in Vatican affairs, Church governance, and global Catholicism. With extensive experience reporting from Rome, he is known for his clear, incisive analysis of papal leadership, curial dynamics, and the Vatican's role in international diplomacy. A trusted voice on how the Holy See operates behind the scenes, Andrea brings audiences beyond the headlines to understand the ideas, decisions, and personalities shaping the Catholic Church today

SPEAKERS: ISLAM



Imam YAHYA PALLAVICINI is the Imam of the al-Wahid Central Mosque in Milan and Vice President of COREIS, the Islamic Religious Community of Italy. He is Chairman of EULEMA, the European Muslim Scholars Council (Brussels), and since 2004 has participated in High-Level Meetings and debates with European Union institutions on the implementation of Article 17 of the EU Treaties. He is a member of the Global Tolerance Alliance, chaired by the UAE Minister of Tolerance and Coexistence, and serves as International Affairs Advisor to the General Chairman of Nahdlatul Ulama, one of the world's largest Sunni Muslim organizations. From 2005 to 2018, he was Advisor for Italian Islam to the Italian Minister of the Interior, and from 2014 to 2023 served as Ambassador to ICESCO



Eman FATHY. Half Egyptian and half Moroccan, born and raised in Rome, she carries within her a rich blend of cultures, languages, and traditions that deeply shape her voice and perspective. With roots in Egypt and Morocco, her identity is a bridge between worlds. She began working as a radio speaker at just 14 years old, turning her passion for communication into a profession from an early age. At the same time, she stepped into the world of social media, steadily building an authentic and influential presence in the digital space. Now 26, she continues to grow within the communication industry and currently hosts Arabiano Podcast, where she interviews well-known personalities as well as individuals with powerful, inspiring stories to share. Through her work, she creates meaningful conversations that connect cultures, experiences, and perspectives

Remarks by Father Robert Sirico at the International Conference “Artificial Intelligence, Human Dignity and the Free Society” | Pontifical Gregorian University | Rome, December 4, 2025



Distinguished guests, dear friends,

It is a privilege to stand before you at the close of this conference on Artificial Intelligence, Human Dignity, and Free Society. Over the whole of this day, we have wrestled with one of the defining questions of our age: how do we welcome a technology of almost unimaginable power without surrendering what makes us most truly human? We did this at a private, invitation-only Socratic colloquy this morning with twenty scholars and now this public conference.

We began by naming a tension that runs through every session, sometimes spoken, sometimes implicit: the tension between what we might call the troglodytic and the technological extremes. On one side stand those who fear the machine so deeply that they are tempted to retreat, to demonize progress, to circle the wagons around a romanticized past. On the other stand those who race forward with evangelical fervor, convinced that every problem, spiritual as well as material, yields to greater processing power and larger datasets. Both extremes are comfortable, in their own way. Both absolve us of hard thinking. One says “Smash the machines.”

The other says “Dissolve into the machines.” Neither is worthy of the human vocation.

The Christ tradition has always responded to both the troglodyte and the transhumanist, to the hyper spiritual and to the materialist with the great “and” of the Incarnation: Body and soul. Faith and reason.

*Acton AI Conference |
Father Robert Sirico |
Concluding Remarks*



Contemplation and action. Nature and grace. Jerusalem and Athens, God and Man. In our time this means: yes to the astonishing possibilities of artificial intelligence, and yes to an unchanging anthropology that declares the human person irreplaceable, infinitely dignified, ordered to a transcendent end and endowed with inexhaustible dignity that no algorithm can simulate.

This “and” is not sentimental. It is demanding. It requires us to think clearly about what AI will do, economically and socially, to millions of our brothers and sisters.

Economic dislocation is coming. Let us speak plainly. Just as the loom, the steam engine, the assembly line, and the microprocessor each destroyed certain kinds of work while creating yee others, so will advanced AI. Truck drivers, paralegals, radiologists, translators, accountants, many will find their livelihoods upended. Some jobs will vanish entirely; others will be created that we cannot yet name. This is not a betrayal of the free economy. It is the free economy. Creative destruction is not an unfortunate side-effect of liberty; it is its beating heart. Capital and labor are reallocated toward higher uses, living standards rise, and the least among us gain access to goods and services once reserved for royalty.

But, and here is where the moral norm enters decisively, a free economy is not a morally indifferent economy. The dislocations must be acknowledged with honesty and mitigated with solidarity. We need safety nets that do not become hammocks, retraining programs that actually work, wage and relocation assistance, and above all a culture that continues to say: every human being, whether his labor is currently valued by the market or not, possesses a dignity that is literally infinite. The personhood of the unemployed coder and the retired farmer are not obsolete. They remain icons of the living God. This brings us to the heart of the matter: anthropology. Everything depends on getting the human person right. If we believe that man is merely a bundle of neurons, a particularly complicated arrangement of atoms whose telos is pleasure and survival, then AI will inevitably surpass us and, in surpassing, rule us.

If the best we can say about ourselves is that we are slow, wetware versions of what the machines will soon do better, then the future is not augmentation; it is replacement.

But if we confess, with the Psalmist and with two millennia of reflection, that man is *capax Dei*, capable of God, that every human person bears within himself an infinite horizon, that we are not just biological machines but embodied pilgrim spirits destined for communion with the Absolute, then AI changes from a threat into a servant. A powerful servant, yes. A dangerous servant if misused. But a servant nonetheless.

The decisive question in every design choice, every regulation, every boardroom and classroom, is therefore this: Does this use of AI enlarge the scope of authentic human flourishing, or does it shrink it? Does it respect the transcendence written onto every human face, or does it treat persons as nodes in a network, as data points, as predictable consumers and producers?

Only a civilization that still knows what a human being is can answer that question correctly. Only a civilization that still believes in the soul can keep the machines in their proper place.

Friends, the stakes could not be higher. We are not choosing between progress and dignity. We are choosing whether progress will serve dignity - devour it. The Church, and every person of good will, has something irreplaceable to offer here: a vision of man that is neither troglodytic nor technocratic, a vision that says yes to the future without saying goodbye to the eternal.

*Scan to see the videos
and presentations of the
December event:*



Let us leave this conference resolved to speak that “and” loudly, clearly, and without apology, in laboratories and legislatures, in startups and seminaries. The machines are coming. Let them come as servants of a humanity that knows itself beloved by God.

Thank you, and God bless you!

Check out our latest video resources

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Center for Abrahamic
Heritage?*



Islam and the State



*Christianity and
Liberalism*



*Faith, Entrepreneurship,
and Community
Development*



*Free Speech on College
Campuses? Jewish, Christian,
Muslim Perspectives*



Christianity and the State



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The Acton Institute is a think-tank whose mission is to promote a free and virtuous society characterized by individual liberty and sustained by religious principles. This direction recognizes the benefits of a limited government, but also the beneficent consequences of a free market. In order to promote a more profound understanding of the coming together of faith and liberty, Acton involves members of religious, business, and academic spheres in its various seminars, publications, and academic activities. It is our hope that by demonstrating the compatibility of faith, liberty, and free economic activity, religious leaders and entrepreneurs can contribute by helping to shape a society that is secure, free, and virtuous.



Collins Center for Abrahamic Heritage. Founded in 2022, the Collins Center offers world-class educational programs. Our initiatives include creating global networks of religious scholars, hosting international conferences, publishing influential books, and providing various other resources. As an initiative of the Acton Institute, the Collins Center broadens Acton's audience, bringing the principles of a free and virtuous society to thousands of Jewish, Christian, and Muslim leaders worldwide.



Centro Pro Unione is an international ecumenical research and dialogue center based in Rome, dedicated to promoting Christian unity and fostering understanding among churches and faith traditions. Through scholarly research, public lectures, international conferences, and a world-renowned ecumenical library, the Centro serves as a global hub for theologians, church leaders, and practitioners committed to dialogue, reconciliation, and cooperation. Rooted in the Franciscan tradition and engaged with partners worldwide, the Centro Pro Unione plays a vital role in advancing ecumenism as both an academic discipline and a lived commitment.